CYCLOPÆDIA

OF

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

THE REV. JOHN M'CLINTOCK, D.D.,

AND

JAMES STRONG, S.T.D.

NOTE TO THE READER

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CAB (כָּב, a hollow vessel; Sept. καβσός), a measure for things dry, mentioned in 2 Kings vi, 25. The rabbins make it the sixth part of a seah (q. v.) or sarah, and the eighteenth part of an ephah. This would be nearly two quarts English measure. See MEASURE.

Cábalá, the title of the celebrated system of religious philosophy, or more properly theosophy, which has played so important a part in the theological and ethical life of both Jews and Arabs since the Middle Ages. See PHILOSOPHY. The following account of it is partly compiled from Herzog's Real-Encyclopädie.

I. The Name.—KABBALA (from the Heb. כַּבָּלָה, Kabbalah, the received), properly denotes reception, then a doctrine received by oral tradition. The term is thus in itself nearly equivalent to transmission, 'like the Latin traditio = Măssora, for which last, indeed, the Talmud makes it interchangeable in the statement, 'Moses received (קָבָלָה) the Law on Mount Sinai, and transmitted (קָבָלָה) it to Joshua.' The difference between it, however, and the word מָשָׂא (from משא, to deliver) is, that the former expresses the act of receiving, while the latter denotes the act of giving over, surrendering, transmitting. The Cabala is also called by some הַקָּבָלָה, secret wisdom, because it pretends to be a very ancient and secret tradition, and מִשָּׁא, grace, from the initials of these two words.

The term Kabbalah is employed in the Jewish writings to denote several traditional doctrines; as, for example, that which constituted the creed of the patriarchal age before the giving of the law; that unwritten ritual interpretation which the Jews believe was revealed by God to Moses on the mount, and which was at length committed to writing and formed the Mishna. Besides being applied to these and other similar traditions, it has also been used in, comparatively speaking, modern times, to denote a singular mystic mode of interpreting the Old Testament.

We are reminded by this indefinite title that among the Jews, as throughout the greater part of the East, human knowledge, whether historical or scientific, rested principally on a sort of succession, and the best claim for its reception was an unbroken chain of tradition. Whereas, hence the correctness with which Judaism established the regular consecution of the sacred custodians of truth, from Moses through Joshua and the so-called greater prophets, thence through Ezra and "the Great Synagogue" to the teachers of later times, subdividing at length into the various schools or periods of particular rabbis and their hereditary adherents. While, therefore, the truth was gradually exhibited in the writings of the Law, the Prophets, and the Talmud, the Cabala indicates the verbal exposition of these, orally transmitted along with them, and not generally known to the people, but containing a deeper or more thoroughly initiated style of instruction. It thus came ultimately to designate a particular theologico-philosophical system, that arose and established itself in the bosom of Judaism, yet in a measure independent of, or rather supplementary to it.

II. Original Documents.—Instruction in Judaism being principally verbal and founded on memory, its phases of development could necessarily leave but little mark on history; and as such a philosophy would thus naturally, in process of time, become a mystery, at least in the view of posterity, the origin and progress of the Cabala are yet largely matters of conjecture, and it is even a subject of scientific controversy whether in its speculative form it can be distinctly traced earlier than the Middle Ages, although its leading principles appear to have been derived from ancient documents, the nature of which is still very imperfectly understood, such as the so-called revelations of Adam, Abraham, Moses, Ezra, etc. See APOCRYPHA.

The Talmud, indeed (both in the Mishna and Gemara of the tract Chagiga, passim), makes mention of a doctrine imparted only to a few carefully selected persons, and even applies to it certain fanciful names (drawn from the phraseology of Gen. i, 1, and Ezek. i, 1), significant respectively of a speculative cosmology and a speculative theology; but it is uncertain whether these designate definite treatises, or, if so, whether these have in any identifiable form descended to modern times. The only works which can with any propriety claim to embody these earliest views are the following two, that became the acknowledged texts of the Cabala in the latter part of the Middle Ages; a third cabalistic treatise (called the תַּנִינָא, Sepher Bachir, or Chike Book), which is found in an edition of Amst. 1651, and attributed to a rabbi, Nechoniah Ben-Hiskana, of the first century, has long ago been generally acknowledged to be fictitious, although a cabalistic work of the same title is mentioned as early as the fourteenth century.

The first of these is the Book of Creation (תַּנִינָא), Sepher Yetzirah, often reprinted, as ed. Steph. Rittangel, Amst. 1642, with a Latin translation and commentary; and the ed. of J. F. van Meyer, with a German translation and commentary, Leipz. 1830, 4to, ascribed to the renowned rabbi Akiba (A.D. 120). It is of rather shorter duration, and, in particular phrases, the language of which, more obscure in import than in form, does not resemble the Hebrew of the Mishna. As a book of the same title appears to be already mentioned in the Gemara, where wonderful power is ascribed to it, and as R. Saadiah is said to have commented upon it as early as the tenth century, it is certain that we can ascend to a considerable antiquity in tracing its authority. See JEZIRAH.
The other and more important cabalistic text is the celebrated Book of Light (ז"כ, Sefer ha-Zohar), from Dan. xii, 3, first printed at Cremona and Mantua in 1560, and since often reprinted, as at Sulzbach in 1684, fol., with various additions. Tradition ascribes it to R. Abba Akiva, or to R. Simeon Ben Jochai, a teacher much praised in the Talmud for his great wisdom and legal knowledge, although nothing is there said directly of his writings. Incredulous criticism considers it as a production of the thirteenth century, the time of its first appearance in the history of literature, and assigns it to a Spanish Jew, Moses of Leon. It appears, however, to be older than this, having probably originally appeared piece-meal in the East at intervals, the whole being completed in its present form about the eighth century. It includes certain special tracts or treatises, in which the author seems especially to develop his own sentiments, and which form, so to speak, the kernel of the science sought to be imparted. Three of these are designated by particular names (The Book of Confidence, and the Greater and Less Collections); the popular distinction made by the Jews, however, between a great and a small Zohar sometimes refers to the varying fullness of the editions merely. See Zohar.

III. Fundamental Doctrines.—These are somewhat differently expounded in the above-named books (to the separate articles on which the reader is therefore referred for full particulars), and most at large in the latter. The following, however, is a summary of the cabalistic views as expressed in the general writings of later authors of that school.

1. Nature of the Deity.—God is above everything, even above being and thinking. It cannot, therefore, be said of him that he has either a will, intention, desire, thought, language, or action, since these properties, which adorn man, have limits, whereas God is in essence and in power without limit, because he is perfect. Owing to this boundlessness of his nature, which necessarily implies absolute unity and immutability, and that there is nothing without him, i. e., that the 70 מ"א is in him, he is called En-Soph =without end, boundless, and can neither be comprehended by the intellect nor described with words, for there is nothing which can grasp and depict him to us. In this incomprehensibility or boundlessness, God, or the En-Soph (יה י' ר), is in a certain sense not existing (יה נא); since, as far as our mind is concerned, which that is incomprehensible does not exist. Hence, without making himself comprehensible, his existence could never have been known. He had, therefore, to become active and creative in order that his existence might become perceptible.

2. Development of the Deity.—But since, on the one hand, the will to create, which implies limit, and the circumscribed and imperfect nature of this world, preclude the idea of taking it as the direct creation of him who can have no will, nor produce anything without what is like himself, boundless and perfect; and since, on the other hand, the beautiful design and order displayed in the world, which plainly indicate an intelligent and active will, forbid us to regard it as the off-spring of chance, the En-Soph must be viewed as the Creator of the world in an indirect manner, through the medium of ten "Sephiroth" or intelligences, which emanate this world in a contemporarv of R. Akiva, name, and the meaning of the word is obscure. It is the plur. יס"ת, sephiroth, of יס"כ, which R. Asaril, the first Cabalist, derives from יס"כ, saphir, the sapphire, from the word יס"כ, "declare," in Psa. xix, 1, or even from the Greek σφαίρα, spheres.

From his infinite fulness of light the En-Soph sent forth at first one spiritual substance or intelligence; this intelligence, which existed in the En-Soph from all eternity, and which became a reality by a mere act, contained the nine other intelligences or Sephiroth. Great stress is laid upon the fact that the first Sephiroth was absolutely perfect, but was simply an emanation (ינא פ"כ), and the difference between creation and emanation is thus defined, that in the former diminution of strength takes place, while in the latter this is not the case. From the first Sephiroth emanated the second, from the second the third, from the third the fourth, and so on, one proceeding from the other, till the number ten. These ten Sephiroth form among themselves, and with God, a strict unity, and simply represent different aspects of one and the same Being, just as the flame and sparks which proceed from the fire, and which appear different things to the eye, form only different manifestations of the same fire. Differing thus from each other simply as different colors of the same light, all the ten emanations alike partake of the En-Soph. They are boundless, and yet constitute the first finite things; so that they are both infinite and finite. They are infinite and perfect, like the En-Soph, when he imparts his fulness to them, and finite and imperfect when that fulness is withdrawn from them. The finite side of the emanation of the Sefirot is absolutely boundless; but that which by the incomprehensible En-Soph makes his existence known to the human intellect, which can only grasp that which has measure, limit, and relation. From their finite side the Sephiroth may even be called bodily, and this renders it possible for the En-Soph, who is imminent in them, to assume a bodily form.

3. Forms of this Development.—The ten Sephiroth, every one of which has its own nature, were divided into three groups of three Sephiroth each, respectively operating upon the three worlds, viz., the world of intellect (ב"א, the soul of the intellect, and the world of matter (ב"א ב"א ב"א). I. The first group operates upon the intellectual world, and consists of Sephiroth 1, denominated "ו"כ, or ל"ו כס"כ, the crown, or the inconceivable height; 2, called מ"כ, the creative wisdom; and 3, called מ"כ, the conceiving intellect. The result of the combination of the latter two (as "father" and "mother") is likewise represented as מ"כ, or מ"כ. 2, i. e., concrete thought, the universe of mind, the effect of l'chayyot. II. The second group exercises its power upon the moral world, and consists of Sephiroth 4, called מ"כ, infinite grace (also מ"כ, greatness); 5, called מ"כ, or מ"כ, divine justice, or judicial power; and 6, which is called מ"כ, beauty, and is the connecting link between the opposite Sephiroth 4 and 5. III. The third group exercises its power upon the material world, and consists of Sephiroth 7, called מ"כ, firmament; 8, called מ"כ, splendour; and 9, which is called מ"כ, the primary foundation, and is the connecting link between the two opposite Sephiroth 7 and 8. Sephiroth 10 is called מ"כ, kingdom, and denotes Providence or the revealed Deity (מ"כ, Shekinah) which dwells within the midst of the Jewish people, goes with them and protects them in all their wanderings andcaptivities. The first triad is placed above, and the second and third triads, with the unit, are put below, in such a manner that the four Sephiroth called crown, beauty, foundation, and kingdom, form a central perpendicular line denominated the middle pillar (מ"כ). This division yields three different forms in which the ten Sephiroth are represented by the Cabalists, and which we subjoin in order to make the description more intelligible. The first represents an inverted tree, called מ"כ, the tree of life, while the second and third are human figures, called מ"כ, the primordial man. Yet, notwithstanding the different ap-
the pious have sometimes to endure here below are simply designed to purify their souls. Hence God's justice is not to be impugned when the righteous are afflicted and the wicked prosper. This doctrine of the transmigration of souls is supported by an appeal to the injunction in the Bible, that a man must marry the widow of his brother if he died without issue, as much as by this is designed, say the cabalists, that the soul of the departed one might be born again, and finish its earthly course. Very few new souls enter into the world, because many of the old souls which have already inhabited bodies have to re-enter those who are born, in consequence of their having killed themselves in their previous bodily existence. This retards the great redemption of Israel, which cannot take place till all the pre-existent souls have been born upon earth, because the soul of the Messiah, which, like all other souls, has its pre-existence in the world of the spirits of the Sephiroth, is to be the last born one at the end of days, which is supported by an appeal to the Talmud (Yebamoth, 63, a). Then the great jubilee year will commence, when the whole pleroma of souls (ניינין), cleansed and purified, and released from earth, shall ascend, in glorious company, into heaven. See Metempsychosis.

IV. Orig. Date, Design, and Relations of the Cabala. — The rise of Cabalism is involved in great obscurity. The Jews ascribe it to Adam, or to Abraham, or to Moses, or to Ezra, the last being apparently countenanced by 2 Esdr. xiv, 20-48. The opinions of Christian writers are as variously divided; and the Cabala is such a complex whole, and has been aggregated together at such distant periods, that no general judgment may apply to it. In its crude form it is undoubtedly to be attributed to the authors of the books Jesirah and Zohar above named, and therefore cannot be assigned an earlier date, or than the writings of other and more mature doctrines, however, as above delineated, are due to the speculations of later masters of this school. The account of this theosophy has been greatly obscured by modern writers, who, in their description of the Cabala, confound its doctrines with the Jewish mystics, pronounced in the works called the Alphabet of R. Ashin (אחיות אדנים), or, אатегорה נברשת, the Description of the Body of God (גאונים), and the Delineation of the hermetical Temples (הatron הלומד). Even the book Jesirah does not contain the doctrines of the Cabala as above expounded. All these productions, and others of a similar nature so long preserved by the cabalistic writers, are an analysis of the Cabala, know little or nothing of the Sephiroth, and of the speculations about the En-Soph, or the being of God, which constitute the essence of the Cabala. Nevertheless, these works are unquestionably to be regarded as having induced the more refined speculations of the Cabala, by the difficulty in which they placed the Jews in the south of France, and in Catalonia, who believed in them almost as much as in the Bible, and who were driven to contrive this system whereby they could explain to themselves, as well as to their assailants, the gross descriptions of the Deity, and of the plains of heaven, given in these cabalistic productions. Being unable to go to the extreme of the rigid literalists of the north of France and Germany, who, without looking for any higher import, implicitly accepted the difficulties and anthropomorphisms of the Bible and Hagadah in their most literal sense, or to adopt the other extreme of the followers of Maimonides, who rejected altogether the Hagadah and mystical writings, and rationalized the Scriptures, it may be conjectured that Isaac the blind contrived, and his two disciples, Ezra and Azriel of Zerona, developed the modern system of Cabalism (about 1208-1258), which steer between these two extremes. By means of the Sephiroth all the anthropomorphisms in
account of these things in Eisenmenger's Entdecktes Judaismum, in Schudt's Israeli Curiosities, and other works of the same character. See Amulet.

The exegetical ingenuity of the Cabala is interesting to the theologian. The principle of the mystic interpretation of Scripture is universal, not particular to any one or such schools, as every one will perceive in Church history, and even in the history of Greek literature. We find it in Philo, in the New Test., in the writings of the s.thers, in the Talmud, and in the Zohar; and the more it departs from the spirit of the sacred text, the more had the latter to be brought to its support by distortions of its meaning. For such operations, which are in the nature of the case and the subjective part of the sense, see Mysticism.

In the mean time, the Jews had already, by the arbitrary character of their alphabet, arrived at all manner of subliterations, of which we have already isolated examples in earlier writings, but which were especially established as a virtuoso ush in post-Zoharic times. From this arose the following - species of cabalistic transformation: 1st. גכמה, Gematria (γεματρία), i.e. the art of discovering the hidden sense of the text by means of the numerical equivalents of the letters. For example, in the first and last verses of the Hebrew Bible are found six נ, which, according to this method, means that the world is to last 6000 years. The numerical equivalent of the first word of Genesis is 513, which is also the number given by the words יזע וינא (by the law he formed it, i.e. the world), from whence it follows that the law existed before the creation, and that the latter was accomplished through the former. If the second word of Genesis (וה) is added to the first, the result is 1116, which is also the equivalent of יבוא ותניא (in the beginning of the year it was created), by which is known that God created the world in the beginning of the year - that is, in the season of Autumn. The antiquity of this method is already shown in Rev. xiii, 18, where the solution must be deciphered out with the aid of the Hebrew (or Greek) alphabet. It is also considered as Gematric, when two letters are interposed for two, three or four letters. These may perhaps have originally been but peculiar marks to aid memory. 2d. The particularly so-called 'figurative' (וב(InputStream)) Cabala, בּוּשׁוּסָו, Notarikon (from Lat. notare, to extract), consists in forming with each letter of a word several new ones, e.g. from the first word of Genesis six can thus be framed: יִשֵּׁב, he made: יִשְׁמַע, the firmament; יִשָּׁב, the earth; יִשָּׁכְר, the heavens; יִשָׁמ, the sea; יִשָּׁב, the αγαθος. We thus learn the correct scientific nature of the universe, besides the proper meaning of the text. Again, it consists in taking the first letters of several words to form a new one: e. g. Daut..xxxi, 12, יִשָּׁבֵית, יִשָּׁבֵית, יִשָּׁבֵית, who shall bring us to heaven? Answer: יִשָּׁבֵית, circumcission. 3d. יִשָּׁבֵית, Temurah (permutation), the anagram, of two kinds. The simple is a mere transposition of the letters of a word: e.g. we thus learn that the angel in Exod.xxxii, 23 (ינטיפּ, my angel) was the angel Michael (אִישָּׁבֵית). The more ingenious kind is that by which, according to certain established rules, each letter of the alphabet acquires the significance of another letter, e.g. the letter that of ת, ת, תו, etc., is thus interpreted. Then, again, the letters may be read forward and backward (which constitute the alphabet of Athbash, אבתש), or the first letter that of the twelfth, the sec-
and of the thirteenth, and the reverse (making the alphabet called Alphab., .).

See ATRACH. The more multifarious these trifles, the easier it is to arrive in every given case at a result, and the less wit or thought is required. Thus the Christian theology of the 17th century, which itself inclined to literal belief, and which, by its strong polemical aspect against the Jews, was led into a diligent study of the cabalistic arts, through them found everywhere in the Old Test. evidence of the Christian dogmas (e.g. Gen. i, i.

In the 13th century we find evidence of a knowledge of the cabalistic ideas and methods in the works of the Spaniard Raymond Lullus; but with him, as well as among his direct and indirect followers, these elements of Judaic philosophy take the character of eccentricities and superstitions more than of general speculative theory. Two centuries elapsed after this before the Cabala really entered the circle of Christian mental development. Its admission was prepared, on the one hand, by the overthrow of the worn-out scholasticism of Aristotle, and the consequent tendency towards poetic expression; on the other, of course, these latter were yet in their mere element, and before they had been transmitted to Alexandria by Eastern influences; on the other hand, the same result was conducted by an awakening interest in the study of nature, which, it is true, was still in a poetic, dream-like infancy, but was the more inclined to entertain itself with mysteries, as it had discovered as yet few natural laws.

To these was, however, joined a third and more powerful influence, namely, the belief handed down by the fathers of the first centuries that all the wisdom of nations, and chiefly Platonic philosophy, actually took its origin in the Hebraic revelation; that, in a more extended circle, the whole present world was Jewish, and that the Jewish people were the possessors and keepers of a treasury of wisdom and knowledge which time or zealous research could alone reveal. What wonder is it, then, if the assertion of the Cabalists that they possessed such a treasure found credence and gained them followers? The progress of Christians toward the Cabala was greatly helped by the conversion of a large number of Jews to Christianity, in which they recognised a closer relation to their Gnostic views, and also by the Christians perceiving that Gnosticism could become a powerful instrument for the conversion of the Jews. Among the converted Jews we notice Paul Ricci, physician to the pope, extraordinary to the Protestant exilimian, and author of Celestiae Agricultura; Judas ben Isaac Abrabanel (Leon Hebraeus), son of the renowned Portuguese exilias, and author of the Dialogo de amore. Among Christians we will only mention the two most important: John Pico della Mirandola and John Reuchlin; the former as a highly gifted and enthusiastic syncretist, author of Commentaries cabalisticus secundum disciplinam susperatione Hebr. (1486); the other a faithful disciple of the classics, in connection with mysticism, but opposed to scholasticism and monachal torpitude, author of De verbo mirifico (1494); De arte cabalistica (1513). His, and some other writings of his kind, are collected in the works of Cabalistica in e. recensita theologica et philosophica Scripturum, tom. i (unius), ex. bbl. J. Pistorii (Basel, 1867, fol.). The powerful preponderance of the religious and Church interests, as well as that of practical politics, which became perceptible in the first quarter of the 15th century, and more especially to the mind of the moderns, and to studies a substantial foundation, arrested the further development of the Cabala; and when, in latter times, it was occasionally taken up again, it was rather with the view of giving a high-sounding, mystical name to theories which had not strength enough to stand by themselves, than as a genuine resurrection of the old systems.

VI. Literature.—As a sort of accessory subject of the so-called Orientalism, and even of Biblical erudition, the Cabala is mentioned by the ancient archaeologists and isagogies (as Cuneus, Respons. Hebr.; Walton, Proleg.; Hottinger, Theoriae Philol.; Luzzat, Philologiae Hebr.; Pfeister, Critica Sacra, and many others); but there is nothing of importance respecting it. Much more copious, though not yet complete, is the information contained in the works of Buddeus, Philosophiae Ehrmonum (1709); Hackspan, Miscellanea; Braem, Selecta Sacra, v; Reimann, Judische Theologie. The work of Sommer, Specimen theologii judaicae (1717) is like many others of importance Fabricius quotes in the Bibliographia Antiqu. p. 216) only a polemical-apologetic attempt at tracing the Christian doctrine of the Trinity in the Cabala. Of a higher philosophic character are the works of Wachter, Spinozismus im Judœothum, and Elucidarium cabalisticum s. recensita Ehrmonum philosophiae hebraicae recentissim (Amst. 1699), in which the polemic tone prevails. Next are Busnag, Hist. des Jüdis (tom. iii), and Brucker, Hist. Philosophiae (vol. ii), who, however, from insufficient study of the original sources, acknowledges himself unable to master its intricate history. Among later writers we find well-written books by Bornemann, Tiedemann, and Bahle. The line of more recent monographic research begins with Kleuker (Rin., 1786). But Christian writers, whose early knowledge of rabbinic literature has been fast waning, generally forsake it. Tholuck's treatise, De arte Cabalale (1837), treats only of a preliminary question. Lutterbeck, in the first volume of his Neutest. Lehrbegriff, has a very interesting chapter on the Jezirah and Zobah. Mollitor's extensive work, Philos. d. Geschich et. Traditum (1827, pt. i-iii), is chiefly theoretical. Reuchlin (De arte Cabalistica, 1517) is still a valuable authority. One of the latest is Etheridge (Jerusalem and Tiberis e. Mos. 1866, 12mo.). Next to the extensive work of Ad. Franck, La Kabale ou la Philosophie religieuse des Hebreus (Paris, 1842; tr. by Jellinek, Lpz. 1844), we name the Philosophia Cabalistica et pustelium (1832) of M. Freystadt. See the Eclectic Review, Feb. 1856; Christian Remembrancer, April, 1862.

The earliest cabalist was Asriel, whose Commentary on the Doctrine of the Sephiroth (ס"כinden ס"כ), in questions and answers, has been published (Wansaw, 1798; Berl. 1850); also his Commentary on the Song of Songs (Altona, 1764), usually ascribed to his pupil Nachmanides and Ramban (q. v.). Among the most important cabalists we find Rabbi Moses ben Nachman, author of the Books of Faith and Hope (ית"ש ית"ש; R. Jose, of Castile, author of Dores de Light, Hope for the World; R. Moses, of Cordova, גני הפנומני (Garden of Pomegranates); R. Isaac Lorin, ת"ש ת"ש (Book of the Wanderings of Souls); R. Chayim Vital, ספר חיים (Tree of Life); R. Nastali Ben Jacob Elchanan, בע"ש בע"ש (Valley of the King); R. Abraham Cohen, of Herrera (vulc. Iriva, י"ה י"ה (Door of Heaven). Some of these works (translated into Latin) are to be found whole, or in their principal parts in the Kabbala Nova of Kaer von Rosenroth (Salis., 1577, 5 vols. 4to), with all kinds of exegetical appendices and other texts from the Zabur. The cabalistical literature is fully noticed in Bartolocci's Bibliotheca Magna Rabbinica and in Wolf's Bibliotheca Hebraica, tom. i, and iv, though not in the correct order and construction; see also P. Beit, Genesis of the Kabbala der Seien der Juden, und der Cabala (Bruen, 1892, 2 vols. 8vo); See also De Cabala Judaica (Rost. 1702); Sennert, De Cabala Judaicarum (Wittenberg, 1855); and especially the copious list of expositions upon the works of Simon ben-Jochai, the reputed founder of Cabalism, given by Fürst, Bibliotheca Judica, iii, 829 sq. We may specify the following: Zunz, Costes. Vorträge der Juden (Berlin,
It has been conjectured (Kitto, *Pictorial Bible*, note on 1 Kings ix. 18) that "probably, as the Phoenicians were a maritime and commercial people, Hiram wished rather for a part of the coast, which was now in the hands of Solomon, and was therefore not prepared to approve of a district which might have been of considerable value in the eyes of an agricultural people like the Hebrews. Perhaps the towns were in part payment of what Solomon owed Hiram for his various services and contributions." See HIRAM.

CADDIS (Kadis or rather Kadis), as most texts read; so also Josephus, *Iadis* or *Iadis*, Ant. xiii, 1, 2; derivation uncertain, see Grimm, *Handb.* in loc.; the surname (Παναρχαίος) of Ioannes (q. v.), the eldest brother of Judas Maccabaeus (1 Macc. ii. 5).

Cademan, Johann Georg, a German theologian of the 17th century, was born at Oschatz, in Saxony, and studied at Jena and Wittemberg, where he took his degree in 1656. In 1656 he became pastor at Dahlen, and in 1676 archdeacon at Wurzen, where he died, Dec. 28, 1687. Among his writings are De Princ. de Caesaris Augusti (Jena, 1656; 4to); De Legibus Principis Immortales (Wittenberg, 1656, 4to); De Justitia Distributiva (1654, 4to); Hoef. Novum. Bibl. Gen. (viii. 83).

Ca'dem (Kadis v. r. Kadis and Ka'dik), a Graceformed form (1 Macc. iv. 63, 78) of the name of Kedes (q. v.) in Naphthal (Josh. xx. 7).

Ca'dem-Bar'nè (Kadis Bauvin), a Graceformed form (Judith vi. 14) of Kades-Barnana (q. v.).

Cadmioel (Kadiphotis v. r. Kadiphotos), one of the Levites whose "sons" returned from the captivity, and who assisted at the musical performances at the restoration of the temple worship (1 Esdr. v. 28, 68); evidently a corruption of Kadosh (q. v.) of the Heb. texta (Ezra ii. 40; Neh. vii. 48; xii. 24).

Cadonicci, Giovanni, an Italian theologian, was born in Venice in 1705, and became a canon of the church of Cremona. He was a man of learning, and opposed the pretensions of the court of Rome and the doctrines of the Molinists. In a curious work, entitled "An Exposition of this passage of St. Augustine, The Church is a nest of vipers, to be destroyed," he shewed that the Church in things spiritual, so the Church is bound to obey them in things temporal; and that in ancient liturgies, as the Ambrosian, Mozarabic, etc., prayer was made, specially and by name, even for persecuting princes. He wrote also *Sententias de St. Augusti* (1758); De Animabus Animorum (Rome, 1756, 2 vols. 4to). He died Feb. 27, 1786. —London, *Ecl. Dict. s. v.*; Hoef. *Nov. Bibl. Generale*, viii, 74.

Cadûtias. See Jerusalem.

Cecilia. See Cecilia.

Cecilian. See Donatists.

Cedmon or Caddemon, an Anglo-Saxon Benedictine monk, born in Northumberland, died at Whitby in 676 or 680. He is the first person of whom we possess any metrical composition in our vernacular. It is a kind of ode, of eighteen lines, celebrating the praises of the Creator, preserved in Alfred's translation of Bede. "Bede gives the following account. Caddamon seems to have had the care of the cattle of the monks of Whitby. It appears to have been the custom of our Saxon forefathers to amuse themselves at supper with improvisators descants accompanied by the harp, as is still practised at meetings of the Welsh bards. Caddemon, when the harp passed round among the guests, was, as it approached him, to shrink away from the instrument, and retire to his own house. Once, after it had thus happened, as he was sleeping at night, some one seemed to say to him, 'Caddemon, sing me something.' He replied, 'I cannot sing;' and he told how his inability to sing had been the cause of his quitting the hall. 'Yet thou must sing to me,' said the voice. 'What must I sing?' said he. 'Sing me the origin of things.' The subject thus given him, he composed the short ode in question. When he awoke, the words were fast in his mind. Caddemon in the morning told his vision and repeated his song. The effect was, that the abbess Hilda, and the learned men whom she had collected round her in her monastery at Whitby, believed that he had received from heaven the gift of song, and when on the morrow he returned with a poetic paraphrase of a passage of Scripture he had been directed to revise, his labour was praised. The song, which he had given to them as a test of his inspiration, they at once acknowledged the verity, and earnestly besought him to become a member of their company. He composed numerous poems on sacred subjects, which were sung in the abbey. Sacred subjects were his delight, and to them he confined himself. He continued in the monastery for the remainder of his life, and there he died, as is conjectured, about 680. The authenticity of the little poem above mentioned is perhaps unquestionable. But, besides this, a very long Saxon poem, which is a metrical paraphrase on parts of the Scriptures, is attributed to Caddemon. This tradition of it was printed at Amsterdam in 1656, under the care of Hickes. Hickes expresses doubts whether this poem can be attributed to so early a period as the time of Caddemon. He thinks he perceives certain Dano-Saxonisms in it which would lead him to refer it to a much later period. It has been again printed, with a much more accurate text, by Mr. Thorpe, as a publication by the Society of Antiquaries (Lond., 1800, 1802). Mr. Thorpe is of opinion that it is substantially the work of Caddemon, but with some sophistications of a later period, and in this opinion our best Anglo-Saxon scholars appear inclined to coincide." —*Primi Cyclopæd. s. v.*; Hoef. *Novum Bibl. Generale*, viii, 84.

Cerestatius, See Celestius.

Cerularius, Michael, patriarch of Constantinople (A.D. 1043-1059). He was one of the chief promoters of the great schism between the Eastern and Western churches. In 1054 Pope Leo IX sent legates to Constantinople to accommodate matters; but they, being displeased at the treatment they received, left a written letter of accusation, demanding that the patriarch, on the altar of the church of St. Sophia, and departed, having shaken off the dust from their feet. The ostensible causes of difference between the churches, as detailed in a letter written by Cerularius and Leo, archbishop of Acryda, to John, bishop of Tranì, were the following: that the Latins consecrated with unleavened bread; that they added the words *Atque* to the creed of the Church; that they taught that the souls of the faithful make expiation in the fires of Purgatory; and that in some other respects they differed in their customs from those of the East. After this outrage on the part of the Roman legates, Cerularius called together a synod at Constantinople 1054, and excommunicated them and their adherents. Cerularius himself was a man of ambitious views and arrogant disposition, and little likely to ward off the final rupture with Rome, which in fact took place. However, the Emperor Isaac Comnenus took umbrage at his behavior, and, A.D. 1055, having obtained the short leave to be seized, sent him to Fromoonus. Cerularius refused to resign the patriarchal throne as the emperor desired, to compel him to do, but died shortly afterward in exile. —Baron. *Amato*, xi, A.D. 1051; *Mosheim, Ch. Hist. cent. xi, pt. ii, ch. iii; Neander, Ch. *History*, iii, 560.

Cessar (Graceformed Kliaírap; hence the Germ. little Kaiser, Russian Cesar, etc.). A name assumed by a restored upon all the Roman emperors after Julius Caesar who (as is said to have been so named by his having been born by a surgical operation, *cesareus*).
CÆSAREA

it became a sort of title, like Pharaoh, and, as such, is usually applied to the emperors in the New Testament, as the sovereign of Judea (John xix, 15; Acts xvii, 7), without their distinctive proper names. See also AUGUSTUS. It was to him that the Jews paid tribute (Matt. xxii, 17; Luke xx, 22; xxii, 2), and to him the surety of peace were made by the right of appeal (Acts xxv, 11; xxvi, 82; xxvii, 19); in which case, if their cause was a criminal one, they were sent to Rome (Acts xxx, 12, 21; comp. Pliny, Ep. x, 97), where was the court of the emperor (Phil. iv, 22).

The Cæsarians mentioned in the New Testament are Augustus (Acts xiv, 13, 25), Claudius (Acts xi, 22, 28), Nero (Acts xxv, 8); Caligula, who succeeded Tiberius, is not mentioned. See each name. On Phil. iv, 22, see HOUSEHOLD.

CÆSAREA (Κασαρία, in the Targum קסטְירא), the name of several cities under the Roman rule, given to them in compliment of some of the emperors; especially of two important towns in Palestine.

1. CÆSAREA PALESTINE (Κασαρία ή Παλαιστίνη), or "Cæsarea of Palestine" (so called to distinguish it from the other Cæsarea), or simply Cæsarea (without addition, from its eminence as the Roman magistrate of the Palestrina, and the residence of the procurator). The numerous passages in which it occurs (Acts viii, 40; ix, 30; x, 1, 24; xi, 11; xii, 19; xviii, 22; xxii, 8, 16; xxiii, 28, 33; xxv, 1, 4, 6, 13) show how important a place this city occupies in the Acts of the Apostles. It was situated on the coast of Palestine, on the line of the great road from Tyre to Egypt, and about half way between Joppa and Dor (Josephus, War, i, 21, 5). The journey of the apostle Peter from Joppa (Acts x, 24) occupied rather more than a day. On the other hand, Paul's journey from Ptolemais (Acts xx, 6) was accomplished within the day. The distance from Jerusalem is stated by Josephus in round numbers as 600 stadia (Ant. xiii, 11, 2; War, i, 5). The Jerusalem Itinerary gives sixty-four and a half miles (Weisig, p. 600; see Robinson, Bib. Res. iii, 45). It has been ascertained, however, that there was a shorter road by Asulpatris than that which is given in the Itinerary—a point of some importance in reference to the night's journey of Acts xxii, 8. See ASULPATRA. The actual distance in a direct line is forty-seven English miles.

In Strabo's time there was on this part of the coast merely a town called "Strabo's Tower," with a landing-place (πρόορομον τοιαΐς), whereas, in the time of Tactius, Cæsarea was spoken of as being the head of Judea ("Judaea caput," Tac. Hist. ii, 79). It was in this interval that the city was built by Herod the Great (Josephus, Ant. xv, 9, 6; Strabo, xvi, 2, 27; Pliny, H. N. vi, 15). The work was, in fact, accomplished in ten years. The utmost care and expense were lavished on the building of Cæsarea. It was a proud monument of the reign of Herod, who named it in honor of the Emperor Augustus. The full name was Cæsarea Sebaste (Κασαρεια Σεβαστή, Joseph. Ant. xvi, 5, 1). It was sometimes called Cæsarea Stratonia, and sometimes also (from its position) Maritime Cæsarea (παραλίας, Joseph. War, iii, 3, 1, or ἣ ἐν θαλάσσῃ, id. vii, 1, 8). The magnificence of Cæsarea is described in detail by Josephus in two places (Ant. xv, 9; War, i, 21). The chief features were connected with the harbor itself (called Σαλαμίας λιμιν, on coins and by Josephus, Ant. xvii, 5, 1), which was equal in size to the Piraeus of Athens. The whole coast of Palestine may be said to be extremely inhabitable, exposed as it is to the fury of the western winds; no natural port affording adequate shelter to the vessels resorting to it. To remedy this defect, Herod, who, though an arbitrary tyrant, did much for the improvement of Judea, set about erecting, at immense cost and labor, one of the most stupendous works of antiquity. He threw out a semicircular mole, which protected the port of Cæsarea on the south and west, leaving only a sufficient opening for vessels to enter from the north; so that, within the enclosed space, a fleet might ride at all weathers in perfect security. This breakwater was constructed of immense blocks of stone brought from a great distance, and sunk to the depth of 50 fathoms in the sea. Broad landing-places surrounded the harbor, and conspicuous from the sea was a temple dedicated to Cæsar and to Rome, and containing colossal statues of the emperor and the imperial city. Besides this, Herod added a theatre and an amphitheatre; and, when the whole was finished, he fixed his residence there, and thus elevated the city to the rank of the civil and military capital of Judea, which rank it continued to enjoy as long as the country remained a province of the Roman empire (see Dr. Mansford, Script. Cantuari.). Vespasian was first declared emperor at Cæsarea, and he raised it to the rank of a Roman "colony" (q. v.), granting it, first, exemption from the capitation tax, and afterward from the ground taxes (the real jus Italicum). The place was, however, inhabited chiefly by Gentiles, though some thousands of Jews lived in it (Joseph. War, iii, 9, 1; iii, 14; Ant. xx, 8, 7; Life, 11). It seems there was a standing dispute between the Jewish and Gentile inhabitants of Cæsarea as to the site of the temple, the former being on the left and the latter on the right. The former claimed it as having been built by a Jew, meaning King Herod; the latter admitted this, but contended that he built it for them, and not for Jews, seeing that he had filled it with statues and temples of their gods, which the latter abominated (Joseph. War, iii, 18, 7). This quarrel sometimes came to blows, and eventually the matter was referred to the Emperor Nero, whose decision in favor of the Gentiles, and the behavior of the latter thereupon, gave deep offense to the Jews generally, and afforded occasion for the first outburst, which led to the war with the Romans (Joseph. War, ii, 14). One of the first acts of that war was the massacre of all the Jewish inhabitants by the Romans, and the city was given to the number of 20,000 (Jos. ii, 18, 1). This city was the head-quarters of one of the Roman cohorts (q. v.) in Palestine.

Cesarea is the scene of several interesting circumstances described in the New Testament, such as the conversion of Cornelius, the first-fruits of the Gentiles (Acts x); the residence of Philip the Evangelist (Acts xxii, 8). It was here also, in the amphitheatre built by his grandfather, that Herod Agrippa was emnite of God and died (Acts xii, 21–23). From hence the apostle Paul sailed to Tarasus when forced to leave Jerusalem on his return from Damascus (ix, 80), and at this port he landed after his second missionary journey (xvii, 22). He also spent some time at Cæsarea on his return from the third missionary journey (xxi, 8, 16), and before long was brought back a prisoner to the same place (xxii, 23, 28), where he remained some time in bonds before his voyage to Italy (xxv, 1, 4, 6, 18). After the destruction of Jerusalem, Cæsarea became the spiritual metropolis of all Palestine; but, since the beginning of the 5th century, when the land was divided into three provinces, Palestine Prima, Secunda, and Tertia, it became the capital of the first province, and subordinate to the bishopric of Jerusalem, which was elevated into a patriarchate with the rights of primacy over the "three Palestines." Cæsarea is chiefly noted as the birthplace and episcopal See of Eusebius, the celebrated Church historian, in
the beginning of the 4th century, and was conspicuous for the constancy of its martyrs and confessors in the various persecutions of the Church, especially the last (Euseb. Hist. Eccl. viii, s. 1). It was also the scene of some of Origen's labors and the birthplace of Pro- cope, who continued to be a city of some importance even in the time of the Crusades. It still retains the ancient name in the form of Kaiseriyeh, but has long been desolate. The most conspicuous ruin is that of an old castle at the extremity of the ancient mole. A great extent of ground is covered by the remains of the city. A low wall of gray stone encompasses these ruins, and within the latter, a dry ditch. Between the accumulation of rubbish and the growth of long grass, it is difficult to define the form and nature of the various ruins thus enclosed. Nevertheless, the remains of two aqueducts, running north and south, are still visible. The one next the sea is carried upon high arches; the lower one, to the eastward, carries its waters along a low wall in an arched channel five or six feet wide. The water is abundant and of excellent quality, and the small vessels of the country often put in here to take in their supplies. Cesarea is, apparently, never frequented for any other purpose; even the high-road rarely uses it wide; and there have been seen vain envoys of the numerous pilgrims in Palestine. The present tenants of the ruins are snakes, scorpions, lizards, wild boars, and jackals.—Kitto; Smith.

The building described by St. Paul to the Romans is 100 feet in length, and 40 feet in breadth. It is of the most elegant and magnificient description. The columns, the capitals, the shafts, the entablatures, and the cornices, are of marble, and the whole, together with the floor, is of mosaic work.

The city was destroyed by the Saracens, and rebuilt by the Crusaders. It was the scene of the council of the bishops held in the year 1076, when the sovereigns of Sicily and the emperor of the Romans presided.

The site is the same as that of the ancient city, except that it has been much enlarged and improved. The present name is 100 feet in length, and 40 feet in breadth. It is of the most elegant and magnificient description. The columns, the capitals, the shafts, the entablatures, and the cornices, are of marble, and the whole, together with the floor, is of mosaic work.

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the plain and city. It is enclosed by walls of immense strength and thickness, and must have been an almost impregnable fortress. It is of Sarcenic architecture; but many of the fine bevelled stones with which the noble round towers are constructed must have belonged to a far more ancient edifice. This castle received the name of St.-Andelshch about the time of the Crusades, perhaps from the half-gipsy Arab tribe of the same name that still inhabit the vicinity. A short distance east of this castle there is a very ancient ruin, surrounded by a thick grove of venerable oaks.

There are also ruins west of Banias, consisting of columns, capitals, and foundations of buildings, together with canals that formerly conveyed the water of the brook, now crossed by a stone bridge. Above the fountain are Greek inscriptions in the rock, confirming the testimony of Josephus that Agrippa adorned Banias with royal liberality, and also sustaining the ancient statements that the fountain was held sacred to Pan (Biblioth. Sacra, 1846, p. 194). See Roland, Palast. p. 918 sq.; Eckhel, Doctr. Num. iii, 389 sq.; Burchhardt, Syraks, p. 37 sq.; Buckingham, ii, 314 sq.; Thomson, Land and Book, i, 344 sq.; Schwarz, Palast. p. 144; Mod. Traveller, p. 327 sq., Am. ed.: Pauser, Palast. p. 215; Wilson, Lands of Bible, ii, 173 sq.; Porter, Damaecus, i, 307 sq.

Cæsarius, St. of Arles, was born in 405 at Chalons-sur-Saône. He early developed monkish tendencies, and privately withdrew from his parents to the monastery of Lorins, where he was appointed to the office of cellarer. Afterward, falling ill from extreme asceticism, he was obliged to remove to Arles, and was beloved by Eunius the bishop, whom, in 502, he succeeded in the see of Arles. He died in 542, leaving many homilies, containing evidence of much piety combined with great sanctification. A volume of them was edited by Stephen Baluze (Paris, 1669, 8vo). The others are given in the Biblioth. Patrum, viii, 819, 860, and xxvii, 321. His Regula Monachorum (contained in Holstenii Codex Reg. Monast. Rome, 1661) was adopted by many convents, and often used by the founders of orders. Many of his rules of Cæsarius existed until the rule of Benedict was generally adopted.

Cage at Banias.

A graphic sketch of his life and labors is given by Neander, Light in Dark Places, p. 50.—Mosheim, Ch. Hist. i, 164, 166; Neander, Ch. Hist. ii, 261, 304, 660; Cave, Hist. Lit. anno 802.

Cæsarius of Heisterbach, a preacher and historian of note, in 1199 became a Cistercian monk in the monastery of Heisterbach, in the diocese of Cologne. He became eventually prior of the convent of the Valley of St. Peter, near Bonn. He lived until the year 1227, but when he died is unknown. His writings are, i. De mirorullis et viris notabilibus qui temporis (chiefly in Germany, Cologne, 1591, 8vo); the first edition is without name of place or date:—2. Vita S. Engelberti archip. Colon. (Cologne, 1633, and in Surin, November 7th);—3. Homilia, edited under the title of Fasciculi Mortalitatis, by Coppenstock (Cologne, 1615);—4. Catalogus Epiphorum Coloniensium, published, with a continuation by another author, in vol. ii of the Fontes Rerum German. (1845):—5. An inedited Vita S. Elisabetha is preserved among the manuscripts of the library of Brussels. Many of his sermons are highly praised for their evangelical tone, as well as for their eloquence. His De Mirorullis affords a graphic picture of the state of his times. See Kaufmann, Cæsarius v. Heisterburch (Köln, 1850); Cave, Hist. Lit. anno 1225; Herzog, Real-Encyclop. ii, 490.

Cæsarius of Nazianzus, a younger brother of Gregory Nazianzen, was educated first at Alexandria, whence he proceeded to Constantinople, where he obtained high honors, resisted the attempts of the Emperor Julian to win him from the faith, and died under Valens in 369. He was distinguished for his proficiency in physics and mathematics. Gregory delivered his funeral sermon (Oratio funebris in laudem Cæsarii strator, Or. viii), in which his piety and devotion are lauded. According to Suidas, he wrote contra Graecos, and four Dialogues are given as his in the Latin editions of St. Gregory and in the Sibyllae Patrum. —Ullmann, Life of Gregory, p. 132; Cave, n. a. 862.

Cæsennius. See Pætus.

Caffarria. See Kaffares.

Cage (צバル, καλυκ, φιλαρχ), Bird-cages are named in Jer. v. 27; Rev. xviii. 3; and are perhaps implied in Job xli. 5, where "playing with a bird" is
CAIANS

mentioned. See Bird. In the first of these passages the Sept. renders it by παπιον, a sware, implying that it was used for holding decoys with which to entrap other birds until the cage was full—an idea which the derivation of the Heb. word confirms (from צַפָּה, to cleap together by the shutting of the valves or trap). This interpretation is therefore that of the Talmud, "a place of fattening," implying that it was used for holding wild or tame fowls until they became fit for the table. The same article is referred to in Ecclus. xi, 30, under the term כָּרָן, which is elsewhere used of a taping basket. See Fowling. In Rev. xviii, 2, the Greek term ἑύρημα, literally translated, means imprisonment or restricted habitation rather than a cage. This just suffices to show that the ancient Israelitess kept birds in cages; but we have no further information on the subject, nor any allusions to the singing of birds so kept. The cages were probably of the same forms which we still observe in the East, and which are shown in the annexed engraving. It is remarkable that there is no appearance of bird-cages in any of the domestic scenes which are portrayed on the mural tablets of the Egyptians. In Amos viii, 12, the same word קנים denotes a fruit-basket, so-called, doubtless, from its resemblance to a cage. See Basket.

Caïans (I.), a name given by Irenæus, Epiphanius, and Theodoret to a sect of Ophites, whom modern writers call more correctly Cainites (q. v.). (II.) A sect mentioned by Tertullian, which rejected the doctrine of baptism. It is doubtful whether this sect is identical with the preceding. Tertullian mentions a certain Quintillus as the founder, and some have concluded from this that the sect is identical with the Quintillians (q. v.).

Caïaphas (Καὶαφάς, perhaps from the Chald. קַיפָּה, depression), called by Josephus (Ant. xviii, 2), was high-priest of the Jews in the reign of Tiberius Caesar, at the beginning of our Lord's public ministry (Luke viii, 2), A.D. 25, and also at the time of his condemnation and crucifixion (Matt. xxvi, 57; John xi, 49; xviii, 13, 14, 24, 38; Acts iv, 6). A.D. 25. The Procurator Valerius Gratus, shortly before his leaving the province (A.D. 25), appointed him to the dignity, which was before held by Simon ben-Camith. He held it during the whole procuratorship of Pontius Pilate, but soon after his removal from that office was deposed by the Proconsul Vitellius (A.D. 39), and succeeded by Jonathan, son of Ananus (Joseph. Ant. xviii, 4, 8).

Some in the ancient Church confounded him with the historian Josephus, and believed him to have become a convert to Christianity (Ammianus, Bibloth. Orient. ii, 185). His wife was the daughter of Ananus, or Ananus, who had formerly been high-priest, and who still possessed great influence among them. In sacred lot matters, several of his family successively holding the high-priesthood. The names of Anna and Caïaphas are coupled by Luke, "Anna and Caïaphas being the high-priests:" and this has given occasion to no small amount of discussion. Some maintain that Anna and Caïaphas thus designated the heads of the high-priesthood by turns; but this is not reconcilable with the statement of Josephus. Others think that Caïaphas is called high-priest, because he then actually exercised the functions of the office, and that Anna is so called because he had formerly filled the situation. But it does not thus appear why, of those who held the high-priesthood before Caïaphas, Anna in particular should be named, and not Ishmael, Eliazer, or Simon, who had all served the office more recently than Anna. Hence Kuinol and others consider it as the more probable opinion that Caïaphas was the high-priest, and that Anna was his deputy, called in the Hebraic, נְוָנָא, sagan. Nor can that Caïaphas be thought unworthy of a man who had filled the pontifical office, since the dignity of sagan was also great. Thus, for instance, on urgent occasions he might even enter the Holy of Holies (Lightfoot, Hor. Heb. ad Luc. iii, 2). Nor ought it to seem strange or unusual that the vicar of a high-priest should be called by that name. For the name of the priest who had officiated in the office were after by courtesy called high-priests, with greater justice might Anna, who was both a pontifical person and high-priest's vicar, be so called. In fact, the very appellation of high-priest is given to a sagan by Josephus (Ant. xvii, 6, 4). (See the commentators on Luke iii, 2, particularly Hammond, Lightfoot, Kuinol, and Bloomfield.) See Ananias. Caïaphas belonged to the sect of the Sadducees (Acts v, 17). (See Hechis, De Sadduceismo Caïaphas, Bud. 1718.) See High-priest.

The wonderful miracle of raising Lazarus from the dead convinced many of the Jews that Christ was sent from God; but the high priests and the Pharisees, alarmed at the increase of his followers, summoned a council, and pretended that their liberties were in danger; that the Romans would become Jealous of them, and that their destruction was inevitable if something; were not done at once to check his progress. Caïaphas was a member of the council, and expressed his decided opinion in favor of putting Jesus to death, as the only way of saving the nation from the evils which his success would bring upon them. His language was, "Ye know nothing at all; nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not" (John xiv, 49). This counsel was wicked and unjust in the highest degree; but as there was no offence charged, it seemed the only plausible excuse for putting Christ to death. The high-priest's language on this occasion was prophetic, though he did not intend it so. The evangelist, in giving an account of this extraordinary occurrence, makes a reference on the prophetic language of the high-priest, and shows the extent and blessedness of the dispensation of mercy through Jesus Christ. Nothing of this, however, was in the mind of the cruel and bigoted high-priest. After Christ was arrested, he was first taken before Ananus, who sent him to his father-in-law Caïaphas, who probably lived in the same house; he was then arraigned before Caïaphas, and an effort was made to produce false testimony sufficient for his condemnation. This expedient failed; for though two persons appeared to testify, they did not agree, and at last Caïaphas put our Saviour himself upon oath that he had not seen him. Whether he was indeed the Christ, the Son of God, or not: The answer was, of course, in the affirmative (q. v.), and was accompanied with a declaration of his Divine power and majesty. The high-priest pretended to be greatly grieved at what he considered the blasphemy (q. v.) of our Saviour's pretensions, and forthwith appealed to his enraged enemies to say if in the name of God, what they had done. They answered at once that he deserved to die, and then, in the very presence of Caïaphas, and without any restraint from him, they fell upon their guiltless victim with insults and injuries. As Caïaphas had no power to inflict the punishment of death, Christ was taken from him to Pilate. The Roman governor that his execution might be duly ordered (Matt. xxvi, 3, 57; John xviii, 13, 28). Theibeged fury of Caïaphas exhibited itself also against the first efforts of the apostles (Acts iv, 6).

Treatises more or less general on the character and conduct of Caïaphas in the above transaction have
been written in Latin by Baumgarten-Crusius (Oppac. p. 19 sq.), Hase (Brem. 1703, also in Iken's Theeaur. ii. 549 sq.), Hecht (Budin. 1719), Haufen (Viteb. 1713), Hoder (Upsal, 1771), Hofmann (in Menthenhi Thea. ii. 216-222), Langnershausen (Jan. 1893), Salzs- mann (Argent. 1797, also in Lange's Lect. (1821), Schick- endanz's Tfr. (Frankfurt V. 1755), Weber (Viteb. 1807), Selit- ner (Aldorf, 1721); in French by Dupin (Paris, 1829). See also Evans, Script. Bibl. ii. 257.

Caiet (or Cayet), Pierre Victor Palma, was born at Montrichard, in Touraine, in 1255. He became a Priest under the instructions of Peter Ramus, at Paris; afterward studied theology at Geneva, and, afterward, at Angers. As a minister, he was called Catharrism which he abhorred. The insubordination of Bourbon made him her chaplain, and brought him to Paris. Here, under the influence of cardinal Du- perron, he abjured Protestantism, Nov. 9, 1556, became professor of Hebrew and Oriental languages in the college of Navarre, and died March 16, 1610. He left many controversial works, on the motives which led to his conversion; on the Ecstatics; on the Mass; on the Church and the Apostolic Succession, etc. His best known works are his Chronologie Sepulchrale and Noumenale, 1598-1604 (Paris, 1605, 8vo.)—Hoeffer, Nowk. Bibl. Gen. ix. 509.

Cain (Heb. קין, qayin, a Lane [but see below]), the name of a man and of a city. See Kente; Tubal-Cain.

T. Sept. and N. T. Kid. The root seems to be קין, to beget, perhaps with allusion to the murder; the context, however, ver. 1, makes this קין, to create, to make; others, as Eusebius and Chrysostom, derive it from some root signifying envy: Von Bohlen, Intro- duc. to Gen. ii. 85-87, seeks it in the Arabic مع الموت, a smith, from the art introduced by the Cainites; Josephus Graecizes it, קיתמ, -loq. Ant. i. 2, 2.) The first-born (B.C. apparently cir. 2018) was the first murderer and fratricide, B.C. cir. 4048. His his- tory is detailed in Gen. chap. iv.; the facts there given are in brief: he was the eldest son of Adam and Eve; he followed the business of agriculture; in a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of Abel's, he committed the crime of murder, for which he was expelled from the vicini- ty of Eden, and led the life of an exile; he settled in the land of Nod, and built a city, which he named after his son Enoch; his descendants are enumerated, together with the inventions for which they were re- markable. Occasional references to these are made in the T. (Heb. xxviii. 14; 1 John iii. 12; Jude 9)

Among all the instances of crime, none impress the mind with a stronger feeling of horror than that of Cain. It is not, however, clear that he had fully pre- meditated taking the life of his brother, if, indeed, he was aware by what a slight accident death would ensue; for this was the first instance of human mortality. But it is certain that he had resolved upon some desperate outrage upon his brother's person, and he deliberately took occasion to perpetrate it. Abel, as most think, brought two offerings, the one an olation, the other a sacrifice. Cain brought but the former— a mere acknowledgment, it is supposed, of the sovereignty of God— neglecting to offer the sacrifice, which would have been a confession of fallen nature, and, typically, an atonement for sin. It was not, therefore, the mere difference of feeling with which the two offerings were brought which constituted the virtue of the one or the guilt of the other brother. "The majus- cility of his temper showed itself in his unwillingness to ask his brother for a vicim from among his herd. He offered before God an unlawful sacrifice," because a bloodless one, Heb. ix. 22 (Jarvis, Church of the Redeemed, p. 14). The circumstances connected with this offence are related in a brief but graphic manner in the Heb. text, the force of which is not well brought out in the Auth. Vers. (Gen. iv. 2-16). Abel, being a

herdsman, naturally brought at the end of the week (for the Sabbath was already a well-known institution) an offering of the first-born and fattest of his flocks, while Cain, as a husbandman (hence the greater se- crecy of the murder which blotted his name), presented an obligation of vegetable productions. The undevout temper and wicked nature of Cain are suffi- ciently evinced by his resentment against the Al- mighty, as if partial to his brother (see below). The Divine Being condescends to expostulate with him on his unreasonable behavior, and to warn him of the danger of continuing the jealousy which characterized his heart. Contumacious as he was, he had to have already entertained against Abel: "If thou re- fornest, there is forgiveness [with me for thy past of- fences]; but if not, [then beware, for] sin cruise on thy door [like a wild beast ready to seize thee on the first opportunity], and against thee is its design; but do thou subdue it [i.e., thy evil disposition]." Instead of heeding this advice, however, the ill-natured man, taking the first occasion to narrate the circumstances to his brother (probably in an upbraiding manner), fell into the very snare of Satan against which he had been warned; his feelings became again excited, as they were at the moment of conversion, and, thus being no one to resist its insinuations or to avoid the consequences, he suddenly turned against his brother, and by an angry blow (probably with some agricultural implement, in the formation of which he had doubtless already be- gun to exercise the mechanical ingenuity for which his descendants became famous) he laid him dead upon the ground. Instead of the penitence which the sight of his brother's blood ought to have inspired in him his horror-stricken soul, the craven murderer insolently de- mands of the all-seeing God, when questioned as to his crime, "I know nothing about the matter; am I my brother's keeper?" But when conviction is fastened upon him, he immediately and with the despairing but still impetuous remorse of Judas, the guilty wretch exclaims, "My iniquity is too great for forgiveness! (אכילה דלף לאלים חמיו" בך התلوحו) μὴ ᾠδείναι μου γὰρ ὁ ἄνθρωπος μουτ for thou hast utterly driven me out this day from the face of the ground [of this pleasant region]." and I shall be in danger of starvation, and even of perishing by the hand of every stranger whom I meet. (Gen. iv. 13-15.) See Niebuhr, loc. cit. back to the text. The punishment which attended the crime admitted of no escape, scarcely of any conceivable alleviation. "He lost the privileges of primogeniture, was deprived of the priestly banishment from 'the presence of the divine glory' and the cherubim. The divine glory was no longer the hopes of mercy, and, with his descendants, delivered over unprotected to the assaults of the great adversa- ry" (Jarvis, Church of the Redeemed, p. 14). Cursed from the earth itself, the earth was doomed to a double barrenness wherever the offender should set his foot. Physical want and hardship, therefore, were among the first of the miseries heaped upon his head. Next came those of mind and conscience: "The voice of thy brother's blood crieth unto me from the ground." Nor did any retreat remain to him from the terrors of his own soul or those of Divine vengeance: "From thy face shall I be hid," was his accouniting and hope- less cry. The statement that "Cain went away from the presence of the Lord' represents him as abiding, till thus exiled, in some favored spot where the Al- mighty still, by visible signs, manifested himself to his fallen creatures. The expression of dread lost, as he wandered over the face of the earth, he might be unable to find a place of habitation where he could escape from the mouth of a murderer. But he was to be pro- tected against the wrath of his fellow-men; and of this God gave him assurance, not, says Shuckford, by set- ting a mark upon him, which is a false translation, but by appointing a sign or token which he himself might understand as a proof that he should not perish by the hand of another, as Abel had perished by his. This
Sign was probably no other than the Divine denounced at the time against any one who should venture to do him injury, and which, being well known, would prove a sufficient control. As such it is referred to by his descendant Lamech (Gen. iv. 20). This may account for the strange bequest of his son, which Jehovah appointed a token for Cain, so that no one who met him should slay him. What was the Divine purpose in affording him this protection it is difficult to determine. That it was not with the intention of prolonging his misery may be conjectured from the fact that it was granted in answer to his own appeal for sanctuary. Thus Jehovah had prevented the possibility of his becoming a true penitent, and of his having at length obtained the Divine forgiveness (Ortolub, 
Cainas non desperans, Lips. 1706).

It may be worthy of observation that especial mention is made of the fact that Cain, having traveled into the land of Nod, there built a city; and further, that his descendants were chiefly celebrated for their skill in the arts of social life. In both accounts may probably be discovered the powerful struggles with which Cain strove to overcome the difficulties that attended his position as one to whom the tillage of the ground was virtually denied. The following points also are deserving of notice.

(1.) The position of the "land of Nod." The name itself tells us little; it means right or exile, in reference to ver. 12, where a cognate word is used: Ver. 10 of the Hebrew name Hind (יָדוֹן) had been erroneously read an-No, is too far fetched; the only indication of its position is the indefinite notice that it was "east of Eden" (ver. 16), which, of course, throws us back to the previous settlement of the position of Eden itself. Knoebel (Comm. in loc.), who adopts an ethnological interpretation of the history of Cain's descendants, would identify Nod with the whole of Eastern Asia, and even hint at a possible connection between the names Cain and China. It seems vain to attempt the identification of Nod with any special locality; the direction "east of Eden" may have reference to the previous notice in iii. 24, and may indicate that the land was opposite to (Sept. κατατάσσεται) the entrance, which was Horton. It is not improbable that the east was further used to mark the direction which the Cainites took, as distinct from the Sethites, who would, according to Hebrew notions, be settled toward the west. Similar observations must be made in regard to the city Enoch, which has been identified with the names of the Hienchi, a tribe in Cappadocia (so Hessec), Annoos, a place in Upper Egypt (Iunius, Chalms), an ancient town in India (Bohlen), and Iconium, as the place where the defiled King Annacas was honored (Ewald): all such attempts at identification must be subordinated to the previous settlement of the position of Eden and Nod. See Non.

(2.) The "mark set upon Cain" has given rise to various speculations, many of which would have been broached if the Hebrew text had been consulted: the words probably mean that Jehovah gave a sign to Cain, very much as signs were afterward given to Noah (Gen. ix. xix. 13), Moses (Exod. iii, 2, 12), Elijah (1 Kings xix. 11), and Hezekiah (Isa. xxxvii. 7, 8). Whether the sign was perceptible to Cain alone, and given to him once for all, in token that no man should slay him, or whether it was one that was perceptible to others, and designed as a precaution to them, as is implied in the A. V. is uncertain; the nature of the sign is uncertain; it is still more uncertain (but see above). (See Kraft, De Exciur. Scand. 1. 28.)

(3.) The narrative implies the existence of a considerable population in Cain's time; for he fears lest he should be murdered in return for the murder he had committed (ver. 14). Josephus (Ant. i. 2, 2) explains his fears as arising, not from men, but from wild beasts; but such an explanation is wholly unnecessary. The family of Adam may have largely increased before the birth of Seth, as is indeed implied in the notice of Cain's wife (ver. 17), and the mere circumstance that none of the other children are noticed by name may be explained on the ground that their lives furnished nothing worthy of record. Thus Jehovah might have preserved the names of the relatives of Cain, who had now branch ed out into a considerable community, and as his banishment would necessarily estrange him from them, he entertained the natural apprehension lest in the course of his remaining lifetime they might even become his enemies. He would regard them as a murderer. See Blood- revenge. His case must evidently have been one of his sisters (comp. "sons and daughters," Gen. v. 4). Tradition calls her Sam. (Epiph. Hier. xxix, 6) or Asura (Malalas, p. 2); the Arabs call Cain himself Kabyl by abbreviation with the name of his brother (D'Herbelot, Bibl. Or. s. v. Cahil). See Adam.

(4.) The character of Cain deserves a fuller notice. He is described as a man of a morose, malicious, and revengeful temper; and that he presented his offering in the state of mind is implied in the rebuke contained in Gen. iv. 7, which may be rendered thus: "If thou dost not do well [there is an elevation (πολύν) of the countenance], is there not an elevation (πολύν) of the countenance," sin lurketh (as a wild beast) at the door, and to thee is its desire; but thou shalt rule over it." (So Gesenius and others; but see above.) The narrative implies therefore that his offering was rejected on account of the temper in which it was brought (Stich. De colloquio Dei cum Caio. Alit. 1766). See Abel.

(5.) The descendants of Cain are enumerated to the six generation. Some commentators (Knoebel, Ver. Bohlen) have traced an artificial structure in this genealogy, by which it is rendered parallel to that of the Sethites; e.g. there is a decade of names in each commencing with Adam and ending with Jabal and Noah, the deficiency of generations in the Cainites being supplied by the addition of the two younger sons of Lamech to the list; and there is a considerable similarity in the names, each list containing a Lamech and an Enac, while Cain in the one Cain-an in the other, Methusael—Methuselah, and Mahel—Melchiel, the inference from this comparison being that the one was framed out of the other. It must be observed, however, that the differences far exceed the points of similarity; that the order of the names, the number of generations, and even the meanings of those which are noticed are different, and that they are in no way instituted to remove the impression of artificial construction. (See Bochart, Hieros. iii. 537.) See Patriarch.

(6.) The social condition of the Cainites is prominently brought forward in thehistory. Cain himself was an a. riculturist, Abel a shepherd: the successors of the latter are represented by the Sethites and the progenitors of the Hebrew race in later times, among whom a pastoral life was always held in high honor from the simplicity and devotional habits which it engendered: the successors of the former are depicted as the reverse in all these respects. Cain founded the first city; Lamech instituted polygamy; Jacob overthrew the nodic life; Tubal-cain invented musical instruments; Tubal-cain was the first smith; Lamech's language takes the stately tone of poetry; and even the names of the women, Naamah (pleasing), Zillah (usile), Adah (ornamental), seem to bespeak an advanced state of civilization. But, along with this, there was vice, necromancy, and inhumanity. See Antediluvians.

(7.) The contrast established between the Cainites and the Sethites appears to have reference solely to the social and religious condition of the two races. On the one side there is pictured a high state of civiliza-
tion, unsanctified by religion, and productive of luxury and violence; on the other side, a state of simplicity which afforded no material for history beyond the declaration, "Then began men to call upon the name of the Lord." The historian thus accounts for the progressive degeneration of the religious condition of man, the evil gaining a predominance over the good by its alliance with worldly power and knowledge, and producing the state of things which necessitated the flood. See Deluge.

(8) Another motive may be assigned for the introduction of this portion of sacred history. All ancient nations have loved to trace up the invention of the arts to some certain author, and, generally speaking, these authors have been regarded as objects of divine worship. Among the Greeks Apollo was held to be the inventor of music, Vulcan of the working of metals, Triptolemus (see I. yig. 277) of the plough. A similar feeling of curiosity prevailed among the Hebrews; and hence the historian has recorded the names of those to whom the invention of the arts was traditionally assigned, olivating at the same time the dangerous error into which other nations had fallen, and reproaching the state of their religion, the position which the inventors held. See Art.; Astronomers.


2. (Heb. with the article, a bos-Ca'gin', פִּכְאֶנָּה, = "the lance," but may be derived from יִכְאֶנָּב, "a nest," possibly in allusion to its position; Sept. Κανα'α, v. r. Zawaa'iti, by including the name preceding; Vulg. Caoncin.) One of the cities in the low country (Shefela') of Judah, named with Zanoah and Gibeah (Josh. xv, 56); apparently the modern village F'akem, a short distance south-east of Hebron (Van de Velde, Memoir, p. 300). It is mentioned in a statute, said to be the place where Lot stopped after his flight from Sodom (Robinson, Researches, ii. 130).

Cainan (Heb. K'eoyam', כְּעֶנָּךְ, derivation ambiguous, as in the case of "Cain" [q. v.], and signifying either possessor [so Fürst] or forgeman [so Gesenius]; Sept. Koivvā, but Kāivvā in Chron. and N. T.; Josephus Kōivvā; And. i. 3, 4), the name of one or two men. The term is evidently applied to the eldest (oldest) son of Enos (who was 90 years of age at his birth), B.C. 3846. He was himself 70 years old at the birth of his (first) son Mahalalel, B.C. 3876, after which he lived 840 years, and died B.C. 3831, aged 910 (Gen. v. 9-14). See Longevity. The rabbinical tradition was that Cainan placed idol-worship and astrology—a tradition which the Hellenists transferred to the post-diluvian Cuban. Thus Ebræam-Syrus asserts that the Chaldees in the time of Terah and Abram worshiped a graven god called Cainan; and Gregory Bar-Hebraeus, another Syrian author, also applies it to the son of Arphaxad (Mill, Vind. of. of Genealogies, p. 130). The origin of the tradition is not known; but it may probably have been suggested by the meaning of the supposed root in Arabic and the Aramean dialects, just as another signification of the same root seems to have suggested the tradition that the daughters of Cain were the first who made and sang to musical instruments (Genesis, Theaur. s. v. כְּעֶנָּךְ). His name is Anglicized "Kenan" in the Auth. Vers. at 1 Chron. i. 2.

2. The son of Arphaxad, and father of Sala, according to Luke iii, 35, 36, and usually called the second Cain. He is also found in the present copies of the Sept. in the genealogy of Shen, Gen. x. 24; xi. 12 and 13 (where his history is given in full like the rest: "And Arphaxad fathered Heber. And Arphaxad lived after he begat Cainan 400 years, and begat sons and daughters. And he died. And Cainan lived 180 years, and begat Salah. And Cainan lived after he begat Salah 300 years, and begat sons and daughters. And he died,"); and 1 Chron. i. 18 (though he is omitted in 1 Chron. i. 24), but is nowhere named in the modern text, nor in any of the versions made from it, as the Samaritan, Chaldee, Syriac, Vulgate, etc. As the addition of his generation of 100 years in the series of names is of great chronological importance, and is one of the circumstances which render the Septuagint computation of time longer than the Hebrew, this matter has engaged much attention, and has led to great discussion among chronologers. See Chronology. Some have suggested that the Jews purposely excluded the second Cain from their copies, with the design of rendering the Septuagint and Luke suspect; others that Moses omitted Cainan, being one of reckoning ten generations only from Adam to Noah from Numbers. Some suppose that Arphaxad was father of Cainan and Salah—of Salah naturally, and of Cainan legally; while others allegation that Cainan and Salah were the same person under two names. It is believed by many, however, that the name of this second Cainan was not originally in the text even of Luke, but is an addition of inadvertent transcribers, who, remarking, it in some copies of the Septuagint, added it (Ruimol, ad Luc. iii. 30) Hales, though, as an advocate of the later chronology, predisposed to its retention, decides that we are fully warranted to conclude that the second Cainan was not originally in the Hebrew text, at least, nor in the Septuagint and other versions derived from it (Chronology, i. 231). Some of the grounds for this conclusion are, 1. That the Hebrew and Samaritan, with all the ancient versions and targums, concur in the omission; 2. That the Septuagint is not consistent with itself; for in the repetition of genealogies in 1 Chron. i. 24, it omits Cainan and agrees with the Hebrew text; 3. That the second Cainan is silently rejected by Josephus, by Philo, by John of Antioc, and by Eusebius; and that, while Oriene retained the name itself, he, in his copy of the Septuagint, marked it with an obelisk as an unauthorized reading, it certainly was not retained in any copy of the Septuagint from which Berosus, Eupolemus, Polyhistor, Theophilus of Antioc, Julianus Africanus, or even Jerome, had access to. Moreover, it seems that the intrusion of the name even into the Sept. is comparatively modern, since Augustine is the first writer who mentions it as found in the O. T. at all. Demetrius (B.C. 170), quoted by Eusebius (Prop. Emom., i. 21), reckons 1860 years from the birth of Shen to Jacob's going down to Egypt, which seems to include the 130 years of Cainan. But in the great fluctuation of the numbers in the ages of the patriarchs, no reliance can be placed on this argument. Now the changes of the figures have not been altered in the modern copies of Eusebius, to make them agree with the computation of the altered copies of the Sept. 4. That the numbers indicating the longevity and paternity of this patriarch are evidently borrowed from those immediately adjoining, as is the name itself from that of the antediluvian patriarch before him. See Genealogies, According to Bohart, Phyleg., lib. ii. cap. 13; Mill's 'Index' of our Lord's Geneal. p. 148 sq.; Rus, Harmonie. Emom., i. 364 sq.; Michaelis, De Chronolog. Monarch. post d'Ane. (in the Commentar. Soc. Gott. 1763 sq.; translated in the Am. Bib. Repose, July, 1841. p. 114 sq.); Vater, Comment. zum Pent. ii. 18; See Geneal. of Antioc (Curtius).

Cainites, a sect of Gnostics that sprung up about the year 130, and is classed with the Ophitus. (q. v.)
CAIUS

or Serpentarians. They held that Sophocles (Wisdom) found means to preserve in every age in this world, which the Demiurge had created, a race bearing within them a spiritual image of the Deity, and this image was to continue upon opposing the tyranny of the Demiurge. The Cainites regarded Cain as the chief of this race. They honored Cain, and the evil characters of Scripture generally, on the ground that, in proportion to the hatred such characters evinced of the laws of the God of this world (the Demiurge), the more worthy did they act and live, for they were determined to destroy that kingdom of the Demiurge. For the same reason, they honored Korah, Dathan, and Abiram, as well as the inhabitants of Sodom, and Judas Iscariot, whom they regarded as procurers of the death of Christ from the purest motives; for he knew that this was the only possible way of extinguishing the destruction of the Demiurge's kingdom. Hippolytus mentions the Cainites in his Philoegnomeni, viii, 12.—Neander, Ch. Hist. ii, 448; August. De Hares, cap. xviii; Tertull. De Pseph. cap. xiviii; Lardner, Works, viii, 560.

Caius (of the New Test.). See GAIUS.

Caius (emperor of Rome). See CALIGULA.

Caius or Galus, a presbyter of the Church of Rome, who flourished about 210, in the time of Zephyrus, Gallus, and Gaius, who called him Ἱωάννης ἤρως ἠδάμπτος, a designation the meaning of which is not clear. When at Rome, he held a celebrated disputaion with Proclus, the head of a sect of Montanists, which he afterwards reduced to writing in the form of dialogues. Eusebius quotes fragments of this work in lib. ii, cap. 23, and also in lib. iii, cap. 26, and lib. vi, cap. 20. Caius also wrote a book called The Labymlisti, and another against Artemon, unless the former be the same with the work attributed to Origen, as Cave supposes. Eusebius gives an extract from the Parasus Labyrinthius against Artemon and Theodotus, lib. v, cap. 26. Photius also attributes to this Caius a Treatise on the Universe, but both are no longer extant. The "Landynth" are now attributed to Hippolytus. See Bunsen, Hippolytus and H's Times; also Origen or His Polyt. in the Meth. Quarterly Review, 1851, p. 466; London, s. v. See HIPPOLYTUS.

Caius or Galus, a Dalmatian, elected bishop of Rome in 938, and is said to have suffered martyrdom under Diocletian. He was elected, with notes, etc., by Cass. Bellius, a priest of the oratory of Urbino, and subsequent to the Acts of his Martyrdom, published at Rome in 1628.

Caius, John (Keke or Key, Latinized into Caius), M.D., was born at Norwich Oct. 6, 1310, and became successively first physician to Edward VI, Mary, and Elizabeth. He died July 29, 1578. He founded the college which bears his name at Cambridge for twenty-three students. He was a good classical scholar, and wrote many treatises on subjects connected with medicine and natural history. He published also a treatise on the antiquity of the University of Cambridge (which he states was founded by the Canute, 824 years before Christ), and another on the pronunciation of Greek and Latin. His tomb still remains in Caius College, with only this inscription, "Eui Caius,"

Cajetan (GAETANO TOMMASO DI VIO), cardinal, surnamed from Gaeta, where he was born, Feb. 29, 1469 (others say July 25, 1470). His proper name was Jacob, but he assumed that of Thomas in honor of Thomas Aquinas. At fifteen he became a Dominican, and in 1516 he was appointed general of his order. In 1517 Leo X made him cardinal, and also his legate in Germany, the principal object of his mission being to bring back Luther to the obedience of the Holy See before his separation was finally completed. Cajetan fulfilled his mission in a hasty and imperious manner, and nothing came of it. In 1521 he was appointed to the see of Gaeta, after which he was employed in other missions, and died at Rome in 1534. He published a Version of the O. T. (Libr. Vet. Test.) (Lyons, 1639, 5 vols. fol.) — In Summam Thomae Aquinatis Comment. — Opuscula (among which is his treatise on the authority of the pope, in which he gives vent to the extreme views of ulteriorism, and still in use), and (Eliazi, in order of the faculty of Paris) — Tractatus de compositione papae et concilii (Venice, 1531). His works are collected, and somewhat modified (Lyons, 1639, fol.). — Mosheim, Ch. Hist. iii, 28 note; Hoefer, Nouv. Biogr. Generale, viii, 143; Horne, Bibliog. Appendix, pt. 1, ch. sect. 4.

Cake (represented by several Heb. words; see below). The Hebrew word occurs various times, and a very general form was the form usually given to Oriental bread (2 Sam. vii, 19; 1 Kings xvii, 12). See OAF. They were leavened or unleavened. They also offered cakes in the Temple made of wheats or barley, kneaded sometimes with oil and sometimes with honey. For the purposes of offering, these cakes were salted, but unleavened (Exod. xxix, 2; Lev. ii, 4). In Jer. VII, 16; xlv, 19, we read of the Hebrews kneading their dough "to make cakes to the queen of heaven" [see ASHTORETH], which appears to have been, from early times, an idolatrous practice, and was also the custom of the Greeks and Romans. The ancient Egyptians also made offerings of cakes to their deities. In Hosea vii, 8, Ephraim is called "a cake not turned." This figurative expression illustrates the mixture of truth and idolatry (Jews and Gentiles among the Ephraimites) by dough baked on one side only, and, therefore, neither dough nor bread. See BREAD.

1. For secular Use.—The ordinary (wheat) bread of the Hebrews certainly had the shape of flat biscuits, and as this has been already sufficiently discussed under the article BAKE, we will here consider only those finer sorts, which appear to have been of more artificial manufacture. The terms for these are as follows:

(a.)* Ash-cakes, גֶּלֵּי, suggoth. See ASH-CAKE.

(b.)* Pancakes, baked in oil in the גֶּלֵּי הַמַּשָּׁבָה, marché, skil, or pot (Lev. ii, 7; see Jarchi in Rosenmuller, ad loc.), perhaps like modern doughnuts. See Fatting-

PAN. Different are the גָּלֵל, lebooth (2 Sam. xxiii, 6–18; Sept. κολλύστατα), cakes kneaded of dough (ver. 8), which, boiled in a deep pan, were emptied out from its tender, but not liquid (ver. 8, 9). The import of this last, from the etymology, is very uncertain (see Rüdiger, De interpret. Arab. libri hist. p. 94; Thenius on Sam. xxiii, 8; Gesenius, Thes. p. 141). It was probably a kind of fancy cake, the making of which appears to have been an accomplished work, since Tamar was required to prepare it for Ammon in his pretended illness (2 Sam. xxiii, 6).

(c.)* Hole-cakes, גָּלֶל, challoth (2 Sam. vi, 19), which were mingled with oil (גָּלֶל מַרְמָשׂ, behr), and baked in the oven (Lev. ii, 4).

(d.)* Wafers, וַפי, nêlkhudim* (Exod. xxix, 2; Lev.

viii, 26; 1 Chron. xxiii, 29), made very thin (Gr. λάβανος), and spread with oil (גָּלֶל מַרְמָשׂ, behr), and spread with oil (גָּלֶל מַרְמָשׂ, Sept. dia-

καταχροσύνα τιν νομάκος). See WAFER.

(e.)* Crackers, the גָּלֶל, nikudrim, of 1 Kings xiv, 8, translated "cracknels" in the Authorized Version, an almost obsolete word, denoting a kind of crisp cake, q. d. "crumb-cake." The original would seem, by its etymology (if from אֶפְקֶל, speckled, spotted, Gen. xxx, 32 sq.), to denote something spotted or sprinkled over, etc. Buxtorf (Lex. Talm. col. 136) explains thus: "Little circles of bread like the half of an egg, Terumoth, c. 5;"); and in another place (Ept. rodit. Hebr. p. 544), "Also the crackers, 1 Kings xiv, 3, commonly called דָּקָלָל, received their name because they were frequently molded in little round slices as if stamped out, or because they were punctured in some peculiar manner."

It is, indeed, not improbable that they may have been
CAKE

A sort of biscuit, or small and hard-baked cakes, calculated to keep (for a journey or some other purpose) by reason of their excessive hardness (or perhaps being saved baked, as the word implies). Not only are such hard cakes, or biscuits still used in the East, but they are, like all biscuits, punctured to render them more hard, and sometimes, also, they are sprinkled with seeds, either of which circumstances sufficiently meets the conditions suggested by the etymology of the Hebrew word. The existence of such biscuits is further implied in Josh. ix. 5, 12, where the Gibeonites describe their bread as having become hard as biscuit (not "mouldy," as in the Authorized Version) by reason of the length of their journey. See CRACKNEL.

(6.) Honey-cakes, שֶּרֶץ תְּפוּפִּית" bīd-b ash (Exod. xvi. 31; Talm. עַלְמָא, Mishna, Challa, i, 4), such as are still much relished by the Arabs. See HONEY. Different from these were the raisin-cakes, קָשֵּׁי הַנַּעַרִים (Hos. iii. 1; Sept. περπατομεῖν σταφιδάς, Authorized Version "flagons of wine"), probably a mass of dried grapes pressed into form; comp. the lamps ("cakes") of Job, "מִצְלָאָה"; delærim, in 1 Sam. xxv. 18. See also Josh. v. 10; the Mass of the Merarites was composed of this cake, as stated in Josh. ii. 21; Exod. xvi. 31, also the Mishna, Nedar. vi. 19; see Gesen. Thes. i, 166 sq.; seems to denote the same kind of cakes as used for refreshment (Cant. ii. 5; 2 Sam. vi. 19; 1 Chron. xvi. 8). See FLAGON. A species of cake prepared with honey is thought (so Jerome) to be referred to in Ezek. xvi. 13 (see Rosenmüller, in loc.).

(7.) The baked fragments of the offering, תֵּבֵּנֵי וַתְּפִפָּה, נַחַת פַּרְסָה (lit. "cooking of the offering," [i.e. in pieces], Auth. Ver. "baked pieces of the meat-offering," Lev. vi. 21, i.e. cooked and prepared like the meat-offering, and then broken up into pieces; comp. Lev. iv. 4 sq.; vii. 9), are probably cooked pieces that were again kneaded up with oil and baked (comp. W. Nisoh in Paulus, Samml. iii, 389; Bähr, Symbol. ii, 303). For this purpose was made a frying-pan, עַלְמָא, מַחּ בָּůָ (Lev. ii. 5, etc.), probably a flat iron plate (stew-pan or griddle), beneath which the fire was kindled (comp. Niebuhr, i, 234). See PAN.

(8.) The thin cakes, תֶּרֶה, זְקֵרָה ("cakes," Jer. vii. 18; xlv. 19), a sort of wafer used in heathen offerings, are rendered in the Sept. by the Graecized term χαράκτων, which is explained by Suidas and other ancient glossarii as signifying barley-cakes steeped in oil; compare the cakes and barley-meal used with sacrifices among the Greeks and Romans (see Smith's Dict. of Class. Antiq. s. v. Sacrificium). See QUEEN OF HEAVEN.

The only remaining Heb. words relating to the subject, or rendered "cake" in the Auth. Vers., are, נֶאֶבֶּג, מַעָּל, a cake, i.e. whole piece (q. d. "slice") of bread (1 Kings xvii. 12; in Psa. xxxv. 16, in the phrase נֶאֶבֶּג, תָּפֹא, תִּבְנֵי, "cake-buffoon, scourge placerum," "mockers in feasts," i.e. table-jesters); מַעָּל, מַעְּלָה (Josh. vi. 11; Judg. vi. 19, 20, 21; 1 Chron. xxvii. 29, etc.), sweet or unleavened bread, as usually rendered (see LEAVEN); and כַּבָּד, כַּבָּד, מַעְּלִים (Judg. ii. 18), a round cake of barley-bread. The מֵרָה, מֵרָה, of Gen. xl. 16 (where it only occurs in the expression מַעְּלָו, מַעְּלָו,Megill. הָעָרָא, Vulg. nemetra foris, Auth. Vers. "white baskets," marg. "baskets full of holes"), may signify either white bread, as made of fine flour (in the Mishna, Edisith, iii. 10, מַעְּלָו is a species of bread or cake like the Arab, chamamouw, white bread or flour), or it may refer to some peculiarity of the baskets merely. See BASKET. In the Mishna, Challa, xi. 4 sq., many other kinds of cake are referred to, but the import of the words there employed is very uncertain. On the Greek cakes, see especially Athen. xiv, 644 sq. See generally Hau, Dіs. de re chбri He- briu. (Tr. Whiston). (2.) Bread baked in oven (Lev. ii. 4, 6), but this is limited to two sorts only, which appear to be, first, the bread baked inside the vessels of stone, metal, or earthenware, as was customary. In this case the oven is half filled with small smooth pebbles, upon which, when heated and the fuel withdrawn, the dough is laid. Bread prepared in this mode is necessarily full of indentations or holes, from the pebbles on which it is baked. Second, the bread prepared by dropping with the hollow of the hand a thin layer of the almost liquid dough upon the outside of the same oven, and which, being baked dry the moment it touches the heated surface, forms a thin, wafer-like bread or biscuit. The first of these, however, appears to distinguish by the characteristic stamp or impress of the vessels in which it is prepared. The second, stamped or full of holes (Exod. xxix. 2, Lev. ii. 4, vii. 12; Num. vi. 15, etc.), and the other by the name נַחָל, נַחָל, thin cakes, being, if correctly identified, by much the thinnest of any bread used in the East. A cake of the former was offered as the first of the dough (Lev. viii. 26), and is mentioned in 2 Sam. vi. 19, with the addition of "bread"—perforated bread. Both sorts, when used for offerings, were to be unleavened (perhaps to secure their being prepared for the special purpose); and the first sort, namely, that which appears to have been baked inside the oven, was to be mixed up with oil, while the other (that baked outside the oven), which, from its thinness, could not possibly be thus treated, was to be only smeared with oil. The fresh olive oil, which was to be used for this purpose, imparts to the bread something of the flavor of butter, which last is usually of very indifferent quality in Eastern countries.

(2.) Bread baked in a pan—1st, that which, as is still usual, is baked in, or rather on, the tofim. This also, as an offering, was to be unleavened and mixed with oil. 2d. This, according to Lev. ii. 6, could be leavened into pieces, and poured over it, as a kind of cake, or offering of bread and oil. 3d. This kind of bread and offering. And, in fact, the thin biscuits baked on the tofim, as well as the other kinds of bread, thus broken up and remade into a kind of dough, form a kind of food or pastry in which the Orientals take much delight, and which makes a standing dish among the pastem tribes. The task of making the tofim answer to the Hebrew מַעְּלָו, מַעְּלָו, is the most frequently employed for this purpose. When it is baked, it is broken up into crumbs and kneaded with water, to which is added, in the course of the operation, butter, oil, vinegar, or honey. Having thus again reduced it to a tough dough, the mass is broken into pieces, which are baked in smaller cakes and eaten as a dainty. The older version for the Messianic offering was more simple, but it serves to indicate the existence of such preparations among the ancient Israelites.

(3.) Bread baked upon the hearth—that is to say, baked upon the hearth-stone, or plate covering the fire-pit, which frequently answers the purpose of an oven. This also was to be mixed with oil (Lev. ii. 7). As these various kinds of baked bread were allowed as offerings, there is no question that all were the best modes of preparing bread known to the Hebrews in the time of Moses; and as all the ingredients were such as Palestine abundantly produced, they were such offerings as even the poorest might without much difficulty procure. See SHEW-BREAD.
Calah (Heb. קְלַע, qalà', nigrum old age, as in Job v, 26; in pause K'là'ù, qalà'; Sept. Xalà', Vulg. Chàle, one of the most ancient cities of Assyria, whose foundation is ascribed either to Assur or Nimrud (Gen. x, 11). The place has been thought identical with the Chalùch (ךלעך, Sept. Αλαί) named elsewhere (see HALAH) (2 Kings xvi, 6; xviii, 11; I Chron. vi, 25; but, on monumental evidence, the Rawlinson dates (1856) regard the site of Calah as marked by the Niniví ruins, which have furnished so large a proportion of the Assyrian antiquities. The Talmud (Yoma, x) locates it on the Ephrathas, near Borospí (בְּרוֹסִּים). If at Nimrud, Calah must be considered to have been at one time (about B.C. 980-720) the capital of the empire. It was the residence of the warlike Sardanapalus and his successors down to the time of Sargon, who built a new capital, which he called by his own name, on the site occupied by the modern Khorsabad. This place still continued under the later kings to be a town of importance, and was especially favored by Esarhaddon, who built there one of the grandest of the Assyrian palaces. In later times Calah (sometimes Calah, or Calahis) of the country of the Cherethites, which appears as Calacà (Κάλακα, Proem. vi, 1, 2), or Chalacè (Kalací, Strabo, xvi, p. 580, 736), in the geographers. Layard (Nineveh and its Remains, ii, 56) suggests that it may possibly be extant in the very extensive ruins called Kedek Sherpat, on the west side of the Tigris, above its junction with the Lesser Zab. But see Reznik. Less probable is the identification with Chamān, the former summer residence of the caliphs in Arabia or Babylonian Irak, according to Abufeda, five days' journey north of Bagdad (in Anville, 631° long., 34° lat.), which, according to Assemani (Bibli. Or. xii, ii, 415 sq., 738), is also called Chaloleh (cons. Michaelis, Geography, p. 52; Rosenmüller, Alterth. i, ii, 98). Ephremus Syrus (in loc. Gen.) understands the old Mosopotamian Chetro on the Tigris (Rosenmüller, p. 120; but see Michaelis, Spicileg. i, 246 sq.). As it seems to have been at some distance from Nineveh, the city of Rezen lying between them, most earlier writers concur in placing it on the Great Zab (the ancient Lyucus), not far from its junction with the Tigris, and Rezen is placed higher up on the same river, so as to be between it and Nineveh (Bochart, Phleg. iv, 22). See Asyria.

Calamol'ailus (Kalamosolados, Vulg. Clamosus), given (1 Esdr. v, 22) as the name of a place whose "sons" were restored after the exile; apparently a corrupt version of the names Elam, Harim, Loth, and Hadi in the genuine text (Ezra ii, 21, 29).

Calmon. See SYCAMINA.

Cal'amus occurs in three passages of the Auth. Vers. for the Heb. קְלַע, koné (Sept. κάλαμος, elsewhere "reed"); Exod. xxx, 23, among the ingredients of the holy anointing oil; Cant. iv, 11, in an enumeration of sweet scents; and Ezek. xxviii, 19, among the articles brought to the markets of Tyre. The term designates the marsh and river reed generally (see REX); but in the places just referred to it appears to signify the sweet flax (εὐαρμοστὴ αρωματική; Dioecor. i, 17), an Oriental plant (calamus odoratus, Plin. xii, 42, 48), of which the Latin name is acorus calamus. No doubt the same plant is intended in Isa. xliii, 24; Jer. vi, 20, where the Auth. Vers. has sweet cane. In the latter text the Heb. is קְלַע יְרֵשׁ, kérresh khot-tôb (i.e. good cane), and in Exod. xxx, 23, קְלַע יְרֵשָׁה, yôrishe sem (i.e. odoriferous cane). A scented cane is said to have been found in a valley of Mount Lebanon (Polyby. v, 46; Strab. xvi, 4). This plant has a reed-like stem, which is exceedingly fragrant, like the leaves, especially when bruised. It is of a tawny color, much jointed, breaking into splinters, and having the hollow stem filled with pitch like II.—B

a spider's web" (Kalah on Exod. xxx, 23). The calamus of Scripture is probably the reed by that name sometimes found in Europe, but usually in Asia (Phrat. Plant. ix, 7; Pliny, xii, 12), and especially in India and Arabia (Diod. Sic. ii, 49; Pliny, xii, 49). It grows in moist places in Egypt and Judæa, and in several parts of Syria, bearing from the root a knotted stalk, containing in its cavity a soft white pith. It has an agreeable aromatic smell, and when cut, dried, and powdered, it forms an ingredient in the richest perfumes (Pliny, xv, 7; see Calami Hier. ii, 326 sq.). The plant from which the "calamus aromatics" of modern shops is obtained appears to be a different species (Fernex Cyclopedia, s. v. Acorus). See Cane.

Cal'amus sac'er (also called pagullarius or saetula), a tube made of gold or silver, with a larger orifice at one end than at the other, through which the consecrated wine was drawn into the mouth, the largest end of the tube being inserted into the chalice. See CHALIC.

Calamy, Edmund, an eminent English divine, was born in London A.D. 1600, and took his B.A. degree at Pembroke Hall, Cambridge, in 1619. After spending some years as chaplain to the bishop of Ely, in 1636 he was made a lecturer at Bury St. Edmund's, where he continued until the publication of bishop Wren's "Articles," and the enforcement of the order for the reading of the "Book of Sports," compelled him to protest, and to leave the diocese. He then received the living of Rochford, but in 1652, having avowed himself a Presbyterian, he was made lecturer of St. Mary's, Aldershambury, in London, which office he filled for twenty years. In the ecclesiastical controversies of the times he bore a prominent part. He joined with Marshall, Young, Newcomen, and Spurstow in writing a declaration of the title of St. Mary's, and sent it to bishop Hall's "Divine Right of Episcopacy." As a preacher Mr. Calamy was greatly admired, and listened to by persons of the first distinction during the twenty years that he officiated in St. Mary's. His celebrity was so well established by his writings, as well by the distinguished station which he occupied among the ministers in the metropolis, that he was one of the divines appointed by the House of Lords in 1641 to devise a plan for reconciling the differences which then divided the Church in regard to ecclesiastical discipline. This led to the Savoy Conference (q. v.), at which he appeared in support of some alterations in the Liturgy, and replied to the reasons urged against them by the Episcopal divines. As a member of the Westminster Assembly (q. v.), he earnestly opposed the execution of king Charles, and promoted the restoration of his son, who made him one of his chaplains, and offered him the see of Lichfield and Coventry, which he refused. When the Act of Uniformity was passed he resigned his preferment, but refused, like many others, to gather a congregation, preferring regularly to attend the church in which he had so long officiated. He died Oct. 29, 1666, of a nervous disorder occasioned by the sight of the misery caused by the fire of London. He published The Good Man's Eye to Eye on Ps. cxxx, 72 (Lond. 1668, 17th ed. 12mo); The Noble-man's Pattern (Lond. 1643, 4to), and many single sermons, etc.

Calamy, Edmund, D.D., grandson of the preceding, was born in London April 5, 1671. At the
CALAS

age of seventeen he went to the University of Utrecht, where he was placed under the tuition of the distin-
guished professors De Vries and Graevius. In 1691, when Principal Cartestra was sent to Holland in quest of a gentleman to fill a professor's chair in the University of Edinburgh, he applied to Calamy, and pres-
ed him to accept the situation; but he declined the honor, and returned to England for the purpose of pursuing his studies in the Bodleian Library. In 1700 he began to preach among the Non-
conformists, and in 1708 he took charge of a congregation in Westminster, which he held for many years. In 1708 he arranged for the press Baxter's Life and Times, an opera
publication, gave rise to a dispute between Calamy and Holderly. In 1709 he was made D.D. by the universities of Edinburgh, Glasgow, and Aberdeen. His later works are Discourses on Inspiration (Lond. 1710), Sermons on the Trinity (Lond. 1722, 8vo); Defense of moderate Non-conformity (Lond. 1708-9, 5 vols. 8vo); The Non-conformist's Memorial (Lond. 1721, 2 vols. 8vo); History of his Life and Times, edited by Rutt (Lond. 1829, 2 vols. 8vo).

Calas, Jean, an unfortunate merchant of Toulouse, of the Protestant religion. His son, Marc Antoine, burned himself in a fit of melancholy in 1716. The father was seized as guilty of the murder, on the ground that his son intended to embrace Romanism the next day. No proof could be offered against him, but the fanatical passion of the mob was roused. The corpse was honored as that of a martyr. The clergy exerted all their influence to confirm the populace in their delusion. At Toulouse the White Penitents cel-
brated with great solemnity the funeral of the young man, and the Dominican monks erected a scaffold and placed upon it a skeleton, holding in one hand a wreath of palms, and in the other an altercation of Protestantism. The family of Calas was, in consequence of the popular excitement, brought to trial for the murder, and several deluded and (most probably) some bribed witnesses appeared against them. A Catholic servant-
maid, and the young man Lavasse, were also implicated in the accusation. Calas, in his defence, insisted on his uniform kindness to all his children; reminded the court that he had not only allowed another of his sons to become a Catholic, but had also paid an annual sum for his maintenance since his conversion. He also argued from his own infirmity that he could not have prevailed over a strong young man, and referred to the well-known melancholy mood of the deceased as having lead to suicide; and, lastly, he pointed out the improbability that the Catholic servant-maid would assist in such a murder. But all his arguments proved unavailing, and the Parliament of Toulouse sentenced the wretched man—by a majority of one—against five— to torture and death on the wheel! With great firmness, and protestations of his innocence to the last, the old man died on the wheel, March 9, 1762. His property was confiscated. His youngest son was banished for life from France, but was captured by the monks, and compelled to abjure Protestantism. The daughters were sent to a convent (Chamber, s. v.). The family of the unhappy man retired to Geneva, and Voltaire subsequently undertook to defend his memory. He succeeded in drawing public attention toward the circumstances of the case, and a revision of the trial was granted. Fifty judges once more examined the facts, and on March 9, 1765, the Parliament of Paris declared Calas altogether innocent. Louis XV ordered the property of Calas to be restored to his family, and made to the latter a present of 50,000 livres. The investigation at last led to the toleration edict of Louis XVI in 1787. Bungenh. Priest and Hypomenot, vol. ii; Coquerel, Histoire des Eglises du desert (2 vols. Paris, 1841); Haag, La France Protestante, iii, 36; Coquerel, Jean Calas et sa famille (Paris, 1856, 12mo).

Calasans, Giuseppe (Josiahum a matre De), founder of the order of the Piarists (q. v.), was born in Arogon in 1556. He entered holy orders in 1585, and went to Rome, where he obtained the protection of Clement VIII, Paul V, and Gregory XV, the latter of whom, after the new order had been founded by Cala-
sans, named him general of it in 1622. He died in 1648, and was canonized in 1787. He is commemorated on August 27.—Fehr, Geschicht der Minnocherd, ii, 61.

Calasio, Mario di, named from a village of that name in the Abruzzi, where he was born in 1550. He became a Franciscan, and devoted himself to Hebrew, in which he soon became so great a professed that Pope Paul V made him D.D. and professor of Hebrew at Rome. He is best known by his Hebrew Concord-
ance, which occupied him during forty years, even with the aid of other learned men. He was about to commit this work to the press, when he died, in 1626. It appeared under the title Concordancia Sacrorum Bibliorum Hebrew con commensalibus ling. Arab. et Sgrs. (Rome, 1621, 4 vols. fol.). Another edition was published by Romaine at London in 1747, but it is not considered so accurate as that of 1621. He is said to have died chanting the Psalms in Hebrew. —Bibl. Univ. vi, 54.

Calatrava, a military order of Spain, named from the town of Calatra, in New Castile. It had its origin in the following circumstances: When Alphon-
soro, the father of Sanchez I, had taken the town of Calatra, in 1147, from the Moors, he gave it to the Templars to defend; but when it was spread abroad in 1158 that the Arabs were about to attempt the recapture of the place, the Templars resigned it again to Sanchez, who thereupon presented it to Raymond, ab-
bot of the Cistercian monastery of St. Mary. The Arabs, after all, did not attempt the place; but many of the warriors who had been drawn together for its defence (as well as many of the lay brethren of the convent) entered the Cistercian order, but under a habit more fit for military exercises than for those of monks, and designated as the order of Calatrava. It was approved by Pope Alexander III in 1164, and con-
frmed by Gregory VIII in 1187. The knights at first wore a white scapulary and hood, but in 1197 the Anti-pope Benedict XIII permitted them a secular dress, disting-
"uished by a red cross over the breast. In 1496, Ferdinand and Isabella obtained a bull from Pope In-
ocentius VIII, which reserved the nomination of the grand master to the pope. Adrian VI, however, annexed the grand mastership of this order to the crown of Spain. The knights made a vow of obedi-
ence, poverty, and conjugal chastity (for they were per-
mittled to marry once), and were bound to maintain the immaculate conception of the Blessed Virgin. As a monastic order the institution has ceased to exist, but there are now said to be nearly eighty commanderies and priories in Spain, generally given as rewards of merit.
to political favorites. Since 1219 the order had also
sane, who had to prove, before being admitted, their
descent from noble houses. They wore the dress of the
Cistercian nuns, and their principal monastery was at
Almagro. They are now likewise secularized.—Hel-

Calcutta (1 Chron. ii, 6). See Chalcol.

Calcutta, the capital of Bengal, and an episcopal
see of the Church of England, on the Hoogly.
The bishopric was erected in 1814, and the bishop is metropol-
itan of India. The incumbents have been, 1. Thom-
as Fanahue Middleton, May 8, 1814; 2. Reginald Ho-
ber, June 1, 1823; 3. John T. James, June 4, 1827;
4. J. Matthias Turner, May 17, 1829; 5. Daniel Wil-
son, Nov. 20, 1835, died 1836, who commenced the building
of a cathedral church, and the foundation of a chapter;
1858: 7. Rovert Millman, February 2, 1867. Calcutta
has been the centre of an important system of Protes-
tant missions, both English and American. See India.

Calderon. See Kaldron.

Calderwood, David, a Scotch divine, was born in
1575, and in 1597 became minister of the parish of
Craigeal. When James I in 1617 sought to bring the
Scottish Church into conformity with the Church of
England, Calderwood was strenuous in opposition.
Persuasion and threats having failed to shake Calder-
wood, he was imprisoned, and afterward banished.
He retired to Holland, where he published Allare Do-
menocion, seu ecclesiae Anglicae politi, etc. (L. Bat.
1623, best ed. 1708, 4to), in which he enters into a full
examination of the principles of the Church of Eng-
land, its government, ceremonies, and connection with the
state. The work made a great impression at the
time, and was translated into English under the title of
The Ahur of Doanacen, or the Pattern of the English
Hierarchy and Church obstructed upon the Church of Scot-
land (1621, 12mo). A report having been spread that
Calderwood was dead, a man named Patrick Scott pub-
lished a pretended Recantation, with the title "Calder-
wood's Recantation, directed to such in Scotland as
refuse Conformity to the Ordinances of the Church" (Lon-
don, 1622). Calderwood, in the mean time, had
returned secretly to Scotland, where he lived some years
in concealment. He collected the materials for a
History of the Kirk of Scotland, which he left in MS.,
and which has been published by the Woodrow Soci-
ety (Edinb. 1842-9, 8 vol. 8vo). From the materials of
this work Calderwood wrote his True History of the
Church of Scotland and from the Beginning of the Reforma-
tion unto the End of the Reign of James VI (1675, fol.).
He died about 1650.

Calderon, prop. a large cooking vessel, is the ren-
dering in certain passages of the Auth. Vers. for the
following words: 1. τήνα, agnum (Job xii, 20 [12]), a
heated keelte, others a burning reed ("rush" else-
where); 2. νήσι, dad (2 Chron. xxxvi, 15; "pot," Job
xii, 20 [12]; Psa. lxxxvi, 6; "keelte," 1 Sam. ii, 16),
a large bodier (also a "basket"); 3. κεράν, air (Jer. iii.
18, 19; Psa. xxvii, 7), elsewhere "pot," the most
general term for a keelte or basin (also a "thorn"); 4.
κάλλαφ, kalloch'at (1 Sam. ii, 16; Mic. iii, 9), a pan
or pot (so called from pouriing); 5. λίβρα, (2 Macc. vii,
8), a keelte, in this case a large caldron for torture.
Metallic vessels of this description have been obtained
from the ruins of Egypt, and still more lately two copper
caldrons were discovered by Mr. Layard among the
cavities of Nimroud, N. C. (No. 29 in sq.), about 24 feet in diameter, and 8 feet deep, resting on a
stand of brick work, with their mouths closed by
large tles, and containing a variety of smaller bronze
objects. See Pot.

Caldwell, David, D.D., a Presbyterian minister,
was born in Lancaster county, Pa., March 22, 1725,
graduated at Princeton in 1755, and was licensed to
preach by the Mr. Brunswick Presbytery in 1760.
Being ordained in 1756, he became pastor of the con-
cgregations of Buffalo and Alamanack, N. C., in 1768.
In 1776 he was a member of the Convention which
formed the State Constitution, and some years later
he declined the offer of the presidency of the Uni-
versity of North Carolina, by which institution he was
made D.D. in 1810. He died Aug. 25, 1824, in his
100th year.—Sprague, Ammals, iii, 263.

Caldwell, James, a Presbyterian minister, was
born in Charlotte county, Va., 1784, graduated at
Princeton in 1759, and in 1761 was ordained pastor of
the Presbyterian church of Elizabethtown, N. J. At
the Revolution he entered with spirit into the con-
 troversy, and was soon branded as an enemy of the
formation of the Jersey brigade, he was at once select-
ed as its chaplain. Throughout the war he suffered
severely; toward the close of it, his church was burnt
and his wife murdered by the enemy. The people re-
posed great confidence in him, and his labors, counsels,
and exhortations were of great assistance in a cause
that he had espoused. This honored patriot was killed
in 1781, at Elizabethport, by a drunken soldier named
Morgan, who was tried, convicted, and hung upon the
charge of murder. Caldwell was a man of unwearied
activity and of wonderful powers of endurance. As a
preacher he was uncommonly eloquent and pathetic.
—Sprague, Ammals, i, 222.

Caldwell, Joseph, D.D., a Presbyterian minis-
ter, the author of a System of Geometry and a Treatise
of Plane Trigonometry, was born in Lamington, N. J.,
April 21, 1778, graduated at Princeton 1791, and be-
came Professor of Mathematics at the University of
North Carolina in 1796, in which same year he was
licensed as a Presbyterian minister. He died of
death, Jan. 24, 1855, with an intermission of five years,
he was President of the University, and to his exer-
tion it owes the respectable position which it now oc-
cupies.—Sprague, Ammals, iv, 173.

Caldwell, Merritt, A.M., Professor of Metaphys-
ics, was born in Hebron, Me., Nov. 29, 1806. His
early education, both religious and academic, was
very carefully conducted, and he graduated with hon-
or at Bowdoin College in 1828. In the same year
he became principal of the Maine Wesleyan Seminary,
Readfield. In 1834 he was elected Professor of Math-
ematics and Vice-president of Dickinson College, Pa.
In 1837 he was returned to the chair of Metaphysics
and English Literature, which he occupied during the
rest of his life. He soon became known as a strong
thinker and excellent writer by his elaborate contribu-
tions to the Methodist Quarterly Review. Nor did his
devotion to literature prevent him from taking an
interest in the moral questions of the times; and in the
course of ten years especially his labors were abund-
antly and even excessive. In 1846 he visited England
as a delegate to the "World's Convention," which
formed the "Evangelical Alliance," and took an active
part in its proceedings. His health, which had pre-
viously been impaired, was apparently improved by
his European tour, but in 1847 it failed again, and he
died June 6, 1848. Professor Caldwell was a man of
uncommonly firm and masculine character. As a pro-

Bronze Caldron. From the Egyptian Remains in the British Museum.
fessor and college officer he had few superiors; as a writer, he was always clear, logical, and forcible. Many of his contributions to the periodical press were of rare excellence. He also published *Manual of Eluciation, including Voice and Gesture* (Phila. 1846, 12mo, often reprinted), perhaps the best hand-book of the subject ever published. The *Book of Christian Perfection* (Phila. 1847, 18mo), "a model of clear thinking and forcible expression"—Christianity tested by eminent Men (N. Y. 1852, 18mo)—*The Doctrine of the English Verb* (1887, 12mo).—Methodist Quarterly Review, 1892, p. 574.

**Caldwell, Zenas**, brother of Merritt, was born in Hebron, Oxford county, Maine, in 1801, and was graduated at Bowdoin College in 1824, and soon after leaving college took charge of the Academy of Hallowell. In 1825 he was licensed as a local preacher, and for most of the time of his connection with the Hallowell Academy he supplied the Methodist congregation in Winthrop. In the same year he was unanimously elected principal of the new Methodist Seminary at Kent's Hill, Roadfield, Me., and proved himself abundantly adequate to any service that devolved upon him. But his whole work was to be performed within six months; his lungs became seriously affected, and he died triumphantly on Dec. 26, 1826. In 1832 an address of sympathy was sent to the Rev. S. M. Vail, D.D., was published, containing a memoir and several of his productions, in prose and poetry. — Sprague, *Amals*, vii, 699 sq.

**Cal'eb (Heb. קָלֵּב, Caleb, appr. for כָּלֶב, a dog),** the name of two or three men. See also Caleb-eph'nahar; Nehz'ah-Caleb.

1. (Sept. קָלֵּב). The last-named of the three sons of Hezron, and grandson of Judah (1 Chron. ii. 9, where he is called CHULLAH). His three sons by his first wife, Azubah or Jerioth (q. v.), are enumerated (ver. 18); he had also another son, Hur, by a later wife, Ephrath (ver. 19; perhaps only the oldest of several, ver. 50); besides whom another (his "first-born") is named (ver. 42, by what wife is uncertain). In addition to several by his concubines Ephah and Maschabah (ver. 46, 48), B.C. post 1856. The text is possibly corrupt, however, in some of these distinctions.

2. (Sept. קָלֵּב). A "son of Hur, the first-born of Ephrathah" above named (and therefore the grandson of the preceding), according to 1 Chron. ii. 50, where his name is also enumerated. B.C. 1858. Some, however, have identified him with the foregoing, supposing a corruption in the text.

3. (Sept. קָלֵּב, but קָלָּב in 1 Chron. ii. 49; Eccles. xvi. 51; 1 Mac. ii. 56; v. r. Kalaöth in 1 Sam. xxx, 14; Josephus קאֲלוֹת, Ant. iii. 14, 4, etc.) Usually called (Ephrathah, Judg. xvi. 6, and elsewhere [see JEPHEUNAH], sometimes with the addition "the Kenite" (Num. xxxii, 12; Josh. xiv. 6, 14), from which some have hastily inferred that he may have been a foreigner, and only proselyted to Judaism. See KENAZ. Caleb is first mentioned in the list of the rulers or princes (N*ם), called in the next verse (Kalaöth) "heads," one from each tribe, who were sent to search the land of Canaan in the second year of the Exodus (B.C. 1357), where it is stated that these officers are all different from those named in Num. i., ii, vii, x., as at that time phylarchs of the tribes. Caleb was one of these family cheftains in the tribe of Judah, perhaps as chief of the family of the Héronites, at the same time that Nahson, the son of Amminadab, was prince of the whole tribe (Num. i. 52), and Oshea of the tribe of Nunn, were the only two of the whole number who, on their return from Canaan to Kadesh-Barnea, encouraged the people to enter boldly to the land, and take possession of it, for which act of faithfulness they narrowly escaped stoning at the hands of the infuriated people. In the plague that ensued, while the other ten tribes perished, Caleb and Joshua alone were spared. Moreover, while it was announced to the congregation by Moses that, for this rebellious murmuring, all that had been numbered from twenty years old and upward, except Joshua and Caleb, should perish in the wilderness, a special promise was made to the latter that he should survive to enter into the land which he had trodden upon (Num. 14:29), but that his seed should possess it. Accordingly, forty-five years afterward (B.C. 1612), when some progress had been made in the conquest of the land, Caleb came to Joshua and reminded him of what had happened at Kadesh, and of the promise which Moses made to him with an oath. He added that though he was now eighty-five years of age (B.C. 1098), he was as strong as in the day when Moses sent him to spy out the land, and he claimed possession of the land of the Anakim, Kirjath-Arba, or Hebron, and the neighboring hill-country (Josh. xiv). This was immediately granted to him, and the following chapter relates that he took possession of Hebron, driving out the three sons of Anak; that he offered Achan, his daughter, in marriage (comp. 1 Sam. xvii. 25; Hygyn. Fab. 67) to whoever would take Kirjath-Sepher, i.e. Debir; and that when Othniel, his younger brother, had performed the feat, not only gave his daughter to wife, but with neither the springs of Diона or the rich soil offered as a dowry, which asked for. After this we hear no more of Caleb, nor is the time of his death recorded. But we learn from Josh. xxii, 18, that, in the distribution of cities out of the different tribes for the priests and Levites to dwell in, Hebron fell to the priests, the children of Aaron, of the family of the Kohathites, and was also a city of refuge for the inhabitants of the surrounding territory continued to be the possession of Caleb, at least as late as the time of David (1 Sam. xxx, 3), being still called by his name (1 Sam. xxx, 14). His descendants are called Calebites (רְכָבָּה for רְכָב, Calebõth, 1 Sam. xxx, 3); Sept. translates as if a patronymic were intended, שֵׁם אָבָיו. Ver. "house of Caleb"). His name seems to be inserted in 1 Chron. ii. 49, by way of distinction from the others in the same list. See Ewald, *Jrb. Gesch.* ii, 298 sq.

**Caleb-eph'nahar, a name occurring only in the present text of 1 Chron. ii. 24, as that of a place where Hezron died (רְכָבָּה be-Kaleb Ephra'kah, in Caleb to Ephr'ah). But no such place is elsewhere referred to, and the composition of the name is a most ungrammatical one. Again, neither Hezron or his son could well have given any name to a place in Egypt, the land of their bondage, nor Hezron probably die, or his son live, elsewhere than in Egypt. The present text reveals that it seems to be corrupt (the R. S. V. renders which the Sept. and Vulg. suggest [רְכָבָּה יִשְׂרָאֵל the科技创新 and improve an Caleb ad Ephra'm] is probably the true one, viz., כָּלֵּב אֶפְרָאִים, meaning either "Caleb came to Ephra'" i.e. Bethlehem-Ephrathah, or, still better, "Caleb came into unto Ephr'ah." The whole information given seems to be that Hezron had two wives, the first, whose name is not given, the second named Jerahmeeh, Rachel or Caleb, or Cheluba; the second, Abiah, the daughter of Machir, whom he married when sixty years old, and who bore him Segub and Ashur. Also that Caleb had two wives, Azubah, the first, apparently the same as Jerioth, and Ephrath, the second, the mother of Hur; and that this second marriage of Caleb did not make place till after Hezron's death. See NEHEZ'AH-CALEB.

**Calendar, Jewish.** I. Hebrew Lunar Calendar of Festas and Fastas.—The year of the Hebrews is composed of twelve (and occasionally of thirteen) lunar months, of thirty and twenty-nine days alternately. The year begins in autumn as to the civil year, and in the spring as to the sacred year. The Jews had calendars anciently whereby were noted all the feasts, all the fasts, and all the days on which they celebrated the memory of any great event that had happened to...
the nation (Zech. viii. 19; Esth. viii. 6, in Græc.). These ancient calendars are sometimes quoted in the Talmud (Mishna, Tuma'ah, 8), but the rabbins acknowledge that they are not now in being (see Malmonides and Barzilai, loc.). Those that we have now, whether printed or in manuscript, are not very ancient (see Generara. Bibl. Rabbinic. p. 319; Buxtorf, Lexic. Talmud. p. 1046; Bartolocci, Bibl. Rabbinic. ii, 550; Lamy's Introduction to the Scripture; and Plantin, J. ac. Rabbin. ad fin.). That which passes for the oldest is, according to the Divan Jak Aban, 'Vey Mora,' which contains the days of fasting and fasting here-tofore in use among the Jews, which are not now observed, nor are they in the common calendars. We here insert the chief historical events, taken as well from this volume, Tuma'ah, as from other calendars, with the modern or Julian months, in accordance with the conclusions of J. D. Michaelis, in his treatise published by the Royal Soc. of Göttingen. See Montf. For the details, compare each month in its alphabetical place. See also Crétique Biblique, vol. iv, and the following: Samuel Je. J. J., Dictionnaire juif-sardophone (Viteb, 1716); Dresde, Annae issued; Lips. (1765); Fischer, De anno Hebræorum. (Viteb, 1710); Faleseis, De circuit Judæorum die (Lips. 1702); Klau-sing, De forma anni patriarcharum (Viteb, 1716); Kö- schel, id. (Viteb, 1852); Lanshansen, De mense viti. Heb. Januari (Jen. 1739); Land, De mensibus Hebraor. (Abid, 1894); Nager, De Calendario viti. Hebraor. (Altorf, 1746); Selden, De anno Hebraor. (Lond. 1744); Sommel, De anno Hebraor. eccles. et cl. (Lond. 1746); Strach, De anvs viti. Hebræorem. (Viteb, 1565); Von Gumpach, Ueber den alt. Jüd. Kal. (Brüssel, 1846). See Time.

AABB or NISAN.

The first month of the sacred year, the seventh month of the civil, & has thirty days, and answers generally to the months of March or April.

Day 1.—New moon; a fast for the death of the sons of Aaron (Lev. x, 1, 2).

10.—A fast for the death of Miriam, sister of Moses (Num. xx. 1); also in memory of the scarcity of water that happened, after her death, to the children of Israel in the desert of Kadesh (Num. xx. 1).

15.—On this day every one provided himself a lamb or a kid, and kept it as a burnt-offering to the following Passover.

14.—On the evening of this day they killed the paschal lamb; they began to use unleavened bread, and ceased from all other labor.

18.—The solemnity of the Passover; with its octave; the first day of unleavened bread, a day of rest; they ate no leavened bread during eight days.

19.—After sustenance they gathered a sheaf of barley, which they brought into the Temple (Men. n. 15).

20.—On the second day of the feast they offered the barley which they had provided the evening before, as the first-fruits of the harvest; after that time it was allowed to put the sickle to the corn.

21.—The beginning of harvest.

22.—From this day they began to count fifty days to Pentecost. See Pentecost.

23.—The octave of the feast of the Passover; the end of unleavened bread. This day is held more solemnly than the other days of the octave, yet they did not refrain from the usual labor on this day.

24.—A fast for the death of Joshua (Josh. xxv. 24).

30.—Alternate of the first new moon of the succeeding Hebrew year.

The book called Meïrâth Th'amith does not notice any particular festival for the month Nisan.

ZIP or LIAR.

The second ecclesiastical, or eighth civil month; contains twenty-nine days, corresponding to the month of April or May.

Day 1.—New moon.

6.—A fast of three days for expiations committed during the feast of the Passover; that is, on the Monday, Thursday, and the Mikron following (Calendar Bartolocci).

7.—The dedication of the Temple, when the Armonceans consecrated it anew, after the persecutions of the Greeks (Meïrâth Th'amith. c. 9).

14.—The second Passover, in favor of those who could not celebrate it first, on the 15th of the foregoing month.

21.—A fast for the taking of the city of Græa by Simon Macceabæus (Calend. Scalig.; 1 Mac. xxxii. 43, 44); or for the final and perpetual extinction of the kingdom of Jeru- salem by the Macceabaei (Catal. of Siphnus; 1 Mac. xxi. 35, 40, 58; xvi. 7, 8); a fast for the expulsion of the Canaanite or the Israelites by the Armonceans or Macce- abæi (Neg. Th'amith; comp. Th'amith 55).

27.—A fast for the expulsion of the Galileans, or those who attempted to set up crowns over the gates of their temples and of their houses, and even on the heads of their oxen and asses, and to sing hymns in honor of false gods. On the 15th of the following month, the Jews of Jerusalem, and Jerusalem, and appointed this fast to perpetuate the memory of their expulsion (Men. Th'amith).

28.—A fast for the death of the prophet Samuel (1 Sam. xxi. 1). SIVAN.

The third sacred, or ninth civil month; thirty days; the moon of March or April.

Day 1.—New moon.

6.—Pentecost, the fifth day after the Passover—called also the Feast of Weeks, because it happened seven weeks after the Passover. We do not find that it had any octave. But see Sabbaṭaṭ.

15.—A fast for the celebration of the victory of the Macceabæi over the people of Bethsam (1 Mac. v, 5.; xli. 40, 41; Meïrâth Th'amith).

21.—A fast for the taking of Cassarea by the Armonceans, who drove the pagans from thence, and settled the Jews there (Meïrâth Th'amith).

22.—A fast of the day of the prohibition by Jeroboam, son of Nebat, to his subjects, forbidding them to carry their first-fruits to Jerusalem (1 Kings xi. 27).

25.—A fast for the solemn judgment pronounced in favor of the Jews by Alexander the Great against the Jeïmistles, who, by virtue of their birthright, maintained possession of the land of Canaan; against the Canaanites, who claimed the same as being the original Jeïmistes; and against the Egyptians, who demanded restitution of the vessels and other things borrowed by the Hebrews when they left Egypt (see Meïrâth Th'amith); but the Greeks of Babylon (Neïfûdâm, s. 11) puts the day of this sentence on Nisan 14 (comp. Cata- log 21).

27.—A fast, because Rabbi Chalina, the son of Thaddeus, was burnt with the book of the law.

30.—Alternate of the first new moon of the following month.

TAMMUZ.

The fourth sacred, tenth civil month; twenty-nine days; moon of June or July.

Day 1.—New moon.

14.—A fast for the abomination of a pernicious book of the Sadderces and Euthians, by which they endeavored to subvert the oral law and all the traditions (Meïrâth Th'amith).

17.—A fast in memory of the tables of the law broken by Moses (Exod. xx. 19).

On this day the city of Jerusalem was taken; the perpetual evening and morning sacrifice was suspended during the conquest of Jerusalem by Titus, and afterwards the book of the law, and set up an idol in the Temple; it is not said whether this happened under Nebu- cachadnezzar, Antiochus Epiphanes, or the Romans.

AB.

The fifth sacred, eleventh civil month; thirty days; moon of July or August.

Day 1.—New moon; a fast for the death of Aaron, the high-priest.

5.—A commemoration of the children of Jehued, of the race of Judah, who, after the return from the captivity, furnished wood to the temple (Meïrâth Th'amith).

9.—A fast of the fifth month in memory of God’s declaration to Moses, on this day, that none of the murmuring Israelites should enter the land of promise (Num. xiv. 29, 31).

On the same day the Temple was taken and burnt: Solomon’s Temple first by the Chaldeans; Herod’s Temple afterward by the Romans.

10.—A fast, because in the time of Ahaz the evening lamp went out.

21.—Xylophoria; a feast on which they stored up the necessary wood in the Temple (Selden; see Josephus, Wars, ii, 37). Scaliger places this festival on the 25th of the next month (Men. Th'amith).

24.—A fast in memory of the abolition of a law by the Armonceans or Macceabæus, which had been introduced by the Sadducees, enacting that both sons and daughters should alike inherit the estates of their parents (Men. Th'amith).

30.—Alternate of the first new moon of the following month.
Day 1.—New moon. Beginning of the civil year.

The Feast of Trumpets (Exod. xxix. 1; Num. xxix. 1, 2).

The day of the death of Gedaliah (2 Kings xxv. 26; Jer. xlii. 11).

The same day, the abolition of written contracts. The Judges decreed all forfeited and the forsworn. They pronounced the name of God, when they were restored to liberty the Ammonites or Maccabees ordained that it should be written in contracts after this manner: "In such a year of the high priest, who is minister of the most high God, etc." The Judges to whom these writings were presented decreed they should be satisfied, saying, for example, "On such a day, a debtor shall pay such a sum, according to his promise, and, besides, I in all that is owing."

The Feast of Tabernacles, with its octave (Lev. xxiii. 34).

The Feast of Tabernacles, or the Feast of Branches.

The last festival of the week, the solemnity in memory of the covenant that the Lord made with the Hebrews in giving them the law by the mediation of Moses. On this same day, the dedication of Solomon's Temple (1 Kings viii. 55, 66).

MACHESVAN OR BUL. The eighth sacred, second civil month; twenty-nine days; moon of October or November.

Day 1.—New moon; first day of the month.

The Feast of Tabernacles, or the Feast of Branches.

The dedication of Solomon's Temple (1 Kings viii. 55, 66).

SHEBAT. The eleventh sacred, fifth civil month; thirty days; moon of January or February.

Day 1.—New moon, or the first day of the month.
CALENDAR


15. — The beginning of the year of trees; that is, from March 21st when the bees begin to count the four weeks during which trees were judged unclean. From the time of their being planted (Lev. xix. 25).

22. — Feast in memory of the death of Nicolemaus, a friend of Joseph of Arimathea, who was stationed in the Temple, which was forbidden by the law; but he died, and his orders were not executed. The Jews pass the night in his honor, and it does not rain in the place. It is not known who this Nicolema was (Meyr. Tanimh. c. 11).

29. — A fast for the war of the ten tribes against that of Assyria, a general fast. They also call it remembrance of the idol of Micaiah (Judg. xvii).

30. — Feast in memory of Anthochus Euphranor, an enemy of the Jews (1 Mac. vi. 1; Moliol. Tanmih).

ADAR.

The twelfth sacred, sixth civil month; twenty-nine days;
month of Persian name.

Day 1. — New moon.

9. — A fast, because of the death of Moses (Deut. xxxiv. 6).

15. — The trumpet sounded by way of thanksgiving for the rain that fell in this month, and to pray for it in future.

19. — A fast in memory of the schism between the schools of Shammai and Hillel (Tanmih).

25. — The memory of the death of two prophets, Holiarnus and Pipus his brother, whose one Tyrinus or Tarru and the other have compelled the people to go in the city of Lod strengthens; but they choose rather to die than to act contrary to the law (Selden, De Synedr. lib. iii. cap. 13, ex Hagg. Seder).

27. — Esther's fast; probably in memory of that of Esther, iv. 16 (Geneb. and Bardecho).

THE GREAT FAST OF ADAR, 28th day. — The memory of the death of Nicorant, an enemy of the Jews (1 Mac. vii. 44; 2 Mac. 15, 20, etc.). Some of the Hebrews insist that Nicorant was killed by Alexander Jannaeus, 152 B.C.

14. — The first Purim, or lesser Feast of Lots (Esth. ix. 21).

15. — The Jews in the province caused from the slaughter of their enemies on Nisan 14, and on that day a great rejoicing; but the Jews of Shushan continued the slaughter till the 15th; therefore Mordecai settled the Feast of Lots on the 14th and 15th of this month.

15. — The Feast of Purim or Lots; the second Purim. These three days, the 14th, 15th, and 16th, are commonly called the days of Mordecai, though the feast for the death of Nicorant has no relation either to Esther or to Mordecai.

The collectors of the half shekel, paid by every Israelite (Exod. xxx. 13), received it on Adar 15 in the cities, and took it in the Temple (Tanmih).

11. — The deliverance of the rage of Israel, who, flying from the persecution of Alexander Jannaeus, king of the Jews, fled into the city of Kow, or Kew (Exod. xii. 32); but, finding themselves in danger of being sacrificed by the Gentiles, the inhabitants of the place, they escaped by night (Meyr. Tanmih).

30. — A fast in memory of the rain obtained from God by one called Onias Ham-maged, during a great drought in the time of Alexander Jannaeus (Meyr. Tanmih).

30. — The dedication of the temple of Zerubbabel ( Ezra vi. 16). The day is not known, so some put it on the 16th; the Calendar of Segina puts it on the 23d.

30. — A fast in commemoration of the repeal of the decrees by which the Kings of Greece had forbidden the Jews to circumcise their children, to observe the Sabbath, and to decline foreign worship (Meyr. Tanmih, et Gemar. Tanmih, c. 9). — Calmet, Appendix.

VE-ADAR.

INTERMEDIARY MONTH.

When the year consists of thirteen lunar months, they place here, by way of intercalation, the second month of Adar, or Ve-Adar. See YAR.

II. Modern Julian Calendar of the Temperature and Agricultural Phenomena of Each Month of the Year. — These were first carefully collected by J. G. Buhle, in a prize essay presented to the Royal Society of Göttingen, printed in Latin among their transactions under the title Calendarium Palatinum Economum (1785), and translated at large by Mr. Taylor in the Pamphlets added to his edition of Calmet's Dictionary of the Bible, and is an abridgment. Much valuable information, similarly obtained from Oriental itineraries, combined with personal observation, may be found in Kitto's Phys. Hist. of Palestine. vol. ii, ch. vii. See also the art. Palesine.

JANUARY.

Weather. — According to the seasons (c. v.) as divided among the Hebrews, this month is the second in winter, and the cold is more or less severe in different situations. There is frequently a considerable fall of snow, which, however, generally dissolves in most places. In the plain of Jericho the cold is little felt (Josephus Ant. iv. 5). Heavy rains now fall, especially in the night, when the river and the streamlets swell. In the day the thermometer is generally between 40° and 46°. The sky is partly covered with clouds, and it does not rain, unless on the 11th and the latter end of this month, when the sky is clear, it becomes so hot that travellers cannot, without some difficulty, prosecute their journey. Their horses' baggage becomes generally dirty and wet.

Productions. — All kinds of grain or corn are now sown. The beans are in blossom, and trees in leaf. Earliest appears the blossom of the almond here, even before it has leaves. When the winter is mild, the violet fig (of a longer shape than the summer fig, and gathered earlier in the spring) is still found on the trees, though the fig, plum, and quince are already ripe. Their leaves, together with the juicy small toe and the cotton-tree now flourish. Among the flowers and garden herbs of this month, the cactusflower, the blue and the white hyacinth, the gold-struck daffodil, dill, violets, tulips in great variety, wormwood, the lenticel tree, anemonoe, ranunculuses, and colchices, a kind of lily resembling the Persian when blown.

FEBRUARY.

Weather. — This month is so much alike as during the last month, except that toward the close, in southerly parts, the snow and rain begin to cease. Like the other features of the rainy seas- son this month is remarkable for clear weather, sometimes in the air and sometimes falls of snow. The sky is frequently covered with clear light clouds; the atmosphere becomes warm; the wind continues on the north, but later it turns towards the east. During the first 14 days the mercury usually stands between 45° and 48°.

Prodictions. — The latter crops are now appearing above ground, and a delightful verdure begins to be seen on every side. Barley continues to be sown till the middle of the month; beans are sown in the north, and are soon filled with flower; apricots and pears are gathered; the peach and early apple tree are blossoming, and a great variety of herbs are in flower, which, says Calmet, render these parts delightful, for while the heat of the sun is favorable that the beholder is often charmed and transported at the sight (see Thomson's Travels, i. 157).

MARCL.

Weather. — In Palestine this month is the forerunner of spring, but rains, with thunder and hail, are not yet over (Pococke's Travels, ii. 11). The weather is generally warm and temperate, except on the mountains, and sometimes extremely hot, especially in the plain of Jericho (Thomson's Travels, ii. 27). In the middle of the month, the mercury stands at 5°, and nearer the close, 10°, and reaches 15° and 20° (Russel, De Temp. ii. 33, 140, 159). Toward the end, the rivers are much swollen by rain and the thawing of snow upon the tops of mountains (Bougainville and Heyman, Travels, i. 325). Barley and wheat are sometimes taken place, and they are accounted for by Shaw in his Travels, p. 185.

Productions. — While the wheat is scarcely in ear, the barley now ripens in Jericho (Shaw's Travels, p. 290, 291). Indian wheat, rice, and corn of Damascus are now sown in Lower Egypt (Thomson's Travels, ii. 169). Several herbs, such as beans, lentils, and chick-pea, become ripe (Homer. B. Tu. i. p. 186). Every tree is at this time in full leaf (Russel's Arabia, p. 10). The 14th and 15th are called "green days," shrubs and herbs, are now in blossom. The jericho plum begins to ripen. The vines, having yielded its first clusters, are pruned. Various aromatic garden herbs are becoming fit for use.

APRIL.

Weather. — The "latter rains" (םבוצי, שמשוי) now fall, as Koris asserts (Barclay, de Agricult., p. 189); and Shaw affirms that none are observed after them until summer (Travels, p. 250). The rain ceases about the close of the month, but the sky generally becomes clear. The earth has some respite from the rains of Jericho, but in other parts of Judea the spring is now most delightful (Maunder's Jour. p. 90). Concerning the meteorology of Palestine, several observations are made by Maunder (Voyage, iii. 230) and Dr. Shaw (Travels, p. 252). The mercury advances from 60° to 70°.

Productions. — The spring begins to be fully in action. A duration of the rainy season. After the rains cease, the corn soon arrives at maturity, according to the situation. Wheat, sea wheat, and barley now ripen (Koris's Hort. ii. 49, Hiero. viii. 52). The spring fig is still hard (Shaw, p. 236). The almond and orange trees now produce fruit (Maunder, p. 60), and the terebinth tree (cork) (Celsis, Hort. ii. 5) begins to blossom (Sendyas, p. 176). A new shoot, bearing fruit, springs from that branch of the vine that was left in the former month, which must now be blown (Bro. 633, 634). The date of Syria and Palestine produce canes from which they obtain sugar (Lanuasus van Rheinfelden, Hiero. viii. 52, 46, 47). Tulips, ranunculuses, anemonoe, etc. etc. are now in
CALENDAR.

FLOWER at Aleppo and Tripoli (Therien, III, 92; Rawolf, i, 55). The grass is now very high, and the Arabs lead out their horses and sheep to be fed upon it (p. 126). On the 16th the same is likewise done in Persia (Chardin, iii, 12). MAY.

Weather.—In this month the summer season commences, when the excessive heat of the sun renders the earth barren (Shaw, p. 598). On the 1st is shown about Aleppo, sometimes accompanied with hail and thunder (Russel, p. 101). At the beginning of the month the mercury reaches 10°; then it drops to 6° to 8°, and is greatly affected by the direction of the variable winds. The snowy on Lebanon thaw rapidly now, but the cold is still very sharp on the summit of the mountains (p. 166). Productions.—The harvest is completed during this month. Wheat is now cut in Galilee (Hassequeliet, p. 44). About the beginning of this month barley is generally ripe (Emont and Heyman's Travels, ii, 27). Rice, however, is not quite ripe (Schweigert, p. 317). The early apples in Palestine now come to maturity, at least toward the end of this month (Pococke, ii, 156). The common early apples may now be gathered in the warmer situations, but the better varieties ripen later (Therien, p. 129). Cotton is said to be sown in the Holy Land at this period (Hassequellet, p. 176). The early shoots of the vine, which had been hopped, now produce the latter grapes (Brocard, Des Terr. des Musul., p. 322, 333). They still continue, after the harvest, to sow various garden herbs, particularly those unknown to us, as cress, umbelliferous, and flowers, and come to maturity twice in the same year, in spring and autumn (Korte, p. 157). In other parts the sultana herbs have already produced a height in this month, that when Therien was riding from Nazareth to Acre, on the 5th of May, they reached the girth of his saddle (Voyage au Levant, ii, 611).

JUNE.

Weather.—During this month the sky is generally clear, and the weather becomes extremely hot (Rusell's Specimens, p. 27). As the month advances, the mercury gradually rises in the middle of June to 90°; in the afternoon it stands between 84° and 86° (Therien, iii, 1, 2). The inhabitants pass their nights in summer upon the roofs of their houses, which are not rendered damp by the dew (Russel, p. 193). The summits of the mountains of Palestine are not, however, yet free from snow (Pococke, ii, 155). Cotton in the environs of Aleppo is not all cut before the beginning of June; although Russel's testimony differs from this assertion of Therien's, yet Shaw says that in an open field, cotton is sometimes last cut off (Therien, p. 123). The early figs, black and white, now ripen and often fall off. When the high and middle classes do not come to their proper dates and maturity, they are called &quot;Kabuk&quot; (Akkad), names which are used for marmel fruit in general. The process of carpfaction is now performed (Shaw, p. 598). Apples (a few of the earliest of the better sort), pears, plums, mulberries, cherries, etc., ripen in this month, but of late there are very few trees in Palestine. The cedar gum, or &quot;udrin,&quot; a clear white wax-like substance, is in great demand in medicinal virtues, when harden, distils spontaneously in the summer time, and without any incision being made, from the bark of the coniferous cedar. In extreme situations, quantity, they are cut across the bark (Arvatius, Mem., ii, 413, 414). Of the shrubs and herbs, the balsam-tree is worthy of notice, which grows chiefly along the sides of this area, and furnishing an incision, one gets the &quot;Balm of Gilead&quot; during this and two following months (Sandy, Trav. p. 197). The Arabs, as the summer advances, go to the hills northward (De la Roque, Voyages, p. 174; Radzivil, p. 49).

JULY.

Weather.—All travellers who have been exposed to the open air this month affirm that the heat is now extremely intense. Rains found the streams of the Vera Cruz to be entirely dried up on the 9th. At Jerusalem the heat is much less than at other places (Russel, p. 598). &quot;Hi rou&quot; Persons now (Therien, p. 150). The snow on the tops of the mountains, thawing gradually during the summer season, yields a large supply of water to the brooks below. It cannot, however, be said that the country nor the summits of the mountains are entirely dissolved every year (Korte, p. 419). The winds generally blow from the west, but, when they fall, the liberated grasses and herbs in a greater quantity, they drop to the earth (Therien, p. 150). On the 26th the winds, as in the last month, usually blow from the east or north. They are seldom violent. The mercury stands at 86°, and is sometimes higher (Russel, p. 193). The winds advance, gradually falls from 60° to 50° (Russel, p. 193). Productions.—Corn and pulse are sown during this month, as at the end of October. Sugar-cane now ripen, and are cut down (Cottovioli, Historia, p. 193). The grass and herbs are again springing out of the ground after the rains, and the Arab now drive their flocks down from the mountains into the plains (Radzivil, i, 118). See August.

CALENDAR. ROMAN. For this in its most complete and final form is the index to the following. Cesar, who, during his office as Pontifex Maximus, undertook the memorable task known as the reform of the calendar. The Roman year had hitherto consisted of 355 days, with a month of thirty days intercalated every third year, so that the average length of the year was 365. This arrangement was attributed to Numa Pompilius, who added two months to the short year of Romulus; its regulation was left
to the pontiffs. If the intercalation had been regularly made, the Romans would have lost nearly one day in every four years, since the real length of the solar year is about 365.25 days; but the business was so carelessly executed that the difference between the civil and the solar year sometimes amounted to several months. Caesar called on the astronomers, especially on Sosigenes of Alexandria, to rectify the discrepancy and prevent future error. It was determined to make the first of January of the Roman year B.C. 709 coincide with the first of January of the solar year which we call B.C. 45. This required that the difference, 1 day 1 of the year B.C. 709 would be 67 days in advance of the true time; in other words, it would not concur with Jan. 1 of B.C. 45, but with Oct. 22 of B.C. 46. Two intercalary months, making together 67 days, were therefore inserted between the last day of November and the first of December of the year B.C. 708. An intercalary month of 29 days had already been added to February of that year, according to the old method. The Roman year 708 was thus made to consist in all of the prodigious number of 445 days (i.e. 355 + 29 + 67). It was hence scoffingly called "the year of confusion;" more justly it should be named, as Marshall says, the "Year of Error." The apparent need to prevent future errors, the year was lengthened from 355 to 365 days, each month except February being lengthened (by one or two days, nearly alternately), according to the rule which we still observe. But as the solar year consists of very nearly 365 1/4 days, it was manifestly necessary to add one day in every four years, and this was done at the end of February, as at present in our "leap year." Such was the famous Julian Calendar, which, with a slight alteration, continues in use in all Christian countries to the present day.

Gregorian Calendar.—The addition of one day for every four years would be correct if the solar year consisted exactly of 365 1/4 days, or 365 days and 6 hours; but, in fact, it consists of only 365 days, 5 hours, 47 minutes, 45 1/4 seconds; so that the Julian year is longer than the true solar year by about 12 minutes. Caesar's astronomers are supposed to have been aware of this, but to have neglected it. Accordingly, in the year A.D. 1582, the beginning of the Julian year was found to be about 10 days behind the true time, the vernal equinox falling on the 11th instead of the 21st of March, its date at the Council of Nice, A.D. 325. The time of Easter, therefore, and of the other movable festivals, has been unsettled from one progressive recession of days, and it was matter of importance for ecclesiastical as well as civil purposes that the calendar should be rectified. Pope Gregory XIII (q.v.) therefore "ordered that ten days should be deducted from the year 1582, by calling what, according to the old calendar, would have been reckoned the 5th of October, the 15th of October, 1582; and in order that this displacement might not recur, it was further ordered that every hundredth year (1800, 1900, 2100, etc.) should not be counted a leap-year, except every fourth hundredth, beginning with 1600. In this way the difference between the civil and the natural year will not amount to a day in 5000 years. In Spain, Portugal, and part of Italy the pope was exactly obeyed. In France the change took place in the same year, by calling the 10th the 20th of December. In the Low Countries, the change was from the 15th of December to the 25th; but it was resisted by the Protestant part of the people. Still the year 1752, in which the Roman nations in general adopted the style ordained by their sovereign pontiff; but the Protestants were then too much inflamed against Romanism in all its relations to receive even a purely scientific improvement from such hands. The Lutherans of Germany, Switzerland, and France, etc., etc., continued to date, as at length gave way in 1700, when it had become necessary to omit eleven instead of ten days. A bill to this
effect had been brought before the Parliament of England in 1685, but does not appear to have gone beyond a second reading in the House of Lords. It was not till 1751, and after great inconvenience had been experienced for nearly 100 years, that the difference of the reckoning, that an act was passed (24 Geo. 11, 1751) for equalizing the style in Great Britain and Ireland with that used in other countries of Europe. It was then enacted that eleven days should be omitted after the 2d of September, 1752, so that the ensuing day should be the 14th. Russia still adheres to the Old Style, so that from the year 1700 onwards is now 12 days behind that of the rest of Europe.

Calendar of the French Republic.—By a decree of the National Convention, on Nov. 24, 1793, it was ordained that a new era should date from the beginning of the Republic, Sept. 22, 1792; the midnight preceding which, being the autumnal equinox, was fixed upon as the epoch, from which the years were to be reckoned as Year One, Year Two, etc. The year was divided into 12 months, each of 30 days, to which new names were given, as Vendémiaire (vintage month), Brumaire (foggy month), Frimaire (frost month), etc. The months were divided into periods of 10 days, called Decads, Decades, etc., to be used alternately. Thus the year was divided into two eras, 1793, under the day of rest, the Christian Sabbath being done away. Five intercalary days were added for each year, viz. the festivals of Genius, Labor, Action, Reward, Opinion. In every fifth year there was to be an intercalary festival of The Revolution. This calendar went into use Nov. 26, 1793, and was abolished in 1806 by Napoleon I., who ordered the Gregorian Calendar to be resumed on Jan. 1, 1806.—Carlyle, French Revolution, ii, 386; Penny Cyclopedia, s. v.; Chambers's Encyclopedia, s. v. See CHRONOLOGY.

CALENDAR, ECCLESIASTICAL.—I. A table of the order and series of days, weeks, months, and holy days in the year (so called from the calendar, or first day of the Roman month). The oldest extant calendar containing the Christian festivals is that of Silvius (A.D. 448), published in the Acta Sancta, June (vii, 176). There is a fragment of a Gothic calendar, supposed to be of the 4th century, covering the latter part of October and the whole of November, which gives seven days with saints' names. It may be found in Mai, Scriptor. Vetus, nova collectio, v. See FASTS and FEASTS.

II. The Fasti, or catalogues in which different churches preserved the names of those saints whom they especially honored, as their bishops, martyrs, etc., to which they added the names of some other saints, but generally those of the neighboring churches. The calendars differed from the martyrologies in this, that the former contained but few names of saints unconnected with the particular church; the latter contained all the saints honored by the whole Church. The most ancient known calendar is that of the Roman Church, which, according to Balde, was formed about the middle of the fourth century, under Pope Liberius, Bishop of Thessalonica, to Chrysostom, under Pope Julius (Antwerp, 1634, ed. Boucher). See Landon, Eccl. Dict. ii, 488. The most copious work on the subject is Assemani, Kalendarii Ecclesiae Universalis (Rom. 1755, 6 vols. 4to.). The present Saints' Calendar of the Roman Church is very copious: it may be found, more or less complete, in the Roman almanacs from year to year.

The German Lutheran Church retained the Romanist Calendar (with the saints' days of that age) at the Reformation. Professor Piper constructed in 1850 an Evangelical Calendar for the use of the Evangelical Church of Germany, which is issued annually, full of biographical and other matter of interest, along with the calendar of saints, fasts, etc. See Piper, Die Feierstimmung d. Evan. Kalender (Berlin, 1850).

The calendar of the Church of England, as it stands
In the large editions of the Prayer-book, consists of nine columns: the first contains the golden number or cycle of the moon; the second shows the days of the month in their numerical order; the third contains the Dominical letter; the fourth the calendar, month and day; the fifth the days of the week as used by the early Christians; the sixth contains the holy days of the Church, as also some festivals of the Roman Church, set down for public convenience rather than for reverence; and the remaining four contain the portions of Scripture and of the Apocrypha appointed for the daily lessons.

The lists of saints’ days and festivals includes a number of the Roman holidays, properly so classed, viz.: Lucian, priest and martyr, Jan. 8; Hilary, bishop and confessor, Jan. 13; Priscus, virgin and martyr, Jan. 18; Fabian, bishop and martyr, Jan. 20; Agnes, virgin and martyr, Jan. 21; Vincent, deacon and martyr, Jan. 22; Blasius, bishop and martyr, Feb. 3; Agatha, virgin and martyr, Feb. 5; Valentine, bishop and martyr, Feb. 14; David, tutelar saint of Wales, March 1; Cedd or Chad, bishop, March 2; Perpetua, martyr, March 7; Gregory, bishop and confessor, March 12; Patrick, tutelar saint of Ireland, March 17; Edward, king and martyr, April 21; Saxon, bishop and martyr, April 21; Richard, bishop, April 3; Ambrose, bishop, April 4; Alphego, archbishop, April 19; George, saint and martyr, April 23; Cross, invention of, May 3; John, saint, evangelist, May 6; Dunstan, archbishop, May 19; Augustine, archbishop, May 28; Bede, venerable, May 27; Nicodemos, martyr, June 11; Boniface, bishop and martyr, June 5; Alban, saint and martyr, June 17; Edward, translation of, June 29; Mary, Virgin, visitation of, July 2; Martin, bishop and confessor, July 4; Swithin, bishop, July 15; Margaret, virgin and martyr, July 20; Magdalen, saint Magdalene, Aug. 22; Anne, saint Ann, Aug. 26; Lammas Day, Aug. 1; Transfiguration of our Lord, Aug. 6; Jesus, name of, Aug. 7; Laurence, archdeacon and martyr, Aug. 10; Augustine, bishop of Hippo, Aug. 28; John Baptist, beheading of, Aug. 29; Giles, abbot and confessor, Sept. 1; Ernurchus, bishop, Sept. 7; Mary, Virgin, nativity of, Sept. 8; Holy Cross, recovery of, Sept. 14; Lambert, bishop and martyr, Sept. 17; Cyprian, archbishop and martyr, Sept. 26; Jerome, priest and confessor, Sept. 30; Remigius, bishop, Oct. 1; Faith, virgin and martyr, Oct. 5; Denys, bishop and martyr, Oct. 9; Edward, translation of, Oct. 13; Etheldreda, virgin, Oct. 17; Cripin, saint and martyr, Nov. 22; Leonard, saint Leonard, Nov. 6; Martin, bishop and confessor, Nov. 11; Brittis, bishop, Nov. 13; Machutus, bishop, Nov. 15; Hugh, bishop, Nov. 17; Edmund, king and martyr, Nov. 20; Cecilia, virgin and martyr, Nov. 22; Clement I, bishop and martyr, Nov. 23; Catharine, virgin and martyr, Nov. 25; Nicholas, bishop, Dec. 6; Lucy, virgin and martyr, Dec. 13; O Sopianeta, Dec. 16; Silverstede, bishop, Dec. 31.

These are omitted in the calendar of the Protestant Episcopal Church, which retains only the scriptural festivals. Wheats assigns the following reasons for their retention by the English Church: the being retained are the result of our courts of justice, which usually make their returns on these days, or else upon the days before or after them, which are called in the written Virgil, Fest. or Crest, as in Virgil, Martin, Fest. Martin, Crest Martin, Crest. and the like. Others are probably kept in the calendar for the sake of the hand-sellers, hangmen, hangmen, and others, as are wont to celebrate the memory of their tutelar saints, as the Welshmen do of St. David, the shoemakers of St. Crispin, etc. And again, churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have a church allain upon their day, so that in this way people would probably be displeased if, either in this or the former case, their favorite saint’s name should be left out of the calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holy day, or about such a time, without mentioning the month; relating one thing to be done at Lammas-tide, and another to another about that, and the names quite left out of the calendar, we might be at a loss to know when several of these transactions happened. But for this and the foregoing reasons our second reformers under queen Elizabeth (though all those days had been omitted in both books of King Edward VI, excepting St. George’s Day, Lammas Day, St. Lawrence, and St. Clement, which were thought convenient to restore the names of them to the calendar, though not with any regard of their being kept holy by the Church."


Calendarium Festum, Fjest of the Calends. This heathen festival was retained by many Christians, and is called bota and nota. It was in some periods celebrated, with great indecencies, under the name festum kalendam, festum supplicacionum, festum statiorum. In later times, however, people met masked in the streets, and, in a ludicrous way, proceeded to the election of a mock bishop, who exercised a jurisdiction over them suited to the festivity of the occasion. Fathers and councils long laboured to restrain this license, but to little purpose. Tertullian, Chrysostom, and Augustine declare, in the strongest terms, against this festival; and the Council in Trullo, A.D. 692, forbids the dancings which were used both by men and women, under the penalty of excommunication. In some instances the practice of sacrificing a calf was adopted, especially at the bota, a feast of the god Pan. The Council of Auxerre makes notice of this monstrous practice and the heathen superstition in France, in offering a hind or calf, which it designates a diabolical observation.

Bingham, Orig. Eccl. bk. xx; Farrar, Eccl. Dict. s. v.

Calendarium Fratres, or Calendar Brethren, a society formerly spread over France, Germany, and Hungary, and which is said to have originated in Saxony in the thirteenth century. It assembled in various places on the first day of each month to regulate the observance of the ensuing festival; presided over by a praeses, consisting of alms, days of fasting, the burial of the dead, etc. It was, in fact, a sort of beneficial society, under the patronage of the bishop of the diocese. It afterward led to abuses, carousals, etc., and most of the societies were abolished at the Reformation. Some, however, were still in existence at the beginning of the sixteenth century. Even in the Protestant city of Brunswick a "calend" has nominally maintained itself. One calend ("the calend of princes at Kahla") consisted merely of members of princely houses; several (as, e.g., the calend at Bergen) of knights and members of the higher clergy; others of knights only. See Feller, Diss. de Calendaris sacris (Frankf. 1692, 4to); Blumberg, Uber d. Calendaridron (Chemn. 1721); Ledebur, in vol. iv of the Mährische Forschungen (Bri. 1850).

Calf (prop. ?l, e'gl, μέλας; fem. μμα?l, ?glēk), ?lμα?l, έμαμ; sometimes ιης or ιης, a steer or young bullock; also periphrastically ἐν ουκέτοις, son of the herd), the young of the ox species. See ΒΕΡΟ, ΒΟΛ, etc. There is frequent mention in Scripture of calves, because they were made use of commonly in sacrificial ceremonies. The "fatted calf" was regarded by the Hebrews as the choicest animal food. It was stall-fed, frequently with special reference to a particular festival or extraordinary sacrifice (1 Sam. xxvii, 24; Luke xv, 25). The allusions in Jer. xxxiv, 18, 19, is to an ancient custom of ratifying a contract or covenant, in the observance of which an animal was slain.
and divided, and the parties passed between the parts (comp. Homer. II. iii. 208), signifying their willingness to be so divided themselves if they failed to perform their covenant (Gen. xv. 9, 10, 17, 18). The expression "calves of our lips," in Hos. xiv. 2, is figurative, signifying the fruits of our lips (Wolf, Jueceni laborium, Viteb. 1711). As calves were used in sacrifices, the injunction requires us to render the sacrifice of prayer and praise to God, instead of the animal sacrifice (Heb. xiii. 15). Compare Hiefer.

Calf-Worship.—This appears to have originated in Egypt, where we know that brutes of nearly all sorts were held in reverence by some one or another of the various nomes into which that country was divided. See Animal Worship. Of all these creatures, however, the calf, or rather bullock, seems to have been most generally adored, especially a peculiar description, or rather peculiarly-colored bull, to which, under the name of Apis or Mnevis, divine honors of the most extraordinary kind were paid throughout Egypt. It is from this form of idolatry that the scriptural examples of calf-worship are clearly derived. Yet it is possible that the commentators are not quite correct in supposing Apis to be the deity whose worship was imitated by the Jews, at least in the first instance. The Egyptians gave that name to a living bull which they worshipped at Memphis; but they also worshipped another living bull in the city of On, or Heliopolis, which they called Mne, or, according to the Greek form, Mne's, and which they adored as the living emblem of the sun. Now the Israelites, from the circumstance of their living in the land of Goshen, in or near which Heliopolis was situated, and also from the connection of Joseph, the head of their nation, with one of the priestly families of that city, must have been well acquainted with its peculiar forms of idolatry. It is also very probable that many of them had joined in those rites during their sojourn. We might therefore naturally suppose that they would adopt them on this occasion; and the supposition that they did so is confirmed by a very curious fact, which has not yet been noticed, as bearing upon this question. Champollion has observed, in his Pantheon Egyptien, that Mnevis is said by Porphyry and Plutarch to have been a black bull, as Apis unquestionably was; but he assures us that this is not the case with regard to the existing remains of ancient Egypt; for, although in the Egyptian paintings Apis is either colored black or black and white, Mnevis, on the contrary, in the only figure of him kitherto discovered, is colored bright yellow, evidently with the intention of representing a golden image. This fact, though not a conclusive proof, affords a strong presumption that the golden calf was made according to the usual form and color of the images of Mnevis. The annexed engraving represents this symbolic deity of Heliopolis as he is painted on the coffin of a mummy at Turin, the name being distinctly written in hieroglyphical characters, Mne, without the Greek termination. It differs in color only, and not in form, from another painting on the same coffin, which bears the name of Apis. Both have the same trappings—the sun's disk between the horns, surrounded by the plumes of ostrich feathers, signifying justice, and the whip, the emblem of power; and both are accompanied by the serpent, representing the spirit of the gods. The bull Mnevis or Mne—for ρς is merely a Greek termination—was usually lodged in the city of On or Heliopolis, and this is all that we find recorded of him in ancient writers. Far more ancient than Apis, the era of his consecration is lost, and perhaps forever. The only circumstance which is of importance, save that the Israelites fell into his worship, is that he appears to have represented the zodiacal sign which was depicted yellow, while, by a curious anomaly, Apis, whose attributes all coincide with those of the sun, was black. The worship paid to him, though lasting till the downfall of the Egyptian hierarchy, gradually diminished before the more important and popular rites of Apis, and little is said of Mnevis. See Idolatry.

1. The most ancient and remarkable notice in the Scriptures on this head is that of the golden calf which was cast by Aaron while the Israelites were encamped at the foot of Sinai. In Exod. xxxii. 4, we are told that Aaron, constrained by the people, in the absence of Moses, made a molten calf of the golden ear-rings of the people, to represent the Elohim which brought Israel out of Egypt. He is also said to have "finished it with a graving-tool;" but the word צָבַֽע, chevret, may mean a moulid (comp. 2 Kings v. 23, Auth. Vera. "bags;" Sept. χελαχος). Bochart (Hieroz. lib. ii, cap. xxxiv) explains it to mean, "he placed the ear-rings in a bag," as Gideon did (Judg. viii. 24). Probably, however, it means that, after the calf had been cast, Aaron ornamented it with the sculptured wings, feathers, and other marks which were similarly represented on the statues of Apis, etc. (Wilkinson, iv. 348). It does not seem likely that the ear-rings would have provided the enormous quantity of gold required for a solid figure. More probably it was a wooden figure laminated with gold, a process which is known to have existed in Egypt. "A gilded ox covered with a pall" was an emblem of Osiris (Wilkinson, iv. 385). See Gold.

To punish the apostasy, Moses burnt the calf, and then, grinding it to powder, scattered it over the water, where, according to some, it produced in the drinkers effects similar to the water of jealousy (Num. v). He probably adopted this course as the deadliest and most irreplaceable blow to their superstition (Jerome, Ep. 128; Plut. De Is. p. 362), or as an allegorical act (Job xv. 16),
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or with reference to an Egyptian custom (Herod. ii, 41; Poll. Synecdde, in loc.). It has always been a difficulty to explain the process which he used; some account for it by his supposed knowledge of a forgotten art (such as was one of the boaste of alchemy) by which he could reduce gold to dust. Gouguet (Origine des Lois) invokes the assistance of nature, which would have had the additional advantage of making the draught nauseous. Baumgarten easily endows the fire employed with miraculous properties. Bezaeus, however, merely takes the thought that he cut the ground, and filed the gold to powder, such as was used to sprinkle over the hair (Josephus, Ant. viii, 7, 8). There seems little doubt that the Heb. term here rendered "burnt" (ךנפנ) Sept. karaxias) properly has this signification (Hävernick's Introd. to the Pentateuch, p. 293). Those commentators who have been so great pains to explain in what manner Moses reduced the golden calf to such a state as to make it potable in water seem to have overlooked the consideration that, as the science of making gold leaf for gilding was already practised in Egypt, there could be no great difficulty, even if chemical processes had not then been discovered, in effecting the object. See Metal.

The legends about the calf are numerous. The calves of brass were the origin of the certain Egyptian profanists (Godwyn's Mos. and Aar. iv, 5); Hur, "the desert's martyr," was killed for opposing it; Abubeda says that all except 12,000 worshipped it; when made, it was magically animated (Exod. xxxii, 24). "The devil," says Jonathan, "got into the metal and fashioned it into a calf" (Lightfoot, Works, v, 398). Hence the Koran (vii, 146) calls it a "corporeal calf, made of their ornaments, which loved." This was effected, not by Aaron (according to the Mohammedans), but by al-Sâmerti, a chief Jewess, whose descendants still inhabit an island of the Arabian Gulf. He took a handful of dust from the footsteps of the calf, Gabriel, who was the head of the host, and threw it into the mouth of the calf, which immediately began to low. No one is to be punished in hell more than forty days, being the number of days of the calf-worship (Sale's Koran, ed. Davenport, p. 7; note; and see Well's Legends, p. 125). It was a Jewish prophet that "no punishment befalleth the Israelites in which there is not an ounce of this calf" (Godwyn, ut sup.). See Aaron.

2. The next notice refers to an event which occurred ages after, when Jeroboam, king of Israel, retreating from his long exile in Egypt, set up two idols in the form of a calf, the one in Dan (comp. Josephus, Wars, iv, 1, 1) and the other in Bethel, the two extremes of his kingdom, to prevent the ten tribes from resorting to Jerusalem to worship, and so more effectually to separate them from the house of David. Temples were built and altars erected for these images; priests were appointed from all the tribes without distinction, and the priestly functions performed even by the monarch himself. The calves continued to be a snare to the people of Israel until the captivity. The calf at Dan was carried away by Tiglath-Pileser, and that of Bethel ten years after by his son Shalmaneser (1 Kings xv, 29; xvii, 13; Prideaux, Connection, i, 15). Jeroboam's sin is always mentioned whenever his name is used (1 Kings xi, 40; xii, 28-33; 2 Chron. xi, 15; Hos. viii, 5, 6; x, 5; xiii, 2). See Jeroboam.

Bochart thinks that the ridiculous story of Celcus about the Christian worship of an ass-headed deity (called Θησαυρός ή Ομιλή—a story at the source of which Tertullian, Onvocensis, Apol. 16; Ad Nat. i, 14, could only guess) sprang from some misunderstanding of such terms as the golden calf (Minut. Fel. v, 12). But it is much more probable, as Origen conjectured, that the Christians were confounded with the absurd mystic Opikomi, or Ophite Gnostics (Tacitus, Hist. v, 4; Merivale, Hist. of Emp. vi, 564). See Aser's Head.

Theory of this Idolatry.—This almost incomprehensible degradation of human reason was, no particularly in the first instance, no doubt the result of the debasing influences which operated on the minds of the Israelites during their sojourn in Egypt, where, amid the daily practice of the most degrading and revolting religious ceremonies, they were accustomed to see the image of a sacred calf, surrounded by other symbols, carried in solemn pomp at the head of marching armies, such as may still be seen depicted in the processions of Rameses the Great or Sesostris. The accompanying figure is a representation of a calf-idol, copied from the original collection made by the artists of the French Institute of Cairo. It is recumbent, with human eyes, the skin flesh-colored, and the whole afterparts covered with a white and sky-blue draped drapery; the horns are not on the head, but above it, and contain within them the symbolical globe surmounted by two feathers. Upon the neck is a blue and yellow yoke, and the flagellum, of various colors, is suspended over the back; the whole is fixed upon a broad stand for carrying, as here shown. The rendering of the Author, Vers., which alludes to the image being finished with a graving-tool, is obviously correct, for all the lines and toolings of the covering cloth, of the eyes, and of the feathers must have required that manual operation (Exod. xxiii, 4). It is doubtful whether this idolatrous form is either Apsis or Mnevis; it may perhaps represent the sun's first entrance into Taurus, or, more probably, be a symbol known to the Egyptians by an undeciphered designation, and certainly understood by the Eolomites of later ages, who called it bhunah and kharuf, or the calf, the mysterious amia mundi; according to Von Hammer (Pref. to Ancient Alphabet), the Nabataean secret of secrets, or the beginning and return of every thing. With the emblem on the back, it may have symbolized the planet Elnom long before the cabalistical additions of this mysterious type had changed the figure. At the time of the departure of the Israelites from Egypt this may have been the Moloch of their neighbors, for that idol was figured with the head of a calf or steer. A similar divinity belonged to the earliest Indian, Greek, and even Scandinavian mythologies, and therefore it may be conceived that the symbol, enduring even to this day, was at that period generally understood by the multitude, and consequently that it was afterward revived by Jeroboam without popular opposition. Egyptian paintings illustrate the contempt which the prophet Hosea (x, 2) casts upon the practice of those whom he designates as "coming to sacrifice and kiss the calves." See Baal.

1. Some regard the golden calf both of Aaron and Jeroboam as intended by the Jews for an Egyptian god. The arguments for this view are, 1. The ready apostasy of the Jews of Egyptian superstition (Acts vii, 50, and chap. v, passim; Lactant. Inst. iv, 10). 2. The fact that they had been worshippers of Apsis (Josh. xxiv, 14), and their extreme familiarity with
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his cultus (1 Kings xi, 40). 8. The resemblance of the feast described in Exod. xxi, 6, to the festival in honor of Apis (Suidas, s. v. Αἰμετόχ). Of the various sacred cows of Egypt, that of Isis, of Athor, and of the three kinds of sacred bulls, Apis, Basa, and Mnevis, Sir G. Wilkinson fixes on the latter as the prototype of the golden calf. The offerings, dancing, and rejoicings practised on that occasion were doubtless in imitation of a ceremony they had witnessed in honor of Mnevis" (Anc. Egyp. v, 197, see pl. 85, 86). The ox was worshipped from its utility in agriculture (Plut. De Iu. 74), and was a symbol of the sun, and consecrated to him (Hom. Od. i, xii, etc.) Warburton, Dr. Smith (Dict. Sacr., s. v.), and other learned men, have found in Oriental and other mythologies. 4. The expression, "an ox that eateth hay," etc. (Psa. civ, 20, etc.), where some see an allusion to the Egyptian custom of bringing a bottle of hay when they consulted Apis (Godwyn’s Mos. and Aar. iv, 5). Yet these terms of scorn are rather due to the intense hatred of the Jews both to this idolatry and to that of Jeroboam. Thus, in Tob. i, 6, we have one of Jeroboam’s calves called "the heifer Baal" (אֶשֶּר בָּאֶל, which is an unquestionable calumny; just as in the Sept. version of Jer. xlv, 15, "Apis, the chosen calf!" (Αἴμετοχ ὃς ἀληθινῆς ἡ ἡμῶν, is either a mistake or a corruption of the text (Bochart, Hieroz. ii, 25, 6, and Schleusener, s. v. Αἴμετοχ). See Apis.

5. According to others, the Jews in these cases simply adopted a well-known cherubic emblem, merely applying it as a symbol of Jehovah. See Cherub. In support of this position it may be urged, 1. That it is obvious they were aware of this symbol, since Moses finds it unnecessary to describe it (Exod. xxv, 18-22). 2. Josephus seems to imply that the calf symbolized God (Ant. viii, 8, 4). 3. Aaron, in proclaiming the feast (Exod. xxxii, 5), distinctly calls it a feast to Jehovah, and speaks of the god as the visible representation of Him who had led them out of Egypt. 4. It was extremely unlikely that they would so soon adopt a deity whom they had so recently seen humiliating the judgments of Moses (Num. xxxii, 4). 5. There was only one Apis, whereas Jeroboam erected two calves (but see Jahn, Bibl. Arch. § 464). 6. Jero- boam’s well-understood political purpose was, not to introduce a new religion, but to provide a different form of the old one, and this alone explains the fact that this was the only form of idolatry into which Judah never fell, since she already possessed the archetypal emblems in the Temple. 7. It appears from 1 Kings xxi, 6, etc., that the prophets of Israel, though sanctioning the calf-worship, still regarded themselves, and were regarded as, "prophets of Jehovah." See Gold- en Calf.

Calhoun, Thomas P., a Cumberland Presbyterian minister, was born in Wilson county, Tenn., in 1828, studied theology in the seminary at Princeton, N. J., and was ordained in 1852. He was secretary for several years of the Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church, and editor of the Missourian, a periodical of the Church. In the winter of 1860-61, while riding out, his horse became unmanageable, and running off a bridge, Mr. Calhoun was killed instantly.—Wilson’s Presbyt. Alm. for 1860.

Caligula (so called from caligae, the foot-dress of a common soldier, which he wore while his father was in the camp in Germany), properly Caesar Cæsar, the third of the series of Roman emperors, was the youngest son of Germanicus, the nephew of Tiberius, by Agrippina. He was born Aug. 31, A.D. 12 (Suetonius, Clem. 8), and, after spending his youth among the soldiers in Germany (Tacitus, Ann. i, 41, 69; Dio Cass. iv, 5), he was received into favor by Tiberius after the fall of Sejanus (A.D. 32), although his mother and brothers had been disgraced by that tyrant, whom he succeeded as emperor in March, A.D. 37. See Trin.
of the latter science, seems to have produced at the same time no effect but that of extinguishing even the sense of the necessity of presenting it in a form influential upon the Christian life." The very titles of his writings and those of his opponents would fill pages. His liberal views were styled Crypto-Fapsism, Philippism, Crypto-Calvinism, Batelism, or the synonyms of the Colloqy of Thorn, where he showed a strong disposition to compromise all minor differences in order to bring about a reunion of Lutherans, Reformed, and Romanists, the opposition of the high orthodox party to him and to the Colloquy theologians, who were more or less imbued with the Symmetrical, were broken. See THORN, COLLOQUIO OP. His followers were known both as Symmetricals and Calixtines. The chief objection brought against him by the more candid of his opponents was that he maintained, 1. That the fundamental doctrines of Christianity, by which he meant those elementary principles whence all its truths flow, were preserved pure in all three communions (Romish, Lutheran, and Calvinistic), and were contained in that ancient form of doctrine known by the name of the Apostles' Creed. 2. That the tenets and opinions which had been constantly received by the ancient doctors during the first centuries, and to be considered of equal truth and authority with the express declarations and doctrines of Scripture. 3. That the churches which received these points, and held the additional tenets of the particular churches as non-essential, should at once come into peaceful relations, and thus pave the way for a future union of the churches. His opponents were legion, but the most bitter and persevering was Calvius (q. v.). Calixtus died March 19, 1566. A full list of his writings is given in his Consultatio de tolerantia Reformatorum (Helmst. 1637, 4to). An account of Calixtus, from the Puseyite standpoint, is given in the Christian Remembrancer, 1856. Several biographies of Papal at the Jesuits. For nearly half a century he led a life of unwearied literary activity at Helmstät. Peaceful himself, the aim of his studies and efforts was to settle the disputes of the Church parties, and it led him into endless controversies. Though a Lutheran all his life, his tendencies were Melanchthonian, both by nature and education. He had adopted the opinion of the peacemakers and Remonstrants that the essential doctrines of Christianity were held by all the churches, and desired to propagate this opinion, and to bring the adherents of all the churches to some nearer understanding in all essential claims in any of the churches. Against Rome he wrote De Pontifici. Missus Sacrificio (Franc. 1614); and numerous other publications to the same end followed it. In the Calvinistic doctrine he objected to predestination and the Calvinistic view of the Eucharist; but he did not hold the freedom to be fundamental (De Praeceptis Christ. Relig. Capitulâs [Helmstät, 1618]); nor did rigid Lutheranism find any more favor with him, and he especially rejected the doctrine of the ubiquity of the body of Christ. His first publications gave umbrage to the strict Lutherans, who regarded him as lax in theology. In 1602 he published his Epist. de Hom. Theologiae inc. which was warmly welcomed by his friends, but awakened new opponents among the rigidly orthodox. He applied Aristotle's philosophy to theology, dividing the science into three heads: (1) the object, man's best good, including holiness, immortality, etc.; (2) the subject, God, creation, apostacy, etc.; (3) the means, giving the latter the name of an independent science. On this Dr. Pusey remarks, in his Theology of Germany, p. 84, that the separation by Calixtus of the system of Christian moral from Christian doctrine, 'with which he had been hitherto interwoven, though in itself greatly to the advantage of the unity of
II. DIVINE CALL. (1.) The word "call" is used in Scripture with various significations, as applied to the Almighty with respect to men. 1. In its ordinary sense of "to name," to "designate" (of which examples are not necessary), and also in the sense of "to be," e. g. "He shall be called the Son of God" (Luke 3, 21); "there shall be new heavens and a new earth: and the former things shall not be remembered, nor come into mind" (Isa. 65, 17). 2. To denote the divine call to sinners to accept the grace of God in the gift of His Son (Matt. ix, 13; xxv, 29; xxii, 4; Luke xiv, 13, 17). 6. To denote the condition in life (1 Cor. viii, 20, etc.).

(II.) Two questions arise as to the divine call to men. (1.) Why do not all who receive it embrace it? and (2.) what is the internal glory or benefit in the enjoyment of the invitation? In view of these questions, the old Lutheran divines speak of the vocatio ordinaria directa (the ordinary direct call) as being, 1. Seria, i.e. really meant as a call on God's part, as he desires and intends the salvation of all. This is opposed to the Calvinistic view, which maintains that only such as are predestined to salvation are really called. 2. Efficac, or better Suffectum, i.e. always adequate to the conversion, not only of those who heed the call, but of those who disregard it; and therefore, 3. Resistibilis, resistible, and not compulsory (Quenstedt, Theol. Did. iii); and also, 4. Universae, universal. God called all the human race (1) in the promise of Christ to bruise the serpent's head (Gen. iii, 15), given to the race through our first parents; (2) in Noah, the preacher of righteousness, a call to all his descendants (Gen. ix, 2; Pet. ii, 5); (3) in the Gospel commission (Matt. xxviii, 19; Mark vi, 15; comp. Rom. x, 18; Col. i, 6; Acts xxxvii, 29). The distinction is extended to "all the world," and its execution is declared to have been accomplished in Acts xxvii, 30; Rom. x, 18; Col. i, 6, 23.

The question whether even America was reached by the first preaching of Christianity is treated by Moebuis in his essay entitled An ab Apostolis Evangelium elegerunt Graeci, in which he shows that the Dioscorid did not go, the θεατής did. As to the failure of men to receive and obey the divine call, it is not God's fault, but their own. He "calls," but they "will" not. In general, it may be assumed that wherever the Church of God is set up, men receive the divine call, and their responsibility is proportional to the degree of light which shines upon them (Matt. xvi, 24; xxvii, 37; Luke xii, 47, 48). The same principle applies to the case of heathen. Here also lies the duty of the Church to send missions to the heathen.

(III.) The Calvinistic doctrine of effectual calling is thus set forth in the Westminster Confession:

"1. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand, believe, and accept the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his Almighty power determining them to that which is good; and effectually drawing them to Jesus Christ, yet so as they come most freely, being made willing by his grace."

2. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

3. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh all things in the children of God and in all other elect persons, who are incapable of being outwardly called by the ministry of the Word.

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and the benefits of salvation; such men cannot profess the Christian religion be saved in any other manner whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may be very pernicious, and to be detested."

The scriptural arguments for and against the doctrine are thus stated by Watson:

1. According to the Calvinistic view, "in the golden chain of spiritual blessings which the apostle enumerates in Rom. viii, 30, originating in the divine predestination, and terminating in the bestowment of eternal glory, the voice of God's call occupies an important link. Moreover, whom he did predestinate, them he also called; and whom he called, them he also glorified. Hence we read of 'the called according to his purpose,' Rom. viii, 28. There is indeed a universal call of the Gospel to all men; for wherever it comes it is the voice of God to those who hear it, calling them to repent and believe the divine testimony unto the salvation of their souls; and it leaves them inexcusable in rejecting it (John iii, 14, 19); but this universal call is not inseparably connected with salvation; for it is in reference to it that Christ says, 'Many are called, but few are chosen' (Matt. xii, 14). But the Scripture also speaks of a calling which is effectual, and which consequently is more than the outward ministry of the Word; yes, more than some of its partial and temporary effects upon many who hear it, for it is always ascribed to God's making his word effectual through the enlightening and sanctifying influence of the Holy Spirit, as it is said, 'Paul may plant, and Apollos water, but God giveth the increase' (1 Cor. iii, 6, 7). Again, He is said to have 'opened the heart of Lydia, that she attended to the doctrine of Paul' (Acts xvi, 14). 'No man can come unto Christ, except the Father draw him' (John vi, 44). Hence faith is said to be a gift of God (Eph. ii, 8; Phil. i, 29). The Spirit calls the things of Christ and shows them to men (John xvi, 14), and thus opens their eyes, turning them from darkness to light, and from the power of Satan unto God (Acts xxvi, 18). And so God saves his people, not by works of righteousness which they have done, but according to his mercy, by the washing of regeneration and renewal of the Holy Spirit (Titus iii, 5). Thus they are saved, and called with a holy calling, not according to their works, but according to the divine purpose and grace which was given them in Christ Jesus before the world began (2 Tim. i, 9).

2. To this it is replied that this whole statement respecting a believer's calling is without any support from the Scriptures. 'To call' signifies to invite to the blessings of the Gospel, to offer salvation through Christ, either by God himself, or, under his appointment, by his servants; and in the parable of the marriage of the king's son (Matt. xxii, 1-14), which appears to have given rise, in many instances, to the use of this term in the epistles, we have three descriptions of 'called' or invited persons. (1.) The disobedient, who would not come in at the call, but made light of it. (2.) The class of persons represented by the man who, when the king came in to see his guests, had not on the wedding garment, and with respect to whom..."
our Lord makes the general remark, 'For many are called, but few are chosen;' so that the persons thus represented by this individual culprits were not only 'called,' but actually came into the company. (5.) The approved guests—those who were both 'called and chosen,' as far as the simple calling or invitation is concerned, all stood upon equal ground—all were invited; and it depended upon their choice and conduct whether they embraced the invitation and were admitted as guests. We have nothing here to countenance the notion of what is termed 'efficacious calling.' This implies an irresistible influence, for they for who refused and they who complied but partially with the calling are represented, not merely as being left without the benefit of the feast, but as incurring additional guilt and condemnation for refusing the 'call.' It is this offer of salvation by the Gospel, this invitation to spiritual and eternal benefits, that St. Peter appears to refer when he says, 'For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call' (Acts ii, 39); a passage which declares 'the promise' to be as extensive as the 'calling.' In other words, as the offer or invitation. To this also St. Paul refers (Rom. i, 5, 6). 'By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name;' that is, to publish his Gospel, in order to bring all nations to the obedience of Christ; among whom ye are also the called of Jesus Christ; you at Rome have heard the Gospel, and have been invited to salvation in consequence of this design. This promulgation of the Gospel, by the personal ministry of the apostle, under the name of 'calling,' is also referred to in Gal. i, 6, 'I marvel that ye are so soon removed from him that called you into the grace of Christ,' obviously meaning that it was he himself who had called them, by his preaching, to embrace the grace of Christ. So also in chap. v, 13, 'For, brethren, ye have been called unto liberty. Again (1 Thess. ii, 12), 'That ye would walk worthy of God, whom hath called you, invited you, to his kingdom and glory.'

3. In our Lord's parable it will also be observed that the persons called are not invited as separate individuals to partake of solitary blessings; but they are called to 'a feast,' into a company or society, before whom the banquet is spread. The full revelation of the transfer of the visible Church of Christ from Jews by birth to believers of all nations, was not, how ever, then made. When this branch of the evangelic system was fully revealed to the apostles, and taught by them to others, that part of the meaning of our Lord's parable which was not at first developed was more particularly discovered to his inspired followers. The parable appears to us as the simple calling of a set, we then more fully learned, was not the mere calling of men to partake of spiritual benefits, but calling them also to form a spiritual society composed of Jews and Gentiles, the believing men of all nations, to have a common fellowship in these blessings, and to be formed into the body of the Son of God, possessing their spiritual nature, and diffusing the benefits of salvation among the people or nation to which they respectively belonged. The invitation, 'the calling,' of the first preachers was to all who heard them in Rome, in Ephesus, in Corinth, and other places; and those who embraced it, and joined themselves to the Church by faith, baptism, and continued public profession, were named, especially and eminently, 'the called,' because of their obedience to the invitation. They not only put in their claim to the blessings of Christianity individually, but became members of the new Church, that spiritual society of the redeemed, which called and chose him, and was called the Church of God, to which his soul was united while he lived in this world. The expression of the 'calling,' 'the elect,' the 'Sanctified' (Rom. ix, 23; 1 Cor. i, 24). 4. These views would abundantly explain the various passages in which the term 'calling' occurs in the epistles: 'Even us whom he hath called, not of the Jews only, but also of the Gentiles' (Rom. i, 24); that is, whom he hath made members of his Church through faith. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God;' the wisdom and efficacy of the Gospel being, of course, acknowledged in their very profession of Christ, in opposition to those whom the preaching of 'Christ crucified' was 'a stumbling-block' and 'a foolishness;' yet 'called' (Rom. iv, 25) (brought to acknowledge Christ, and to become a member of his Church, 'being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised' (1 Cor. vii, 19). 'That ye walk worthy of the vocation wherewith ye are called. There is one body and one Spirit, even as ye are called in one hope of your calling' (Eph. iv, 1, 4). 'That ye would walk worthy of God, who hath called you to his kingdom and glory.'

5. In none of these passages is the doctrine of the exclusive calling of a set of persons contained; and the Synod of Dort, as though they felt this, only attempt to infer the doctrine from a text already quoted, but which we will now more fully notice: 'Whom he did predestinate, them he also called;' and whom he called, them he also justified; and whom he justified, them he also glorified;' or, as the text stands, 'Who hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ' (2 Tim. i, 9, 10). On this passage we may remark that the 'calling' and the 'purpose' mentioned in it must of necessity be interpreted to refer to the establishment of the Church on the principle of faith, so that it might include men of all nations; and not, as formerly, be restricted to natural descent. For personal election and a purpose of effectual personal calling could not have been hidden till the 'appearing of Christ,' since every instance of true conversion to God in any age prior to the appearing of Christ would be as much a manifestation of eternal election, and an instance of personal effectual calling, according to the Calvinistic scheme, as it was after the appearance of Christ. The apostle is speaking of a purpose of God, which was kept secret till revealed by the Christian system; and from various other parallel passages we learn that this secret, this 'mystery,' as he often calls it, was the union of the Jews and Gentiles in 'one body,' or Church, by faith.
unless it had spoken of a set and determinate number of men as predestinated and called, independent of any consideration of their faith and obedience, which number, as being determinate, would, by consequence, exclude the rest. The consciousness of the divine purpose to glorify believers is carried into effect through all its stages. The great instrument of bringing men to 'love God' is the Gospel; they are, therefore, called, invited by it, to this state and benefit; the calling being obeyed, they are justified; and being justified, and continuing in that state of grace, they are glorified. Nothing, however, is here said to favor the conclusion that many others who were called by the Gospel, but refused, might not have been justified and glorified as well as they; nothing to distinguish this calling into common and effectual; and the very guilt those which are every where represented as contracting who despise the Gospel calling shows that the grace which is sufficient, and sincerely intended, to save them. —Watson, Institutes, ii, 352 sq.; Herzog, Real-Encyklopädie, ii, 104; Nitzsch, Christliche Lehre, § 141; Warren, Systemat. Theol., p. 147.

III. A call to the ministry of the Gospel is regarded by Christians generally as proceeding from God; and the Church of England, the Protestant Episcopal Church, and the Methodist Episcopal Church, require of candidates for ordination an express profession that they trust they are so moved of the Holy Ghost. See MINISTRY.

IV. MINISTERIAL CALL is an invitation on the part of a congregation to a preacher to become their settled pastor. See INSTALLATION.

Callenberg, Johann Heinrich, was born January 12, 1694, in Saxe-Gotha. He studied at Halle, giving special attention to the Oriental languages, to which he was originally led by becoming a member of the Collegium Orientale Thesauricum, which was established at Halle in 1702. He had for special tutor Solomon Negri, a learned Orientalist from Damascus. He was appointed professor ( extraordin. ) of philosophy in 1727, and professor ( ordin. ) of theology in 1739. He became deeply interested in Protestant missions to the East, especially among the Jews and the Mussulmans. In 1728 he organized a school for the education of missionaries; and he afterward established, at his own expense, a printing-office for the publication of works in German, Arabic, and Hebrew for the furtherance of the missionary cause. His students went out over Europe as missionaries to the Jews, and some of them even to Asia and Africa. He printed in Arabic portions of the O. T., the whole of the N. T., Luther's Shorter Catechism, the imitation of Jesus Christ (somewhat curtailed), portions of Grotius on the Truth of the Christian Religion, the Rudiments of the Arabic Language, and other works for the use of missionaries in the East. With a view to furnish the Jews, he wrote a Kurze Anleitung zur Judisch-Tschen Sprache (Short Int. edition to the Speech of the German Jews, 8vo, 1738), to which he added in 1736 a short dictionary of the corrupt Hebrew spoken among themselves by the Jews of Germany. In 1728-38 he published Berichte über fremde und neuere Erwürkungen des christlichen Zeitalters (3 vols. 8vo); in 1733, De Conversione Musulmonorum ad Christianam (12mo). He continued writing, translating, and printing a variety of works useful for the missionaries till his death, which occurred at Halle, July 15, 1750. His publications would fill a column, but they are not of sufficient scientific value to require enumeration here. But the name of

Callenberg preserves always to be cherished in the Christian Church as that of one of the founders of Protestant missions, and of a devoted and self-sacrificing laborer in that cause.—Doering, Die Gelehrten der Theologen Deutschlands, i, 221 sq.; Hoefn, Novae Rerum Geographiae Generales, vii, 202; Eich and Grubler, Allgemeine Encyklopädie, s. v.

Callender, Elias, minister of the first Baptist church in Boston, was the son of Ellis Callender, who officiated as pastor of the First Baptist church in Boston for many years, dying about 1726, at about eighty years of age. The son Elias, was born in Boston, and graduated at the College of Arts at Harvard College in 1710. He was baptized and admitted to church membership August 10, 1713, and was ordained as a Baptist minister May 21, 1718, and Drs. Increase and Cotton Mather and Mr. Webbs, though of a different denomination, gave their assistance. It is said that Thomas Hollis (a Baptist) was so impressed by this Catholic procedure when he heard of it in England, that he made his well-known benefactions to Harvard College in consequence. Mr. Callender abounded in labors not only in Boston, but throughout the commonwealth, till his death, March 31, 1736. He was the first American Baptist minister who had received college education.—Sprague, Annals, vi, 84; Allen, Biographical Dict. s. v.

Callender, John, an eminent Baptist minister, nephew of Elias Callender, was born about 1706, and graduated at Harvard College in 1723. He was ordained colleague with Mr. Peckham as pastor of the church at Newport, Oct. 18, 1731. Here he labored usefully for several years, and died July 26, 1746. He collected many papers relating to the history of the Baptists in this country, which were used by Backus. He published a Historical Discourse on Rhode Island and Providence Plantations (1739); also a Sermon on the Ordination of Jeremiah Comly (1780); and a Sermon on the Death of Mr. Clay of Newport (1745).—Sprague, Annals, vi, 87; Allen, Biographical Dictionary, s. v.

Calling (καλληγοριον, vocatio), a term used in theology to designate the divine invitation to man to share in the gift of salvation. See CALL.

Callirrhoë (Καλληρροη, beautiful stream), the name given to certain warm springs on the eastern side of the Jordan, not far from the river and flowing into the Sea, to which Herod the Great resorted during his last illness, by the advice of his physicians (Josephus, Ant. xvii, 6, 5). The same are probably meant by the ge-mim (גֶּמִימ, Auch. Vers. "mules") of Gen. xxxvi, 24. See ANAH. Pliny (v, 16) also describes them ("callidus fons medicinae salutaritatis") as possessing medicinal properties (Reland, Palest. p. 302, 578). In May, 1818, these springs were visited by Trelawny, who passed through the valley of Callirrhoë they say (Trelawny, p. 467-469): "The whole bottom is filled, and in a manner choked up, with a crowded thicket of canes and aspens of different species, intermixed with the palm, which is also seen rising in tufts in the recesses of the mountain's side in every place whenever the springs issue. In one place a considerable stream of hot water is seen precipitating itself from a high and perpendicular shelf of rock, which is strongly tinted with the brilliant yellow of sulphur deposited upon it. On reaching the bottom, we found ourselves at what may be termed a hot river, so copious and rapid it is, and its heat so little abated. For some way the temperature of the water increased to 112°, and the constant supplies of water that flow into the river. In order to visit these sources in succession, we crossed over to the right bank, and, ascending by the mountain side, we passed four abundant springs, all within the distance of half a mile, discharging themselves into the river at a point with its course. We judged the distance from the Dead Sea, by the raven, to be about one hour and a half. Maclean says there was a city
of the same name in the valley of Callirrhoë, in which we think he must be wrong, since there is not space for a town in the valley as far as we saw it. That Herod must have had some lodging when he visited these springs in war, and there are sufficient remains to prove that some sort of buildings have been erected.” According to Josephus, the fortress of Macheras, which was rebuilt by Herod, was upon this hot-water stream, and not far from the fountains. It is supposed that John the Baptist was imprisoned and beheaded in this fortress. The spring rises above Macheras, which, besides being a strong-hold, was also a palace, built by Herod the Great, and that Herod himself was now on his route toward the territory of Aretas, with whom he was at war. The ruins of this fortress still exist (Josephus, Ant. xvii, 6; xviii, 5, 2; War, i, 33, 3). The Zabda Man, which empties itself into the Dead Sea, visited and described by Seetzen (Roor, ii, 336 sq.), is described as a sweet and thermal stream, and is doubtless the outlet of the hot streams of Callirrhoë (Ritter, Erdk. xv, 572, 578). Lieut. Lynch, who explored it in 1848, says: “The stream, twelve feet wide and ten inches deep, rushes in a southerly direction with great velocity; into the middle of the air, 702; of the sea, 782; of the stream, 942; one mile of the channel, 950. It was a little sulphurous to the taste. The stream has worn its bed through the rock, and flows between the perpendicular sides of the chasm, and through the delta, bending to the south, and flowing to the sea.” The banks of the stream along the delta are fringed with canes, thamarsiks, and the castor-bean. The channel is 122 feet wide at the mouth, and for one mile up, as far as we traced it, does not lessen in width. The sides of the channel are about eighty feet high where it opens upon the delta, but within they rise in altitude to upward of 150 feet on each side, where the trap formation is exhibited. In the bed of the chasm there was one stream, on the south side, eight feet wide and two deep, and two small streams in the centre, all rushing down at the rate of six knots per hour. There were no boulders in the bed of the ravine, which in the winter must, throughout its width and high up the sides, pour down an impetuous flood. The walls of the chasm are lofty and perpendicular, of red and yellow sandstone, equally majestic and imposing, but not worn in such fantastic shapes nor so rich a hue as those of the Arnon. Waded up about a mile, and saw a few date-palm trees growing at the mouth. The echo of the sea appeared, at first gently rounded, but subsequently sharp and anular. There was a succession of rapids, and a cascade of four, and a perpendicular fall of five or six feet. A little above the rapid trap shows over sandstone. The current was so strong that, while bathing, I could not, with my feet against the rock, keep from being carried down the stream; and, walking where it was but two feet deep, could with difficulty retain a foothold with my shoes off. At 7 P.M., bathed first in the sea and afterward in the stream—a most delicious transition from the dense, acid water of the sea, which made our innumerable sores smart severely, to the soft, tendering water of the Callirrhoë!” (Kepidion, p. 871). See also LAMBA.

Callisthenes (Καλλισθένης), a frequent Greek name, a partisan of Nicanor, who was burnt by the Jews on the defeat of that general in revenge for his guilt in setting fire to “the sacred portals” (2 Macc. xvii, 33).—Smith, s. v. See Nicanor.

Callistus. See calixtus I.

Calmet, Augustine, a learned Benedictine, of the congregation of St. Vannes, born at Meuni-la-Horgne Feb. 26, 1672. He studied at Breuil, and after having pronounced the vows in Oct., 169, he proceeded to make the pilgrimage to Jerusalem, and, as he was on the way of St. Ervthe and afterward devoted himself to Hebrew, which he studied under Faire, a Reformed divine. In 1704 he passed to the abbey of Munster, where he taught the young monks; and lectures which he there read to them formed the basis of his “Commentaries on the Old and New Testaments,” which he wrote in Latin, but translated into French, and published in 1716, in 23 volumes 4to. This work was followed by his Histoire Sainte de l’Ancien et Nouveau Testament—History of the Old and New Testaments (Paris, 1718, 2 vols. 4to), and his celebrated Dictionary of the Bible. In 1718 he was made abbot of St. Leopold’s at Nancy, and ten years later translated into Latin, with the assistance of Sémones, where he died (having refused a bishopric in 1718). His life was written by Fangié, his nephew (1763, 8vo), who, as a complete list of his numerous works will be found. The best edition (French) of the Dict. monaire historique et critique de l’Eglise is that of Paris, 1780 (4 vols. fol.). The best English editions are those of 1786 (4to, with additions), and of 1847 (edited by Taylor, 5 vols. 4to). His Commentaire littéral sur tous les livres de l’Ancien et du Nouveau Testament (reprinted at Paris, 1718, 28 vols. 4to, also 9 vols. fol.) was abridged, and published in 17 vols. 4to, at Avignon, 1747-1749; also translated into Latin, with the assistance of Fangié, by Galle, in 19 vols. 4to). Calmet’s Dictionary of the Bible has, until lately, formed the basis of all subsequent works of the same kind. The best abridgment is that of Robinson, which, while more useful than the original work. —Bisig. Univ. XIII, 379. Eccles. Dict. ii, 497. See Dictionaries (Bible).

Callæh (Heb. קלות, Kaloth; Sept. Κάλλνη), the fourth of Nimrod’s cities (Gen. x, 10), and probably not different from the CALNO (Heb. קלנה, Kalnah; Sept. Καλλνη), of Isa. x, 9, or the CANNNEH (Heb. קנה, Kannah; Sept. Xanay) of Ezek. xxvii, 23. The word is thought to mean “the fort of the god Ana or Ana,” who was one of the chief objects of Babylonian worship. According to the Chaldee translation, with which Eusebius and Jerome agree, this is the same place that was subsequently called Cestiphon. It lay on the Tigris, opposite Seleucia, and was for a time the capital of the Parthians, and the winter residence of the Parthian kings (Strabo, xvi, p. 312; Cellarius Notit. ii, 774; see Bochart, Phalag, iv, 18; Michaelis, Spicil. i, 228). This opinion respecting Calneh derives some support from the circumstance that the district named is called the “land of Cestiphon” (Esth. iii, 8; Hist. Nat. vi, 26, 27; Polyb. v, 44); but, on the other hand, this province does not appear to have extended so far west as Calneh must have lain. Ammianus Marcellinus (xxii, 6, 20) states that it was the Persian king Pusoras (who reigned from A.D. 71 to 107) who changed the name of the city to Cestiphon; but that name must have been more ancient, as it is mentioned by Polybius. In the time of the prophet Amos Calneh appears to have constituted an independent principality (Amos vi, 2; Sept. omits, v. r. Κάλπνη or Καλύνη); but not long after it became, with the rest of Western Asia, a prey to the Assyrians (Isa. x, 9). About 150 years after the Assyrian invasion was still a small seat, and may be inferred from its being mentioned by Eschyl. (xxvii, 23) among the places which traded with Tyre. We may gather from Scripture that in the eighth century B.C. Calneh was taken by one of the Assyrian kings, and never recovered its prosperity. Hence it is compared with Carmel with Hamath and Gath (Isa. x, 9; Amos vi, 9), and regarded as a proof of the restless might of Assyria. The site of Cestiphon was afterward occupied by El-Medain, i. e. the (two) cities, of which the only remains are the ruins of a remarkable palace called Tant-kerrn, or “Arch of Kheores,” some mounds of rubble, and a considerable expanse of massive towers and remains of the city. (See Smith’s Dict. of Class. Geo., s. v. Cestophon.) More recent explorers have rendered it probable that
and holidays, to perform their devotions at the next monastery. The Recluses shut themselves up in grotoes and caverns on the tops of mountains, which they never leave, abandoning themselves entirely to Providence. They live on the alms sent them by the neighboring monasteries. The Caloves have four Lents. The first Lent is that of Nifer, which lasts eight weeks, and is called the Grand Quarantain. During this Lent the monks drink no wine; and such is their abstinence that, if they are obliged in speaking, to name milk, butter, or cheese, they always add this parenthesis, "Saving the respect due to the holy apostles, which as a sign of the holy apostles, which begins eight days after Whitsunday: it generally continues three weeks, sometimes longer. During this Lent the monks are allowed to drink wine. The third Lent is that of the assumption of the Virgin: it lasts fourteen days, during which they abstain from fish, except on Sundays and on the figuration of our Lord. The fourth Lent is that of the Advent. The Caloves, in addition to the usual monastic habit, wear over their shoulders a square piece of stuff, on which are represented the cross and the other marks of Christ's passion, with these letters: IC. XC. NC. Ιεροθεοτοκος Χριστος Μυς. "Jesus Christ conqueror. The name of the inscription was written in the tower, where it is still, when it was just alluded to. At the distance of a few hundred yards on the east of the ruins may be distinctly traced a low continuous mound, the remains probably of the external wall of the ancient city. As to the obelisk, the particular object of my visit, the Arabs positively declared that there was one, but none of them had seen it or could indicate its position on the mounds."

See also Calshe.

Cağlan (Isa. x. 9). See Calnes.

Caius (or Calvus). See Caius.  

Caius, a CELEBRATED LUCANIAN writer and controversialist, was born in 109 at Mohrungen in Prussia. He studied at Königsberg and Rostock, and became Professor of Theology at Wittenberg, where he obtained great distinction as a lecturer and controversial theologian. He died Feb. 22, 1586. He was a violent opponent of George Calixtus, whose gentleness he by no means shared. Indeed, so bitter was Caius's zeal, that it has been said of him that "he was born for an inquisitor." He wrote with great ability a ain the Socinians. His most important work was his Biblia Illustrata (Dres- den, 1729. 4 vols. fol.), which contains the whole of Grotius's Annotations, with severe criticisms on them. In dogmatic theology he prepared a vast Systema Locorum Theologicorum (1655-1677, 12 tom.). In the Syncretistic controversy (q. v.) he took the most conspicuous part. His writings are very voluminous, nearly all bitterly controversial, and now little read.—Moehrisch, Ch. Hist. ii. 241; Herzog, Real-Erlebnisk. s. v.

Calvary or Calvary. The word Calvary is from the Greek (kálavéria), and means good old men. The name Calyers is of similar signification, and is generally given to the monks of the Greek Church. They are of the order of St. Basil, and consider it to be a sin to follow any other order than his. They are divided into three classes: the novices, who are called Arkoni; the ordinary professed, called Mirruben; and the more perfect, called Megalubem. They are likewise divided into Canoblin, Anchories, and Recluses. The Canoblins are employed in reciting their offices from midnight to Sunset; and as it is impossible, in so long an exercise, that they should not be over-taken by sleep, they are wakened, and are then required to awake them; and they are obliged to make three genuflexions at the door of the choir, and, returning, to bow to the right and left to their brethren. The Anchories retire from the world, and live in hermitages in the neighborhood of the monasteries; they cultivate a little spot of ground, and never go out but on Sundays  

1. Of the Name.—Many have held that Golgotha was the place of public execution, the Tyburn of Jerusalem, and that hence it was termed the "place of a skull." Another opinion is that the place took its name from its shape, being a hillock of a form like a human skull. In Greek there is no distinction of a mount in either of the narratives. See Crucifixion. That the place, however, was of such such shape seems to be generally agreed, and the traditional term mount, applied to Calvary, appears to confirm this idea. Such a shape, too, it must be allowed, is in entire agreement with the name, that is,
CALVARY

"skull." To these considerations there are added certain difficulties which arise from the other explanation. So far as we know, there is no historical evidence to show that there was a place of public execution where Golgotha is commonly fixed, nor that Golgotha itself, in any case, bore the name Golgotha. Nor is the term Golgotha descriptive of such a place; to make it so, to any extent, the name should have been "skulls," or "the place of skulls." Equally unapt is the manner in which the writers of the Gospel speak of the place: Matthew calls it "a place called Golgotha, a place of a skull," Mark, a place Golgotha, which is, being interpreted, the place of a skull; Luke, "the place which is called Calvaria;" John, "a place called a skull, which is called in the Hebrew Golgotha." In truth, the context seems to show that the Roman guard huried Jesus away and put him to death at the first convenient spot; and that the rather because there was no small fear of a popular insurrection, especially as he was attended by a crowd of people. This place, we may suppose, was not far from the judgment-hall, which was doubtless either near Fort Antonia or in the former palace of Herod. See Pictorium. In either case, the crucifixion would most probably have occurred at some place north-east of the city. Somewhere in the north, it is clear, they would execute him, as thus they would most easily effect their object. But if they chose the north, then the road to Joppa or Damascus would be most convenient, and no spot in the vicinity would probably be so suitable as the road from the north-east by which those who bore the body of Calvary. That some hilllock would be preferred is easy to see, as thus the exposure of the criminal and the alleged cause of his crucifixion would be most effectually secured. Dr. Barclay is at great pains to show (City of the Great King, p. 78 sq.) that the vicinity of the garden of Gethsemane is the more probable point of Calvary, and that the place of Calvary, a place of a skull, must have been made up of a series of the most unfitted conjectures. Indeed, the very fact that of the arbitrary positions assigned by all those who (chiefly from an ultra Protestant prejudice apparently) reject the traditionary site, no two agree, while all are alike destitute of any historical basis, is an important evidence in favor of the correct identification. See Jerusalem.

2. Scriptural Notice of the Locality.—The account in the evangelists touching the place of the crucifixion and burial of our Lord is as follows: Having been delivered by Pilate to be crucified, Jesus was led away, followed by a great company of people and women, who also lamented. On the way, one Simeon, a Cyrenian, coming out of the country, who was compelled to bear Jesus' cross. When they were come to the place which is called Calvary, there they crucified him. This place was nigh to the city; and, sitting down, they watched him there. They that passed by reviled him, wagging their heads and scoffing. Likewise also the chief priests mocked him, with the scribes and elders, and the people stood beholding. The soldiers, too, mocked him. There stood by the cross of Jesus his mother, and his mother's sister, and Mary Magdalene; and all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things. In the place where he was crucified there was a garden, and in the garden a new sepulchre hewn out in the rock; there laid they Jesus, and rolled a great stone to the door of the sepulchre. The writer of the Epistle to the Hebrews adds that Jesus was buried in a new tomb; "Let us therefore go forth to him without the camp," bearing his reproach (Heb. xiii, 11). We thus learn that the crucifixion and burial took place out of the city, and yet near to the city, apparently at the north-west, and probably just on the outer side of the second wall. It is also clear that the place was one around which many persons could assemble, near which wayfarers were passing, and the sufferers in which could be seen or addressed by persons who were both near and remote; all which concurs in showing that the spot was one of some elevation, and equally proves that "this thing was not done in a corner," but at a place and under circumstances likely to make Calvary well known and well remembered alike by the foes and the friends of our Lord.

3. Line of Tradition respecting the Spot.—Was it likely that this recollection would perish? Surely, of all spots, Calvary would become the most sacred, the most endearing in the primitive Church. Nor did the Jew, with a meekness vastly more respectful than point less vividly than his fellow-men. "The tombs of the prophets," "the sepulchre of David," were, we read (Matt. xxiii, 29; Acts ii, 29), reverentially regarded and religiously preserved from age to age. That of "David's Lord" would assuredly not be neglected. It was a scene of public religious festivity when our Lord suffered. Jerusalem was then crowded with visitors from foreign parts. Such, too, was the fact at the time of the effusion of the Holy Spirit. These pilgrims, however, soon returned home, and wherever they went many carried with them the news of the crucifixion of Jesus, and told of the place where he had suffered. It must have been expected at Jerusalem, ever so many to remember it and know its precise locality as the place where Jesus died and rose again. First in Jerusalem, and soon in all parts of the earth, were there hearts that held the recollection among their most valued treasures. Accordingly, we learn from the facts which furnish the name of Calvary. In the century, the tradition was preserved in so living a form as to be made the subject of a figurative illustration of Christian doctrine. The memory of distinguished places is among the least perishable of earthly things. Fathers would convey their knowledge and their impressions to sons; one generation and one Church to another. And the things sacredly committed to the care of the Church were preserved unimpaired as a means to keep alive the recollection. Moreover, it was the fate of Jerusalem, after its capture by the Romans, to become a heathen city; even its name was changed into Colonia Ælia Capitolina. In the excess of their triumphant joy, the conquerors made Jupiter its patron god, and erected statues of Jupiter and Venus on the place where Jesus had been crucified (Sosonii, xi, 1). This was done perhaps not so much to insult as to conciliate. New-comers in religion have always availed themselves of established feelings, and therefore erected their sacred edifices on places already consecrated in the minds of the people. The Greeks, for example, celebrated the sun-god to Venus standing on Calvary sufficient to show that Calvary was the place where Jesus suffered. The temple thus takes up the tradition, and transmits it in stone and marble to coming ages. This continuation of the tradition is the more important, because it begins to operate at a time when the Christians were driven from Jerusalem. But the absence of the Christians from the Holy City was not of long duration, and even early in the third century we find pilgrimages from distant places to the Holy Land had already begun for the express purpose of viewing the spots which the presence and sufferings of the Saviour had rendered sacred and memorable (Hist. Hierod., p. 391; Eusebius, Hist. Eccles., vi, 11). A century later, Eusebius (A.D. 315) informs us that Christians visited Jerusalem from all regions of the earth for the same object. Early in the fourth century, Eusebius and Jerome write down the tradition and fix the locality of Calvary in their writings. It was from Jerome that we hear about A.D. 270. In 315 he became a bishop in his native country, and died in 395. He was a learned man, and wrote a history of the Christian Church. About 380 he composed his Onomasticon, which was expressly devoted to the business of determining and recording the sites of holy and other places in Palestine. This work of Eusebius, written in Greek, Jerome afterward translated into Latin, and thus added his authority to
that of Eusebius. Jerome took up his residence in the Holy Land in the latter part of the fourth century, and remained there till his death. (For an estimate of the value of these geographical authorities, see Rodland, Palest. p. 467 sq.) Pilgrims now streamed to Jerusalem from all parts of the world, and that site was fixed for Golgotha which has remained to the present hour.

4. Erection of the "Church of the Holy Sepulchre" over the Site.—The acts of the Emperor Constantine and his mother Helena gave a permanent and public expression to this tradition. This empress, when very far advanced in life, visited Jerusalem for the express purpose of erecting a church on the spot where the Lord Jesus had been crucified. The proceeding details show that the preservation of the memory of the locality was anything but impossible. Helena would naturally be solicitous to discover the true spot, whence ensues the likelihood that she was not mistaken. She had previously heard that the holy places had been heaped up and concealed by the heathen, and resolved to attempt to bring them to light, ἵνα τὸ ὕμνον ἀναθέσῃ (Theoph. in Chron. p. 18). "On her arrival at Jerusalem, she inquired diligently of the inhabitants. Yet the search was uncertain and difficult, in consequence of the obstructions by which the heathen had sought to render the spot unknown. These being all removed, the sacred sepulchre was discovered, and by its side three crosses, with the tablet bearing the inscription written by Pilate" (Robinson, Bibl. Hist. II, 14; Theodoret, I, 17). This account of her proceedings, taken from one who labors to bring into discredit the whole of Helena’s proceedings, and who is far too indiscriminate and sweeping in his hostility to the primitive traditions of the Church, shows sufficiently that Helena was cautious in her proceedings; that there did exist a tradition on the subject; that by that tradition the empress was guided; and that she found reason to fix the site of Calvary on the spot where the heathen had erected their temple and set up their profane rites. That no small portion of the marvellous, not to say legendary and incredible, is mixed up in the accounts which the ecclesiastical historians have given, we by no means deny; but we see no reason whatever, and we think such a course very unphilosophical, to throw doubt unsparringly over the whole, as (by no means in the best taste) does Dr. Robinson. However, on the spot thus ascertained, was erected, whether by Constantine or Helena, certainly by Roman influence and treasure, a splendid and extensive Christian temple. Socrates (Eccles. Hist. i, 17) says, "The emperor’s mother erected over the place where the sepulchre was a most magnificent church, and called it New Jerusalem, building it opposite to that old deserted Jerusalem" (comp. Euseb. Vit. Const. iii, 33). This church was completed and dedicated A.D. 335. It was a great occasion for the Christian world. In order to give it importance and add to its splendor, a council of bishops was convened, by order of the emperor, from all the provinces of the empire, which assembled first at Tyre and then at Jerusalem. Among them was Eusebius, who took part in the solemnities, and held several public discourses in the Holy City (Euseb. Vit. Const.: Robinson, ii, 16). The Church of the Holy Sepulchre was burnt by the Persians in A.D. 614. It was shortly after rebuilt by Modestus with resources supplied by John Elemon, patriarch of Alexandria. The basilica or martyrion erected under Constantine remained as before. The Mohammedans next became masters of Jerusalem. At length Harun-ar-Rashid made over to Charlemagne the jurisdiction of the holy sepulchre. Palestine again became the scene of battles and bloodshed. Muzor, of the race of the Fatimites, transferred the seat of his empire to Cairo when Jerusalem fell into the hands of new masters, and the holy sepulchre is said to have been again set on fire. It was fully destroyed at the command of the third of the Fatimite caliphs in Egypt, the building being razed to the foundations. In the reign of his successor it was rebuilt, being completed A.D. 1048; but instead of the former magnificent basilica over the place of Golgotha, a small chapel only now graced the spot. The Crusades soon began. The Crusaders regarded the edifices connected with the sepulchre as too contracted, and erected a stately temple, the walls and general form of which are admitted to remain to the present day (Robinson, ii, 61). So recently, however, as A.D. 1806, the church of the holy sepulchre was partly consumed by fire; but, being re-
built by the Greeks, it now offers no traces of its recent devotion.

5. *Objecions to the Identification.*—The sole evidence of any weir in the opposite balance is that urged by Robinson, that the place of the crucifixion and the sepulchre are now found in the midst of the modern city. But, to render the argument decisive, it should be proved that the city occupies the same ground that it occupied in the days of Christ. It is, at least, as likely that the city should have undergone changes as that the site of the crucifixion should have been mistaken. The identity of such a spot is more likely to be preserved than the size and relative proportions of the city itself. The present site under the most compliant change is probably the place of Christ than any other place on earth. The present walls of Jerusalem were erected so late as A.D. 1532; and Robinson himself remarks that a part of Zion is now left out (p. 87). If, then, the city has been contracted on the south, and if, also, it was after the death of Christ expanded on the north, what should we expect but to find Golgotha in the midst of the modern city?

Jerusalem, in the days of Christ, had two walls, termed the "first" and the "second." It is with the second wall that we are here chiefly concerned. It began at a tower, named Gennath, of the first wall, called Antonia, and at the east end of Antonia. The third wall embraced a suburbs on the north and north-west. This comprehended a sort of new city, and was built in consequence of the large population which by degrees fixed their abode in the space which falls between the second and third walls. This wall was built under Claudius, at least forty-one years after Christ (Josephus, War, v, 4, 2; comp. Tacit. Hist. v, 12). This third wall, then, did not exist in the time of our Lord, and Robinson allows that if the present site of the sepulchre fell without the second wall, all the conditions of the general question would be satisfied. Many travellers and antiquaries have decided that this was the case, while others, more numerous perhaps, but not better qualified to judge, have come to the opposite conclusion. See JERUSALEM (Topography). (It is worthy of remark that Dr. Kiepert, of Berlin, the most experienced cartographer probably, especially on this and kindred subjects, has vastly improved in the map in his own construction, some of them including and others excluding the contested site along the course of the wall in question.) The whole question turns upon the position of the gate Gennath: if this was at the extreme north-west angle of Zion, then the second wall, in order to be at all consistent, could not well have excluded the site in question; but if, as is more probable, it was some distance east of the tower Hippicus (for while Josephus, ut supra, expressly begins the first and third walls from this tower, he begins the second from this gate, situated along the northern part of the first wall), then the second wall could hardly have bent sufficiently to the west to include it. See GENNATH.

The city bulged out on the north, as it contracted on the south, thus bringing Golgotha into its central parts. Robinson, however, asserts that the second wall must have excluded the Pool of Hezekiah, which (as he thinks) was in the city, or included the site of the sulpulchre, which was out of the city. This alternative, however, although by no means a fatal objection, is not absolutely necessary, as may be seen on reference to various plans of the city that have been constructed, in which the second wall leaves both where the Scriptures place them. See HEBREWS' Pool.

But we need say little upon the history of the Temple, or the present site of the sepulchre Robinson considers insufficient, it being only about a quarter of a mile. We know not that there is anything in scriptural account which gives support to this notion. A distance of a quarter of a mile appears quite enough for the recorded events, to say nothing of the essential weakness of such a position; for how can Robinson know that his measures extended along the same ground as our Lord was buried over? But reason has already been given why the Jews should have taken no very protracted course.

Two or three additional facts in confirmation of the identity of the present place may finally be adduced. Buckingham's *Papacy* (ch. vi) says: "The name called Calvary, and inclosed within the Church of the Holy Sepulchre, bears marks in every part that is needed of its having been a round nodule of rock standing above the common level of the surface." Scholz (De Golgota sita, p. 30) states that he traced the remains of a wall, which, on the plan, runs, excluding Golgota, and taking in the Pool of Hezekiah (Baumer, p. 352). It may also be remarked that, since the publication of Robinson's work, Rayner has put forth a piece (Besuche sur Bib. Geog. 1843), in which he revives his *Palastina* so far as Robinson's ascertained results render necessary; but he remains of the same opinion in regard to the possibility of the present Church of the Sepulchre being out of the city. At most, a very few hundred yards only can the original Golgota have lain from the present site, and the evidence in favor of its identity, if not decisive, is far stronger than any that has been adduced against it. At the bottom, then, very small is the reason for disturbing the convictions and distressing the hearts of the sincere believers who visit the Holy Sepulchre in order to give vent to their tearful gratitude and cherish their pious faith. A similar conclusion is warmly contended for by Dr. Olin (Promila in the East, ii, 278 sq.), and still more at length by Mr. Williams (Holy City, vol. ii, ch. i and ii). It is also ably examined and maintained by Trupper (Ancient Jerusalem, Lond. 1856). It has, however, been often either stoutly denied or lightly sneered at by many other writers, who may be styled as belonging to the modern anti-traditional school. At the head of this list, Dr. Robinson, of whom we have occasion to impugn the authenticity of scriptural localities in general, as now pointed out. See GOLGOTHA; SEPULCHRE OF CHRIST.

**CALVARY, THE**, a name given in Roman Catholic countries to "a representation of the various scenes of the passion and crucifixion of our Lord, either in a chapel, or external to the church, as at St. Jacques, at Amsterdam; at Aix-la-Chapelle, the Calvary is a church on the top of a hill, surrounded by twelve sculptured stones, each marking an event which took place on the journey of the Saviour to Mount Calvary. The approach to the Calvary is called the Via Dolorosa, each of the stones marking what is called a station, at which the pious say a prayer in passing." 

**Calvary, Congregation of Our Lady of** an order of Benedictine nuns, originally founded at Poitiers by Augustin of Orleans, at the time of the latter's death. Pope Paul V confirmed this order in 1617; and in the same year the foundress took possession of a convent newly built at Poitiers, with twenty-four nuns of the order of Fontevrault. In 1620 Mary de Medicis removed these nuns to Paris, and established them near the Porte Saint-Denis, in the Protestant Palace. The foundation. In the latter period of the Revolution, this establishment was restored to the church of the Virgin for the sufferings of Christ, and some or other of the nuns were compelled to be day and night before the cross. Toward the close of the last century the order counted about twenty convents, all of which were destroyed by the French Revolution. Since that time, a convent in Paris, and several more in other parts of France, have been restored.

**Calvert, John P.**, a Methodist Episcopal minister,
CALVES was born in Belmont county, Ohio, October 23, 1833; studied at the Ohio University, and was admitted on trial as a preacher in the Ohio Conference in 1858. When the American civil war broke out in 1861, no less than six of his brothers enlisted in the army and he soon after felt his duty to follow them. At the battle of Shiloh, Aug. 7, 1862, he was wounded, and on the following Sunday he died. He had been very useful in the army, preaching and holding prayer-meetings whenever opportunity afforded.—Minutes of Conference, 1862, p. 198.

Calves. See CALP.

Calvin, John, one of the most eminent of the Reformers.

1. Sketch of his Life.—He was born at Noyon, July 10th, 1509, his father, Gerard Chauvin, being a nota... He was from the first educated for the Church, and before he was twelve years old was presented to a benefice in the Cathedral of Noyon. Six years after this he was appointed to a cure of souls at Montville, and thus, although not yet twenty, and not even in the minor orders, he was engaging the title and reverence of his father, who would have devoted his whole min... to the direction of a faction, met in a public assembly and expelled Farel and Calvin from the place. Calvin repaired to Bern, and then to Strassburg, where he was appointed professor of divinity and minister of a French church, into which he introduced his own form of church government and discipline. The great efforts were made to get the Genevese to return to the communion of the Church of Rome, particularly by Cardinal Sadolet, who wrote to them earnestly to that effect; but Calvin, ever alive to the maintenance of the principles of the Reformation, disappointed all the expectations and of his efforts the Genevese in the new faith, addressing them to powerful and affectionate letters, and replying to that written by Sadolet. While at Strassburg Calvin also published a treatise on the Lord’s Supper (Traité de la Sainte Cène), in which he combated the opinions both of the Roman Catholics and Lutherans, and at the same time explained his own views of that ordinance. Here, too, he published his Commentary on the Epistle to the Romans. Calvin became acquainted with Casta... during his residence at Strassburg, and procured for him the situation of a regent at Geneva; and it was during his stay in this city that, by the advice of his friend Bucer, he married Idelette, the widow of a converted Anabaptist.

In November of the same year he and Farel were solicited by the Council of Geneva to return to their former charge in that city; in May, 1541, their banishment was revoked, and in September following Calvin was received into the city-spread the congratulations of his flock, Farel remaining at Neuchâtel. He immediately laid before the council his scheme of church government, and after it was adopted and published by authority (26th of November, 1541), he was unhesitating in its enforcement. His promptitude and firmness were now conspicuous; he was the master of the ruling spirit in the city, which he had established there he wished to make the mother and seminary of all the Reformed churches. His personal labors were unceasing. Geneva, however, was the common centre of all his exertions, and its prosperity peculiarly interested him, though less for its own sake than for the comfort and supply of the world. He established an academy there, the high character of which was long maintained; he made the city a literary mart, and encouraged the French refugees and others who sought his advice to apply themselves to the occupation of a printer or librarian; and when he finished the ecclesiastical regim... he directed his attention to the improvement of the municipal government of the place. That Calvin
should, in the circumstances in which he was now placed, show marks of intolerance toward others, is not surprising; and to seek a palliation of his guilt, we need not go back to the time when he belonged to the Church of Rome, nor yet to the notions of civil and religious liberty which we have in his theology. We have only to reflect on the constitution of the human mind, and the constant care necessary to prevent power in any hands from degenerating into tyranny. His conduct toward Servetus [see Servetus] has been justly condemned, yet the punishment of Servetus was approved of by the whole church and was published by the most orthodox Melandchton. Nor was his treatment of Bolese (q. v.) without reproach. In 1554 Calvin published a work in defense of the doctrine of the Trinity against Servetus (Fideis Expositio Errorum M. Serveti), and to prove the right of the civil magistrate to punish heresy; Beza the same year published a work on the like subject, in reply to the treatise of Castalio. The state of Calvin's health prevented him going in 1561 to the Conference of Poissy (q. v.), an assembly which in his view promised to be of great consequence, and which was indeed remarkable in this respect, that from that time the followers of Calvin became known as a distinct and named as the name of the pastor. To the last he maintained the same firmness of character which had distinguished him through life. On his death-bed he took God to witness that he had preached the Gospel purely, and exhorted all about him to walk worthy of the divine goodness: his slender frame took on the last crisis, on the 27th of May, 1564, he died without a struggle, in the fifty-fifth year of his age. The person of Calvin was middle-sized and naturally delicate; his habits were frugal and unostentatious; and he was so sparing in his food, that for many years he took only one meal in the day. He had a close understanding, an extraordinary memory, firmness and inflexibility of purpose which no opposition could overcome, no variety of objects defeat, no vicissitudes shake. In his principles he was devout and sincere, and the purity of his character in private life was without a stain."—English Cyclopedia.

It is impossible to contemplate without astonishment the labors of Calvin during the last twenty years of his life. He presided over the ecclesiastical and political affairs of Geneva; he preached every day, lectured thrice a week, was present at every meeting of the Consistory, and yet found time for a vast correspondence, and to continue his voluminous literary labors. His principal works are still in the library of Geneva 2025 sermons in MS. His health during all this period was feeble, yet he continued his various toils almost up to the very day of his death. He chose to be poor, refusing on several occasions proposed additions to his very moderate salary, and is said uniformly to have declined receiving presents, unless for the sake of giving them to the poor. From his numerous publications it is believed that he derived no pecuniary profit; and yet, as was the case with Wesley, he was assailed on all sides as having amassed great wealth. "I see," said he, "what incites my enemies to urge these falsehoods. They measure me according to their own dispositions; believing that I must be heaping up money on all sides because I enjoy such favorable opportunities for doing so. But assuredly, if I have not been able to avoid the reputation of being rich during my life, death will at last free me from this stain." And so it was with the will of Calvin to dispose of his property, amounting to about two hundred and twenty-five dollars, and on the 27th of May, 1564, being within a few weeks of fifty-five years of age, he calmly breathed his last in the arms of his friend Beza. He was buried, according to his own request, without pomp, and no monument marks his last resting-place. Calvin's intellect was of the very first class, at once acute, penetrating, profound, and comprehensive. His cultivation was in harmony with it. Seclin declares that at twenty-two Calvin was the most learned man in Europe.

"The first edition of his great work, The Institutes of the Christian Religion, was published when he was twenty-two years of age. It contains the elementary proof of the maturity and vigor of his mind, of the care with which he had studied the Word of God, and of the depth and comprehensiveness of his meditations upon divine things, that, though the work was afterward greatly enlarged, and though some alterations were even made even by the man himself, the original intent of the topics discussed, yet no change of any importance was made in the actual doctrines which it set forth. The first edition, produced at that early age, contained the substance of the whole system of doctrine which has since been commonly associated with his name, the development and exposition of which has been regarded by many as constituting a strong claim upon the esteem and gratitude of the Church of Christ, and by many others as rendering him worthy of execration and every opprobrium. He lived twenty-seven years more after the publication of the first edition of the Institutes, and a large portion of his time during the remainder of his life was devoted to the examination of the Word of God and the investigation of divine truth. But he saw no reason to make any material change in the views which he had put forth; and a large proportion of the most pious, able, and learned men and most careful students of the sacred Scriptures, who have since assembled around the study of his writings, and his leading doctrines as accordant with the teaching of God's Word."—Brit. and For. Eng. Rev. Review, No. xxxiii.

As an expositor of the Scriptures and as a writer of systematic theology Calvin has had few rivals in the Christian Church. His Latin style is better than that of most of his contemporaries. The Roman Catholic Audin says, "Never does the proper word fall him; he calls it, and it comes." In brevity, clearness, and good sense, his commentaries are unsurpassed. As a civilian, "he had few equals among his contemporaries. In short, he exhibited, in strong and decided development, moral and intellectual qualities which marked him out for one who was competent to guide the opinions and control the comhoutions of inquiring and agitated nations. Through the most trying and hazardous period of the Reformation he exhibited invariably a wisdom in counsel, a power of action, and a knowledge of loose and intrepidity of character which were truly astonishing. In the full import of the phrase, he may be styled a benefactor of the world. Most intensely and effectually, too, did he labor for the highest temporal, and especially for the eternal interests of his fellow-men. He evidently brought to the great enterprise of the age a larger amount of moral and intellectual power than did any other of the Reformers." In the just language of the archbishop of Cashel (Dr. Lawrence), "Calvin himself was both a wise and a good man; inferior to none of his contemporaries in general ability, and superior to almost all in the art, as well as in elegance of composition, in the perspicuity and arrangement of his ideas, the structure of his periods, and the Latinity of his diction. Although attached to a theory which he found it difficult in the extreme to free from the suspicion of blasphemy against God the author of sin, he certainly was no blasphemer, but, on the contrary, "an anxiety not to commit, but, as he conceived, to avoid blasphemy—that of ascribing to human what he deemed alone imputable to Divine agency.""
the organ by which communion is attained is faith, he is presented to all, but received only by believers. The mere symbolic view depreciates the sign too much, and separates it from the sacrament; but by the other view the sign is exalted too much, and thereby the nature of the mystery itself is obscured." (9) Calvin's views on *Grace and Predestination* were so strongly pronounced that his name was desig- nated an entire system. He maintained the "do- ctrine of absolute predestination, in which he was connected with a one-sided tendency of Christian feel- ing and a rigid logical consequence." Like Zwingli, he regarded predestination in a limited sense, and excluded any idea of a divinely appointed process by God in no other way foresees the future but as he has decreed. Hence Calvin allowed no contingency even in the fall; he says, How could God, who effects all things, have formed the noblest of his creatures for an uncertain end? What then would become of his omnipotence? The Infra-Episcopalians must still allow such a predestination in the case of Adam's descen- dants. It cannot have been in a natural way that all lost salvation through the guilt of one. Yet he him- self feels shocked at the thought; *decretum quidem horrible fatore,* he says. Consequently, God created the greatest part of mankind in order to glorify him- self in them, and in blessed dust he revealed his love, by the revelation of his love." His opponents might give a reason why God, who could have made them dogs, created them in his own image. Ought irra- tional brutes also to argue with God? All doubts may be silenced by the thought that God's will is the highest law in nature; yet he did not rest here. The idea of an absolute omnipotence of God, not conditioned by holiness, he looked upon as profane, and appealed to the incomprehensibility of this mystery. It is to be acknowledged that Calvin sought to evade the practically injurious consequences of the doctrine of absolute predestination, and especially to the revealed grace of God in the work of redemption. Men ought to keep to the Word of God alone; and, instead of inquiring respecting their own election, look to Christ, and seek in him God's fatherly grace. Calvin labored very much to procure the universal ac- knowledgment of this doctrine in Switzerland, but met with serious opposition. From his friend, the learned Sebastian Castalio (q.v.). In Geneva Cal- vin at last obtained the victory, and then soon came to an understanding respecting it with other Swiss theologians. He attempted, but in vain, to get Me-
Calvin professes to be only a borrower from St. Augustine (Inst. bk. iii, ch. xxiii, § 10); and he repudiates the consequences that have been charged upon his doctrine. For instance, he strenuously mainains that God is not the author of sin, that man acts freely and accountable, and that election is a stimulus to good works rather than an opiate to inaction (Inst. bk. iii, ch. xxiii, §§ 3, 5, 12). See Calvinism; Predestination.

II. Literature.—The best edition of the Latin works of Calvin is that of Amsterdam (1671, 9 vols. fol.). A new edition is now going on in the Corpus Reformatorum, under the title Calvinis Opera quae supersunt omnis (vols. i-v, Brunswick, 1864, 1867). An excellent and very cheap edition of the Commentarii in N. T., edited by Tholuck, was published at Halle, 1853-55, 7 vols. 8vo; one of the Comm. in Psalmus (1856, 2 vols.) and of the Institutiones Religionis Christianae was likewise edited by Tholuck (Halle, 1834, 1835, 2 vols. 8vo); one of the Comm. in lib. Genesee (1858, 8vo) by Hengstenberg.

Most of Calvin's writings have been translated into English; and a new and revised edition has been issued of his Institutes. The first is the English Translation Society, "in very handsome style, yet cheap (Edinb. 51 vols. 8vo). Its contents are as follows: Institutes of the Christian Religion, 3 vols.; Tracts on the Reformation, 3 vols.; Commentary on Genesis, 2 vols.; Harmony of the last Four Books of the Pentateuch, 4 vols.; Commentary on Isaiah, 4 vols.; Commentary on Jeremiah and Lamentations, 5 vols.; Commentary on Ezekiel, 2 vols.; Commentary on Hosea, 1 vol.; Commentary on Daniel, 2 vols.; Commentary on Joel, Amos, and Obadiah, 1 vol.; Commentary on Jonah, Micah, and Nahum, 1 vol.; Commentary on Habakkuk, Zephaniah, and Haggai, 1 vol.; Commentary on Zechariah and Malachi, 1 vol.; Harmony of the Synoptical Evangelists, 3 vols.; Commentary on John's Gospel, 2 vols.; Commentary on Acts of the Apostles, 2 vols.; Commentary on Romans, 1 vol.; Commentary on Corinthians, 2 vols.; Commentary on Galatians and Ephesians, 1 vol.; Commentary on Philippians, Colossians, and Thessalonians, 1 vol.; Commentary on Timothy, Titus, and Philemon, 1 vol.; Commentary on Hebrews, 1 vol.; Commentary on Peter, John, James, and Jude, 1 vol. There are English translations of his Institutiones by John Allen (Lond. 1813, reprinted in several editions by the Philadelphia Presbyterian Board of Publication), and by Beveridge (Edinb. 1863, 8vo). Calvin's life was written in brief by Beza (Eng. ed. 1844, Edinb. Trans. Soc.; also Phila. 1836, 12mo) and Farel; but within the last few years several biographies have appeared. The most copious and elaborate is Leben J. Calvin's von Paul Henry, D.D. (Hamb. 1864-67, 4 vols. 8vo). The first three volumes work the unedited letters of Calvin, which are preserved in Geneva, and gives the most important of them in the appendices. A poor translation has been published, entitled The Life of Calvin, translated from the German of Dr. Henry, by H. Stabbing, D.D. (Lond. 1849, 2 vols. 8vo); it omits most of the main points and appendices which make up great part of Henry's work. A Roman Catholic biography by Audin (Histoire, etc., de J. Calvin, par J. M. V. Audin, Paris, 2 vols. 1841) has the sole merit of a lively and piquant style. An English translation has been published in Baltimore (History, etc., of John Calvin, translated from Audin, by John M'Cull, 8vo); and it has also been translated into German (Augsb. 1844, 2 vols.), into Italian (in Pirotta's Bibliotheca Eccles. vols. ix and x, Milan, 1848), and into other languages. A graphic but superficial biography has been published by Thomas H. Dyer (Lond. 1850; N.Y., Harpers, 1851). A biography, together with select writings of Calvin, was published by J. de Loye Staebelin (8vo, a selection of a dispensable brevity, Elberfeld, 2 vol. 1860, 8vo). There is a good sketch of Calvin's life, by Robbins, in the Bibliotheca Sacra, vol. ii, for 1845. On the theology of Calvin, see Gass, Prof. De gnmatik, vol. i, bk. i; art. Calvinism; and Reeve, Bibliotheca, 1863, p. 720; Cunningham, The Reformers and Theology of the Reformation, Essays, vi-x. See also Talloch, Leaders of the Reformation (new ed. Lond. 1861); Bungener, Calvin, his Life and Works (Edinb. 1862, 8vo). The Letters of Calvin, from original MSS., were first edited by Bonnet and translated by Constable (Edinb. 1855, 4 vols. 8vo, repub. by Presbyterian Board [Philadelphia]). A new edition of the Institutes in French, entitled Les Lettres de la Religion à l'Église, appeared in Paris, 1859 (2 vols. 8vo). It contains an introduction by the editors, with a history of previous editions. See Meth. Quart. Review, Oct. 1850, art. iii; Amer. Theol. Review, Feb. 1860, p. 129; North Brit. Review, vol. xiii; Brit. and Foreign Evang. Review, No. xxiii; Bibl. Rhetorica, xiv, p. 126; Kösten, in Studien u. Kriften, 1868, i, ii.

Calvinism, properly, the whole system of theology taught by John Calvin, including his doctrine of the sacraments, etc. It is now, however, generally used to denote the theory of grace and predestination set forth in Calvin's Institutes, and adopted, with more or less modifications, by several of the Protestant churches. See Calvinism.

I. Calvin's own Views (Supralapsarian).—These are set forth (from Neander) under the article Calvin (q. v.). We give here simply such farther extracts from Calvin's own writings as are necessary to show his system.

(1.) "Predestination, by which God adopts some to the hope of life, and adjudges others to eternal death, no one desirous of the credit of piety dares absolutely to deny. But it is involved in many cavils, especially by those who make foreknowledge the cause of it. We maintain, on the contrary, that the probability of a man's being the posterity to represent one as dependent on the other. Predestination we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say he is predestinated either to life or to death." After having spoken of the election of the race of Abraham, and then of particular branches of that race, he proceeds: "Though it is sufficiently clear that God, in his secret counsel, freely chooses whom he will, and rejects others, his gratuitous election is but half displayed till we come to particular individuals, to whom God not only offers salvation, but assigns it in such a manner that the certainty of the effect is liable to no suspense or doubt." He sums up the chapter in which he thus generally discusses the point, "In conformity, therefore, to the clear doctrine of the Scripture, we assert that, by an eternal and immutable counsel, God hath once for all determined both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the effect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he doth to condemnation, the gate
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of life is closed by a just and irreprehensible, but incomprehensible judgment. In the elect, we consider a calling as an evidence of election; and justification as another token of its manifestation, till they arrive in glory, which constitutes its completion. As God seals his elect by vocation and justification, so, by excluding the reprobate from the knowledge of his name and satisfaction of his Spirit, he affords another indication of the judgment that awaits them."—Institutes, bk. iii., ch. xxii.

(2.) As to the theory that predestination depends on foreknowledge of holiness, Calvin says: "It is a notion commonly entertained that God, foreseeing what was in any individual will, refraint from the same, or makes a correspondent distinction between different persons: that he adopts as his children such as he foresees will be deserving of his grace, and devotes to the damnation of death others whose dispositions he sees will be inclined to wickedness and impiety. Thus they not only obscure election by covering it with the veil of foreknowledge, but pretend that it originates in another cause." (Bk. iii., ch. xxii.) Consistently with this, he a little further on asserts that election does not flow from holiness, but holiness from election: "For when it is said that the faithful are elected that they should be holy, it is fully implied that the holiness, not the election, is the original in election." He proceeds to quote the example of Jacob and Esau, as loved and hated before they had done good or evil, to show that the only reason of election and reprobation is to be placed in God's "secret counsel." (Bk. iii., ch. xxiii.)

(3.) so, as to the ground of reprobation: "God hath mercy on whom he will have mercy, and whom he will he hardeneth." You see how he (the apostle) attributes both to the mere will of God. If, therefore, we can assign no reason why he grants mercy to his people but because such is his pleasure, neither shall we find any other cause but his will for the reprobation of others. For when God is said to harden, or show mercy to whom he pleases, men are taught by this declaration to seek no cause beside his will." (Ibid.)

"Many, indeed, as if they wished to avert odium from God, admit election in such a way as to deny that any one is reprobated. But this is puerile and absurd, because election itself could not exist without being opposed to reprobation: whom God passes by he therefore reprobates; and from no other cause than his determination to exclude them from the inheritance which he predestines for his children." (Bk. iii., ch. xxiii.)

(4.) Calvin denies that his doctrine makes God the author of sin, and that the ruin of men is their own work: "Their perdition depends on the divine predestination in such a manner that the cause and matter of it are found in themselves. For the first man fell because the Lord had determined it should so happen. The reason of this determination is unknown to us. Man, therefore, falls according to the appointment of Divine Providence, but he falls by his own fault. The Lord had a little before pronounced every thing that he had made to be very good. Whence, then, comes the depravity of man to revolt from his God? Least it should be thought to come from creation, God approved and commended what had proceeded from himself. The first evil which he committed was the violation of the nature he had received pure from the Lord, and by his fall he drew all his posterity with him to destruction."

(5.) In much the same manner he contends that the necessity of sinning is laid upon the reprobate by the execution of God, and yet denies God to be the author of their sinful acts, since the corruption of men was derived from Adam, by his own fault, and not from God. He exhorts us "rather to contemplate the evident cause of condemnation, which is nearer to us, in the corrupt nature of mankind, than search after a hidden and altogether incomprehensible one, in the predestination of God." "For though, by the eternal providence of God, man was created to that misery to which he is subject, yet the ground of it he has derived from himself, not God, since he is thus ruined solely in consequence of his having degenerated from the pure creation of God to vicious and impure depravity."

See especially Institutes, bk. iii., ch. xxiii., § 27, and ch. xxiv., § 8.

From the above passages it will be seen that Calvin went beyond the Augustinian theory of predestination, and held to the supralapserian view. Supralapserianism regards man, before the fall, as the object of the unconditional decree of salvation or damnation; Sub-lapserianism, or those who held the preterist or temporary, subordinate to the creation and fall of man. According to Dr. Shedd's definition, "supralapserianism holds that the decree to eternal bliss or woe precedes, in the order of nature, the decree to apostasy; infralapserianism holds that it succeeds it" (History of Doctrines, ii., 192). The Supralapserians hold that God decreed the fall of Adam; the Sublapserians, that he permitted it. Some writers have maintained that Calvin was not a supralapserian, but that view of his teaching is hardly tenable. Calvin terms "the exclusion of the fall of the first man from the divine predestination a frigidum commentum" (iii., ch. xxiii., § 7).

So also, § 4, he says: "Gessus homines perfertur (homines), nihil aliud quam praeas laudent eadem calamitas, in quam ipsum predestinationem lapseratio est Adam, ac posteros suos precipitae secum traxit." It is on this particular point that Calvin goes farther than Augustine, who did not include the fall of Adam in the divine decree." (Smith's Hagenbach's History of Doctrines, § 249.) Amynraudus (g.v.) sought to reduce Calvin's system to sublapserianism, but was effectually answered by Curselius in his tractatus de jue Dei in Creaturas. But Fisher (New Englander, April, 1868, p. 308) holds that Calvin was not a supralapserian. (See Christ. Remembrancer, Jan. 1866, art. vi.; Warren, in Methodist Quarterly Review, July, 1867, art. i.; Möhler, Symbolism, § 4.)

II. Doctrines of Dort (Infralapserian).—The controversy with the Remonstrants on the five points (see ARMINIANISM; REMONSTRANTS) led to the clearer definition of the doctrines in question by the Synod of Dort, which, instead of opposing the points in disputation, view at least in terms. See the Confessions and Canons of the Synod of Dort for the full statement. The following summing up is given by Watson, from Scott's Synod of Dort, of the five articles which constitute the standard of what is now generally called strict Calvinism. (1.) Of Predestination.—As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the apostle, 'All the world is become guilty before God' (Rom. iii. 19, 28; vii. 23). That some, in time, have faith given them by God, and others have it not given, proceeds from his eternal decree; for 'known unto God are all his works from the beginning,' etc. (Acts xxv. 18; Eph. i. 11). According to which decree he graciously softens the wrath of his anger, that he may have mercy, and he bends them to believe; but the non-elect he leaves, in his judgment, to their own perversity and hardness. And here, especially, a deep discrimination, at the same time both merciful and just; a discrimination of men equally lost, open itself to us; or that decree of election and reprobation, which is veiled in the word of God, which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords inexcusable consolation to holy and pious souls. But election is the immutable purpose of God, by which, before the foundations of the world were laid, he chose, out of the whole human race, fall-
en by their own fault from their primeval integrity into sin and destruction, according to the most free good pleasure of his own will, and of mere grace, a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to save them from their sins, he did freely and of his own will, constituted Mediator and head of all the elect, and the foundation of salvation; and therefore he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him by his word and Spirit; or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them, etc. (Eph. i. 4; Rom. ix. 11–18; Acts xiii. 48). Moreover, holy Scripture doth illustrate and commend to us this eternal and free grace of our election, in this more especially, that it doth testify all men not to be elected; but that some are not-elect, or passed by, in the eternal election of God, whom truly God, from most free, just, irreprehensible, and immutable good pleasure, did not choose, in whom he could not save, into which they had, by their own fault, cast themselves; and not to bestow on them living faith, and the grace of conversion; but having been left in their own ways, and under just judgment, at length, not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them, to the manifestation of his own justice. And this is the decree of reprobation, which determines that God is in no wise the author of sin (which, to be thought of, is blasphemy), but a tremendous, incomprehensible, just judge and avenger.

(4) "Of the Death of Christ."—Passing over, for brevity's sake, what is said of the necessity of atonement in order to pardon, and of Christ having offered that atonement and satisfaction, it is added, This death of the Son of God is a single and most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world; but because many who are called by the Gospel do not repent, nor believe in Christ, but perish in unbelief; this doth not arise from defect or insufficiency of the sacrifice offered by Christ upon the cross, but from their own fault. God willed that Christ, through the blood of the cross, should out of every people, nation, and tongue, reconcile all those, and those only, who were from eternity chosen to salvation, and given to him by the Father; that he should confer on them the gift of faith, etc.

(5) "Of Man's Corruption, etc.—All men are conceived in sin, and born the children of wrath, disposed (inquiet) to all saving good, opposed to evil, dead in sin, and the slaves of sin; and without the regenerating grace of the Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it."

(6) "Of Grace and Free-will. —But in like manner as, by the fall, man does not cease to be man, endowed with certain natural powers, will, and understanding; so, upon the depravation of the whole human race, taken away the nature of the human species, but it hath deprived and spiritually stained it; so that even this divine grace of regeneration does not act upon men like stocks and trees, nor take away the properties of his will, or violence is willingly imposed upon it; it spiritually quickens, heals, corrects, and sweetly, and at the same time powerfully, inclines it; so that whereas before it was wholly governed by the rebellion and resistance of the flesh, now prompt and sincere obedience of the Spirit may begin to reign; in which the renewal of our spiritual will, and our liberty, truly consist; in which manner (or for which reason), unless the admissible Author of all good should work in us, there could be no hope of man rising from the fall by that free will by which, when standing, he fell into ruin."

(6.5) "On Perseverance. —God, who is rich in mercy, from his immutably purpose of election, does not wholly forsake his chosen; for the Holy Spirit, by his own, even in lamentable falls; nor does he so permit them to glide down (probati) that they should fall from the grace of adoption and the state of justification; or commit the 'sin unto death,' or against the Holy Spirit; that, being deserted by him, they should cast themselves headlong into eternal destruction. So that not by their own power, but by the gracious mercy of God, they obtain it, that they neither totally fall from faith and grace, nor finally continue in their falls and perish."

The Confessions of the Reformed Church agree more or less closely with the statements of Dort, whether they preceded or followed it in date. See the Compendio Gallico, art. 12; Confessio Belgica, art. 16; Forma Comunis Helvet. arts. 4 and 19; Conf. Helveti. ii, 10. (See Winer, Comp. Dordtian, ix, 1; Hagenbach, Hist. of Doctrines, § 249.) The Westminster Confession is the standard of the Church of Scotland, and of the various Presbyterian Churches in Europe and America. Its 33rd article states God's Eternal Decree as follows:

"Of God's Eternal Decree. —God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw its future, or as that which would come to pass in such conditions. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished. Those of such kind that are predestinated unto life, God before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen, in Christ, unto everlasting glory, out of his mere free grace and love, without any foreknowledge whatsoever, and not for any foreseen praise thereof, or for any thing else in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and kept by his power, or saved, but they by their own volition have been pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

The 17th article of the Church of England is as follows:

"Of Predestination and Election. —Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen
is Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which they be ended with so excellent a benefit of God be called according to God's purpose, by his Spirit working in due measure, they are brought into grace, obey the calling; they be justified freely: they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works; and at length, by God's grace, they attain to everlasting felicity. As the soul conversion of justification, and their elevation in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as see in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love toward God; so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination is a most dangerous downfall, whereby the devil doth threaten that poor andretchedness of most uncleane living, no less perils than desparation. Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture. And in our doings, that will of God is to be followed which we have expressly declared to be the will of God, the promise, the lutherian and reformator Lehrbegriffe, 1855; G. Frank, Geschichte der Protest. Theol. 2 Bde. 1865; also Hepp, D. gymnast d. deutschen Protestantismus, 1, 204; Dogmatik der evang.-ref. Kirche, 1, 278; and the ticle Federal Theology.

IV. Moderate Calvinism. — This phrase designates those, especially in England and America, who, while adhering to the Calvinistic as contrasted with the Arminian system, have yet receded from some of the extreme statements of the former, especially upon the two articles of Reprobation and the Extent of the Attonement. See Dr. E. Williams, D. defense of Modern Calvinism, 1819; Sermon and Church History, p. 126, and Appendix, p. 399. Dr. Williams says: "Reprobation, or 'prodestination to death or misery as the end, and to sin as the means,' I call an 'impure mixture' with Calvinism, as having no foundation either in the real meaning of Holy Writ, or in the nature of things; except, indeed, 'the root line' which on the other hand, gives a determination to punish the guilty." He calls this a 'impure mixture, ' because its connection with predestination to life is arbitrary and forced; 'impure, ' because the supposition itself is a foul aspersion upon the divine character. The other point on which the moderate Calvinists modified the system is the nature and extent of the atoning work of Christ. Strict Calvinism asserts that the Lord Jesus Christ made atonement to God by his death only for the sins of those to whom, in the sovereign good pleasure of the Almighty, the benefit of his death shall be finally applied. By this definition, the extent of Christ's atonement, as a provision, is limited to those who ultimately enjoy its fruits; it is restricted to the elect of God. Both Strict and Moderate Calvinists agree as to the intrinsic worth of the atonement, and as to its final application. It has been asserted (e. g. by Amyraut, q. v.) that Calvin himself held to a general atonement; and certainly his language in his Comm. in Job, iii, 15, 16, and in 1 Tim. ii, 5, seems fairly to assert the doctrine. Comp. Fletcher, Works (N. Y. ed. ii, 71); but see also Cunningham, The Reformers (Essay vii). As to the variations of the Calvinistic confessions, see Smith's Hagenbach, History of Doctrines, § 249. In the Church of England, the diocese of Sarum, Camero, Arundel, and Placeeus maintained universal grace (see articles on these names). The English divines who attended the Fall, the covenant of grace. The latter covenant embraces a threefold economy: (1) The economy before the law; (2) The economy under the law; (3) The economy of the Gospel. See his Summa Doctrina de Fide et Testamento, 1624; The fruit of his influence was to lead the Reformed theologians back to the freedom of the Word of God, delivering it from the bondage of a traditional scholasticism. This type of Calvinism was still farther developed in the writings of Braun, Doctrina Fidei, 1656; of Burnham de Orval, Logica et Economia Fideos, 1671; Heidius of Leyden († 1673), Corpus Theol. Christ. 1687; and especially of Witaus of Leyden († 1708), whose Economy of the Covenants (1694) was translated into English (Lond. 1768; revised ed. Edinb. 1771, 1803; New York, 2 vols. 1798). This theology of the covenants also shaped, to a considerable extent, the Reformed system as it was adopted in England, Scotland, and America. It is clearly recognised in the Westminster Confession of Faith and Catechisms. Later writers divide the covenant of grace into two parts, viz. the covenant of redemption between the Father and the Son, and the covenant of grace between God and man, and between Christ. On this important phase of the Calvinistic theology, see Ebrard, Dogmatik, i, 60 sq.; Gasa, Geschichte der Protest. Dogmatik, Bd. 2, 1857; Schweizer, Glaubenslehre der evang.-reformirten Kirchen, 2 Bde. 1844, and his Protestantische Christologiegen, 2 Bde. 1864; Schneckenburger, Vergleichung der lutherischen und reformirten Lehrbegriffe, 1855; G. Frank, Geschichte der Protest. Theol. 2 Bde. 1865; also Hepp, D. gymnast d. deutschen Protestantismus, 1, 204; Dogmatik der evang.-ref. Kirche, 1, 278; and the article Federal Theology.

It has always been a question in the Church of England whether the Articles are or are not Calvinistic. On this question, see Toplady, Doctrinal Calvinism of the Church of England (Works, vol. i and ii); Overtoun, True Churchman (2d ed. York, 1801); Laurence, Bampton Lecture for 1804 (Oxford, 1805); Cunningham, The Reformers, Essay iv (Edinb. 1802, 8vo); printed also in the Brit. and For. Evang. Rec. (No. 85); reprinted in the Am. Theol. Review (October, 1861, art. v); Hardwick, History of Reformation, ch. iv, p. 260. The Lutheran Church never adopted the Calvinistic system. In the beginning, both Luther and Melanchthon received the Augustinian theology; but as early as 1529 Melanchthon expounded the passages supporting it from his Locii Theologici. Luther bestowed the highest praise on the last editions of the Locii (Luther's Works, 1546, vol. i. preface; see Laurence, Bampton Lect. Sermon ii, note 21). The Augsburg Confession firmly erected the doctrine of predestination and similitud. Nam promissio est universalis et nihil detrat operum sed exsufficit ad idem et verba opera ("see Gieseler, Church History, iv, §§ 36, 37). In the German Reformed Church the strictly Calvinistic doctrine "never, as such, received the highest degree of authority, as it was still far from being the object of the Federal Theology, or the Theology of the Covenants. Under the too exclusive influence of the doctrine of Predestination, it had assumed a scholastic character, from which it was in part relieved by the introduction of the idea of the Covenants, as a constitutive principle, and in part accommodated, and trained in the German Reformed theology (born at Bremen 1603, died 1699), first developed the system under this point of view, the effect of which was to introduce historical facts and elements, and a distinctive ethical idea (a covenant implying mutual rights), into the sphere of the system, and to maintain the idea of the divine righteousness, with all its consequences. The Covenants distinguished between, 1. The covenant before the Fall, the covenant of works; and, 2. The covenant after the
the Synod of Dort (Hall, Hale, Davenant) all advocated general atonement, in which they were followed by H. More (Caeli Rebecca, or Orms. Life of Baker, ii, 64). The "moderate" doctrine as to the nature of the atonement is, in brief, that it consists in "that satisfaction for sin which was rendered to God as moral governor of the world by the obedience unto death of his son Jesus Christ. This satisfaction preserves the authority of the moral government of God, and yet enables him to forgive sinners. That this forgiveness could not be given by God without atonement constitutes its necessity." See Atonement.

That Christ's atonement was sufficient for all, that it is actually applied only to the elect, and that it enhances the guilt of those who reject it, is now almost generally conceded by the different schools. But its universality, as a proviso, is also asserted by the moderate Calvinists, with some modifications in the statement of its nature. The English views as to the nature of the atonement are presented in the following extract: Dr. Magee (In the Atonement) says, "The sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, as the divinely appointed. We have made God placable, but merely viewed as the means appointed by divine wisdom by which to bestow forgiveness. But still it is demanded, in what way can the death of Christ be considered as a sacrifice of expiation, to be conceived to operate to the remission of sins? He was supposed to be suffering who could otherwise have forgiven us? To this the answer of the Christian is, I know not, nor does it concern me to know, in what manner the sacrifice of Christ is connected with the forgiveness of sins; it is enough that this is declared by God to be the medium through which our salvation is effected; I pretend not to divest the councils of the Almighty. I submit to his wisdom, and I will not reject his grace because his mode of vouchsafing it is not within my comprehension."

Andrew Fuller, in his Calvinistic and Socinian Systems compared (Letter vii), strongly reprobrates the idea of placating the Divine Being by an atonement, "contending that the atonement is the effect, and not the cause of divine love to men; and insists "that the contrary is a gross misrepresentation of the Calvinists in general," though it must be confessed some Calvinists have given too much countenance to such an idea. Mr. Fuller adds, "If we say a way was opened for the reception of Christ for our redemption, we are in reality and consistent exercise of mercy in all the methods which sovereign wisdom saw fit to adopt, perhaps we shall include every material idea which the Scriptures give us of that important event."

V. Further modifications in the Calvinistic system have been made in this country through the influence of the so-called New-England THEOLOGY, especially as set forth in the writings of Jonathan Edwards and his successors. In respect to original sin, the elder Edwards, in his work on that subject, advocated the mediate rather than the immediate imputation of Adam's first sin to his posterity. On the nature of the atonement, while he considered it an important modification, in making love to being (in the two forms of love of benevolence and love of complacency) to constitute the essence of virtue. On the nature of the atonement he made no modification. He also distinguished more carefully than had previously been done between natural and moral inability. Of the atonement he says: These discussions extended from New England into the Presbyterian Church. The parties there known as Old and New School differ chiefly on the following articles: 1. Imputation of sin, whether it be immediate or mediate; 2. The nature and extent of the atonement; 3. Ability and inability.

For the history of the development of Calvinism, see Bremote, Pref. to the Westminster Confessions. For the Armenian and extreme supralapsarian developments of Calvinism, see Antinomianism; Chisp, Hopkians. For certain mitigated schemes of Calvinism, see Amethystalism; Baxter; Cameron. On two of the principles which distinguish the so-called Moderate Calvinism, viz. (1.) the universal atonement, see Atonement; (2.) the natural ability of all men to repent, see Inability; Theology.

VI. Literature. — The literature of the Calvinistic controversy is enormous. The principal books only can be named here: Calvin, Institutions; Zwinglius, Institutiones; Beza, Institutiones; Westminster Confessions of the Refurmed Churches, given in August, Corpus Librarum Symbolicorum (1824), or in Nie- meyer, Collectio Conuersationum (1840); the Westminster Confession (1846); the Decrees of the Synod of Dort (1610). The chief Calvinistic writers of the 16th and 17th centuries were Zuniga, Bullinger, Alsted, Whitegift, Cartwright, Crisp, Perkins, Beza, Calvin, Bucer (moderate), Owen, Howe, Ridgely, Gomar, Alting, Rivetus, Heidegger, Turretin, Pictet. Of the 18th and 19th centuries the following are selected: Stapfer, Wytenbach, Gili, Toplady, Erskine, Dick, Hill, Brem- bridige, Krummacher. Of the new American school: Edwards, Beecher, Chalmers, etc., whose influence was seen in England in the writings of Fuller, Ryland, Hall, Jay, Pye Smith, and Chalmers. The so-called Old Calvinism has produced few writers of late in England. It is also defended in America by the Princeton theologians. For the historical treatment of the subject, see Gill, Cause of God and Truth, pt. iv; Neander, History of the Reformat (l. c.); Hagenbach, Hist. of Dogmas (ed. by Smith, § 219—222); Ebrard, Christl. Dogmatik, § 17-51, and § 556-568; Wommack, Calvinistic Cabinet Unlocked; Watson, Theol. g. Inst., pt. ii, ch. xxviii; Herrmann, Gesch. der Prot. Doctrin (Leipzig, 1842); Gass, Gesch. der Prot. Dogmatik (Berlin, 1864); Huyss, Dogmatik der evangel.-reform. Kirche (Elberfeld, 1861); Mosley, Augustianism and Dogma of Predestination (London, 1865); Christianus Reembrandt, Jan, 1866, 170 q.; Nicholls, Calvinism and Arminism in America (London, 1862); Dorst, Dogmatik der Reformirte (1863); Ditto, Theology of the Reformation (1862); Hill, Lectures on Divinity, chap. xi. For the later forms of Calvinism, especially in America, see Tyler, History of the New H. v. Religion (1867); Beecher, Views in Theology: Bible and New Science (1853); bangs, Errors of Hopkinsianism (1815); Hodgson, New Divinity (1838); Fik, The Calvinistic Controversy; and especially on the whole subject, Warren, Systematische Theologie, § 24 (Bremen, 1865, 8vo). Political works against Calvinism: (a) Luther, Chemnitz, in Votum, etc.; Danckwerts, Calvinus (1654); Feuerborn, Epistola Erroris, Calv. (1651); (b) Arminian and Methodist (besides those above named): Arminius, Episcopius, Limborch, Curcellus (writings generally); Wesley (Works, see Index); Fletcher, Cheeks to Antinomism, etc.; Watson, Thol. Instit., vol. ii; Goodwin, Belief in Ar- minianism; and this distinction was further elaborated by the younger Edwards, who also represented the atonement as consisting in a satisfaction to the general rather than the distributive justice of God. Hopkins and Emmons carried out these views still further, but under the influence (especially in the American schemes) of the Arminianism. These discussions extended from New England into the Presbyterian Church. The parties there known as Old and New School differ chiefly on the following articles: 1. Imputation of sin, whether it be immediate or mediate; 2. The nature and extent of the atonement; 3. Ability and inability. For the history of the development of Calvinism, see Bremote, Pref. to the Westminster Confessions. For the Armenian and extreme supralapsarian developments of Calvinism, see Antinomianism; Chisp, Hopkians. For certain mitigated schemes of Calvinism, see Amethystalism; Baxter; Cameron. On two of the principles which distinguish the so-called Moderate Calvinism, viz. (1.) the universal atonement, see Atonement; (2.) the natural ability of all men to repent, see Inability; Theology.
called Reformed churches, as distinguished from the Luth eran Church. It is still so used to a certain extent, especially in France and America. The word "Calvinistic" is now generally in use to designate those who receive the theological tenets of Calvin, without regard to Church or sect. See Calvin; Calvinism.

In the early part of the 16th century the Reformed churches of Switzerland, Hungary, France, Germany, and Holland were divided into several branches, each with its own theology and ecclesiastical government. Among the branches most prominent was the Dutch Reformed Church, which was founded by the same Geerhardus Vossius and was closely connected with the work of John Calvin. The Dutch Reformed Church was the largest of the Reformed churches in the Netherlands, and its influence extended throughout Europe.

The Reformed church in America was founded in 1628 by a group of Dutch Protestants, who had been driven from their homeland by political and religious persecution. The first Reformed church in America was established in New Amsterdam (now New York City) in 1628. It was modeled after the Dutch Reformed Church and was governed by a synod of elders, who were elected by the congregation.

The Reformed church in America was known for its emphasis on preaching and education. The church's educational institutions, such as Princeton Theological Seminary and Yale University, played a significant role in shaping American culture and society. The Reformed church in America also played a significant role in the American Revolution and the founding of the United States.

In summary, the Reformed church, both in Europe and America, was founded on the principles of John Calvin and his followers. It emphasized the importance of preaching and education, and its influence extended throughout Europe and America.
the Latin translation shows that it is a West- 

ern form in order, was before the 

law economical, or in families; under the law, 
national; since Christ, only congregational. "The 
matter of the visible Church in quality consists of saints 
by calling;" and in quantity "a church ought not to 
be of greater number than may ordinarily meet to- 
gether conveniently in one place, nor fewer than can 
conveniently carry on church work." The saints must 
have a visible political union among themselves, and 
this form is the visible covenant whereby they give 
themselves up to the Lord, to the observing of the 
ordinances of Church together in the same society. The 
Church is a government in the Church, the universal 
subordinate power, as extraordinary, to apostles, etc.; 
as ordinary, to every particular church. The officers 
in a church are necessary to its well-being, but not to its 
existence. The extraordinary, as apostles, are tem- 
porary; the ordinary, which are elders (or bishops) 
and deacons, are perpetual. There is a difference be- 
tween teaching and ruling elders. The ruling elder is to 
assist the teaching elder in ruling. The deacon's 
office is confined to temporalities. Church officers are 
elected by the church in which they are to minister, 
and the church may depose, as well as elect them, 
though the advice of neighboring churches in such case 
should be sought. Church is to be composed wholly 
after their election by the church; ordination is the 
solemn putting a man into his place, but does not con- 
stitute an officer. As the people may elect, they may 
also ordain; though, where there are elders, these, as 
representing the church, are to perform the service 

of imposition of hands. In respect to Christ, the head, 
the Church is a monarchy; in respect to the brother- 

hood, the body, it resembles a democracy; in respect 
to the Presbyterian, it is an aristocracy. Church govern- 
ment or rule is placed by Christ in the officers of the 
church, who are subject to the power of the church, 
and who pronounce sentence with consent of the church. 
In a right administration, all church acts proceed 
after the manner of a mixed administration. There 
are rules also for the support of church officers, ad- 
mission and dismission of members, excommunication, 
etc., all based on the preceding principles; and it is 
declared that churches, though distinct and equal, 
ought to cooperate with other churches in 
1st, by way of mutual care; 2d, by way of consulta- 
tion; 3d, by way of admonition; 4th, by way of par- 
ticipation in acts of worship, etc.; 5th, by way of rec- 
ommendation; 6th, by way of relief and succor. In 
gathering a church, this communion should always be 
attended to. 

Synods according to the pattern of Acts xxy, though 
not necessary to the being, are useful for the well-be- 
ing of the churches. They are constituted by the 
churches sending forth elders and other messengers to 
meet together in the name of Christ. A magistrate 
has power to call a synod, but the constituting of a 
synod is a church act. The council in which the 
church censures by way of discipline, but to debate and 
determine the principles on which such acts are based, 
and, so far as consonant with God's Word, they are to be 
received with reverence and submission. Synods are 
not permanent ecclesiastical bodies. An article on the 
power of civil magistrates in matters ecclesiastical com- 
pletes the platform. —Savage's Winthrop, vol. ii.; Bos- 
ton ed. Cambridge and Stoughton Platforms; Shedh, 
Hist. of Doctines, ii, 482. See Congregationalists.

Cambyses (Kambysea), a Græceized form of the 
old Persian Katebyu., a "hard," Rawlinson, Herodotus, 
iii, 455; the second Persian monarch of the name, was 
the son of Darius Hystaspes (kai, khe, khe, khe, khe, khe, 
theos, Sapor). Sapor's son, he accomplished, B.C. 550. In the fifth 
year of his reign he invaded Egypt, taking occasion, ac- 
According to Herodotus (iii, 1), at the refusal of Amasis, 
the father of Psammetichus, the then reigning Egyptian
kings, to give him his daughter in marriage; but the real cause of the campaign (comp. Herodotus, i. 77) was the ambition of Cambyses (see Dähnhardt, Herod. p. 146) to accomplish the design of his father in reconquering the country of Nabuchodonosor the Chaldean (see Jer. xxiii; xlvii; Ezek. xxix—xxxii; comp. Newton, On the Prophecies, i. 857). See CYRUS. Egypt was subdued, according to Ctesias, through treachery; according to Panticusus (vii, 9), by intrigue; but according to Herodotus, in a pitched battle, after which the whole country was also, the Cymatians and Boecians, submitted to him. He proceeded to execute his design of reducing Ethiopia also, but was compelled to retreat for want of provisions, his attack on Carthage having likewise failed through the refusal of his Phoenician allies to co-operate with him against their own colony. He was thus defeated in his plans, which doubtless contemplated the securing to Persis the casian trade of the Desert (Herod. ii, 1; iii, 28; Ctes. Pers. 9; Justin, i, 9; comp. Herenn. African Names, i, 6). Diodorus says, indeed, that he penetrated as far as Meroë, and even founded that city, naming it after his mother; but this statement is equally incredible with those of Plutarch, who says he changed its name to Meropolis in honor of his sister (Ant. ii, 10, 5). The conquest of Cambyses after this exhibited the darkest character of tyranny to such an extent that the Egyptians, whom he ruled with an iron sway (comp. Isa. xix, 4), attributed to him madness as the punishment of his impiety, and even the Persians ever after styled him the "despot" (πρότορος, Herod. iii, 89). Indeed, he appears to have been subject to epileptic fits from his birth (Herod. iii, 8), and his behavior evinced a violence of temper bordering upon frenzy. He is said to have married his own sisters, and to have brutally killed one of them for calling this strange custom of his by his order. His atrocities provoked an insurrection, headed by one of the Magian priests, who assumed the name of the murdered prince "Smerdis" (q. v.); and, as Cambyses was marching to put down the pretender, he died at Ecbatana of an accidental wound in the thigh, B.C. 521, leaving no heir (Herod. iii, 61 sq. Ctesias. Iros. 8., gives somewhat different account of his end, and also makes his reign eighteen years; but Clemens Alexander, Strom. i, 385, says he reigned ten years). See PERSEPOLIS. He is named Kambuqiu on the Persian tablet of the Behistun inscription (Rashinlows, Herod. ii, 422, 423). See CYRTIPHRAH these authors. His name also appears on the Egyptian monuments in a royal cartouch. See Hieroglyphics.

Cambyses is probably the "Ahaherus" mentioned in Ezra iv, 6, as the Persian king addressed by the enemies of the Jews for the purpose of frustrating the rebuilding of the Temple, B.C. 529. Josephus also calls this monarch Cambyses, the son of Cyrus, and he gives the correspondence between the king and his Syrian viceroy in detail (Ant. xi, ii, i and 2), which he has evidently blended with that which took place with his successor, the pseudo-Smerdis ("Artaxerxes," Ezra iv, 7 sq.), since he does not name the latter, but only alludes to the usurpation of the Magian in the inscription before the accession of Darius Hystaspes (ib. iii, 1). See AHURA-MAHERMASDAN.

CAMEL (a word found in essentially the same form in all the Semitic languages [Heb. בְּשַׁלֹּם, gomel; Syr. be, same; Chald. gomul; ancient Arabic, jaamel, modern, jamel; and in the Greek [σκυρός] and Latin [cleft, horse], whence it has passed into the languages of Western Europe; also in the Coptic kamael. In Sanscrit it occurs as kramila and kramikula; and hence Schlegel traces the word to the root kram—to step. Bochart derives it from the root קָמָל, 2 שָׁלֹם, to revenge, because the camel is vindictive and retains the memory of injuries [animal murpaxos]; but Gesenius considers it more likely that קָמָל should have assumed the force of the cognate Arabic root jamal, to carry), an animal of the order Ruminantia, and genus Camelus. As constituted by naturalists it comprises two species positively distinct, but still possessing the common characters of being ruminants without horns, with muzzle, with nostrils forming oblique slits, the upper lip divided, and separately movable and extensile, the soles of the feet horny, with two toes covered by unguiculized claws, the limbs long, the abdomen drawn up, while the neck, long and slender, is bent down and up, the reverse of that of a horse, which is arched. According to other naturalists, however, the two-humped camel, sometimes called the Bactrian camel, is a variety only, not a distinct species (Patterson, Introdr. to Zoology, p. 417). Camels have thirty-six ribs in all, six large ones on each side above, six incisors, and two curipidae on each side below, though differently named, still have all more or less the character of tusks. They have callosities on the breast-bone and on the flexures of the joints. Of the four stomachs, which they have in common with other animals chewing the cud, the ventriculus, or paunch, is provided with membranous cells to contain an extra provision of water, enabling the species to subsist for four or more days without drinking. But when in the desert, the camel has the faculty of smelling it afar off, and then, breaking through all control, he rushes onward to drink, after which he rhythm the element previously with marvel-free food and quite muddy. Camels are temperate animals, being fed on a march only once in twenty-four hours, with about a pound weight of dates, beans, or barley, and are enabled in the wilderness, by means of their long flexible necks and strong curipidae teeth, to snap as they pass at thistles and thorny plants, mimose, and acacia trees. They are emphatically called "the ships of the desert," having to cross regions where no vegetation whatever is met with, and where they could not be enabled to continue their march but for the aid of the double or single hunch on the back, which, being composed of muscular fibre, and cellular substance highly adapted for the accumulation of fat, in the proportion as the animal is healthy and well fed, or sinks by absorption as it supplies the want of sustenance under fatigue and scarcity; thus giving an extra stock of food without eating, till by exhaustion the skin of the prominecences, instead of standing up, falls over, and hangs like empty bags on the side of the dorsal ridge. Now when these endowments are added a lofty stature and great agility; eyes that discover minute objects at a distance; a sense of smelling of prodigious acuteness, ever kept in a state of sensibility by the animal's power of closing the nostrils to exclude the scrid particles of the sandy deserts; a spirit, moreover of patience, not the least, of forbearance, carried to the length of self-sacrifice in the practice of obedience, so often exemplified by the camel's bones in great numbers strewing the surface of the desert; when we perceive it furnished with a dense wool to avert the solar heat and nightly cold while on the sands, and to clothe it in winter, as if it were manufactured when manufactured, and that the female carries milk to feed him, we have one of the most incontrovertible examples of Almighty power and beneficence in the adaptation of means to a direct purpose that can well be submitted to the apprehension of man; for, when we consider the immense portions of the surface of the earth would be uninhabitable, and even impassable. Surely the Arabs...
are right: "Job's beast is a monument of God's mercy!"

1. The Bactrian camel (Camelus Bactrianus of authors) is large and robust; naturally with two bunches, and originally a native of the highest table-lands of Central Asia, where even now wild individuals may be found. The species extends through China, Tartary, and Russia, and is principally imported across the mountains into Asia Minor, Syria, and Persia. It is seldom seen at Aleppo (Russel, N. H. Aleppo, ii. 170). One appears figured in the proceedings of the ancient Persian satrapies among; the bas-reliefs of Chehel Minar, where the Arabian species is not seen. It is also this species which, according to the researches of Burchhardt, constitutes the brown Taos variety of single-bunched Turkish or Turkic camels commonly seen at Constantimople, being there a very ancient practice among breeders, not, it appears, attended with danger, of extirpating with a knife the foremost bunch of the animal soon after birth, thereby procuring more space for the pack-saddles and load. It seems that this mode of rendering the Bactrian cross-breed similar to the Arabian camel or dromedary (of Burchhardt misapplies the last name) is one of the principal causes of the confusion and contradictions which occur in the descriptions of the two species, and that the various other intermixtures of races in Asia Minor and Syria, having for their object either to create greater powers of endurance of cold or of heat, of body to carry weight, or to move with speed, have still more perplexed the question. From these causes a variety of names has arisen, which, when added to the Arabian distinctions for each sex, and for the young during every year of its growth, and even for the camels nursing horses, has made the appellatives exceedingly numerous. We notice only—

2. The Arabian camel or dromedary (Camelus dromedarius or Arabicus of naturalists, *κ*ρε, *κ*ρε; and female and young *κ*ρε *κ*ρε, *κ*ρε, both "dromedary," L. i. 16; Jer. ii. 23) is properly the species having naturally but one hump, and considered as of Western Asiatic or of African origin, although no kind of camel is figured on any monument of Egypt (Wilkinson, Anc. Egy. i. 234), not even there are representations of live-stock such as that found in a most ancient tomb beneath the pyramid of Giseh, which shows herdsmen bringing their cattle and domesticated animals to be numbered before a steward and his scribe, and in which we see oxen, goats, sheep, asses, geese, and ducks, but neither horses nor camels. That they were not indigenous in the early history of Egypt is countenanced by the mythical tale of the priests describing "the flight of Typhon, seven days' journey upon an ass." We find, however, camels mentioned in Genesis xii; but being placed last among the cattle given by Pharaoh to Abraham, the fact seems to show that they were not considered as the most important part of his donation. This can be true only upon the supposition that but a few of these animals were delivered to him, and therefore that they were still rare in the valley of the Nile, though soon after there is abundant evidence of the nations of Syria and Palestine having whole herds of them fully domesticated. These seem to imply that the genus Camelus was originally an inhabitant of the elevated deserts of Central Asia, its dense fur showing that a cold but dry atmosphere was to be encountered, and that it came already domesticated, toward the south and west, with the oldest colonies of mountaineers, who are to be distinguished from earlier tribes that subdued the ass, and perhaps from others still more ancient, who, taking to the rivers, descended by water, and afterward coasted and crossed narrow seas. Of the Arabian species two very distinct races are noticed; those of stronger frame but slower pace used to carry burdens varying from 600 to 700 weight, and travelling little more than twenty-four miles per day; and those of lighter form, bred for the saddle with single riders, the fleetest serving to convey intelligence, etc., and travelling at the rate of 100 miles in twenty-four hours. They are designated by several appellations, such as Deloud, the best coming from Oman, or from the Bishareens in Upper Egypt; also Hejran by the Turks, and still other names (e.g. Akhbar, Mahrry, Reches, Boules at Hierat, Rawahel, and Racamel) in India, all names more or less implying swiftness, the same as *επιμαχος, swift;* the difference between them and a common camel being as great as that between a high-bred Arab mare and an English cart-horse (Layard, Nusseh and Bab. p. 292). Caravans of loaded camels have always scouts and flankers mounted on these light animals, and in earlier ages Cyrus and others employed them in the line of battle, each carrying two archers. The Romans of the third and fourth centuries of our era, as appears from the "Notitia," maintained in Egypt and Palestine several *ata* or squadrons mounted on dromedaries; probably the wars of Belisarius with the northern Africans had shown their importance in protecting the provinces bordering on the desert; such was the ala dromedariorum Antiasi at Ammata in the tribe of Judah, and three others in the Thebais (comp. 1 Sam. xxx. 17). Bonaparte formed a similar corps, and in China and India the native princes and the East India Company have them also.

It is likely the word *κρε, ακκαθαρκρομιος* (Esth. viii. 10, 14), rendered "camels," more properly signifies mules (being explained by the addition "sons of mares," mistranslated "young dromedaries"), and implies the swift postage or conveyance of orders, the whole verse showing that all the means of dispatch were set in motion at the disposal of government (see the Notice on this word by Soemner, in the Misc. Lips. x. 231-44). On the other hand, *κρε, re'cred* (translated "mules" in the above pas-
The camel, being a native of Asia, from the earliest ages to the present day has been the chief means of communication between the different regions of the East, and from its wonderful powers of endurance in the desert has enabled routes to be opened which would otherwise have been impracticable. "Their home is the desert; and they were made, in the wisdom of the Creator, to be the carriers of the desert. The coarse and prickly shrubs of the wastes are to them the most delicious food, and even of these they eat but little. So few are the wants of their nature, that their power of going without food, as well as without water, is wonderful. Their well-known habit of lying down upon the breast to receive their burdens is not, as is often supposed, merely the result of training; it is an admirable adaptation of their nature to their destiny as carriers. This is their natural position of repose, as is shown, too, by the callouses upon the joints of the hoofs, and especially by that upon the breast. Hardly less wonderful is the adaptation of their broad cushioned foot to the arid sands and gravelly soil which it is their lot chiefly to traverse. . . . As the carriers of the East, the 'ships of the desert,' another important quality of the camel is their sure-footedness" (Robinson, Researches, ii, 682-689). The present geograph-
distribution of the camel extends over Arabia, Syria, Asia Minor to the foot of the Caucasus, the south of Tartary, and part of India. In Africa it is found in the countries extending from the Mediterranean to the Senegal, and from Egypt and Abyssinia to Algiers and the Pegase Cymbopaedia, etc. See DROMEDARIES.

The camel is frequently mentioned in Holy Scripture. It was used not only in Palestine, but also in Arabia (Jud. vii, 12), in Egypt (Exod. ix, 8), in Syria (2 Kings viii, 9), and in Assyria, as appears from the sculptures of Nineveh (see Layard, Niniveh and Bab. p. 562). It was used at an early date both as a riding animal and as a beast of burden (Gen. xxiv, 64; xxxvii, 25). It was likewise used in war (I Sam. xxx, 17; Isa. xxix, 7; comp. Pliny, N. H. viii, 13; Xenoph. Cyrop. i, 1, 37; Herod. i, 80; vii, 86; Livy, xxxviii, 40). Of its hair coarse garments were manufactured (Matt. iii, 4; Mark i, 6). The Jews were not allowed to eat its flesh (Lev. xi, 4; Deut. xiv, 7).

The prophet Isaiah foretells the great increase and flourishing state of the Messiah's kingdom, by the conversion and accession of the Gentile nations, by comparing the happy and glorious concourse to a vast assemblage of camels (ix, 6). He also predicts the march of the army of Cyrus to the conquest and destruction of Babylon by an allusion to a chariot of camels (ix, 7); and the folly and presumption of those is remarked upon (xxx, 5) who, in the time of their trouble, carried treasures on camels into Egypt to purchase the assistance of that people, and acknowledged not the Lord their God, who alone could save and deliver them.

In the history of the Hebrews, however, the camel was used only by nomad tribes. This is because the desert is the home of the Arabian species, and it cannot thrive in even so fine a climate as that of the valley of the Nile in Egypt. The Hebrews in the patriarchal age had camels as late as Jacob's journey from Padan-aram, until which time they mainly led a very wandering life. With Jacob's sojourn in Palestine, and, still more, his settlement in Egypt, they became a fixed population, and thenceforward their beast of burden was the ass rather than the camel. The camel is first mentioned in a passage which seems rather to tell of Abraham's wealth (Gen. xii, 16, as xxiv, 35), to which Pharaoh doubtless added, than to recount the king's gifts. If the meaning, however, is that Pharaoh gave camels, it must be remembered that this king was probably one of the shepherds who partly lived at Avaris, the Zoon of Scripture; so that the passage would not prove that the Egyptians then kept camels, nor that they were kept beyond the tract, at this time, and long after, inhabited by strangers. The narrative of the journey of Abraham's servant to fetch a wife for Isaac portrays the habits of a nomad people, perhaps most of all when Rebekah, like an Arab damsel, lights off her camel to meet Isaac (xxiv). Jacob, like Abraham, had camels (xxx, 43): when he left Padan-aram he "set his sons and his wives upon camels" (xxxvii, 17); in the present he had "thirty milch camels with their colts" (xxxvii, 15). In Palestine, after his return, he seems no longer to have kept them. When his sons went down to Egypt to buy corn, they took asses. Joseph sent wagons for his father and the women and children of his house (xv, 23), and the return of his brethren. At Canaan, this beast seems to have been but little used by the Israelites, and it was probably kept only by the tribes bordering on the desert. It is noticeable that an Ishmaelite was overseer of David's camels (1 Chron. xxvii, 20). On the return from Babylon the people had camels, perhaps purchased for the journey to Palestine, but a far greater number of asses (Exra ii, 67; Neh. vii, 69). There is one distinct notice of the camel being kept in Egypt. It should be observed, that when we read of Joseph's buying the cattle of Egypt, though horses, oxen, sheep, and asses are spoken of (Gen. xlv, 17), camels do not occur: they are mentioned as held by the Pharaoh of the exodus (Exod. ix, 8), but this may only have been in the most eastern part of Lower Egypt, for the wonders were wrought in the field of Zoan, at which city this king then dwelt, and which was a land of the marauding nomad tribes that wandered to the east and south of Palestine that we chiefly read of the camel in Scripture. In the time of Jacob there seems to have been a regular traffic between Palestine, and perhaps Arabia, and Egypt, by camel caravans, like that of the Ishmaelites or Midianites who bought Joseph (Gen.xxxvii, 25, 28). In the terrible inroad of the Midianites, the Amalekites, and the Bene-Kedem, or children of the East, "both they and their camels were without number; and they entered into the land to destroy it" (Judg. vi, 5; comp. xvii, 12). When Gideon slew Zebah and Zalmunna, he took away the ornaments, or "little moons," that were on their camels' necks" (xvii, 21), afterward mentioned, with neck-chains (see Kitto, Phys. Hist. of Pal, p. 801; comp. Stat. Thebaid, ix, 887), both probably of gold (ver. 26). We also find other notices of the camels of the Amalekites (1 Sam. xv, 8; xxx, 17), and of them and other and probably kindred peoples of the same region (xxvii, 8, 9). In the account of the conquest by the Reubenites, the Gadites, and the half tribe of Manasseh, of the Hagarites beyond Jordan, we read that fifty thousand camels were taken (1 Chron. v, 18-29). It is not surprising that Job, whose life resembles that of an Arab of the desert, though the modern Arab is not to be taken as the inheritor of his character, should have had a great number of camels (Job i, 8; xiii, 12; comp. Aristot. Hist. Anim, ix, 57, 5). The Arabian Queen of Sheba came with a caravan of camels bearing the precious things of her native land (1 Kings x, 2; 2 Chron. x, 12); read also of Benhadad's sending a gift to Elisha "of every good thing of Damascus, forty camels burden" (2 Kings viii, 9). Damascus, be it remembered, is close to the desert. In the prophets, likewise, the few mentions of the camel seem to refer wholly to foreign nations, excepting where Isaiah speaks of their use, with asses, in a caravan bearing presents from the Israelites to the Egyptians (xxx, 6). He alludes.
to the camels of Midian, Ephah, and Sheba, as in the future to bring wealth to Zion (ix. 6). The "charriot of camels" may be symbolical (xxi. 7), or it may refer to the mixed nature of the Persian army. Jeremiah makes mention of the camels of Kedar, Hazor, and the Bene-Kedem (xl. 28-33). Ezekiel prophecies that the king of Asshur will receive "his chief men in the midst of the utmost, and Rabash itself should be a resting-place for camels" (xxv. 1-5; see Buckingham, Trans. p. 829).

**See Caravan.**

The camel is classed by Moses among unclean animals (Lev. xvi, 4), "because he cheweth the cud, but divideth not the hoof. Michaelis justly remarks, that in the case of certain quadrupeds a doubt may arise whether they do fully divide the hoof or ruminate. "In such cases," he says, "to prevent difficulties, a legislator must authoritatively decide; by which I do not mean that he should prescribe to naturalists what their belief should be, but only to determine, for the sake of expounders or judges of the law, what animals are to be regarded as ruminating or parting the hoof." This doubt arises in the case of the camel, which does ruminate, and does in some sort divide the hoof; that is, the foot is divided into two toes, which are very

**to which camels are subject; but they believe that the Jews in their sacred books have remedies mentioned, which they withhold through hatred and malice. The flesh of the camel is coarse grained, but is rather juicy and palatable when the animal is young and not poorly fed. It is inferior to good beef, although at first it might easily be mistaken for beef; but it is at least equal, if not superior, to horse-dash (Kitto, Pict. Bible, note in loc.).

To pass a camel through the eye of a needle was a proverbial expression which our Lord employed in his discourse to the disciples to show how extremely difficult it is for a rich man to forsake all for his cause and to enter the kingdom of God. (Matt. x. 24; Mark x. 25; Luke xviii. 24; see the treatises on this passage, in Latin, of Codius [Vitae. 1685], Pfeffer [Regiom. 1679], Fetsalz [Vitae. 1678]). Many expositors are of opinion that the allusion is not to the camel, but to the cist by which an anchor is made fast to the ship, changing οἰκονομάς, a camel, to οἰκονομᾶς, a cable; but for this there is no critical foundation; and L., ibid., ibid., and others have shown that to speak of a camel, or any other large animal, as going through the eye of a needle was a proverbial expression, much used in the Jewish schools, to denote a thing very unusual or very difficult. There is a similar expression in the Koran: "The impious, who, in his arrogancy, shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle. It is thus that we shall recompense the wicked." Roberts mentions a parallel proverb used in India to show the difficulty of accomplishing anything: "Just as soon will the elephant pass through the spout of a kettle."

Another proverbial expression occurs in Matt. xxiii, 24: "Strain at (ὑμάλω) a grist and swallow a camel." Dr. Adam Clarke proves that "at" has been substituted for "out," by a typographical error in the edition of 1611, in our puritans' "out" comes from Archbishop Parker's of 1568. The reference is to a custom the Jews had of filtering their wine, for fear of swallowing any insect forbidden by the law as unclean. The expression is, therefore, to be taken hyperbolically, and, to make the antithesis as strong as possible, two things are selected, the smallest insect and the largest animal. The proverb is applied to those who are superstitiously anxious to avoid small faults, and yet do not scruple to commit the greatest sins.

**Camel's Hair (γόνις καμηλοῦ), a material of clothing.** John the Baptist was habited in raiment of camel's hair (Matt. iii. 4; Mark i. 6), and Chardin states that such garments are worn by the modern derivishes. There is a coarse cloth made of camel's hair in the East, which is used for manufacturing the coats of shepherds and camel-drivers, and also for the covering of tents (Harmar, Obs. ii. 487; comp. Elian, Nat. Hist. xvii, 94). It was doubtless this coarse kind which was adopted by John. By this he was distinguished from the rest of the people who wore soft raiment. Elijah is said in the English Bible to have been "a hairy man" (2 Kings i, 8); but it may mean "a man dressed in hair"—that is, camel's hair. In Zech. xiii. 4, "a rough garment"—that is, a garment of a hairy manufacture—is characteristic of a prophet. (See Manufactures of the Antients, N. Y. 1844, p. 312 sq.; Hackett's Illustra. of Script. p. 96.)

Cameleon. See Chameleon.

Camerasius, Joachim, one of the most scholarly men of the sixteenth century, was born at Bamberg, April 12, 1500. The original name of his family was Liebhard, which was changed into the Latin Camerarius (Chamberlain) because his ancestors had been chamberlains at the court of the bishops of Bamberg. He was sent to the University of Leipzig, where he studied Greek under Richard Coxe,
and Peter Mosellanus. He evinced an extraordinary passion for that language, and in 1524 put forth his first work, a Latin translation of one of the Orations of Demosthenes. He was at that period at Wittenberg, whither he had been driven by the fame of Melanchthon. In 1526 he went into Prussia, and in the year following was nominated by Melanchthon to fill the office of Greek and Latin professor in the new college at Nuremberg. The senate of Nuremberg deputed him, in 1530, to attend the diet of Augsburg, where he sided Melanchthon in the dispute respecting the marriage of the emperors, in the Apologia Confessors, See Confessions. In 1535 the Duke of Wurttemberg gave him the direction of the new University of Tübingen. In 1541 he was charged by Henry of Saxony with reforming the University of Leipzig, of which he was afterward appointed rector. He there laboured zealously for the Reformation, and at the same time was one of the most laborious classical and theological teachers of the age. With his friend Melanchthon he took an active part in the negotiations concerning the Interim, and for his willingness to make concessions was severely censured by the opponents of the Interim. In 1554 he was a delegate of the Lutherans to the Diet of Augsburg, from where he went to Nuremberg to aid in adjusting the Osiandrian controversy. In 1568 the Emperor Maximilian, who had called him to Vienna to consult him about some important state affairs, wished to retain him as his councillor, but he refused the offer on account of his infirmities. He died at Leipzig in April, 1574. Camerarius was grave and reserved, even toward his own children. He hated nothing so much as untruthfulness, and did not even tolerate it in jests. The extent of his knowledge, the purity of his morals, the energy of his character, his sweet and persuasive eloquence, one might see in the esteem in which the sawdust of his door was valued by the students. He left five sons, all of whom distinguished themselves as scholars or in other places of position. A list of his numerous writings will be found in Niceront, Mémoires, t. xix. Among his works in theology and exegesis are, 1. Synopsis, i. e. de Nicola Symo of Leipsig (Leipzig, 1548, 4to);—2. Disputationis de psi et coeliscula atq. orthodoxa praebus et inconvenientia Numismatis Dimini (Argentorat, 1569, 8vo);—3. Chronologia secundum Gregorium sacratissimum temporibus exposita, autore Nicolaio Archippe. Constantin, conversatio in lingua Lat. (Basile, 1561, fol.;—Leipsig: 1574 and 1583, 4to);—4. Historia de Melanchthoni professoris, generi, etc. (Leipsig: 1575);—5. Narratio de P. Melanconis vita, vita, etc., which contains an entire history of the Reformation (1565; best ed. by Ströbel, Hille, 1777, 8vo);—6. Natura figurarum sermonum in libros Evangeliarum, etc. Novi in Apocalypsii scripta et in Salmorum Actuum et Apocryphos (these two works were published together at Cambridge in 1642, under the title Commentariorum in Novum Testamentum; and at Frankfort in 1712, with the title Elegiæ Nova Test.).—7. Hamilitz (Leipsig, 1573);—8. Historia narratio de Fratrum ordinis oratorum societate in Armenia, Moravia and Polonia (Heidelberg, 1593, 8vo). He also published a collection of the letters of Melanchthon (Leipsig, 1632), which contains much valuable information of the times of the Reformation.—Hoefer, Novi. Biog. Générale, viii, 319; Landon, Eccl. Dictionary, ii, 506.

Cameron, or Cameron, John, one of the greatest Protestant divines of France in the seventeenth century, a founder of the modern school of Calvinists, was born in Glasgow 1579, and died 1586. Before he was twenty he began to lecture in Greek at the University of Glasgow; in 1600 he went to France; and in 1602 he was made professor of philosophy at Sedan. The Church of Bordeaux destracted his expenses for four years in studying theology at Paris, Geneva, and Heidelberg. In 1608 he became pastor at Bordeaux, where he preached with great success until 1618, when he became professor of theology at Saumur; but on the dispersion of the University in 1621 by the civil wars he returned to Glasgow, where he taught a short time, and in 1624 was chosen professor of theology at Montachens College, where he was killed, in a political tumult, in 1625.

Camero's theology was modified Calvinism. He opposed "the imputation of the active righteousness of Christ," and "the non-concurrence of the human will with the grace of God in man's conversion." He "adopted from Arminius the doctrine of universal redemption, and exhorted the Christian to embrace his salvation, without restriction, to all men." His views were adopted and developed by Amrayment, Placaeus, and Cappelius (q. v.), especially the view that God does not "move the will physically, but only morally, in virtue of its relations to the judgment and intellect." His doctrine, however, is far removed from Arminianism, as is shown by his colloquy with Tilenus—Alma Collatio de Gratia et Volunt. Humanae concursus (Leyden, 1621) [see Tilenus]—and also by his Defensio de Gratia et Libero Arbitrio (Saumur, 1624, 8vo). His doctrine of universal grace may be thus summed up: (1) "that God desires the happiness of all men," and that he "exclusively grants all grace "dieu d'etre" from the benefits that are procured by the death, sufferings, and gospel of Christ; (2) that, however, none can be made a partaker of the blessings of the Gospel, and of eternal salvation, unless he believe in Jesus Christ; (3) that such, indeed, is the immense and universal goodness of the Supreme Being, that he refuses to lose the power of believing, though he does not grant unto all his assistance and succor, that they may wisely improve this power to the attainment of everlasting salvation; and that, in consequence of this, multitudes perish through their own fault, and not from any want of goodness on God's part. Those who are thus driven from the Church of the Universalists, because they represented God as willing to show mercy to all mankind, and Hypothetical Universalists, because the condition of faith in Christ was necessary to render them the objects of this mercy. See AMMANN. His writings are collected under the title Opera, partim ad urbem edita, partim post eti. obit. subj. lapsa (Genev, 1658, fol.).—Calderon. Life of Episcopos, 456; Hook, Eccl. Biog. ii, 407; Nicholls, Calvinium et Arminianismi, i, 202 sq.; Watson, Theol. Inst. ii, 215, 411; Smith's Hagenbach. Hist. of Doctrines, § 225, a.

Cameron, Archibald, a Presbyterian minister, was born in Scotland in 1711. In 1727 he entered the Church of Scotland, and migrated to America. Little is known of his early years but that he spent some time at the Transylvania University (Kentucky), and completed his studies at Bardstown, when he connected himself with the Presbyterian Church. In 1759 he was licensed, and, as a missionary, distributed his labors in the counties of Nelson, Shelby, and Jefferson. He was installed in 1796 over the churches of Akron and Fox Run, Shelby, and Big Spring in Nelson, and for several years the field of his labors embraced a circuit of from thirty to forty miles. Seven churches were organized by his instrumentality, and he was often obliged to swim the frozen streams. Cameron arrived in 1824 large additions were made to his churches, and from this time he supplied the congregations of Shelbyville and Mulberry. He died December 4, 1866. He published The Faithful Steward (1800)—The Monitor, on Religions Liberty, etc. (1806)—An Appeal to the Scriptures, etc. (1811)—A Discourse on the Use of the Season of Penitence (1812)—Before the Presbyterian Church and a Preacher who holds the Doctrine of an Indefinite and Universal Attonement (1814)—A Defense of the Doctrines of Grace (a series of Letters, 1815)—A Reply to Questions on Predestination, etc. (1822).—Sprague, Annals, iv, 168.

Cameron, Richard, founder of the "Cameronian" or "Covenanter," was born at Falkland, in the
Cameronians. See CAMERONIANS.

Camisarsd (from the French camisard, a peasant's jacket), a sect of fanatics (made such by oppression in France toward the end of the seventeenth century. The predictions of Brousson (q. v.) and Jurian, as to the coming downfall of the papacy, and the overthrow of the world's most mighty, have given rise to the minds of the Protestants of Dauphiné and Vivarais. "In 1688 five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost. They have strange fits, which came upon them with faintings, as in a swoon, which made them stretch out their arms and legs, and stagger. They struck themselves with their hands: they fell on their backs, shut their eyes, and heaved their breasts. The symptoms answer to those produced by inspiring nitrous oxide, and were, in fact then discovered, we should have been tempted to suspect imposture. They remained unconscious, and when recovered, declared that they saw the heavens open, the angels, paradies, and hell. Those who were just on the point of receiving the spirit of prophecy dropped down, not only in the assemblies, but also in the fields, and in their own houses, crying out Mercy. The least of their assembly made up four or five hundred, and some of them amounted to even three or four thousand. The hills resounded with their loud cries for mercy, and with imprecations against the priests, the pope, and his anti-Christian dominion, with predictions of the approaching fall of popery. All they said at these times was heard and received with reverent awe. They were also with a violence which naturally increased the disorder. In 1702 a number of the Camisards was put to death with torture. A war arose, in which Cavalier, a young baker, became prominent as an able leader. The Marshal de Montrevell was sent by the court to quell these disturbances, and, after him, Marshal Villars; and, after a long series of futilities, these wretched people were finally, in 1705, put down. Cavalier submitted, and afterward went to England. Ravance, Catatin, and Frangézé, three of their leaders, were burned alive, and Villas and Jonquet, also commanders of their forces, together with twenty of their followers, were taken on the wheel. Many of these Camisards fled to England. See Smedley, "Reformed Religion in France," vol. iii, ch. xxv; "Théâtre Sacré des Cévennes," (London, 1707, by Max Misson, the chief source of information); "Les Wars des Cévennes under Cavalier" (Dublin, 1726); Schulz, "Geschichte der Camisarder" (Weimar, 1789); Court, "Histoire des Cévennes" (Villefranche, 1786); "Histoire des Camisards" (London, 1744); Peyrat, "Histoire des Pauvres du Desert" (Paris, 1841); Hoffmann, "Gesch. des Aufstandes in den Cévennes" (Nördlingen, 1887). See FRENCH PROPHETS.

Cammor, John Frederick, one of the first bishops of the Moravian Church in America, was born near Magdelburg, Germany, July 28, 1721. Entering the Moravian ministry, he was sent to America as assistant to the presiding bishop, and was in charge of the mission station in Pennsylvania. In 1748 he was consecrated bishop of the Missionary District of the Six Nations, and in 1748 he was formally adopted by the Six Nations. He attended an Iroquois council at Onondago, N. Y., traveling by canoe up the Susquehanna for 13 days, and thence on foot through the wild mountain regions of Southern New York a fortnight more. The journey broke down his constitution, and he died at Bethlehem, April 28, 1771. "The Moravian, Sept. 26, 1861.

C'amon (Heb. Kamon, perhaps full of stalks or grain; Sept. Kepoun) v. r. Perpoun, the place in which Jair (q. v.) Judges was buried (Judg. v. 5). As the remnant number of his people flee to the country east of Jordan, there is no reason against accepting the statement of Josephus (Ant. v. 7, 6) that Camon (Kepoun) was a city of Gilead. In support of this is the mention by Polybius (v. 70, 12) of a Cepous (Kepoun, for Kepoun) in company with Tella and other trans-Jordanic places taken by Antiochus (Ireland, Pol. i. p. 679; Ritter, Erdk., xiv, 1065). Eusebius and Jerome (Onomast. s. v. Kapou, Camon) evidently confounded it with the Cepos (Judith viii, 3) in the plain of Edomonee; and this has misled Schwarz (Pol. iv. 283). It is possibly the modern Raimun (comp. the Sept. rendering Asmon, four or at least miles north-west of Jerash or Gerasa (Van der Volde's Map).

Camp, a) marchon', an encampment, whether of troops or nomads, especially of the Israelites in the desert; hence also put for troops or a company itself; once marchon, marchon', camps, i. e. place of encampment, 2 Kings vi, 8; παραβαλακά, Heb. xiii, 11, 18; Rev. xx, 9; elsewhere "castle"). Of the Jewish system of encampment the Mosaic books have left a detailed description. From the period of the re-emergence in the wilderness to the crossing of the Jordan the twelve tribes were formed into four great armies, encamping in as many fronts, or forming a quare, with a great space in the rear, where the tabernacle of the Lord was placed, surrounded by the tribe of....
Levi and the bodies of carriers, etc., by the stalls of the cattle and the baggage: the four fronts faced the cardinal points while the man was southward, but, as Judith continued to lead the van, it follows that, when the Jordan was to be crossed, the direction became westward, and therefore the general arrangement, so far as the cardinal points were concerned, was reversed. It does not appear that, during this time, Israel ever had lines of defence thrown up; but in after ages, when only single armies came into the field, it is probable that the castral disposition was not invariably quadrangular; and, from the many positions indicated on the crests of steep mountains, the fronts were clearly adapted to the ground and to the space which it was necessary to occupy. The rear of such positions, or the square camps in the plain, appear from the marginal reading of 1 Sam. xvii, 20, and xxvi, 5, to have been enclosed with a line of carts or chariots, which, from the remotest period, was a practice among all the nomad nations of the north. (D'Aquino, Le Camp des Israélites, Paris, 1843, 1844.) For a more general treatment of the subject, from a military point of view, see EX. CAMP.

Campanarium or Campanile (Lat. campana, bell), a bell-tower. The most striking campaniles are found in Italy, and they are those generally detached from the church, e.g. those of Florence, Cremona, Bologna, and Pisa. That of Florence, built by Giotto (1334), is a square 45 feet on each side and 267 feet high, in Italian Gothic, simple in design, but richly ornamented. In some instances these towers, on account of their great elevation and the narrowness of their base, have considerably deviated from the original perpendicular. The Campanile of Pisa, called Torre Pendente ("the leaning tower"), is the most remarkable of these, having a deviation of nearly 13 feet in a height of 150 feet. See BELL.

Campanella, Thomas, was born in Calabria 1568, and entered the Dominican order 1594. He applied himself chiefly to metaphysics, and followed his countryman Telesio, who died in 1588 at Cesena, on his opposition to what was then taught in the schools under the name of Aristotelian philosophy. Campanella published his first work in Naples in 1591, entitledPhilosophaeae, to which is appended a treatise on the art of living and a list of books. He was imprisoned in Bologna, and the monks especially, raised such a storm against Campanella that he left his native country. He was accused of sorcery, of being an adept of Raymond Lullus and of some cabalistic rabbins. His works were seized and submitted to the Inquisition at Rome, which, however, gave him little trouble; but some time after 1600, being at Marseilles, he innocuously spoke against the government of the Spaniards, and, being thrown into prison, was put to the rack, and condemned to perpetual confinement. In 1626 Pope Urban VIII obtained for him his liberty, whereupon he repaired to Rome, and continued there some years, but finding that the Spaniards were preparing fresh troubles for him, he fled into France, and landed at Marseilles in 1634. He passed the latter part of his life in the Dominican monastery at Paris, and died March 21, 1639. The number of his works is immense. Echarb has given several catalogues, one of which contains eighty-two distinct works. Campanella was a man in whom every thing seems to have been extraordinary: his conduct, adventures, genius, habits of thought, style of writing, every thing was out of the usual track; hence he has been extravagantly praised, and as extravagantly abused and found fault with. In his moral character he was altogether beyond reproach; in his literary pursuits he was unwarried, excessively curious, and greedy of knowledge. He left many MSS. Among those that have been published, the following are deserving of notice: Prodromus Philosophiae naturalis, seu de Naturalis Rerum (Franck. 1617);—De Sensu Rerum et Magia (Frankf. 1620). This was corrected, as well as several others, by Campanella during his Neapolitan captivity, and was published in Germany by Adami, but the author published a second edition of it at Paris in 1636, which he dedicated to Richelieu. Father Mersenne wrote to refute the book as heretical, and Athanasius of Constantinople wrote against it in his Anti-Campanella (Paris, 1656)—Resul- tis Philosophiae Epiphanias Partes IV (Frankf. 1628).—The Civilis Solus, often reprinted separately, and translated into various languages:—Apologia pro Galileo (Frankf. 1662).—De Predestinationes, Electio- nes, Reprobationes, et cæsiis Divinis Graciae, Cento Thomæis- cus (Paris, 1636). The author discusses some of the opinions of Thomas Aquinas, and supports those of Origen:—Invaroria Philosophei, Libri XVIII (Paris, 1638). The following works of Campanella were published after his death, namely:—De Libri propriis et recta Ratione Studendi (Paris, 1642), in which the author speaks of himself, his studies, and his works. It was also published in Italian, who knew Campanella, and who speaks of him and his impiroment in his Considera- tions Politiques sur les Coups d'États.—De Monarchia Hispanica Discursus (Amsterdam, 1644). This, perhaps the most remarkable work of Campanella, was written by him during his confinement, and is an able sketch of the political world of that time (translated, A Discourse touching the Spanish Monar- chy, Lond. 1654).—Tennemann, Hist. Phil. § 817-819.

Campanile, a name adopted from the Italian for a bell-tower. See CAMPA NARIUM.

Campanitas, a Socinian sect in Hungary, so named from Johannes Campanus (q. v.).

Campanus, Johannes, an anti-Trinitarian theologian of the 16th century. He was a native of the duchy of Julich, and in 1528 was appointed lecturer on theology at the University of Wittenberg. Here Witsch and other theses, which he afterward developed openly. He favored his opposition to Luther, and left Saxony for Julich. The Roman Catholic autho- rities imprisoned him at Cleves on a charge of having excited the peasants by his preaching that the world was soon coming to an end, about 1550, and he was to have been recollared in prison until the 25 years, and is to have died between 1575 and 1580, out of his mind. He wrote a number of books, among which are Wider M.1. V.1. Welch in der Welt, and in which his peculiar views are set forth; reproduced in his Canticum and Haft. Schrif.
He rejected the divinity of the Holy Spirit, and taught that the Son of God is of the same substance with the Father, but not coeternal. See Schelhorn, *Diss. de J. Compano*, in his *Annals of Litterature*. The excommunication of the Jesuits, by *Ca' Raffaello*, by the University of Geneva, Scotland—both of them as Presbyterian clergymen. Thomas Campbell, the poet, was a relative and classmate of his father. On the one side his ancestry was of Scotch origin, and on the other Huguenot French. He emigrated to America in 1809, two years after his father, and settled at first in Washington county, Penn., near the spot in West Virginia to which he soon afterward removed, and on which he lived during the remainder of his life. That spot, now the village of Bethany, was then a wild and secluded locality amid the hills. He was at first a minister of the "Secession" branch of Presbyterians, but was early converted to Presbyterians. He believed that "Christian Baptism" was not the result from nothing short of the destruction of creeds and confessions of faith, insomuch as human creeds and confessions have destroyed Christian union; and that "nothing ought to be received into the faith or worship of the Church, or be made a term of communion with another, which is not old as the New Testament. Nor ought anything to be admitted as of divine obligation in the Church constitution or management save what is enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church, either in express terms or by approved precedent." The prominence of these opinions causing distance in the Presbyterian Church, he and his father abandoned it in 1810, and formed a new society at Brush Run, Penn. In 1812 he became convinced that immersion is the proper form of baptism, and he and his congregation were immersed. In connection with his father, the Rev. Thomas Campbell, he formed several congregations, which united with the Redstone Baptist Association, but protested against all human creeds as a bond of union, accepting the Bible alone as the rule of faith and practice. Being excluded from the fellowship of the Baptist churches in 1827, his followers began to organize into a separate body, which has since spread in all parts of the United States, especially in Virginia, Tennessee, and Kentucky. The number of disciples was estimated in 1864, altogether, at about 350,000 members, of whom only a small number belonged to Great Britain. See *Disciples of Christ*. In 1823 Mr. Campbell began the publication of *The Christian Baptist*, afterward merged in the *Millennial Harbinger*, of which he re- mained editor during his life. In 1840 he founded Bethany College, and he was its president to the day of his death. He was a member of the Virginia Constitutional Convention of 1829-30. It was in that body that he gave prophetic notice of what would ultimately be the result of West Virginia, and of what he lived to see accomplished. In 1847 he visited Europe, receiving marked attentions from many of the political and religious leaders. On slavery conflict he was "conservative." "Mr. Campbell never was the champion of American slavery. He believed, however, that the relation of master and slave had existed in all ancient and primitive societies, at all events, toleration; and while he did not desire to be regarded as the apostle of American slavery, he contended that it should not be a test question of communion in the churches. His own slaves he had emancipated many years before." His life was full of labors, well supported by a physical frame of athletic vigor. But in 1866 he began to fail, and he died at Bethany, March 4, 1866. He had many of the great qualities of a reformer, and among them was personal energy and pugnacity. His career led him frequently into public "debates," the most important of which were as follows: With the Rev. John Walker, minister of the Presbyterian parochial church in the State of Ohio, held at Mt. Pleasant in the year 1820. This debate created a great local interest throughout all that section of country, and was attended by a vast concourse of people. Next followed his debate with the Rev. William McCalla, on "Christian Baptism," held at Ky., in the year 1822; next his debate with Robert Owen, at Cincinnati, in the year 1828, on the Truth of Christianity; next his debate, in the same city, in the year 1836, with Archbishop Purell, on the infallibility of the Church of Rome; and finally, in the year 1843, his debate with the Rev. Dr. N. L. Rice, held in the city of Lexington, Ky., the specific points of which were "the action, subject, design, and administration of Christian baptism;" also, the "character of spiritual influence in conversion and sanctification." And the "experience and tendency of ecclesiastical creeds as terms of union and communion." Dr. Campbell was highly endowed as a preacher, a writer, a teacher, a speaker, a powerful voice, gave effect to his vigorous thought, and fluent, energetic speech. Large audiences gathered to hear him in his journeys through the West. He wrote largely, chiefly in *Harbinger*; but he published also a summary of theology called "Christian System," and a *Memoir of Sin* (3d ed. 1846); *Memoirs of Thomas Campbell* (Cincinnati, 1861, 8vo). See also the article *Disciples of Christ*. —Methodist (N. Y.), No. 828; *Amer. Christ.* Rec. 42 sq.; *Cincinnati Gaz.* March, 1866; *Lan- dis, Robb's Taken* (N. Y. 1844, 8vo); Richardson, *Mem. of A. Campbell* (Phil. 1880). See CAMPBELL, THOMAS. 

**Campbell, Alexander Augustus, a Presbyterian minister, born in Amherst county, Va., Feb. 29, 1800, 1879. He first studied medicine, and in 1811 graduated M.D. at Philadelphia. A violent attack of yellow fever was the means of his conversion, and he gave up the practice of medicine and applied himself to theology. He was licensed to preach by the Presbytery of North Alabama, April 2, 1822, and ordained as an evangelist Oct. 15, 1822. He was at first an itinerant, then for four years, from 1824, pastor at Tuscaloosa and Russellville, Ala.; declining a call from the Church of Florence, Ala., however, remained there two years with great success, repeating in 1829-30, when he preached as a missionary in Western New York, 1830-31, and from the Church in Jackson, Tenn., he was installed pastor Oct. 8, 1833; there he preached, lectured, edited a newspaper, and practiced medicine, principally among the Cherokee and Creek missions, at the same time, laboring faithfully until his death, May 27th, 1846. Mr. Campbell published a treatise on *Scripture Baptism* (1844). —Sprague, *Annals*, iv, 651.**
In 1818-21 he revisited Africa, and found some interesting changes produced by the civilization introduced by the missionaries. The journal of his second visit appeared in 1822 (2 vols. 8vo). Mr. Campbell published numerous works for the instruction of the young, and he was the founder, and for eighteen years the editor of the *Youth's Magazine*, a religious periodical of great utility.—Jamieson, *Religious Biog.* p. 100.

Campbell, Thomas, one of the founders of the religious denomination generally called "Disciples," was born Feb. 1, 1763, in Ireland, and descended from a family—the Campbells of Argyle—which makes a prominent figure in Scottish history. In 1780 he entered the ministry in connection with the Presbyterian Church which is known as Seceders, or Seeding Presbyteries. See PRESEYTERIANISM. In 1807 he emigrated to the United States, and was received at Philadelphia into the communion of the Associate Synod of North America. For about two years he supplied with ministerial labor the destitute churches of this connection in Western Pennsylvania. Shortly after, in 1809, he was joined by his son, Alexander Campbell (q. v.). Both father and son soon declared against the use of any human creed, confession of faith, or formularies of doctrine and church government. When their views were accepted by the Seceders as a body, they drew up a "declaration and address," in which the pious of all the denominations in the vicinity were invited to form a union, with the word of the Bible as their only creed. A congregation on the basis of these principles was organized at Brush Run. See Campbell, Alexander. Thomas as Campbell retained at first infant baptism, although his son Alexander pressed upon his attention "the incongruity of demanding an exact precept or precedent for any positive church ordinance, and yet practicing infant baptism, for which neither the one nor the other could be produced." Gradually Thomas Campbell took up the views of his son Alexander on infant baptism; and on June 12, 1812, both he and his son Alexander, together with the members of their congregation, were immersed by Elder Luse, of the Baptist community. In 1813 they were received into Redstone Baptist Association, stipulating in writing that "no terms of union of communion other than the Holy Scriptures shall be required." Henceforth Alexander Campbell took, instead of his father Thomas, the lead in the religious movement which at length eventuated in the formation of those who sympathized with them into a separate denominational connection. Thomas Campbell labored with great zeal, as an itinerant minister, in the dissemination of the Gospel. He died in 1846, when old age compelled him to rest. He spent the remainder of his life at Bethany with his son Alexander. In 1850 he was deprived of his sight, but his intellect remained unclouded. He died January 4, 1854. See Alexander Campbell, *Memoirs of Elder Thomas Campbell* (Cincinnati, 1861, 8vo); and the articles Campbell, Alexander; Disciples of Christ.

Campbellian. See Disciples of Christ.

Camp, Joshua Heinrich, a German clergyman and author, was born in 1746 at Dussau, in Brunswick: became, in 1778, military chaplain at Potsdam; in 1776, director of an educational institution in Dessau. In 1777 he established his own educational school at Tittrow, near Hamburg, which he conducted until 1783. In 1787 he was appointed school-counselor in Brunswick, and in 1806, governor of a school at Brunswick. In 1813 he was one of the most famous German authors of juvenile works, especially works of travel. His work *Robinson der Jüngere* (Ilristolin the Younger) has been translated into all European languages, and its immense popularity in Germany may be inferred from the fact that a 4th edition of it was published in 1861. His writings, prepared in a rationalistic spirit, contributed largely to lead away

Campbell, George, D.D., was born at Aberdeen, Dec. 25, 1719, and was educated at the Marischal College at Aberdeen. After leaving college he studied law, and was apprenticed to a writer to the Signet at Edinburgh; but, having a strong bent to theology, he obtained a release from his master, and studied theology at Edinburgh. In 1748 he was appointed to the pastoral charge of the parish of Banchory Terrnan, near Aberdeen, and in 1755 he obtained a parish in Aberdeen. In 1759 he was made principal of the Marischal College. In 1768 he published his *Dissertation on Miracles*, in opposition to Hume, which was translated into three Continental languages (new ed. Edinburgh, 1823, 8vo). The book had immense success, and procured for its author the degree of D.D. After his death appeared his *Lectures on Ecclesiastical History* (new ed. London, 1804, 8vo), which was answered by Skinner, bishop of Aberdeen. His most important work was his *Translation of the Four Gospels*, with a Commentary, which appeared not long before his death, and has been repeatedly republished. The best edition is that of Aberdeen (1814, 4 vols. 8vo); but there is a very good and cheap American edition (1837, 2 vols.). He wrote also *Lectures on the Pastoral Character* (London, 1811, 8vo); *Philosophy of Rhetoric* (1776, 8vo, new ed. 1823, 8vo); *Introduction to the Study of Theology*, and *Pulpit Eloquence* (London, 1807, 8vo, numerous editions). He retired from his college duties some years before his death, and received a pension of £300 a year from George III. He died April 6, 1796. The life of Dr. Campbell has been written by the Rev. G. S. Keith.—Darling, *Cyclopaedia Bibliographica*, 1, 567; Jamieson, *Cyclopedia of Mod. on Religious Biography*, 1, 99; Jones, *Christian Biography*, s. v.

Campbell, John, L.L.D., was born in Edinburgh, March 8, 1708. His life was devoted to literature, and his publications were very numerous. He edited the "Biographia Britannica," and was one of the writers of the "Universal History." His title to mention in this work rests on the publication of *A Discourse on Providence* (1748, 3d ed. 8vo); *Thoughts on Moral and Religious Subjects* (1749, 8vo); A new and complete History of the Holy Bible (1733, 2 vols. folio).—General Biog. Dictionary, i, 119; Darling, *Cyclopædia Bibliographica*, 1, 563.

Campbell, John, an Independent minister, was born at Edinburgh in March, 1760, and apprenticed to a goldsmith. About 1789, at which time he was actively engaged in measures for the extension of Sunday-schools, he began to prepare himself for the Christian ministry. He subsequently visited London to take charge of twenty-four young natives of Africa, who were brought from Sierra Leone to be instructed in Christianity, with a view to its introduction into that country, and in 1804 he became the pastor of the Independent Church in Kingsland, a charge which he retained until his death, April 4th, 1840. Mr. Campbell took an active part in the formation of the British and Foreign Bible Society, and several other important religious associations. In 1812 he made a journey to the missions of the London Missionary Society in South Africa, from which he returned in 1814. Of this journey he published an account (1815, 8vo).
the youth of Germany from simple faith in Christianity. The complete edition of his juvenile works fills 37 volumes (Bnawische Kinderund Jugendschriften, 4th ed. Brunswick, 1829-32).—Peyer, Universal-Lexicon, s. v.; Hurst, History of Rationalism, p. 188.

Campego (otherwise Campego, Campio, Lorenzo, Cardinal, was born in 1474, became professor of law at Padua, and, on the death of his wife, took orders as a priest. He became auditor of the Rota, bishop of Felti, and nuncio in Germany. Leo X elevated him to the purple. In 1524 he was legate at the Nuremberg Diet, and there and elsewhere he exerted all his skill of intrigue against the Reformation with great success. In 1526 he was sent legate to Henry VIII (who, in a former mission, had made him bishop of Salisbury) to effect some settlement of the question of the divorce. Upon this occasion he was the bearer of a bull bestowing upon Wolsey the most ample powers to effect the divorce. These powers, however, were shortly withdrawn, and Campigio returned to Rome shorn of his bishopric of Salisbury. He was a man of great talents, and intimate knowledge of the ecclesiastical law. His letters are preserved in the collection entitled Epistolae omnium pontificum et cardinalerum, Antonii Hohenlohe (Boden, 1555, 1 vol.). There were seen prelates of this family.—Biog. Univ. vi, 638. See Burnet, Hist. of Engl. Reformation, vol. iii, passim.

Campen, James van, one of the chiefs of the Anabaptists. After the expulsion of the sect from Germany he went to the Netherlands, and John Bocold (q. v.) appointed him, in 1594, bishop of Amsterdam. He was executed in 1594.

Campen, John de, was born at Campen, in Overyssel, about 1490. He studied Hebrew under Beochim, and filled the Hebrew professorship at Louvain from 1519 to 1581, after which he travelled into Italy, Germany, and Poland. At Rome he was enrolled among the Hebraists of the pope. On his way back to Louvain he died of the plague, Sept. 7, 1558. He published De natura litterarum et punctorum Hebraorum ex versis Elia Levi, seu Deut. xxi (1529, 12mo); also Psalmorum omnium juxta Hebraicam versatam paraphrastica interpretatio (1532, 16mo); trans. into English, Lond. 1585, 24mo):—Paraphrasis in Salmosnic Ecclesiasticam, and Commentarios in Epist. Pauli ad Rom. et Gal. (Venice, 1584).—Biog. Univ. vi, 687; Landon, Eccl. Dictionary, i, 526.

Campen, Thomas van. See Kempis, Thomas A. L.

Camphire (Pap. Κόψηρ; Sept. κύπρος; Lat. cypris, the cyprus-flower), rendered in our margin γύπρος (Cant. i, 14; iv, 13). It is entirely different from the modern γυμ com- por, although the names appear to be etymologically connected. The latter is a product of a tree largely cultivated in the island of Formosa, the Camphora officinarum, of the Nat. ord. Lauraceae. There is another tree, the Cinnamomum camphora, of which also yields camphor; but it is improbable that the substance secreted by either of these trees was known to the ancients. The plant in question is conceded to be the Αίδην of the Arabs (Loxoeia inermis and ginoso of Linnaeus), which Lamarrck and some other naturalists regard as the same species, and name it Loxoeia alba, alleging that the thorny points of the branches characteristic of the latter are due only to old age; but each seems to retain its pecu- liar traits under cultivation), described by Diocorides (i, 175) and Pliny (xii, 24) as growing in Egypt, and producing coloriferous flowers, from which was made the dèume Cyprium. Martini remarks that "the shrub known in the Hebrew language by the name of kipher is common in the island of Cyprus, and thence had its Latin name;" also that "the Botrus Cypris has been sup- posed to be a kind of rare and exquisite grapes, transplanted from Cyprus to Engaddi; but the Botrus is known to the natives of Cyprus as an odoriferous shrub called henna, or alcamna. So R. Ben Melekh (od Cant. i, 14), as quoted and translated by Celsius (Hierol. i, 225). If we refer to the works of the Arabs, we find both in Serapion and Avicenna reference from their Henna to the description by Dioscorides and Galen of Kypros or Cypris. Sprungel states (Comment. on Dion. Cor. 1, 124, note) that the inhabitants of Luba n. Hill the henna-plant Ksfr: he refers to Delisle (Flor. Egypt. p. 12). If we examine the works of Oriental travellers and naturalists, we shall find that this plant is universally esteemed in Eastern countries, and appears to have been so from the earliest times, both on account of the fragrance of its flowers and the coloring properties of its leaves (see Prosp. Alpin. c. 18). It was especially abundant near Askhelon (Pliny, xii, 51; Josephus, War, iv, 8, 8). Thus Rauwolf, when at Tripoli (Truebl, iv), "found there another tree, not unlike unto our privet, by the Arabs called Alcamia or Henna, and by the Grecians, in their vulgar tongue, Schenna, which they have from Egypt, where, but above all in Cyre, they grow in abundance. The Turks and Moors nurse these up with great care and diligence because of their sweet-smelling flowers. They also, as I am informed, keep their leaves all winter, which leaves they powder and mix with the juice of citrons, and stain therewith against great holidays the hair and nails of their children of a red color, which color may perhaps be seen with us on the manes and tails of Turkish horses" (see also Belon, ii, 74). The variety called Loxoeia ginoso is larger than the other, growing to a height of from four to six feet; its flowers are less abundant and less fragrant, but have a more powerfully coloring property. In appearance both plants resemble myrtle; the flowers (which grow in clusters) are small and beautifully white, and exude an agreeable odor. The women take great pleasure in them. They hold them in their hand, carry them in their bosom, and keep them in their apartments to perfume the air (comp. Cant. i, 18). To prepare the leaves for the use to which the plant is so generally applied by the women of Egypt, they are gathered about the commencement of spring, and, having been exposed to the air till thoroughly dry, are reduced to
powder, which being afterward made into a paste, is then fit for use. This paste requires about five hours to dry upon whatever part it may be laid, and the red tinge it imparts is durable. It was anciently applied to the nails of the hands and feet, to the soles of the feet and the palms of the hands, and sometimes to the hair. Brides in Persia are still thus ornamented on the night before marriage (Sir Wm. Ouseley's *Travels in Persia*, iii, 565). From the appearance of the nails of mummies, there can be no doubt that it was used in the same manner by the Egyptians as it is by their descendants in the present day. The expression rendered in Deut. xxii, 12, in directing the treatment of a female captive, "pare her nails," is supposed to mean "adorn her nails," and would imply the antiquity of this practice, although others are of opinion that the marginal reading, "suffer to grow," is the more correct sense in the act of mourning. See Paint.


*Camphuysen*, Theodore Raphael, a Dutch theologian, was born in 1586 at Gorkum. He was first a landscape painter, and rose to eminence in his art. Afterward, having devoted himself to theological studies, he became one of the leaders of the Socinians. He was expelled from his parish, Vleuten, and died at Doccum in 1627. He published *Theologische Werke* (Amst. 1657, 8vo; 1672, 4to), and a rhymed translation of the Psalms in Dutch, 1680. A biography of Camphuysen was published by Kropman (Amsterdam, 1804).—Hoefer, *Biog. Générale*, viii, 389.

*Campian*, Edmund, an English apostate and Jesuit, was born in London in 1540, and was educated at Christ's Hospital. He took his degrees at Oxford, where he made an oration before Queen Elizabeth on her visit to that University. Afterward he passed over into Ireland, and about 1571 proceeded to Douai, where he openly renounced the Reformed faith. He went to Rome, and was admitted a Jesuit in 1578. He was sent by Gregory XIII., along with the Jesuit Parsons, into England, in June, 1586. Here he performed all the duties of a zealous provincial, and diligently propagated his opinions. In 1588 he printed *Rationes 10 oblati certaminis in causæ fidei redirese Academiae Anglicae*. It was afterward printed in English, and ably refuted by Whitaker. His activity at length drew upon him the attention of Walsingham, the Sec.-

retary of State, and he was arrested, carried to the Tower, and put cruelly to the torture, which he bore courageously. On the 1st of December, 1581, he, together with several other Romish priests, was hanged at Tyburn on the charge of high treason. Other works of Campan's are *Narratio de Dei Præceptis Divinius*, the general (the Jesuits; Antwerp, 1631); a *History of Ireland* (Dublin, 1638, fol.). A volume of *Orationes, Epistole*, and his treatise *De imitatione Rhetoricae*, were published in one volume at Ingolstadt (1602). His life was written by Paul Bonizzi, a Jesuit (2nd edition, Muen- tis, 1620, 8vo).—Hume, *History of England*, ch. xii; Hook, *Ecc. Biog.*, iii, 428.

Campian Manuscript (Codex Camplausen, so called from the Abbé des Camps, who presented it to Louis XIV in 1707), a beautiful little Greek MS. of the four Gospels in very neat uncial letters, supposed to belong to the ninth or tenth century. It was used by Wetstein, re-examined by Scholz, copied by Tischendorf, and collated by Tragelius. It contains many good readings. Besides the indications of sections in the margin, there are also scholia, some of them in the most minute writing. Besides accents and breathings, the words are marked with a musical notation. The MS. is now in the Imperial Library at Paris (where it is MS. No. 49), and is a place called the Gospels.—Scrivener, *Introduct. to N. T.* p. 110. See Manuscripts, Biblical.
remained several days, dwelling in tents. It was a wonderful occasion. Sectarian divisions seemed to have been forgotten in the general concern for the prevalence of spiritual religion. The services were conducted by Rev. Lorenzo Dow and Rev. Henry Beecher. The result was unparalleled, and suggested another meeting of the kind, which was held on the Muddy River; and still another, on what was called the Ridge, both of which were attended by immense throngs. By a prudent estimate, it was reckoned that one hundred settlers were present at the last mentioned meeting.

From this unprecedented beginning these meetings were extended, increasing in power and usefulness, under the special direction of Presbyterians and Methodists. Because of this union of sects in their support, they were called 'general camp-meetings.' It is said that the roads leading to the grove where they were held were literally crowded, and that entire neighborhoods were forsaken of their inhabitants. A Presbyterian minister calculated that there were at least twenty thousand persons present at one meeting held in Kentucky. At length, however, the Presbyterians gradually retired from the field; but the Methodists, with a large part of the country, till they became general in the connection. With more or less efficacy, they have been continued to the present time, not, however, without opposition on the part of some, and misgivings with many others in regard to their expediency' (Essay on Camp-meetings, p. 7-11).

The camp-meetings were introduced into England by Rev. Lorenzo Dow (q. v.), an earnest Methodist preacher, who, after laboring for some time in England as an independent itinerant, and finding, in 1807, a general religious interest in Staffordshire, suggested to the people the plan of camp-meetings. The people immediately adopted it. A flag was hoisted on Mow Hill; the population gathered to it from all the surrounding regions, and the first English camp-meeting was held. William Clowes and Hugh Bourne, who were among the most zealous and useful laymen in the revivals of that period, took an active part in the first meetings. Bourne vindicated them in a pamphlet, which called forth counter publications from the preachers of Burleson and Macclesfield circuits. As it was alleged that many excesses attended such outdoor services, the Wesleyan Conference, in 1807, declared, "It is our judgment that, even supposing such meetings to be allowable in America, they are highly improper and dangerous in this country, where the inhabitants are so much older—the fountains which the water for the miracle was brought (Malin, iii, 443-446). The Christians of the village are entirely of the Greek Church. The "water-pots of stone" were shown to M. Lamartine, though at Willibald's visit, centuries before, there had been but one remaining (Early Trav. p. 16). In the time of the Crusades the six jars were brought to France, where one of them is said still to exist in the Musée d'Angers (see M. Dideron's Essay in the Annales Archéologiques, xi, 5; xiii, 9). There is also shown a house said to be that of Nathaniel. Kebr Kenna has been visited and described by many travellers in Palestine. The tradition identifying this village with the city of Samaria, or the city of the Considerable mischief, and we disclaim connection with them." Their advocates, however, continued to hold them. Hugh Bourne, who aroused the people of Lancashire, Cheshire, and Staffordshire with his exhortations and prayers, was expelled in 1808 from the connection by the Burlem Quarterly Meeting; and, two years later, Clowes, who continued to attend the camp-meetings, was also expelled. Clowes commenced a course of home-missionary labors, giving up his business for the purpose. In 1810 the 'Primitive Methodist' denomination was organized, which sanctioned the habit of preaching in camp-meetings, as well as in other places. In 1849 the Rev. C. R. Merri- 

**CANA**

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This Cana is not named in the Old Testament, but is mentioned by Josephus as a village of Galilee (Lif. § 16, 64; War, i, 17, 5). The site has usually been identified with the present Kebr Kenna, a small place about four miles north-east from Nazareth, on one of the roads to Tiberias. It is a low village, well situated on the descent of a hill looking to the south-west, and surrounded by plantations of olive and other fruit-trees. There is a large spring in the neighborhood, enclosed by a wall, which, if this be the Cana of the New Testament, is doubtless that from which water was drawn at the time of our Lord's visit. It is also observable that water-pots of compact lime pith are still used in this neighborhood, and some old ones are, as might be expected, shown as those which once contained the miraculous wine. Here are also the remains of a Greek church, said to stand over the house in which the miracle was performed, and—doubtless much older—the fountain which the water for the miracle was brought (Malin, iii, 443-446). The Christians of the village are entirely of the Greek Church. The "water-pots of stone" were shown to M. Lamartine, though at Willibald's visit, centuries before, there had been but one remaining (Early Trav. p. 16). In the time of the Crusades the six jars were brought to France, where one of them is said still to exist in the Musée d'Angers (see M. Dideron's Essay in the Annales Archéologiques, xi, 5; xiii, 9). There is also shown a house said to be that of Nathaniel. Kebr Kenna has been visited and described by many travellers in Palestine. The tradition identifying this village with the city of Samaria, or the city of the Considerable mischief, and we disclaim connection with them." Their advocates, however, continued to hold them. Hugh Bourne, who aroused the people of Lancashire, Cheshire, and Staffordshire with his exhortations and prayers, was expelled in 1808 from the connection by the Burlem Quarterly Meeting; and, two years later, Clowes, who continued to attend the camp-meetings, was also expelled. Clowes commenced a course of home-missionary labors, giving up his business for the purpose. In 1810 the 'Primitive Methodist' denomination was organized, which sanctioned the habit of preaching in camp-meetings, as well as in other places. In 1849 the Rev. C. R. Merri- 

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It was once a considerable village of well-built houses, now deserted. Many of the dwellings are in ruins. There are also several arches belonging to modern houses, but we could discover no traces of antiquity" (Later Bib. Researches, p. 108).

The Old Testament mentions two other places by the same name: (1) in the boundary between Manasseh and Ephraim (Josh. xvi. 8; xvii. 9, 10), the other in the tribe of Asher (Josh. xix. 28). The Syriac has Katna for the Cana of the Gospels; and this comes somewhat with the Irath-kastin (q. v.) on the border of Zebulon (Josh. xix. 18), which appears to have occupied the site of the present Keif Kenna. Whether the Galilean village Kesos (Strabo, vi. 7. 3; Pliny, H. N. vii. 7. 18) is the same with Cana of Galilee is uncertain (comp. Otho, Lect. Rabb. p. 115).

There are treatises on various points connected with Christ's first miracle at Cana, in Latin, by Brendel (Isenb.1785), Bashaysen (Serv.1785, Georgius (Viteb.1744), Hebenstreit (Jen.1698), Hoheisel (Gedan.1792), Mayer (Gryph.1708), Oeder (Onold.1721), Sommel (Loud.1770), Vehring (Breit.1809), Vechner (Helm.1840); and in Quellen von Plat (in Steinkind's Magaz. iv. 73 sqq.; Britten (in Bibl. Stud. i. Berl.1867).

Canaan (Heb. Canaan, perhaps low; and N.T. Xarnov; Josephus Xaravoy, the name of a man of a country people by his descendants.

1. The fourth son of Ham, and grandson of Noah (Gen. x. 6; 1 Chron. i. 8; comp. Josephus, Ant. i. 6. 4). B.C. post 2613. The transgression of his father Ham (Gen. ix. 22-27), to which some suppose Canaan to have been subject in some way a party, gave occasion to Noah to pronounce that doom on the descendants of Canaan which was, perhaps, at that moment made known to him by one of those extra-temporal inspirations with which the patriarchal fathers appear in other instances to have been favored. See BLESSING. There is no just ground for the conclusion that the descendants of Canaan were an immediate consequence of the transgression of Ham, is shown by Professor Bush, who, in his Notes on Genesis, has fairly met the difficulties of the subject. See HAM.

The posterity of Canaan was numerous. His eldest son Zidon, founded the city of the same name, and was father of the Sidonians and Canaanites. Canaan had ten other sons, who were fathers of as many tribes, dwelling in Palestine and Syria (Gen. x. 15-19; 1 Chron. i. 18). It is believed that Canaan lived and died in Palestine, which from him was called the land of Canaan. See CANAANITE.

The name Canaan is sometimes employed for the country itself—more generally styled the "land of Cana." It is so in Zeph. ii. 5; and we also find "Language of C." (Isa. xix. 18); " Wars of C." (Judg. iii. 1); "Inhabitants of C." (Exod. xv. 15); "King of C." (Judg. iv. 23, 24; 18. 5); "Daughters of C." (Gen. xviii. 8; xxvi. 2); " Kings of C." (P. C. cxxxiv. 11). In the above, the word occurs in several passages where it is concealed in the Auth. Vers. by being translated. These are, Isa. xxiii. 8; "traffickers," and xxiii. 11, "the merchant city;" Hos. xii. 2, "He is a merchant;" Zeph. l, 11; "merchant-people." See COMMERCE.

LAND OF CANAAN (1722) 7x7, according to some, from its being low; see 2 Chron. xxvii. 19; Job xli. 12, among other passages in which the phrase is used. A name denoting the country west of the Jordan and Dead Sea (Gen. xiii. 12; Deut. vi. 20), and between those waters and the Mediterranean; especially opposed to the "land of Gilead"—that is, the h. b. table-land on the east of the Jordan (Num. xxxii. 26, 32; xxxiii. 51; Jos. xii. 32; see also Gen. xii. 5; xiii. 2, 19; xxxi. 18, 18; xxxii. 18; xxxvi. 6; xxxiv. 1; xlvi. 4; xlix. 80; Num. xiii. 2, 17; xxxiii. 40, 51; Josh. xvi. 12; Judg. xxi. 12). True, the district to which the name of "low land" is thus applied contained many very elevated spots: Shechem (Gen. xxxiii. 18), Hebron (xxiii. 19), Bethel (xxxvi. 6), Bethlehem (xxvii. 7), Shiloh (Josh. xxii. 1; Judg. xxi. 12), which are all stated in the "land of low land" as high as the level of much of the country west of the Jordan undoubtedly is, there are several things which must always have prevented it from leaving a marked impression of general elevation. These are, (1), that remarkable, wide, maritimes plain over which the eye ranges for miles, was from the earliest history the future of the country which cannot be overlooked by the most casual observer, and which impresses itself most indelibly on the recollection; (2), the still deeper and more remarkable and impressive hollow of the Jordan valley, a view into which may be commanded from almost any of the heights of Central Palestine; and, (3), there is the almost constant presence of the long high line of the mountains east of the Jordan, which, from their distance, have the effect more of an enormous cliff than of a mountain range—looking down on the more broken and isolated hills of Canaan, and furnishing a constant standard of height before which everything else is dwarfed. These considerations are based upon the supposition that the name was derived from the natural features of the country. But this is not conteneated by Scripture. Canaan was the son of Ham. He and his whole family colonized Western Syria, and while the whole region took his name, different sections of it were called after his son. (Gen. x. 15-20). Aram was a son of Shem, and his descendants colonized the country of Aram (Gen. x. 21-31). On the other hand, Aram cannot, at least absolutely, be termed a "highland region." It comprised the vast plains along the banks of the Euphrates, and westward to the Orontes and Anti-Libanus. Canaan, on the whole, however, is rather a hilly country with strips of plain along the coast. In one passage it is distinguished from the low valley of the Jordan (Gen. xiii. 12). In short, the terms Aram and Canaan, if bestowed with any reference to the comparative elevation of the respective countries, have a merely relative significance; the last lying under the sea-coast, while the former—especially that part of it where the Hebrew patriarchs originated—is situated toward the interior head-waters of the great river Euphrates. See ARAM.

The extent and boundaries of Canaan are given with tolerable expressiveness in the Bible text (Deut. xiii. 1-17), the sea was its northern border from Sidon to Gaza (Gen. x. 19). On the south it was bounded by a line running from Gaza to the southern end of the Dead Sea, including the Judean hills, but excluding the country of the Amalekites (Gen. x. 19; Num. xxxi. 29). The Jordan was the eastern boundary; no part of Canaan lay beyond that river (Num. xxxii. 51; Exod. xvi. 66, with Josh. x. 12; xii. 11. See Reland, Palest. p. 8 sqq.). On the north, Canaan extended as far as Hamath, which was also the utmost boundary of the "land of promise" (Gen. xvii. 8; Num. xxxiv. 8). The coast from Sidon northward to Arvad, and the ridge of Lata, were inhabited by Greeks, though they do not appear to have been included in Canaan proper (Gen. x. 15-19. See Bochart, Opp. i. 308 sqq.; Reland, Palest. p. 8 sq.). For geographical and other details, see PALESTINE.

The word "Canaan," in a few instances, e.g., Zeph. v. 5; xxvi. 15; Exod. xvi. 22, applied to the maritime plains of Phoenician and Phenicia (comp. Mark vii. 26; and see Gesenius on Isa. xxiii. 11). In the same manner, by the Greeks, the name Χαναάν was used for Phenicia, i.e., the sea-side plain north of the "Tyrian ladder" (see the extract in Reland, Palest. p. 7, and Gesenius, Theor. p. 986), and by the later Phenicians, both of Phenicia proper and of the Punic col-
The same occurs in this sense on the Egyptian mon-
ments as well as on Phoenician coins (Eckhel, Doct.
Ves. iv. 409), and was not even known to the Car-
The Sept. in two cases, in like manner, renders the
Hebrew by χωρα των Φωνεων (Exod. xvi, 35; Josh.
v, 12; comp. v, 1), as they do "Canaanites" by Φωνεως. Again, in Num. xii, 9, "The Hittites
and the Jebusites, and the Amorites dwell in the
mountains; and the Canaanites dwelt by the sea, and by
the coast of the Jordan." In 2 Sam. xxiv, 7, the Ca-
nanites are distinguished from the Hivites, though
the latter were descended from Canaan; and in sev-
eral passages the Canaanites are mentioned with the
Hittites, Amorites, Jebusites, etc., as if they consti-
tuted a special portion of the population (Exod. iii, 8;
Deut. vii, 1; Josh. iii, 10). The most probable ex-
planation of these limited applications of the name is,
that while some of the tribes which inhabited Syria
retained for their territories the name of their common
ancestor Canaan, others preferred taking, as a dis-
tinctive appellation, the name of some subsequent head
or chief of the tribe. The very same practice prevails
to this day among the great tribes of Arabia. See
Canaanite.

CANAAN, LANGUAGE OF (𝒜网投, lip of Ca-
naan), occurs Isa. xix, 18, where it undoubtedly
designates the language spoken by the Jews dwelling
in Palestine. That the language spoken by the Canaan-
ites was substantially identical with Hebrew appears,
1. From the fact that the proper names of Canaanitish
persons and places are Hebrew, and can be accounted
for etymologically from the Hebrew as readily as He-
brew proper names themselves (thus we have Abim-
el, Kirjath-Sapher, etc.); 2. Close as was the in-
tercourse of the Hebrews with the Canaanites, there
is no hint of their needing any interpreter to mediate
between them, which renders it probable that their
respective languages were so nearly allied to each
other as to be substantially the same; 3. The remains
of the Phoenician language, which was undoubtedly
Canaanitish, bear the closest analogy to the Hebrew,
and are best explained from it, which proves them to
be substantially the same language (Bochart, Geogr.
Syst. ii. col. 689 sq., ed. 1892).

To account for this, some have supposed that the
Canaanites and the Hebrews were of the same original
stock, and that the account in Genesis of their being
descended from different branches of the Noachic
family is a fiction to be put to the account of national big-

dony on the part of the writer. But this is a hypothe-
sis utterly without foundation, and which carries its own
confutation in itself; for, had national bigony directed
the writer, he would have excluded the Edomites, the
Ammonites, the Moabites, from the Semitic family,
as well as the Canaanites; nay, he would hardly have
allowed the Canaanites to claim descent from the right-
nous Noah. The list of the nations in Gen. xi is ac-
cepted by some of the most learned and esteemed
scholars of Germany as a valuable and trustworthy
document (Knobel, Vollkcrsbl. der Genesis, 1850; Ber-
thau, Beitrage, p. 174, 179). See Ethnography.
But if these were different races, how came they
to have the same language? Knobel thinks that the
country was first occupied by a Semitic race, the de-
scentants of Lud, and that the Hamites were immi-
grants who adopted the language of the country into
which they came (p. 204 sq.). On the other hand,
Grotius, Le Clerc, and others, are of opinion that Abra-
ham acquired the language of the country into which
he came, and that Hebrew is consequently a Hamitic
and not a Semitic language (Grotius, Dissert. de lang.
Heb., prefixed to his Commentary; Le Clerc, De Ling.
Heb.; Beke, Origines Biblicæ, p. 20; Winning, Man-
ual of Compars. Philology, p. 215): by some later writ-
ers Abraham's native tongue is supposed to have been
Indo-Germanic or Arian. On the contrary, most
maintain that Abraham retained the use of the pri-
meval language, and brought it with him to Canaan;
contending that, had he borrowed the language of the
country into which he came, the result would have
been a less pure language than the Hebrew, and we
should have found in it traces of idolatrous notions
and usages (Hâvernick, Einl. a. T. p. 183; Pa-
reau, trait. Interpr. p. 25, E. T. i. 27). This last is the
oldest opinion, and there is much to be urged in its
favor. It leaves, however, the close affinity of the
language of Abraham and that of the Canaanites un-
accounted for. The hypothesis that Abraham ac-
quired the language of the Canaanites, and that this
remained in his family, if admissible, would account
not only for the affinity of the Hebrew and Phoenician
tongues, but for the ease with which Abraham and his
son made themselves understood in Egypt, and for the
affinity of the ancient Egyptian and several modern
African languages with the Hebrew. (See Bleek,
Einleitung in a. T. p. 61 sq.; J. G. Müller, in Herzog's
Real-Encyklop. vii. 240 sq.; Kitto, s. v.)

Map of Canaan, with the Aboriginal Nations.
Ca‘nanite (Heb., usually in the sing., and with the art, hek-Kana‘iti, ḫekəna‘ānî, i.e. accurately according to Hebrew usage [Genesius, Heb. Gram. § 107], "the Canaanite;" but in the Auth. Vers., with few exceptions, rendered as plural, and therefore indistinguishable from ḥekəna‘ānî, which also, but unfreq., occurs; Sept. generally ḥapadai; [or ḥapada‘î]; but οἰρίστη, Exod. vi, 2; comp. Josh. vi, 20, 22; Judges, and all proper designation of the descendents of Canaan, the son of Ham and grandson of Noah, inhabitants of the land of Canaan and the adjoining districts. See Canaan.

Component Tribes.—1. These are most frequently enumerated in the formula used in the command and statement of their extermination by the Israelites, which, however, assumes the following different shapes:

(1) Six nations: the Canaanites, Hitites, Amorites, Perizzites, Hivites, and Jebusites. This is the usual form, and, with some variation in the order of the names, it is found in Exod. iii, 8, 17; xxiii, 28; xxiv, 3; Deut. vii, 1; Judges i, 1; Judges xi, 11; Judges xiii, 1; Judges xxi, 4; Judges xi, 8; Judges xii, 5. In Exod. xxxii, 5, the same names are given with the omission of the Perizzites.

(2) With the addition of the Gergashites, making up the mystic number seven (Deut. vii, 1; Josh. xi, 20; xxiv, 11). The Gergashites are retained and the Perizzites omitted in Ex. ii, 8 (comp. Ezek. ix, 1).

(3) In Exod. xxxii, 26, we find the Canaanite, the Hitite, and the Hivite.

(4) The list of ten nations in Gen. xv, 18-21 (where the Kenites, the Kenizzites, and the Kadmonites are added), includes some on the east of Jordan, and probably some on the south of Palestine.

2. Besides these there were several tribes of the Canaanites who lived beyond the borders of the Promised Land northward. These were the Arkites, Sinites, Arvadites, Zemarites, and Hamathites (Gen. x, 17, 18), with whom, of course, the Israelites had no concern. There were also other tribes of Canaanitish origin (or possibly other names given to some of those already mentioned), who were dispossessed by the Israelites. The chief of these were the Amalekites, the Anakites, and the Rephaim (or "giants," as they are frequently mentioned in our translation). See each of these, as well as the foregoing, in their alphabetical place.

Geographical Distribution. — In this respect the term "Canaanite" is used in two senses, a limited and a wide application.

1. For the tribe of "the Canaanites" only — the dwellers in the lowland, i. e. "who dwell by the sea and by the coasts of Jordan" (Num. xxii, 29). The whole of the country west of Jordan might, as we have seen, be in some sense called a "lowland" as compared with the loftier and more extended tracts on the east; but there was a part of this western country which was naturally a "lowland," and this is in our translation. (a.) There were the plains lying between the shore of the Mediterranean and the foot of the hills of Benjamin, Judah, and Ephraim — the Shephelah, or plain of Philistia, on the south; that of Sharon, between Jaffa and Carmel; the great plain of Edraelon, in the rear of the bay of Akko; and, lastly, the plain of Phoenicia, containing Tyre and Sidon, and all the other nations of that section. (b.) But separated entirely from these was the still lower region of the Jordan valley, or Arabah (q. v.), the modern Ghēr, a region which extended in length from the sea of Cinneroth (Gennearet) to the south of the Dead Sea about 120 miles, with a width of from 2 to 3 leagues. Nine of these regions, especially of the valley of the Jordan, is so peculiar, that it is natural to find them the special possession of one tribe. "Amalek" — so runs one of the earliest and most precise statements in the ancient records of Scripture — "Amalek dwells in the land of the south; and the Hittite, and the Jebusite, and the Amorite dwell in the mountains; and the Canaanite dwells by the sea, and by the side of Jordan" (Num. xxiii, 29). This describes the division of the country a few years only before the conquest. But there had been little or no variation for centuries. In the notice which purports to be the earliest of all, the seats of the Canaanite tribe — as distinguished from the sister tribes of Zidon, the Hittites, Amorites, and the other descendents of Canaan, as on the sea-shore from Zidon to Gaza, and in the Jordan valley to Sodom, Gomorrah, and Lasha (afterward Callirrhoe), on the shore of the present Dead Sea (Gen. x, 18-20). In Josh. xi, 3, at a time when the Israelites were actually in the western country, this is expressed more broadly. "The Canaanite on the east and the west" is carefully distinguished from the Amorite who held "the mountain" in the centre of the country. In Josh. xiii, 2, 3, we are told with more detail that "all the circles (יווּדְּלִיוּנָיו) of the Philistines from Sihor (the Wady al-Arial) unto Ekron northward, is counted to the Canaanite." Later still, the Canaanites are still dwelling in the upper part of the Jordan valley — Bethshean; the plain of Edraelon — Taanach, Ibleam, and Megiddo; the plain of Sharon — Dor; and also on the plain of Edraelon, Arauco and Zidon. Thus the Israelites selected the chariots which formed a prominent part of their armies (Judges i, 19; iv, 3; Judges xvii, 16), and which could indeed be driven nowhere but in these level low-lands (Stanley, Sinai and Palestine, p. 184).

The plains which thus appear to have been in possession of the Canaanites, especially south of the Jordan, not only of great extent; they were also the richest and most important parts of the country, and it is not unlikely that this was one of the reasons why —

2. The name "Canaanite" is also applied as a general name for the non-Israelite inhabitants of the land, as we have already seen was the case with "Canaan." Instances of this are Gen. xii, 6; Num. xxi, 5, where the name is applied to dwellers in the south, who in xiii, 29, are called Amalekites; Judges i, 10, with which comp. Gen. xiv, 13, and xiii, 18, and Josh. x, 5, where Hebron, the highest land in Palestine, is stated to be Amorite; and Gen. xii, 12, where the "land of Canaan" is distinguished from the very Jordan valley itself. See also Num. xxv, 2, 3, 37; Josh. xi, 22; Judges xiii, 11; comp. 5. But in many of its occurrences it is difficult to know in which category to place the word. Thus, in Gen. i, 11: if the floor of Atad was at Bethoglia, close to the west side of the Jordan, "the Canaanites must be intended in the narrower and stricter sense; but the expression "inhabitants of the land" appears as if intended to be more general. Again, in Gen. x, 18, 19, where some believe the tribe to be intended, Gesenius takes it to apply to the whole of the Canaanite nations. But in these and other similar instances, allowance must surely be made for the different dates at which the various records that compared were composed, and, besides this, it is often necessary to estimate how accurately a knowledge the Israelites may have possessed of a set of petty nations, from whom they had been entirely removed for four hundred years, and with whom they were now again brought into contact only that they might exterminate them as soon as possible. In answering such questions, we ought also to know more than we do of the usages and circumstances of people who differed not only from ourselves, but also possibly in a material degree from the Orientals of the present day. The tribe who possessed the ancient city of Hebron, before its destruction, as shown above, could not unreasonably call themselves "Canaanites," for there are a third period (Gen. xxxii) called the children of Heth, or Hittites (comp. also xxvii, 46, with xxvii, 1, 6). The Canaanites
who were dwelling in the land of the south when the Israelites made their attack on it may have been driven to these higher and more barren grounds by some other tribes, possibly by the Philistines, who displaced the Jebusites, also dwellers in the low country (Deut. ii. 23). See Kurz, Hist. of the Old Covenant, vol. i, § 45.

III. History of the Canaanitish Race.—The Israelites were delivered from Egypt under Moses, in order that they might take possession of the land which God had promised to their fathers. This country was then inhabited by the descendants of Canaan, as described above. These nations, and especially the six or seven so frequently mentioned by name, the Israelites were commanded to dispossess and utterly to destroy (Exod. xxiii, 23; Num. xxxviii, 65; Deut. xx, 16, 17). The destruction, however, was not to be accomplished at once. The promise on the part of God was that he would "put out those nations by little and little," and the command to the Israelites corresponded with it; the reason given being "lest the beasts of the field increase upon thee" (Exod. xxiii, 29; Deut. vii, 22).

The destructive war commenced with an attack on the Amorites, one of the Canaanites, which was issued in the destruction of several cities in the extreme south of Palestine, to which the name of Hormah was given (Num. xxxi, 1-8). The Israelites, however, did not follow up this victory, which was simply the consequence of an unprovoked assault on them; but, having crossed the land of Edom, they attempted to pass through the country on the other side of the Jordan, inhabited by a tribe of the Amorites. Their passage being refused, and an attack made on them by Sihon, king of the Amorites, they not only forced their way through his land, but destroyed its inhabitants, and, proceeding onward toward the adjoining kingdom of Bashan, they in like manner destroyed the inhabitants of that district, and slew Og, their king, who was the last of the Rephaim, or giants (Deut. iii, 11). The tract of which they thus became possessed was subsequently allotted to the tribes of Reuben and Gad, and the half tribe of Manasseh. See EXODO.

After the death of Moses, the Israelites crossed the Jordan, and, under the conduct of Joshua, took possession of the greater part of the Promised Land, and destroyed its inhabitants. Several cities, however, still held out, particularly Jericho, afterward Jerusalem, which was taken by the king of the country (2 Sam. v, 6), and Sidon, which seems never to have yielded to the tribe of Asher, to whom it was nominally allotted (Judg. i, 31). Scattered portions also of the Canaanitish nations escaped, and were frequently strong enough to harass, though not to dispossess, the Israelites. The inhabitants of Gilson, a tribe of the Hivites, made peace by stratagem, and thus escaped the destruction of their fellow-countriesmen. Individuals from among the Canaanites seem, in later times, to have united themselves, in some way, to the Israelites, and not only to have lived in peace, but to have held a higher rank in the state of power; thus Uriah, one of David's captains, was a Hittite (1 Chron. xi, 41). In the time of Solomon, when the kingdom had attained its highest glory and greatest power, all the remnants of these nations were made tributary, and bond-service was exacted from them (1 Kings ix, 20). The Girgasites seem to have been either Canaanites or Philistines, but not of either tribe. We find no mention of them subsequent to the book of Joshua; and the opinion that the Gergesenes, or Gadarenes, in the time of our Lord, were their descendants, has little evidence, except the similarity of names, to support it (Rosenmüller, Scholia in Gen. xi. 14; Reland, Palæstina). See T. G. The Anakites were completely destroyed by Joshua except in three cities, Gaza, Gath, and Ashdod (Josh. xi, 21-23); and the powerful nation of the Armeleites, many times de-

fested and continually harassing the Israelites, were at last totally destroyed by the tribe of Simeon (1 Chron. iv, 45). Even after the return of the Jews from the Babylonian captivity there were survivors of five of the Canaanitish nations, with whom alliances had been made by the Jews, contrary to the commands which had been given them. Some of the Canaanites, according to ancient tradition (see D’Herbelot, Bibloth. Orient, s. v. Falastin), left the land of Canaan on the approach of Joshua, and emigrated to the coast of Africa (to Armenia, according to Bitter, Erzik, vii. 585). Procopius (De Bello Vandalico, ii, 10) relates that there were in Numidia, at Timgad (Tinqua), two columns, on which were inscribed, in Phoenician characters, "We are those who fled from the face of Joshua, the robber, the son of Naue." (See Bochart, Phalæg., i, 24; Michaelis, Laws of Moses, art. 81, vol. i. p. 176; Smith’s trans;; Bachiene, i, ii, i sq.; Michaelis, Spicileg. i, 166 sq.; Hamelaveld, iii, 81 sq.) See PHOENICIA.

IV. Characteristics. — Beyond their chariots (see above) we have no clue to any manners or customs of the Canaanites. Like the Phoenicians, they were probably given to commerce, and thus the name doubtless became in later times an occasional synon-ym for a merchant (Job xii, 6; Prov. xxx, 27). See comp. Isa. xxxiii, 8, 11; Hos. xii, 2; Zeph. i, 11. See Kenrick, Phænicia, p. 232.) Under the name Kanvs they appear on the Egyptian monuments, distinguished by a coat of mail and helmet, and the use of spears, javelins, and a battle-axe similar to that of Egypt (Wilkinson, i, 405, abridgm.).

Of the language of the Canaanites little can be said. On the one hand, being—if the genealogy of Gen. x be rightly understood—Hamite, there could be no af-finity between their language and that of the Israelites who were descendants of Shem. On the other is the fact that Abram and Jacob, shortly after their entrance into the Promised Land, held converse with them, and also that the names of Canaanite persons and places which we possess are translatable into Hebrew. Such are Melchizedek, Hamor, Shechem, Sisera, Eph-rah, and also a great number of the names of places. (For an examination of this interesting but obscure subject, see Gesenius, Hebr. Spr. p. 229-253.) See CANAAN, LANGUAGE OF.

The "Nethinim," or servants of the Temple, seem to have originated in the dedication of captives taken in war from the petty states surrounding the Israelites. See NETHINIM. If this was the case, and if they were maintained in number from similar sources, there must be many non-Israelite names in the lists of their families which we possess in Ezra li, 43-54; Neh. vii, 45-56. Several of the names in these cata-logs, such as Sisera, Mehumim, Nephushim, are the same as those which we know to be foreign, and doubt-less others would be found on examination. The Gil-sonites especially were non-Canaanites, who, although reduced to a state of servitude, were allowed to exist among the Israelites. See GIBERONITE.

V. Conquest of Canaan.—The arbitrary and forcible invasion of the land of Canaan by the Israelites, the violent and absolute dispossession of its inhabit-ants by them, and the appropriation of their property —above all, the avowed purpose and actual warfare of utter extermination on their part respecting those who had never misused them, against whom they
inflicted on the Israelites. To all these and similar attempts to justify, on the ground of legal right, the forcible occupation of the land by the Israelites, and the extermination (at least to a great extent) of the existing community, there is another and more important reason as any of these is hinted at in the sacred record. The right to carry on a war of extermination is there rested simply on the divine command to do so. That the Israelites were instruments in God's hand is a lesson not only continually impressed on their minds by the teachers of the Bible, but is felt whenever they relied on their own strength. That there may have been grounds of justification, on the plea of human or legal right, ought not, indeed, to be denied; but it is, we imagine, quite clear, from the numerous attempts to find what these grounds were, that they are not stated in the Old Testament; and to seek for them as though they were necessary to the justification of the Israelites, seems to be an abandonment of the high ground on which alone their justification can be safely rested—the express command of God.

It may be said that this is only shifting the difficulty, and that it is just in proportion as we exculpate the Israelites from the charges of robbery and murder, in their making war without legal ground, we lower the character of the Being whose commands they obeyed, and throw doubt on those commands being really given by God. This has indeed been a favorite objection of Israelitish apologists; but it is not simply to say that the people were sojourners while in progress, or passed over as unavoidably after their occurrence, but positively, repeatedly, and strictly enjoined, with all their essential features of so-called atrocity or injustice, by special divine command, accompanied by the most awful sanctions direct from heaven itself. The question properly reduces to two somewhat distinct points: 1. The right of the Israelites to the territory itself; and, 2. The morality of warfare in which no quarter was to be given, and no property of the enemy to be spared; the consideration of these, however, is so connected, both in the similarity of the objections and the common ground of vindication, that we may most conveniently treat them together.

"Many have asserted, in order to alleviate the difficulty, that an allotment of the world was made by Noah to his three sons, and that by this allotment the Land of Promise fell to the share of Shem; that the descendants of Shem, either invaders and interlopers, and that, on this ground, the Israelites, as the descendants of Shem, had the right to possess them. This explanation is as old as Epiphanianus, who thus answered the objection of the Manicheans. Others justify the war on the ground that the Canaanites were the first aggressors—a justification which applies only to the territory on the other side of the Jordan. Michaelis, to whom we refer for a lengthened investigation of the subject (Laws of Moses, § 29, vol. i, p. 111-179, Smith's transl.), dissatisfied with these and other attempted apologies, asserts that the Israelites had a right to the land of Canaan as the Israelites in justification of his exterminating war, by all who have the power to persecute. As to the first of these objections, it must be remembered that the conduct of the war was never put into the hands of the Israelites; that they were continually reminded that it was for the wickedness of those nations that they were driven out; and, above all, that they themselves would be exposed to similar punishment if they were seduced into idolatry, an evil to which they were especially prone. As to the example, it can apply to no case where there is not an equally clear expression of God's will. A person without such a commission has no more right to plead the example of the Israelites in justification of his exterminating war than those who imagine to be God's enemies, than to plead the example of Moses in justification of his promulgating a new law purporting to come from God. In a word, the justification of the Israelites, as it appears to us, is to be sought in this alone, that they were clearly enjoined by the Lord to carry on this work of judgment, thus at once giving public testimony to, and receiving an awful impression of His power and authority, so as in some measure to check the outrageous idolatry into which almost the whole world had sunk."

CANDACE

Can'dacōr (Kavédār; Hiller compares the Ethiopic ḫavāč, as ruled, and ṣā, as slaves, as the Ethiopian kings are still in Oriental phrase styled "prince of servants"

[Cimôn, Onom. N. T. p. 88]; but the name itself is written כָּבֶד, cokndakî, in Ethiopic; comp. Ludolf, Hist. Eth. ii. 2, 7), was the name of that queen of the Ethiopians (אֱוָדִית, Oodáit, Aethiopos), whose high treasurer (טֵוָיְקָא, "enunch," i.e. chamberlain) was converted to Christianity under the preaching of Philip the Evangelist (Acts viii, 27), A.D. 80. The country over which she ruled was not, as some writers allege, as is known to us as Abyssinia; it is the region in Upper Canaan (Gen. xlv, 1755); Schubert, De justitia belli in Canaan (Graevius 1767); Hengstenberg, Authenticity of the Pentateuch, i. 387 sq.

CANANITE, or rather CANANITE (Received Text [with the Codex Sinaiticus], ב קְרַיִית; Codex A, Kavāraīnī; Lachm. with B C, ב קְרַיִית; D, Xavāraīnī; H, Chasm. adv. Canaanitum (Brennr. 1755); Schwabert, De justitia belli in Canaan (Graevius 1767); Hengstenberg, Authenticity of the Pentateuch, i. 387 sq.

Cananae, or rather CANANITE (Received Text [with the Codex Sinaiticus], ב קְרַיִית; Codex A, Kavāraīnī; Lachm. with B C, ב קְרַיִית; D, Xavāraīnī; H, Chasm. adv. Canaanitum (Brennr. 1755); Schwabert, De justitia belli in Canaan (Graevius 1767); Hengstenberg, Authenticity of the Pentateuch, i. 387 sq.

Pharaoh crowned Cana-anet, or rather the Chaldæo, or Syrian, Kavāraīnī, by which the Jewish sect or fiction of "the Zealots" was prominent in the latter days of the apostle Simon, otherwise known as "Simon Zelotes." It occurs in Matt. x, 4; Mark iii, 18. This word does not signify a descendant of Canaan, that being in the Greek both of the Sept. and the N. T. Xavāraīnī is כְּנַעֲנָה (comp. Matt. xxv, 22 with Mark vii, 26). Nor does it signify, as has been suggested, a native of Canaan, since that would probably be Kavāraīnī. But it comes from the Heb. קְנַעֲנָה, kānuw, seclusa, or rather from the Chaldæo כְּנַעֲנָה, Kanaanē, or Syrian Kavāraīnī, by which the Jewish sect or fiction of "the Zealots" was prominent in the latter days of the apostle Simon, otherwise known as "Simon Zelotes." It occurs in Matt. x, 4; Mark iii, 18. This word does not signify a descendant of Canaan, that being in the Greek both of the Sept. and the N. T. Xavāraīnī is כְּנַעֲנָה (comp. Matt. xxv, 22 with Mark vii, 26).

Cancelleri (Chancellors, Lay), one of the Inferior classes of servants of the ancient Church and clergy. "The precise nature of their duties is doubtful. Bingham supposes them to have had some such office in the Church as those of the same name in the state, and that they acted as guards of the judge's constabulary. Others suppose them to have been identical with the syngelici or defensores, whose duty it was to watch over the rights of the Church, to act as superintendents of the cypriotes, and to see that all clerics attended the celebration of morning and evening service in the Church."

— Bingham, Hist. Eccles. bk. iii. ch. xi, § 6; Farrar, Eccl. Dict. s. v.

Canceller, a lattice or balustrade; the rail separating the altar from the nave, in ancient churches, was called cancelli. See CHANCEL.

Cancellus, a word occasionally used in the meaning of pulpit. As the size of churches increased, preaching in the chancel became very difficult, and it often happened that the officiating bishop or priestly officers, in order to be in a better position, recollected the people. Hence a custom was introduced of placing a sceptre, or pulpit, from which the preacher delivered the sermon, in front of the partition which divided the chancel from the nave. It was therefore called, in consequence of its position, cancelli. — Farrar, Eccl. Dict. s. v.
the fourth century, says that in his day the queens of Ethiopia continued to be called Candace (Hist. Eccl. ii, 1, 10). A curious confirmation of the fact of female sovereignty having prevailed in Ethiopia has been remarked on the existing monuments of the country.

Thus, on the largest sepulchral pyramid near Assour, the ancient Meroe (see Cailliaud, plate xlvii), a female warrior, with the royal ensign on her head, drags forward a number of captives as offerings to the gods; on another compartment she is in a warlike habit, about to destroy the same group. Heren, after describing the monuments at Naga, or Naka, southeast of Shendy, says, "It is evident that these representations possess many peculiarities, and that they are not pure Egyptian. The most remarkable difference appears in the persons offering. The queens appear with the kinnis; and not merely as presenting offerings, but as heroines and conquers. Nothing of this kind has yet been discovered on the Egyptian reliefs, either in Egypt or Nubia. It may therefore with certainty be concluded that they are subjects peculiar to Ethiopia. Among the Ethiopians, says Strabo (p. 1177), the women also are armed. Herodotus (i, 100) mentions a Nitocris among the ancient queens of Ethiopia. Upon the relief [on the monument at Kalabsha] representing the conquest of Ethiopia by Sesostris, there is a queen, with her son, who appears before him as a captive" (Herren, On the Nations of Africa, ii, 359). The name Candace, or Kandakai, appears on the Egyptian mon-

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ments on a royal cartouche, followed by the determinative sign for a woman. It is singular enough, that when Bruce was at Shendy, the government of the district was in the hands of a female called Sitina, i.e. the lady or mistress. He says, "There is a tradition there that a woman, whose name was Henda-qua, once governed all that country, whence we might imagine that this was part of the kingdom of Candace; for, writing this name in Greek letters, it will come to be no other than Hendaquaq, the native or mistress of Chendi or Chandj." (Travels to discover the Source of the Nile, iv, 529; comp. i, 505). It is true that, the name Kandas being foreign to the Jews, it is in vain to seek with Calmet for its etymology in Hebrew, but the conjectural derivation proposed by Bruce is wholly inadmissible; nor is the attempt (see above) of Hilfer to trace its meaning in the Ethiopic language much more satisfactory. De Dieu asserts, on the authority of ecclesiastical tradition, that the proper name of the queen mentioned in the Acts was Lasona, and that of her chamberlain Judek. It is not unlikely that some form of Judaism was at this period professed to a certain extent in Ethiopia, as well as in the neighboring country of Abyssinia. Ireneus (iii, 12) and Eusebius (Hist. Eccl. ii, 1) ascribe to Candace's minister her own conversion to Christianity, and the promulgation of the Gospel throughout her kingdom; and with this agrees the Abyssinian tradition that he was likewise the apostle of Tigre, that part of Abyssinia which lay nearest to Meroe; it is added that he afterward preached the Gospel in Arabia Felix, and also in the island of Ceylon, where he suffered martyrdom. (See Tillemont, Mem. Hist. Eccl. tom. ii.; Bannage, Excerpts anti-Baron. p. 118; Ludolf, Comment. ad Hist. Ethip. p. 89; Wolf, Caro, ii, 110; American Prob. Review, April, 1865.) See ETHIOPIAN EUNUCH.

Candidus, an Arian writer, who flourished about 384, and is the author of a book addressed to Marius Victorinus, de Generatione Divini, which, together with the answer of Victorinus, is extant. It will be found in Ziegler's Commentary on Genesis (Bazile, 1648, fol.). A fragment of an epistle of Candidus to Victorinus is preserved by Mabillon, Analecta, iv, 155.—Cave, Hist. Lit., Annae 864; Laden, Eccl. Dict. n. v.

Candle, "a, a lamp, as elsewhere rendered; λόγχα, a light, as elsewhere.

I. Houses in the East were, from the earliest times, lighted up with lamps, and those of the Hebrews probably resembled such as we find depicted in the tombs at Thebes. Job, describing the destruction of a family among the Arabs, and the rendering one of their habitations desolate, says, "The light shall be dark in his tabernacle, and his candle shall be put out with him" (xxvii, 6; xxxi, 17). On the other hand, when God promises to give David a lamp always in Jerusalem, it is an assurance that his house should never become desolate. In the language of Jeremiah, to extinguish the light in an apartment is a convertible phrase for total destruction (Job xxv, 10). A burning lamp is, on the other hand, a symbol of prosperity (Job xxix, 3). Mallet, in his Lettres d'Egypte, says, "The houses in Egypt are never without lights; they burn lamps all the night long, and in every occupied apartment. No request of a comfort of a family, not reckoned, that the poorest people would rather retrace a part of their food than neglect it." Roberts, in Illustration of the passage, "I will search Jerusalem with candles" (Zeph. i, 12), remarks, "Does a man declare his innocence of any crime, the accusers say, 'We will search thee with lamps.'" "Yes, yes, I will look into that affair with lamps;" "What, have your lamps gone out? I see you are not guilty." See LAMP.

There are monographs bearing on this subject as follows: D. W. Müller, De seraphimae vet. lucernae (Altorf, 1705); J. J. Müller, De vet. lamparum (Jen. 1661); Scharnowski, De comprehensis sanctis (in his Comment, xxvii); Stockhausen, De cultus et usum antiquum cujusc. (At. Rh. 1726). See CANDLESTICK.

II. Candles in Christian Worship. —I. Roman Church.

—The practice was probably derived from heathen and Jewish worship. Some Roman writers ascribe its origin to the early Christians, who, prevented by persecution from worshiping in daylight, held their meetings under ground, where artificial light was needed (Claude de Vert, Exposition des Ceremonies de l'Eglise). Others (e.g. Bergier, Dict. de Theologie, s. v.) quote the book of Revelation, wherein mention is made of "candles" and golden "candlesticks," in support of the custom, and also the Apocalypse of Baruch, where mention is made of "oil for the holy lamp." Bergier also cites Jerome (contra Vigilantium, c. 8) in support of the use of lights in worship; but the pas-
sage cited simply speaks of a usage in the Eastern Church of lighting candles when the Gospels were read as a symbol of joy at receiving the light. Jerome expressly says the usage did not exist in the West, though he seems to justify the lighting of candles and lamps before the tombs of the martyrs. See LAMPS. The use of candles in the worship of the Roman Church is ancient. They symbolized Christ as the "true light," and also of the injunction of Christ to his followers to be "the lights of men" (Matt. v. 14, 15).

The principal solemnities in the Roman Church at which candles are used are the mass, the administration of the sacraments, the benediction, and the holy offices, although they are also frequently employed before the statues and images of the saints, and many use them at their private devotions, especially while praying for the dead. Numerous liturgical prescriptions regulate their use. They must be, except in cases of emergency, of wax, and their color is generally white or yellow, but rarely red. The Paschal candle is a large candle to which five grains of incense are attached in the form of a cross; in most Roman Catholic churches it is lighted with a newly-made fire on Easter eve. Allan Butler says that "Ennodius, bishop of Pavia (6th century), has left us two forms of prayer for the blessing of the Paschal lamp before it was kindled." ( quoting penguins or particles of the wax thereof, after Low Sunday, were distributed among the people, who burnt them in their houses against the influence of evil spirits, in which there was no superstition if the effect was not certainly expected, because it was hoped for and asked of God through the public prayers and blessings of the Church, directed for that end (1) The paschal candle is an emblem of Christ rising from the dead, the light of the world, and is a sign which announces to us the joy and glory of his resurrection. The five grains of frankincense fixed in it symbolically represent his five precious wounds, and the enveloping of his body at his burial, and again in the grave, by the devout persons who brought spices to his monument. This great candle anciently gave light during the watching in the church on Easter-eve in the night. The triple candle arising from one stock signifies the Trinity of persons in one God, or the light of the world, or the three persons of Christ. This only burns during the office of holy Saturday morning; after which it is taken away, and no more made use of, not even on Easter-day." — Butler, Feasts and Fasts (Treat. vi. ch. viii).

2. In the Protestant Churches. — The Lutheran Church, after the Reformation, retained the use of lights on the altar; the Reformed churches abolished it. In the Church of England, the "Injunctions of Edward VI" (1547) forbade the use of lights, "except of two lights upon the high altar before the sacrament, which, for the signification that Christ is the very true light of the world, they shall suffer to remain still." In particular, the use of lights was abolished on the altar, but not lighted; and the great writers and leaders of the Church of England wrote against the use of lights as tending to idolatry. So the Homily on the Peril of Idolatry quotes Lactantius as follows: "Seemeth he to be in his right mind who offereth up to the Giver of all light the light of a wax candle for his gift? He hath preserved it, which is not smoky, but bright and clear, even the light of the mind and understanding. Their (the heathen) gods, because they are earthly, have need of light, lest they remain in darkness; whose worshippers, because they understand no heavenly thing, do despise the light of the sun. It is briefly described by Ov. (Fast. III. 5). Pope Sixtus (A.D. 641) has the credit of transferring this "false maenymery and untrue belief," as it is styled by Becon, in his Religions of Rome, to "God's worship." This pontiff hallowed the feast 'thorowe all Christendome; and every Christian man and woman of covenable age
is bound to come to church and offer up their candles, as though they were bodily with our Ladye; hoping for this reverence and worship that they do to our Ladye to have a great reward in heaven." The following explanation is given by Pope Innocent III.: "Why do we carry lighted candles at this festival? The answer may be derived from the book of Wisdom, where it is said (ch. xiv., 23) that the heathen offered sacrifices at night (sacrificii obsecru)." The Gentiles, indeed, had devoted the month of February to the infernal deities, because, as they ignorantly believed, it was the birthday of Pluto. That month the famous Proserpine, Ceres, her mother, had, according to their belief, sought her through Sicily for a whole night by the light of torches kindled at the flames of Etna. In commemoration of this, they every year, at the beginning of February, travelled the city during the night bearing lighted torches, wherefore this festival was called lambrodate. But the holy fathers, being unable to abolish this custom, decided that lighted candles should be carried in honor of the blessed Virgin Mary; and thus what was formerly done for Ceres is done to-day in honor of the Virgin, and what was done formerly for Proserpine is now done in the praise of Mary, II. Opera, "Seconde, in fest. purif. Maries," fol. xlvii, col. 2, ed. Colonie, 1552.

The following are the prayers for the hallowing of candles upon Candlemas-day, copied from "The Doctrine of the Mass-book," 1554. The asterisks indicate crossin: 2: "O Lord Jesus Christ, bless thou this creature of a sear tapers at our humble supplication, and by the virtue of the holy cross, after thou into their hands, to thee and thy servant, into an heavenly benediction; that as thou hast granted it unto man's use for the expelling of darkness, we may receive such a strength and blessing, through the token of thy holy cross, that in what places soever it be lighted or set, the Devil may avoid out of those habitations, and tremble for fear, and fly away discouraged, and presume no more to upbraid them that serve thee, who with God," etc. Then follow other prayers, in one of which occur these passages: "We humbly beseech thee that thou wilt vouchsafe to bless and sanctify these candles prepared unto the uses of men, and of health of bodies and souls, as well on the land as the waters." "Vouchsafe to bless and sanctify, and with the candle of heavenly benediction to lighten these tapers; which we thy servants taking in the honor of thy name (when they are lighted), desire to bear," etc. "Here let the candles be sprinkled with holy water." The service concludes with this Rubric: "When the hallowing of the candles is done, let the candles be lighted and distributed."

"The festival of St. Agatha, which commences on Candlemas-day in Sicily, strongly resembles the February rites. Lighted tapers form a distinguishing part of the ceremonial; and the memory of Proserpine is still cherished, though under another superstition. By kindling a blazing pine torch near the very spot to which the mythological legend assigned the scene of Pluto's amorous force. An account of this festival will be found in Blunt's Vestiges of Ancient Manners in Italy." —Bingham, Orig. Eccles. bk. xx, c. viii, § 4; Augusti, Denkwürdigkeiten, III. ii, p. 73; Siegel, Alterthümer, iii, p. 286; Eady, Ecclesi, Dictionary, s. v.; Chambers, Book of Days, i, 212 sq.; Brand, Popular Antiquities, i, 24 sq.

Candlestick (κεραθήκη, menorah; Chal. κεραθάθηκη, nebrakish; Sept. and N. T. λαμπαί, properly a lamp-stand) in Matt. xxi, 31, the candleholder which Moses was commanded to make for the tabernacle, after the model shown him in the mount. Its form is chiefly known to us by the passages in Exodus xxxv, 81-40; xxxvii, 17-24; on which some additional light is thrown by the Jewish writers, and by the representation of the spoils of the Temple on the arch (q. v.) of Titus at Rome, the only veritable monument extant of the kind (Prideaux, Connection, i, 166). It is called in Lev. xxiv, 4, the "pure," and in Ecclesi. xxvi, 19, the "holy candlestick." So Didacus Siculus describes it (ch. 100, ed. Bip.) as "the so-called immortal light perpetually burning in the face." (ἀδιανεξαιρήτως — λαμπρός κατ' αἰώνας ἀκαταλείπτως in τῷ ναῷ.)

The material of which it was made was made was fine (τινίο, "pure") gold, of which an entire talent was expended on the candlestick itself and its appendages. The mode in which the metal was to be worked is described by a term (τεξνύμησις, "beaten [rather turned] work," Sept. τεξνυμίαν, Vulg. textum) which appears to mean wrought with the hammer, as opposed to cast by fusion. Josephus, however, says (Ant. iii, 6, 7) that it was of cast gold (σφυγνωμίαν), and hollow. The structure of the candlestick, as far as it is defined in the passages referred to, consisted of a base (τινίον, Joseph. βάσις; according to Maimonides, three feet high); of a shaft (τρύπα, reed, l. e. stem) rising out of it; of six arms, which came out by threes from two opposite sides of the shaft; of seven lamps, which were supported on the summits of the central shaft and the six arms, terminating in seven heads all in one row [7]; standing parallel to one another, one by one, in imitation of the planets (Whiston's Josephus, 1. c.); and of three different kinds of ornaments belonging to the shaft and arms. These ornaments are called by names which mean cups, cireles, and blossoms: "four bowls made like unto almonds, with their knobs and their flowers." The cups (κεραθήκαι, Sept. καρασίτης, Vulg. κέρατ) receive, in verse 23, the epithet almondi- skopio (it being uncertain whether the resemblance was to the frukt or to the flowers). Three such cups are allotted to every arm, but four to the shaft: two-and-twenty in all. See Bowl. Of the four on the shaft, three are mentioned as if set severally under the spots where the three pairs of arms set out from the shaft. The place of the fourth is not assigned; but we may conceive it to have been either between the base and the cup below the lowest tier of arms, or, as Bähr prefers, to have been near the summit of the shaft. As for the name of the second ornament, the cireles (κεραθῆκαι), the word only occurs in two other places in the Old Testament (Am. i, 1; Zeph. ii, 14), in which it appears to mean the capitol of a column; but the Jewish writers generally (cited in Ugo- lini Theor. xix, 917) concur in considering it to mean appiles in this place. Josephus, as he enumerates four kinds of ornaments, and therefore two of his terms must be considered identical, may be supposed to have understood globes, or pomegranates (eyzepi, paleros,
of time. The whole weight of the candlestick was 100
mines (see Lamy, De Tab. Fod.). It has been calcu-
lated to have been worth $25,380, exclusive of work-
manship. See TABBANACL.

![Diagram of the "Golden Candlestick"]

The usual representation of the "Golden Candlestick," the arms being all in the same plane.

This candelabrum was placed in the Holy Place, on the south side (i.e. to the left of a person entering the tabernacle), opposite the table of shewbread (Exod. xxvii, 21; xxx, 7, 8; Lev. xxiv, 8; 1 Sam. iii, 8; 2 Chron. xiii, 11). Although the tabernacle had no windows (Exod. xxx, 8; 10, iv, 50), there is no good ground for believing that the lamps burnt by day in it, whatever may have been the usage of the second Temple. It has also been much disputed whether the candelabrum stood lengthwise or diagonally as regards the tabernacle; but no conclusive argument can be adduced for either view. According to Josephus, it was placed in an oblique position (Ant. ii, 5), so that the lamps looked to the east and south (Ant. iii, 6, 7; Exod. xxv, 35). As the lamp on the central shaft was by the Jewish writers called the western, or evening lamp, some maintain that the former name could not be applicable unless the candelabrum stood across the tabernacle, as then only would the central lamp point to the west. Others, again, adhere to the latter signification, and build on a tradition that the central lamp alone burnt from evening to evening, the other six being extinguished by day (Radd., Antiq. 1, 5, 8). The priest in the morning trimmed the lamps with
golden snuffers (ὠμομετρίς: ἱερογενής; ἱεροτρόπος), and carried away the snuff in golden dishes (ἰερομομετρίς, ἱεροθήκα; ἱεροτρέμος, Exod. xxv, 88). When carried about, the candlestick was covered with a cloth of blue, and put with its appendages in badger-skin bags, which were supported on a bar (Num. iv, 9).

In Solomon’s Temple, instead of this single candelabrum (or besides it, as the Rabbins say, but what became of it is not known; see Randell, vol, p. 109), there were ten of pure gold (whose structure is not described, although flwers are mentioned: 1 Kings vii, 49; 2 Chron. iv, 7), one half of which stood on the north and the other on the south side of the Holy Place. These are said to have formed a sort of railing before the vail, and to have been connected by golden chains, under which, on the day of atonement, the high priest crept. They were carried away to Babylon (Jer. iii, 19). In the Temple of Zerubbabel there appears to have been only one candelabrum again (1 Macc. 1, 21; iv, 49, 50). It is probable that also it had only seven lamps. At least, that was the case of the candelabrum of the Holy Temple, according to the description of Josephus (War, vii, 6).

This candelabrum is the one which, after the destruction of Jerusalem, was carried with other spoils to Rome, where, after the triumph of Titus, it was deposited in the Temple of Peace, and, according to one story, Titus, from the time that bridge during the flight of Maxentius from Constantine, Oct. 28, 312 A.D. but it probably, in A.D. 455, became a part of the plunder which Genseric transported to Carthage (Gibbon, iii, 291). It was, however, again, about A.D. 583, recaptured from the Vandals by Belisarius, and carried to Constantinople, and was thence sent off to Jerusalem (ib. iv, 21), from which time it has disappeared altogether. It is to this candelabrum that the representation on the Arch of Titus at Rome (see Flech, Wissenschaft. Reise, i, l, pl. 1) intended to apply; and although the existence of the figures of eagles and marine monsters on the pediment of that lamp treads, with other minor objections, to render the accuracy of that copy questionable (as it is unlikely that the Jews should have admitted any such graven images into their temple), yet there is reason to believe that in other points it may be relied upon as a reasonably correct representation of the Herodian candelabrum. It seems almost devoured by a valuable little work to this subject, De Spolis Templi Hierosolym. in Arcu Titano (2d ed. by Schulze, 1795), p. 82 sq. See also Stellmann, De candilbro aureo (1790); Schlichter, De Lychnocho sacro (1740); Doderlein, De Candilbratis Judaeorum sacris (Vitbe. 1711); Ullmann, De Candilbro (1789); see Candile. From the fact that the golden candelabrum was ex.

pressly made "after the pattern shown in the mount," many have endeavored to find a symbolic meaning in all its ornaments, especially Meyer and Bähr (Sym.

bol. l, 418, sq.). Generally it was a "type of preaching" (Godwin’s Moses and Aaron, ii, 1), or of the light, light, light. Other, e. c., similarly candlesticks are elsewhere made types of the Spirit of the Church, of witnesses (Zech. iv [see Scholze, De Lychnocho, Altona, 1741]; Rev. ii, 5; xi, 4; comp. Wimsatt, Clem. Symb. t. v. sq.). When our Lord cried: "I am the light of the World" (John viii, 12), the allusion was probably suggested by the two large golden chandeliers, lighted in the court of the women during the Feast of Tabernacles, which illuminated all Jerusalem (Weinstein, ad loc.), or perhaps to the lighting of this colossal candlestick, "the more remarkable in the profound darkness of an Oriental town" (Staalely, Nautz, p. 429). The figure of light, however, is common in all languages to express mental and moral illumination.

Cane, the rendering in only two passages (Isa. xiii, 24; Jer. vi, 20) of the Heb. word מָלָאשׁ, Lxxkµ, from which, indeed, the modern term (Chald., Syr., and Arab., essentially the same; Gr. κανά, Lat. canas) appears to have been derived, signifying properly a reed (as usually translated), i.e. the tall sedgy plant with a hollow stem (from מָלָאשׁ, to erect), growing in moist places (1 Kings xiv, 15; Job xli, 21; Isa. xix, 6; xxxv, 7; 8 Psa. lxviii, 31, beast of the reeds [A. V. "multitude of reeds," i.e. the crocodile]; also the sweet-flag (Ezek. xxvii, 20; Cant. iv, 14; fully Exod. xxx, 23); also the cultivated reed used as a reed bed (Isa, xxix, 6; Isa. xxxvi, 6); hence a measuring reed or rod (Exod. xi, 3, 5; xiii, 16-19); also a simple stalk of grain (Gen. xi, 5, 22); likewise the upper bome of the arm (Job xxxii, 22); the rod or beam of a balance, put for the balance itself (Isa, xvi, 6); the shaft or stem of the sacred candelabrum (Exod. xxv, 37, 39; xxxvii, 17), as well as its branches or tubes (Exod. xxv, 32, 33, 35, etc.). As the name of a plant, the word designates in Scripture three kinds of the genus Arundo, of which we accordingly give here a detailed description.

1. Common Cane.—In most of the passages of the Old Testament the word Hosea is applied strictly to reeds of different kinds growing in water—that is, to the hollow stems or culms of grasses, which are usually weak, easily shaken about by wind or by water, fragile, and breaking into sharp-pointed splinters. Thus, in 1 Kings xiv, 15, "As a reed is shaken in the water," Job xli, 21, "He lieth in the covert of the reeds;" Isa, xxxvi, 6, "And they shall be cut down before the reeders far away; and the reeds and flags shall wither." Also in ch. xxxv, 7; while in 2 Kings xviii, 21; Isa. xxxvi, 6; and Ezek. xxxix, 7, there is reference to the weak and fragile nature of the reed: "Lo, thou trustest in the staff of this broken reed, on Egypt, whereas it a mean reed, it will go into his hand like a staff." The Greek word καλαμὸς appears to have been considered the proper equivalent for the Hebrew kamekh, being the term used by Matthew (xii, 20) when quoting the words of Isaiah (xlii, 3), "A bruised reed shall he not break." The Greek word Latinized is well known in the forms of calamus and culmus. Both seem to have been derived from the Arabic kalm, signifying a "reed" or "pen," and forming numerous compounds, with the latter signification, in the languages of the East. It also denotes a weaver's reed, and even cuttings of trees for planting or grafting. Or they may all be derived from the Sanscrit kalma, having the same signification. The Greek καλαμὸς and the English kalum, usually applied to the straw or stems of grasses, would seem to have the same origin. The Greek καλαμὸς and the Latin calamus were used with as wide a signification as the Oriental kalm, and denoted a reed, the stalk or stem of corn, or any thing; made therefrom, as a pen, an arrow, a rod pipe. καλαμὸς is also applied to any plant which is neither shrub, bush (ὅλαμος), nor tree (εἶκονιος) (see Liddell and Scott's Greek Lex.). So calamus means any twig, sprig, or scion (Pliny, xvi, 14, 24). The term καλαμὸς occurs very frequently in the New Testament, and apparently with the same latitude of meaning: thus, in the sense of a reed or calm of wind: Matt. xi, 7; Luke vii, 24, "A reed shaken by the wind;" of a pen in 8 John 18, "But I will not with pen and ink write unto thee;" Matt. xxvii, 29, "Put a reed in his right hand;" ver. 30, "Took the reed and smote him on the head;" and in Mark xv, 19, it may mean a reed or twil of any kind. So also in Matt. xxvii, 48, and Mark xix, 29, where it is said that they filled a sponge with vinegar, and put it on a reed, while in the parallel passage, John xix, 29, it is said that they filled a sponge with vinegar, and put it upon ἀμπελόν, and put it to his mouth; from which it is probable that the term καλαμὸς was applied by both the Evangelists to the stem of the plant used by Jesus. Whatever this may have been, in like manner as Pliny
low, with frequent knots, fitted for writing, probably a species of Saccharum. 4. Thick and hollow, growing in rivers, which is called donax, and also Cyprus (Arundo donax). 5. Phragmites (Arundo phragmites), slender, light-colored, and well known. 6. The reed called Phlaos (Arundo ampelodesmos Cyrlilis). (Flora Neapol. t. xii.) These are all described (l. c.) immediately before the papyrus, while κάλαμος αρωματικός is described in a different part of the book, namely, in ch. 17, along with spices and perfumes. The Arabs describe the different kinds of reed under the head of كه، or كترب، of which they give Kalamus as the synonymous Greek term.

From the context of several of the above passages of Scripture in which κανός is mentioned, it is evident that it was a plant growing in water, and we have seen, from the meaning of the word in other languages, that it must have been applied to one of the true reeds, as, for instance, Arundo Εγγυπτικα (perhaps only a variety of A. donax), growing on the banks of the Nile. In the New Testament κύκλαμος seems to be applied chiefly to plants growing in dry and even barren situations, as in Luke vii, 24, "What went ye into the wilderness to see—a reed shaken by the wind?" To such passages, some of the species of reed-like grasses, with slender stems and light flocculent inflorescence, formerly referred to Saccharum, but now separated as distinct genera, are well suited. See Reed.

3. Sweet Cane.—This is designated in Heb. by קֶנֶר' בֹּשֶׂם (כֶּנֶר בֹּשֶׂם), reed of fragrance.
deviously popular. While in banishment in 1634, he published a work on the Necessity of Separation from the Church of England. In 1640 he returned on a visit to England, and founded the Baptist Church in Bredenend, Bristol. Mr. Canne was equally eminent for learning, piety, knowledge of the Scriptures, and zeal for reformation. Canne's most important labor is his selection of marginal references to the Bible. He was the author of three sets of notes, which accompanied three editions of the Bible. His great ambition was "to make the Bible its own interpreter."—Hymen. English Mech. Biblioth. Jameson. Cyclop. of Biography, 105; Neal, History of the Puritans.

Canne (Heb. קָנָן, qānān), one codex fully caul22; Sept. Xanav, v. r. Kânân; Vulg. Cano), doubtless a contracted form (Ezek. xxvii, 29) for the earlier Calem (q. v.) of Gen. x. 10.

Cannon James S., D.D., an eminent minister of the Reformed Dutch Church, was born in Curacao, Jan. 28, 1776, and was educated under Dr. Peter Wilson and Rev. Alex. Miller at Hackensack, N. J. He was licensed to preach in 1796 by the Classis of Hackensack, and shortly after became pastor of the Reformed Dutch Church of Millstone and Six-Mile Run, finally devoting his whole service to the latter church. His pastoral industry was remarkable, yet he wrote and committed to memory all his sermons. During part of his pastoral work he had to preach one sermon in Dutch and one in English every Sunday. In 1826 he was chosen Professor of Pastoral Theology and Ecclesiastical History in the Seminary at New Brunswick, and here he spent the remainder of his life, a laborious student, and a faithful and successful teacher. "His views of truth were more distinguished by exactness and solidity than by any far-reaching power; and yet, when he had discussed a subject, there was a weight to be said." Among the large number of ministers were trained by Dr. Cannon. He died in great peace, July 25, 1852. After his death, the substance of his course of instruction was published under the title Lectures on Pastoral Theology (New York, 1858, 8vo).

The subjects embraced in the lectures are: "The qualifications for the pastoral office," "Pastoral duties," "the administration of the sacraments," "catechetical instruction," "visitation of the sick," "pastoral visitation," "religious declension," "extension of the Church," "Instruction by example," Dr. Cannon's discussion of the sacraments is particularly able, clear, and comprehensive.-N. Brunswick Rev. and Rec., May, 1854, p. 104; Bibliotheca Sacra, April, 1854, p. 490.

Cannon of Scripture, as the phrase is usually employed, may be defined as "the Authoritative Standard of Religion and Morals, composed of those writings which have been given for this purpose by God to men." A definition frequently given of the Canon is, that it is "the Catalogue of the Sacred Books;" while Semler (Von Freih. Untersuchungen des Canons; Doctorin Inst. Theol. Christ. i, 65) and others, define it as "the List of the Books publicly read in the meetings of the early Christians;" both these, however, are defective, and the latter is not only historically incorrect, but omits the essential idea of the divine authority of these Scriptures. We here give a copious account of the subject in general, referring our readers to the articles for more details on the several books of the Bible. 1. Origin and uses of the term "Canon."—1. In classical Greek, the word (Kaino, akin to Kain, a "reed," [comp. Gesen. Theol. s. v.] καινός, καινα, καινά [cana-λος, channel), CANE, CANNON signifies, (1) Properly, a straight rod, as the rod of a shield, or that used in weaving (i.e., loom), or a carpenter's rule. (2) Metaphorically, a straight or regular path. (3) In New (Rev. iii, 4, 5), or in art (the Canons of Polycletus; Luc. de Bell. p. 948 B), or in language (the Canons of..."
Grammar. The gift of tongues (Acts ii, 7) was regarded as the "canon" or test which determined the direction of the labors of the several apostles (Sey envis. ap. Cram. Cat. in Act. ii, 7). Chronological tables were called "canons of time" (Plut. Sol. 27); and the summary of a book was called κατά τό άνθρωπον, as giving the "rule." The title "canon" of the prophets (e.g. Axler, Alex.) denoted grammarians applied the word in this sense to the great "classical" writers, who were styled "the rule" (ό κανών), or the perfect model of style and language. (3) But, in addition to these active meanings, the word was also used passively for a measured space of time, and, in later times, for a fixed tax (Du Cange, s.v.).

2. In ecclesiastical usage, the word occurs in the Sept. in its literal sense (Jud. xiii, 6), and again in Aquila (Job xxxviii, 5). In the N. T. it is found in two places in Paul's epistles (Gal. vi, 16; 2 Cor. x, 13-16), and in the second place the transition from an active to a passive sense is worthy of notice. In pastristic writings the word is commonly used both as a rule in the widest sense, and especially in the phrase "the rule of the church," "the rule of faith," "the rule of truth." In the fourth century, when the practice of the Church was farther systematized, the decided emphasis was laid on discipline by which ministers were bound was technically "the Rule," and those who were thus bound were styled Cenonici ("Canons"). In the phrase "the canon (i.e. fixed part) of the mass," from which the popular sense of "canonize" is derived, the passive sense again prevails. (See below.)

3. As applied to Scripture, the derivatives of κανών are used long before the simple word. The Latin translation of Origen speaks of Scriptura canonica (de Princ. iv, 38), libri regulares (Comm. in Matt. § 117), and libri canonum (id. § 28). In another place the phrase habet canonum (Phil. ii, 25) occurs, but probably only as a translation of κανών, which is used in this and cognate senses in Athanasius (Ep. Fest.), the Laodicene Canons (κανώνια) (Can., Ixxii), and later writers (Isid. Pelus. Ep. cxxvii; comp. Aug. de doctr. Chr. iv, 9 [6]; and as a contrast, Auct. ap. Euseb. H. E. v, 26).

The first fixing of the designation of the term κανών to the Scriptures seems to be by Amplilocchus (cir. 380), in his Catalogue of the Scriptures, where the word indicates the rule by which the contents of the Bible must be determined, and thus secondarily an index of the constituent books. Among Latin writers the word is commonly, but not exclusively, used by the Presbyterians and Augustinian (De Chr. xvii, 24; xviii, 38), and their usage of the word, which is wider than that of Greek writers, is the source of its modern acceptance.

The uncanonical books were described simply as "those without," or "those uncanonical" (κανώνια, Conc. Lodi. lxxii). The apocryphal books, which were supposed to occupy an intermediate position, were called books read (τά κανώνια τῶν ἄγνωστων, Athan. Ep. Fest.), or "ecclesiastical" (ecclesiastici, Rufin. in Symb. Apost. § 38), though the latter title was also applied to the canonical Scriptures, which (Leont. de Sect. ii) were also called "books of the Testament" (κανώνια τῶν Τεσταμέντων), and dextrally the whole collection by the striking name of "the holy library" (Βιβλιοθήκη Σαικάτου), which happily expresses the unity and variety of the Bible (Credner, Zur Gesch. d. Kan. § 1; Westcott, Hist. of Canon of N. T. App. D).

11. The Jewish Canon.—1. According to the common view of this word, it was "in the side of the ark" (Deut. xxxi, 25 seq.), but not in it (1 Kin. vii, 9; comp. Joseph. Antiq. ii, i, 7; 1 v, 17); and thus, in the reign of Josiah, Hilkhah is said to have "found the book of the law in the house of the Lord" (2 Kings xxii, 8; comp. 2 Chron. xxxix, 14). This "the book of the law," which, in addition to the direct precepta (Exod. xxiv, 7), contained general exhortations (Deut. xxviii, 61) and historical narratives (Exod. xvii, 14), was farther increased by the records of Josiah (Jos. xxiv, 26), and other writings (1 Sam. x, 25). From these sacredly guarded autographs copies were taken and circulated among the people (2 Chron. xvii, 9). At a subsequent time collections of pseudepigraphic prophets were made (see Pseudepigrapha). The books of the prophets (especially Jeremiah; comp. Kueper, Jerem. Litter. s. interp. et eidesc. Berol. 1887) were familiar with the writings of their predecessors, a circumstance which may naturally be connected with the training of "the prophetic schools." It perhaps forms a further step in the history of the canons when the "the book of the Lord" is mentioned by Isaiah as a general collection of sacred teaching (xxxiv, 16) where it is implied that his own writings were to be added to those previously regarded as sacred; see Gesenius, Comment. in loc.; comp. xxix, 15) at once familiar and authoritative; but it is unlikely that any definite collection either of "the Psalms" or of "the Prophets" existed before the Captivity. At that time Zechariah speaks of "the law" and "the former prophets" as in some measure co-ordinate (Zech. vii, 12); and Daniel refers to "the books" (Dan. ix, 2) in a manner which seems to mark the prophetic writings as already collected into a canon. With the change of the people from Babylon, the Levites read and expounded the word of the Lord to the people (Neh. viii, 1-8; ix, 1-8).

2. Popular belief assigned to Ezra and "the great synagogue" the task of collecting and promulgating the Scriptures as part of their work in organizing the Jewish Church. Doubts have been thrown upon this belief (Rau, De Synag. magnum, 1726; comp. Ewald, Gesch. d. V. Isr. iv, 191 [see below]); but the statement is in every way consistent with the history of Judaism, and with the internal evidence of the books themselves. The later embellishments of the tradition, which represent Ezra as the second author of all the books (2 Esdras), or defines more exactly the nature of his work, can only be accepted as signs of the universal belief in his labors, and ought not to cast discredit upon the simple fact that the foundation of the present Canon is due to him. Nor can it be supposed that the work was completed at once; so that the account (2 Esdras ii, 12) which places the end of the collection of books to Nehemiah is itself a confirmation of the general truth of the gradual formation of the Canon during the Persian period. The work of Nehemiah is not described as initiatory or final. The tradition omits all mention of the law, which may be supposed to have assumed its final shape under Ezra, but says that Nehemiah "gathered together" the "worthies concerning the kings and prophets, and the [writings] of David, and letters of kings concerning offerings," while "founding a library" (2 Mac. i. c.). The various classes of books were thus completely completed and conclusion; and this view harmonizes with what must have been the natural development of the Jewish faith after the Return. The constitution of the Church and the formation of the Canon were both, from their nature, gradual and mutually dependent. The construction of an ecclesiastical polity involved the practical determination of the divine rule of truth, though, as in the parallel case of the Christian Scriptures, even persecution first gave a clear and distinct expression to the implicit faith.

The foregoing tradition occurs in one of the oldest books of the Talmud, the Pirke Abodah; and it is repeated, with greater minuteness, in the Babylonian Gemara (Eshkol, t. 1, p. 10, 11, comp. Wachsmann, Anth. Hdb. 1, 18). The substance of it is that, after Moses and the elders, the sacred books were watched over by the prophets, and that the Canon was completed by Ezra, Nehemiah, and the men of the Great Synagogue. The earliest form in which this appears is in the fourth book of Esdras, a work dating from the end of the first
or beginning of the second century after Christ. Here it is asserted that Ezra, by divine command and by divine aid, caused to be compiled 94 books by three men (Vul. c. 204 books by five men) in forty days, 70 of which, wherein "a vein of understanding, a fountain of words and stories," were to be given to the wise of the people, while the rest were to be made public, that "both the worthy and the unworthy might read them" (xiv. 42-47). These twenty-four thus made public are doubtless the canonical books. The statement is very vague; but that this is its reference is rendered plausible in the words of some of the Christian fathers of a tradition that the sacred writings, which had been lost during the exile, were restored by Ezra in the time of Artaxerxes by inspiration (Clemens Alex., Strom. I, 29, p. 410; Potter; Tertullian, De culta fide, cap. 3; Ireneeus, Adv. Herr. III, 21 [25], etc.). Against this tradition it has been objected that it proves too much, for it says that the men of the Great Synagogue wrote the later books, such as the twelve minor prophets, etc. But that by writing is here meant, not the original composing of these books, but the subscription (the to-writing) of them to the sacred Canon, may be inferred, partly from the context, partly from the fact, in the tradition, that the men of Hezekiah are said to have written the Proverbs, which can only mean that they copied them (see Prov. xxx, i) for the purpose of inserting them in the Canon, and partly from the fact that the word here used (גזר) is equivalent to the Heb. גזר, to transcribe. An attempt has also been made to discredit this tradition by adducing the circumstance that Simon the Just, who lived long after Ezra, is said, in the Pirke Aboth, to have been one of the members of the Great Synagogue; but to this wish which cannot be allowed, partly because Simon is, in the passage referred to, said to have been one of the remnants of the Great Synagogue, which indicates his having outlived it, and principally because the same body of tradition which states this opinion makes him the successor of Ezra; so that either the whole is a mistake, or the Simon referred to must have been a different person from the Simon who is commonly known by the title of "Just" (comp. OthonisLex. Rabbin. Philos. p. 604, Gen. 1675; Hävernick's Einleitung in das A. Th. Th., 1. A. 1, 49). Or we may adopt the opinion of Hartmann (In- enge Verbindung des Alten Test. mit d. Neuen, p. 129), that this passage refers to the collection of many years after their death, by means of which it existed till the time of the Maccabees, without our being required to suppose that what is affirmed concerning its dating in the time of Ezra is meant to refer to it during the entire period of its existence. Suspicions have also been cast upon this tradition from the multitude of extravagant wonders narrated by the Jews respecting the Great Synagogue. But such are found in almost every traditonal record attaching to persons or bodies of men, however heroically characterized; and it is surely unreasonable, because a chronicler tells one or two things which are incredible, that we should disbelieve all besides that he records, however possible or even probable it may be. To this it may be added that there are some things, an order of daily prayer, the settling of the text of the Old Testament, the gift points of the Levites, the several measures of the traditional interpretation of Scripture, etc., which must be assigned to the period immediately after the Captivity, and which presuppose the existence of some institute such as the Great Synagogue, whether this is to be regarded as formally constituted by Ezra or as a voluntary association of priests and scribes (Zunz, Die Gottheitlichen Vortr. d. Juden, p. 33). Moreover there are some passages of Scripture (e. g. 1 Chron. iii. 28, 24) which belong to a period somewhat later than any of the canonical writers. See Ezra.

This tradition, again, is confirmed by the following circumstances: (a) The time in question was the latest at which this could be done. As the duty be performed was not merely that of determining the genuineness of certain books, but of pointing out those which had been divinely ordained as a rule of faith and morals to the Church, it was one which none but a prophet could discharge. Now in the days of Nehemiah and Ezra we have several prophets living, among whom we know the names of Haggai, Zechariah, and Malachi; but with that age expired the line of prophets which God had appointed "to comfort Jacob, and deliver them by assured hope" (Eccles. xlii, 10). On this point the evidence of Josephus, the apocryphal books, and Jewish tradition, is harmonious (comp. Joseph. cont. Apion. i. 8; 1 Macc. iv. 46; ix. 27; xiv. 41; Jerome, ad Jes. xlii, 21; Vitringa, Obs. Soc. lib. vi, cap. 6, 7; Hävernick, Einleit. i, 1, 27; Hengstenberg, Beiträge zur Einleitung ins A. T. 7. i. 245). As the men of the Great Synagogue were thus the last of the prophets, if the Canon was not fixed by this time, it could be fixed at all. (b) That it was fixed at that time appears from the fact that all subsequent references to the sacred writings presuppose the existence of the complete Canon, as well as from the fact that of none among the apocryphal books it is so much as hinted, either by the author or by any other Jewish writer, that it was the work of a place among the sacred books, though of some of them the pretensions are in other respects sufficiently high (e. g. Eccles. xxxiii, 16-18; 1, 28). Josephus, indeed, distinctly affirms (cont. Ap. 1. c.) that, during the long period that had elapsed between the time of the close of the Canon and his day, no one had dared either to add to, or to take from, or to alter any thing in the sacred books. This plainly shows that about the time of Artaxerxes, to which Josephus refers, and which was the age of Ezra and Nehemiah, the collection of the sacred books was completed by an authority which thenceforward ceased to exist. See SYNAGOGUE.

3. The persecution of Antiochus (B.C. 168) was for the Old Testament what the persecution of Diocletian was for the New, the final crisis which stamped the sacred writings with their peculiar character. The king sought out "the books of the law" (rè βιβλίον τοι από τον λόγο, 1 Macc. i. 50) and burnt them; and he "shut them up in the cleft of a rock" (βιβλίον διαμε-πηναν) was a capital crime (Joseph. Ant. xii, 5, 4). But this proscription of "the law" naturally served only to direct the attention of the people more closely to these sacred books themselves. After the Maccabean persecution the history of the formation of the Canon is merged in the history of its contents. The Bible appears from that time as a whole, though it was natural that the several parts were not yet placed on an equal footing, nor regarded universally and in every respect with equal reverence (comp. Zunz, D. Gottheitlichen Vortr. d. Jud. p. 14, 25, etc.). But while we are impressed with these notions of tradition and of the general course of Jewish history, we are led to the conclusion that the Canon in its present shape was formed gradually during a lengthened interval, beginning with Ezra and extending through a part or even the whole (Neh. xii, 11, 22) of the Persian period (B.C. 458-322), when the cessation of the prophetic office, the completion and the limits of the collection, it is of the utmost importance to notice that the collection was peculiar in character and circumscribed in contents. All the evidence which can be obtained tends to show that it is false, both in theory and fact, to describe the O. T. as "all the religious and moral work of the Jewish people during the Maccabean epoch" (De Wette, Einl. § 8), if the phrase is intended to refer to the time when the Canon was completed. See ECCLESIASIS.
The epilogue of Ecclesiastes (xii, 11 sq.) speaks of an extensive literature, with which the teaching of Wisdom is contrasted, and "weariness of the flesh" is described as the result of the study bestowed upon it. It is impossible that these "many writings" can have proceeded from the inspiration of Ecclesiastes and the Greek invasion, and the Apocalypse includes several fragments which must be referred to the Persian period (Buxtorf, Tiberias, c. 10 sq.; Hottinger, Thea. Phil.; Hengstenberg, Beiträge, i; Hävernick, Einl. i; Oehler, art. Kanon d. A. T. in Herzog's Encyklop.).

4. The division of the O-T. Canon into three parts, "the Law," "the Prophets," and "the Writings" (הכתובים), is very ancient; it appears in the prologue to Ecclesiasticus, in the New Testament, in Philo, in Josephus, and in the Talmud (Surenhusius Biët, Karall, p. 49). Respecting the principle on which the division has been made, there is considerable difference of opinion. All are agreed that the first part, the Law, which embraces the Pentateuch, was so named from its containing the national laws and regulations. The second embraces the rest of the books of the Old Testament, of Ruth, Esther, Ezra, Nehemiah, and the Chronicles; and the writings of the prophets, except Daniel and Lamentations. It is probable that it received its name a parte potiori, the majority of the books it contains being the production of men who were professionally prophets. The omission of Daniel and Lamentations, or insertion of a book in this second division, as asserted by Hengstenberg (Aauthen des Daniel, p. 27), and by Hävernick (Einl. i, sec. 11), cannot be admitted; for, on the one hand, we find inserted in this division the book of Amos, who was "neither a prophet nor a son of a prophet;" and on the other the Book of Lamentations, which was unquestionably the production of a prophet. The insertion of this book in the last rather than in the second division has its source probably in some liturgical reason, in order that it might stand beside the Psalms and other lyric poetry of the sacred books. It is more difficult to account for the insertion of the book of Daniel in the third rather than in the second division; and much stress has been laid on this circumstance, as affording evidence unfavorable to the canonical claims of this book. But it is not certain that this book always occupied its present position. Is it not possible that, under the pressure of controversy and universal kind, to both of which sources of influence the Jews during the early ages of Christianity were much exposed, they may have altered the position of Daniel from the second to the third division? What renders this probable is, that the Talmudists stand alone in this arrangement. Josephus, Sirachides, Philo, the New Testament, all refer to the Hagiographies in such a way as to induce the belief that it comprised only the poetical portions of the Old Testament—the psalms, hymns, and songs; while in all the catalogues of the Old Testament-writers given by the early fathers, up to the time of Jerome, Daniel is ranked among the prophets, generally in the position he occupies in our common version. In the version of the Sept., also, he is ranked with the prophets next to Ezekiel. Nor does Jerome agree with the Talmud in all respects, nor does one class of Jewish rabbis agree with another in the arrangement of the sacred books. All the books are given in the account of the probable arrangement of the sacred books, as that which is commonly assumed, existed anterior to the fifth century of the Christian era, and proves very distinctly that the place then assigned to Daniel by the Talmudists was not the place he had during the preceding period, or originally occupied. See Daniel, Book of. As respects the name given to the third division, the most probable account of it is, that at first it was fuller—viz., "the other writings," as distinguished from the Law and the Prophets (comp. the expression ρα αλλα βιβλια, used by the Son of Sirach, Ecclus. Prol.); and that in process of time it was abbreviated into "the writings." This part is commonly cited under the title Hagiographa, etc. 5. The O-T. Canon, as established in the time of Ezra, has remained unaltered to the present day. Some, indeed, have supposed that, because the Sept. version contains some books not in the Hebrew, there must have been a double Canon, a Palestinian and an Egyptian (Senec., Apocol. ad literam v. 7. interpret. § 9, 10; Cornill, Geschichte der chr. d. sch. u. christl. Kanons, p. 155-184; Augusti, Einl. ins. A. T. p. 79); but this notion has been completely disproved by Eichhorn (Einl. i, 28), Hävernick (Einl. i, § 16), and others. All extant evidence is against it. The Son of Sirach, and Philo, both Alexandrian Jews, make no allusion to it; and Josephus, who evidently used the Greek version, expressly declares against it in the passage above referred to (Ap. i, 8). The earlier notices of the Canon simply designate it by the threefold division already considered. The Son of Sirach mentions "the Law, the Prophets, and the Writings," and the Tetragrammaton, the Prophecies, and the rest of the books; "expressions which clearly indicate that in his day the Canon was fixed. In the New Test. our Lord frequently refers to the Old Test. under the title of "The Scriptures," or of "The Law" (Matt. xxv. 32, xxii. 29; John x, 35, 39, etc.); and the new dispensation speaks of "the Law of Moses, the Prophets, and the Psalms" (Luke xxii. 41); by the third of these titles intending, doubtless, to designate the Hagiographies, either after the Jewish custom of denoting a collection of books by the title of that with which it commenced, or, as Hävernick suggests, using the term γραμμαται as a general designation of these books on the ground of the exhaustiveness of the amount of lyric poetry contained in them (Einl. § 14). Paul applies to the Old Test. the appellations "the Holy Writings" (γραφαι αιςια, Rom. ii. 2); "the Sacred Letters" (τα παλαια εις αιςια, 2 Cor. iii. 14). Both our Lord and his apostles ascribe divine authority to the ancient Canon (Matt. xv. 5; John x, 34-36; 2 Tim. iii. 16; 2 Peter i. 19-21, etc.); and in the course of the New Test. quotations are made from all the books of the Old except Ruth, Ezra, Nehemiah, Esther, Canticles, Lamentations, and Ezekiel, the omission of which may be accounted for on the simple principle that the writers had no use for them. Coincidences of language show that the apostles were familiar with several of the apocryphal books (Bleck, Ueber d. Stellung d. Apokr. in der Stud. u. Krit. 1858, p. 267 sq.), but they do not contain one authoritative or direct quotation from them, while, with the exception of Judges, Eccles., Cant., Esther, Ezra, and Nehemiah, every other book in the Hebrew Canon is used either for illustration or proof. Philo attests the existence in his time of the εις αςια γραμματα, describes them as comprising laws, oracles uttered by the prophets, hymns, and the other books by which the knowledge and guidance of man is instructed (De Vita Contemplat. in Opp. ii. 275, ed Mangely); and quotations from or references to the most of the books are scattered through his writings. The evidence of Josephus is very important; for, besides general references to the sacred books, he gives a formal account of the composition of the books, and gives an account of the origin of the text of the Prophets, and four, containing songs of praise to God and ethical precepts for men, to different writers, and affirming that the faith of the Jews in these books is such that for them they would suffer all tortures and death itself (cont. Apion. i. 7, 8; Eichhorn, Einleit. i, § 50; Jahn, Introductio, p. 80). The popular belief
that the Sadducees received only the books of Moses (Tertull. De prav. haeret. 45; Jerome, in Matth. xxii, 31, p. 181; Origen, c. Clet. i. 49), rests on no sufficient authority; and if they had done so, Josephus could not have failed to notice the fact in his account of the different scriptures. So the tradition from the Talmud, on the other hand, Gamaliel is represented as using passages from the Prophets and the Hagiographa in his controversies with them, and they reply with quotations from the same sources without scruple or objection. (See Eichhorn, Einl., § 36; Lightfoot, in Phil. ii. 2.) Eichhorn (Einl., § 52) speaks of the Talmudic Tract entitled Baba Batra, a catalogue of the books of the sacred Canon is given, which exactly corresponds with that now found in the Hebrew Bible (Buxtorf, Tiberian, c. 11).

111. The Christian Canon of the Old Testament.—Melito, bishop of Sardis in the second century of the Christian era, gives, as the result of careful inquiry, the same books in the Old-Testament Canon as we have now, with the exception of Nehemiah, Esther, and Lamentations; the first two of which, however, he mentions in Ezra, and the latter in Jeremiah (Euseb. Hist. Eccles. iv. 26; Eichhorn, Einl., § 52). The catalogues of Origen (Euseb. Hist. Eccles. vi. 2, 5), of Jerome (Prov. Galat. in Opp. iii), and of others of the fathers, give substantially the same list (Eichhorn, l. c.; Augustin, Einl. § 54; Cosins, Scholastic. Hist. of the Canon, ch. iii, vi; Henderson, On Inspiration, p. 449).

The general use of the Septuagint (enlarged by apocryphal additions) produced effects which are plainly visible in the history of the O.-T. Canon among the early Christian writers. In proportion as the fathers were more or less absolutely dependent on that version for knowledge of the Old-Testament Scriptures, they gradually lost in common practice the sense of the difference between the books of the Hebrew Canon and the Apocrypha. The custom of individuals grew into the custom of the Church; and the public use of the apocryphal books obliterated in popular regard the characteristic marks of their origin and value, which could only be discovered by the scholar. But the custom of the Church was not fixed in an absolute judgment. The same remark applies to the details of patristic evidence on the contents of the Canon. Their habit must be distinguished from their judgment. 1. From what has been said, it is evident that the history of the Christian Canon must be sought in the first instance, from definite catalogues rather than from isolated quotations. But even this evidence is incomplete and unsatisfactory. (See the Tables i. and ii.)

During the first four centuries this Hebrew Canon is the only one which is distinctly recognized, and it is supported by the combined authority of those fathers whose critical judgment is entitled to the greatest weight. The real divergence as to the contents of the Old-Testament Canon is to be traced to Augustine, who enumerates the books contained in "the whole Canon of Scripture," including the Apocrypha, without any special mark of distinction, although it may be reasonably doubted whether he differed intentionally from Jerome except in language (De Doctr. Christ. ii, 8 [19]; comp. De Civ. xviii, 36; Grad. i, 38).

The enlarged Canon of Augustine, though wholly unsupported by any Greek authority, was adopted at the Council of Carthage (A.D. 397) though with a reservation (Can. 47, "de conferendo in Canone triumvariae ecclesiae consultature"), and afterward published in the decreats which bear the name of Innocent, Damasus, and Gelsius (comp. Credner, Zur Gesch. d. Kan. p. 151 sq.); and it recurs in many later writers. But, nevertheless, a continuous succession of the more learned fathers in the West maintained the distinctive authority of the Hebrew Canon up to the period of the Reformation. In the 6th century Primasius (Comm. in Apoc. iv, Can. § 927), in the 7th Gregory the Great (Moral. xix, 21, p. 622), in the 8th Bede (in Apoc. iv, 7), in the 9th Alcuin (ap. Hody, p. 654; yet see Carol. vii, viii), in the 10th Radulphus Flav. (in Lecit. xiv, Hody, p. 658), in the 12th Eusebius of Canosa (Ep. c. Petr. Hody, l. c.), Hugus de S. Victore (de Script. 6), and John of Salisbury (Hody, p. 656; Cosin, § 130), in the 13th Hugus Cardinalis (Hody, p. 656), in the 14th Nicholas Liranes (Hody, p. 657; Cosin, § 146), Wiclif (? comp. Hody, p. 656), and Occam (Hody, p. 657; Cosin, § 147), in the 15th Thomas Aquinas (Cosin, § 150), and Thomas de Walden (1d. § 151), in the 16th Card. Ximenes (Ed. Comp. Prof.), Sixtus Senenazies (Biblioth. i, 1), and Card. Cajetan (Hody, p. 662; Cosin, § 178), repeat with approval the decision of Jerome, and draw a clear line between the canonical and apocryphal books (Cosin, Scholastical History of the Canon; Beza, Die Gesch. d. heiligen Schriften d. N. T. ed. 2, § 328).

### TABLE I. CHRISTIAN CATALOGUES OF THE BOOKS OF THE OLD TESTAMENT.

<table>
<thead>
<tr>
<th>Author</th>
<th>Books</th>
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<tbody>
<tr>
<td>Josephus</td>
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<tr>
<td>Euseb.</td>
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<tr>
<td>Origen</td>
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<tr>
<td>Augustin</td>
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<tr>
<td>Cosins</td>
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<tr>
<td>Henderson</td>
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<tr>
<td>Melito</td>
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<tr>
<td>Apostle Canons..</td>
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<tr>
<td>II. PRIVATE CATALOGUES</td>
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<tr>
<td>(a) Greek Writers</td>
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<tr>
<td>Melito</td>
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<tr>
<td>Origen...</td>
<td></td>
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<tr>
<td>Athanasius</td>
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<tr>
<td>Cyril of Jerusalem</td>
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<tr>
<td>Synopsia, etc.</td>
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<tr>
<td>Hipparchus</td>
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<td>Epiphanius</td>
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<td>Leontius</td>
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<td>Ioannes Damasc.</td>
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<td>Nicephorus</td>
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<td>Cod. Gr. Sanct.</td>
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<td>(b) Latin Writers</td>
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<td>Latinus</td>
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<td>Jerome</td>
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<td>Rufinus</td>
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<td>Augustine</td>
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<td>Innocentius</td>
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<td>Cassiodorus</td>
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<td>Iudocus</td>
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The list extends only to such books as are disputed. Of the signs * indicates that the book is expressly reckoned as Hebrew; and _ signifies that it is placed expressly in a second rank; T that it is mentioned with doubt.

A blank marks the absence of the author as to the book in question.
TABLE II.—QUOTATIONS OF THE APOCRYPHA AS SCRIPTURE.

The quotations in brackets are doubtful either as to the reference, or as to the character assigned to the book quoted.

<table>
<thead>
<tr>
<th>Canon</th>
<th>1, 3 Macrac-</th>
<th>Baruch</th>
<th>Koineiastici-</th>
<th>Wisdom</th>
<th>Tobit</th>
<th>Judith</th>
<th>Additions to Esther</th>
<th>Additions to Daniel</th>
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<td>Greek Writers</td>
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<td>Clemens Rom.</td>
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<td>[Ep. ad Cor. 27.]</td>
<td>[Ep. ad Cor. 56.]</td>
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<td>Polycaep</td>
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<td>[Ep. ad Pheli.</td>
<td>10.]</td>
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<tr>
<td>Barmanus</td>
<td>Ad. Eras. v.</td>
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2. Up to the date of the Council of Trent (q. v.), the Romanists allowed that the question of the Canon was open, but one of the first labors of that assembly was to circumscribe a freedom which the growth of literature seemed to render perilous. The decree of the Council “On the Canonical Scriptures,” which was made at the 4th session (April 8th, 1546), at which about 38 representatives were present, pronounced the enlarged Canon, including the apocryphal books, to be deserving in all parts of “equal veneration” (pari pietatis affectu), and added a list of books “to prevent the possibility of doubt” (ne cui dubitatio subserit positi). This hasty and peremptory decree, unlike in its form to any catalogue before published, was closed by a solemn anathema against all who should “not receive the entire books, with all their parts, as sacred and canonical” (Si quis autem libros ipsos integros cum omnibus suis partibus, prouit in ecclesia catholica legi consueverent et in vestra vetula Latina editione habuerent, pro sacris et canoniciis non susceptor... anathema esto, Cons. Trident. Sentent. 1). This decree was not, however, passed without opposition (Sarpi, p. 179 sq. ed. 1665, though Pallavacino denies this); and, in spite of the absolute terms in which it is expressed, later Romanists have sought to find a method of escaping from the definite equalization of the two classes of sacred writings by a forced interpretation of the subsidiary clauses. Du Pin (Disert. prelim. 1, 1) Lamy (App. Bll. ii. 5), and Jahn (Einth. in d. A.T. i. 141 sq. op. Reuss, § 835) endeavored to establish two classes of proto-canonical and deutero-canonical books, attributing to the first a domestic, and to the second only an ethical authority. But such a classification, however true it may be, is obviously at variance with the terms of the Tridentine decision, and has found comparatively little favor among Roman writers (comp. Herber Welte, Einb. ii. 1 sq.). See Deuterocanonical.

3. The reformed churches unanimously agreed in confirming the Hebrew Canon of Jerome, and refused to allow any dogmatic authority to the apocryphal books, but the form in which this judgment was expressed varied considerably in the different confessions. The Lutheran formularies contain no definite article on the subject, but the note which Luther placed in the front of his German translation of the Apocrypha (ed. 1534) is an adequate declaration of the later judgment of the Communion: “Apocrypha, that is, books which are not placed on an equal footing (nicht gleich geachtet) with Holy Scripture, and yet are profitable and good for reading.” This general view was further expanded in the special prefaces to the separate books, in which Luther freely criticised their individual worth, and wholly rejected 9 and 4 Ezra as unworthy of translation. At an earlier period Carlstadt (1520) published a critical essay, De canonicis scripturis...
The Calvinistic churches generally treated the question with more precision, and introduced into their systems a distinction between the "canonical" and "apocryphal," or "ecclesiastical" books. The Gallican Confession (1561), after an enumeration of the Hieronymian Canon (Art. 9), adds (Art. 4) "that the other ecclesiastical books are useful, yet not such that any article of faith could be established out of them" (quo sc. Spiritu Sancto) sugerentes docemur, illius [sc. librorum Canonicos] ab aliis libris ecclesiasticis discernere, qui, ut sint utilis, non sunt tamen ejusmodi, ut ex his constituti non alius aliquis fidei articulus). The Belgic Confession (1561?) contains a similar enumeration of the canonical books (Art. 4), and allows their public use by the Church, but denies to them full independent authority in matters of faith (Art. 6). The later Helvetic Confession (1562, Bullinger) notices the distinction between the canonical and apocryphal books, without pronouncing any judgment on the question (Niesmeyer, Liber. Synod. Eccles. Ref. p. 465). The Westminster Confession (Art. 9) places the apocryphal books on a level with the rest of Scripture, and concedes to them no other authority in the Church.

5. The English Church (Art. 6) appeals directly to the opinion of St. Jerome, and concedes to the apocryphal books (including [1571] 4 Ecles and the Prayer of Manasses) a use "for example of life and instruction of manners," but not for the establishment of doctrine; and a similar decision is given in the Irish Articles of 1615 (Hardwick, ut sup. p. 841 sq.). The original English Articles of 1552 contained no catalogue (Art. 5) of the contents of "Holy Scripture," and no mention of the Apocrypha, although the Tridentine decree (1546) might seem to have rendered this necessary. The example of foreign churches may have led to the addition upon the later revision. The Methodist Episcopal Church has adopted the same Canon of Scripture, but entirely omits the Apocrypha (Discipline, pt. i, ch. 1, § 2, Art. 5); and those books, as they stand in the Hebrew Canon and Greek Testament, are alone recognized in the Evangelical Church.

6. The expressed opinion of the later Greek Church on the Canon of Scripture has been modified in some cases by the circumstances under which the declaration was made. The "Confession" of Cyril Lucar, who was most favorably disposed toward the Protestant churches, confirms the Laodicene Canon, and marks the apocryphal books as not possessing the same divine authority as those whose canonicity is unquestioned (Kimmel, Mon. Fed. Eccles. Or. i, 42). In this judgment Cyril Lucar was followed by his friend Metaphrastes Critopulus, in whose confession a comparison of the books of the Greek and Hebrew Canons is given (Kimmel, ii, 105 sq.), while some value is assigned to the apocryphal books in consideration of their ethical value; and the detailed decision of Metaphrastes is quoted with approval in the "Orthodox Teaching" of Platon, Metropolitan of Moscow (ed. Athene, 1856, p. 503). The "Orthodox Confession" simply refers the subject of Scripture to the Church (Kimmel, p. 159; comp. p. 123). On the other hand, the Synod at Jerusalem, held in 1672, "against the Calvinists," which is commonly said to have been led by Roman influence (yet comp. Kimmel, lxxxvii), pronounces that the books which Cyril Lucar "ignorantly or maliciously called apocryphal" are "canonical and Holy Scripture," on the authority of the testimony of the ancient Church (Kimmel. Weissenhorn, Death. Confess. p. 467 sq.). The Constantinopolitan Synod, which was held in the same year, notices the difference existing between the Apostolic, Laodicene, and Cartaginian Catalogues, and appears disposed to distinguish between the apocryphal, Hagiographical, and other books, though not included in the Hebrew collection, while he rejected the remainder of the Apocrypha, with considerable parts of Daniel, as "utterly apocryphal" (plane apocrypho; Creden. p. 389, 410 sq.).

7. The history of the Syrian Canon of the O. T. is involved in great obscurity from the scantiness of the evidence which can be brought to bear upon it. The Peshito was made, in the first instance, directly from the Hebrew, and consequently adhered to the Hebrew Canon; but as the Sept. was used afterward in revising the version, many of the apocryphal books were translated from the Greek at an early period, and added to the original. As a result, the Sept. differs from the Hebrew. Yet this change was only made gradually. In the time of Ephrem (cir. A.D. 370) the apocryphal additions to Daniel were yet wanting, and his commentators were confined to the books of the Hebrew Canon, though he was acquainted with the Apocrypha (Lardner, Critical Library, iv, 427 sq.; see Lengerke, Daniel, p. 43). The Syriac writers wrote without any light upon the question. Gregory Bar Hebraeus, in his short commentary on Scripture, treats of the books in the following order (Assemani, Bibl. Orient. ii, 282): the Pentateuch, Josh., Judg., 1 and 2 Sam., Psalms, 1 and 2 Kings, Prov., Eccles., Cant., Wis., Ruth, Hiat., Sus., Job, Isa, 12 Proph., Jer., Lam., Ezek., Dan., Bel., 4 Gosp., Acts ... 14 Epist. of Paul; omitting 1 and 2 Chron., Ezra, Neh., Esther, Tobit, 1 and 2 Macc., Judith, (Baruch?), Apocalypse, Epistle, James, 1 Pet., 1 John.

In the Scriptural Vocabulary of Jacob of Edessa (Assemani, Bibl. Orient. iii, 5 sq.), there is rather a general survey of all the Hebrew and Christian literature with which he was acquainted (Catalogus litterarum omnium Ecclesiasticorum) than a Canon of Scripture. After enumerating the books of the Hebrew Canon, together with Eccles., Wis., Jud., add. to Dom., and Baruch, he adds, without any break, "the traditions of the Elders" (Mishna), the works of Josephus, including the Fables of Zosip which were popularly ascribed to him, and at the end mentions the works of the writing Tobit, and the five books of Haggai, after enumerating the 4 Gosp., Acts, 3 Cath. Epist. and 14 Epist. of Paul, he passes at once to the Diatessaron of Tatian, and the writings of "the disciples of the apostles." Little dependence, however, can be placed on these lists, as they rest on no critical foundation, and it is known from other sources that varieties in the order of the books exist ed in the Syrian Church (Assemani, Bibl. Orient. iii, 6 note).

One testimony, however, which derives its origin from the Syrian Church, is specially worthy of notice. Junilius, an African bishop of the 6th century, has preserved many of his writings of Paulus, a Persian, on Holy Scripture, who was educated at Nisibis, where "the Divine Law was regularly explained by public masters" as a branch of
common education (Jael. De part. leg. Praef.). He divides the books of the Bible into two classes, those of "perfect" and those of "mean" authority. The first class includes all the books of the Hebrew Canon with the exception of 1 and 2 Chron., Job, Canticles, and Esther, and with this he represents the common sense of the second class consists of Chronicles (2), Job, Esdras (2), Judith, Esther, and Maccabees (2), which are added by "very many" (plurimi) to the canonical books. The remaining books are pronounced to be of no authority, and of these Canticles and Wisdom are said to be added by some (quidam) to the Canon. The classification, as it stands in the text, is not in keeping with the order in which the voice of the Church has given more attention than it has received (comp. Hody, p. 538; Gallandii Biblioth. xii. 79 sq. The reprint in Wordsworth, On the Canon, App. A, p. 42 sq., is very imperfect).

8. The Armenian Canon, as far as it can be ascertained from editions, follows that of the Sept., but it is of no critical authority; and a similar remark applies to the Ethiopic Canon, though it is more easy in this case to trace the changes through which it has passed (Dillmann, Uber d. Aeth. Kan., in Ewald's Jahrbuch, 1853, p. 144 sq.).


The great work of Hody (De biblior. text. Oxon. 1705) contains a rich store of materials, though even this is not free from minor errors. Stuart's Critical History and Defence of the Old-Test. Canon is rather an apology than a history. See APOCRYPHA.

IV. The Canon of the New Testament.—The history of the N.T. Canon presents a remarkable analogy to that of the Canon of the O.T. The beginnings of both canons are lost in the obscurity of ages under which they arose; both grew silently under the guidance of an inward instinct rather than by the force of external authority; both were connected with other religious literature by a series of books which claimed a partial and questionable authority; both gained definiteness in times of persecution. The chief difference lies in the general consent with which all the churches of the West have joined in ratifying one Canon of the N.T., while they are divided as to the position of the O.T. Apocrypha.

1. An ecclesiastical tradition (Photius, Bibl. Cod. p. 254) ascribes to the apostle John the work of collecting the books which he had written. There is no trace of a place in the Canon; but this tradition is too late, too unsupported by collateral evidence, and too much opposed by certain facts, such as the existence of doubt in some of the early churches as to the canonicity of certain books, the different arrangement of the books apparent in catalogues of the Canon still extant, etc., for any weight to be allowed to it. A much more probable opinion, and one in which nearly all the modern writers who are favorable to the claims of the Canon are agreed, is, that each of the original churches, especially those of larger size and greater ability, collected for itself a complete set of books which could be preserved, by competition in testimony, to be the production of inspired men, and to have been communicated by them to any of the churches as part of the written word of God; so that in this way a great many complete collections of the N.T. Scriptures came to be extant, the accordance of which with one another, as to the books admitted, furnished irrefragable evidence of the correctness of the Canon as we now have it. This opinion, which in itself is highly probable, is rendered still more so when we consider the scrupulous care which the early churches took to discriminate spurious compositions from such as were authentic—the existence, among some, of doubt regarding certain of the N.T. Books, indicating that each Church claimed the right of ratifying itself in this matter—their high veneration for the genuine apostolic writings—their anxious regard for each other's prosperity leading to the free communication from one to another of whatever could promote this, and, of course, among things, of those writings which had been intrusted to books and texts, and by which, more than by any other means, the spiritual welfare of the whole would be promoted—the practice of the fathers of arguing the canonicity of any book, from its reception by the churches, as a sufficient proof of this—and the reason assigned by Eusebius (Hist. Eccles. i. 26) for the transference of the O.T. into ομολογίαμαι and ἀντιλογίαμαι, viz. that the former class was composed of those which the universal tradition of the churches authenticated, while the latter contained such as had been received by the majority, but not by all (Storch, Comment. Hist. Crit. de Libb. N. Testamenti Canonis, etc. p. 112 sq.; Olshausen's Ekthesis der IV. Evang. p. 489). In this way we may readily believe that, without the intervention of any authoritative decision, either from an individual or a council, but by the natural process of each body of Christians seeking to procure for themselves and to convey to their brethren authentic copies of writings in which all were deeply interested, the Canon of the New Testament was formed.

2. The first certain notice which we have of the existence of any of the New Testament writings in a collected form occurs in 2 Pet. iii. 16, where the writer speaks of the epistles of Paul in such a way as to lead us to infer that at that time the whole or the greater part of these were collected together, were known among the churches generally (for Peter is not addressing any particular church), and were regarded as on a par with "the other Scriptures," i.e. which latter expression Peter plainly means the sacred writings both of the Old and New Testaments under which they arose. That John must have had before him copies of the other evangelists is probable from the supplementory character of his own gospel. In the anonymous Epistle to Diognetus, which is, on good grounds, supposed to be one of the earliest of the uninspired Christian writings, the writer speaks of the Law, the Prophets, the Gospels, and the Apostles (§ xi. ed. Hefele).—Ignatius speaks of "betaking himself to the Gospel as the flesh of Jesus, and to the apostles as the presbytery of the Church," and adds, "the prophets also we love," thus showing that it was to the Scriptures he was referring (Ap. ad Philadelp. § 3, ed. Hefele).—The early church was in no wise overburdened with the New Testament writings under the appellation of ai Ὑγίαι γραφαὶ, οὐ δὲ λίθος λίθος, and in one place mentions the Law, the Prophets, and the Gospels as alike divinely inspired (ad. Autol. iii. 11).—Clement of Alexandria frequently refers to the books of the New Testament, and distinguishes them into "the Gospels and Apostolic Discourses" (Quis Divae Salutis prop. fin. : Str. mut. sagispe).—Tertullian distinctly intimates the existence of the New-Testament Canon in a complete form in his day by calling it "Evangelicam Instrumentum" (adv. Marc. iv. 2), by describing the whole Bible as "nouum instrumentum utriusque Testamenti" (adv. Pros. c. 20), and by distinguishing between the "Scriptura Vetus" and the "Novum Testamentum" (Ibid. c. 13).—Irenæus repeatedly calls the writings of the New Testament "the Holy Scriptures," "the Oracles of God" (adv. Hær. ii. 27; i. 8, etc.), and in one place he puts the evangelical and apostolical writings of the New Testament as being with the "Iudas" (Ibid. i. 3, § 6). From these allusions we may justly infer that before the middle of the third century the New-Testament Scriptures were generally known by the Christians in a collected form, and revered as the word of God. That the books they received were the same as those now possessed by us is evident from the quotations from them furnished by the early fa-
there, and which have been so carefully collected by the learned and laborious Lardner in his Creditibility of the Gospel History. The same thing appears from the researches of Origen and Eusebius, both of whom carefully inquired, and have accurately recorded what books were received as canonical by the tradition of the churches or the church writers (συμμαθητής ὁ ἐν Ἕλληνων), and both of whom enumerate the same books as are in our present Canon, though some of them, such as the Epistles of James and Jude, the 2d Ep. of Peter, the 2d and 3d of John, and the Apocalypse, they mention that though received by the majority, they were doubted by some (Euseb. H. E. iii. 25; vi. 24).

Besides these sources of information, we have no fewer than ten ancient catalogues of the New-Testament books still extant. Of these, six accord exactly with our present Canon, while of the rest three omit only the Apocalypse, and one omits, with this, the Epistle to the Hebrews (Lardner’s Works, vol. iv. and v, 8vo; Horne’s introduction, i, 70, 8th edition).


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The persecution of Diocletian was directed in a great measure against the Christian writings (Lact. inst. 2; de mort. pers. 16). The influence of the Scriptures then was already so great an assurance, that the surest method of destroying the faith seemed to be the destruction of the records on which it was supported. The plan of the emperor was in part successful. Some were found who obtained protection by the surrender of the sacred books, and at a later time the question of the admission of these “traitors” (tragikoi), as they were emphatically called, created a schism in the Church. The Donatists, who maintained the sterner judgment on their crime, may be regarded as maintaining in its strictest integrity the popular judgment in Africa on the contents of the Canon of Scripture which was the occasion of the dissociation; and Augustine allows that they held, in common with the Catholics, the same “canonical Scriptures,” and were alike bound by the authority of both Testamenta (August. c. Cer. i. 51, 57; Ep. 129, 3). The only doubt which can be raised as to the integrity of the Donatist Canon arises from the uncertain language that Augustine himself uses as to the Epistle to the Hebrews, which the Donatists may also have counterenacted. But, however this may have been, the complete Canon of the N.T. as commonly received at present, was ratified at the third Council of Rome (A.D. 387), and from that time was accepted throughout the Latin Church (Jerome, Innocent, Rufinus, Philastrius), though occasional doubts as to the Epistle to the Hebrews still remained (Ishid. Hist. Proleg. § 85-109). It will be perceived that there was no dispute as to the authentic and inspired character of most of the books, and as to the remainder there exist very respectable testimonies even in this early age (see Table IV). See Antilegomena.

4. At the era of the Reformation the question of the N.T. Canon again assumed great importance. The hasty decree of the Council of Trent, which affirmed the authority of all the books as received, called out the opposition of controversialists, who quoted and enforced the early doubts. Erasmus, with characteristic moderation, denied the apostolic origin of the Epistle to the Hebrews, 3 Peter, and the Apocalypse, but left their canonical authority unquestioned (Prof. ad Antileg.). Luther, on the other hand, with bold self-reliance, called upon a purely subjective standard for the canonicity of the Scriptures in the character of their “teaching of Christ,” and while he placed the Gospel and first Epistle of John, the Epistles of Paul to the Romans, Galatians, Ephesians, and the first Epistle of Peter as containing “the foundation of Christianity,” he set aside the Epistle to the Hebrews, Jude, James, and the Apocalypse at the end of his version, and spoke of them and the remain-
### Antilegomena

Antilegomena with varying degrees of disrespect, though they did not separate 2 Peter and 3 John from the other Epistles (comp. Landerer, art. Konomon in Herzog’s Enzyklop. p. 290 sq.). The doubts which Luther rested mainly on internal evidence were variously extended by some of his followers (Melancthon, Creuzer, Mostel, Flaccus, Gerhard; comp. Reuss, § 834); and especially with a polemical aim against the Romish Church by Chemnitz (Examen Conc. Trid. I, 78). But while the tendency of the Lutheran writers was to place the Antilegomena on a lower stage of authority, their views received no direct sanction in any of the Lutheran symbolic books which admit the "prophetic and apostolic writings of the Old and New Testaments" as a whole, without further classification or detail. The doubts as to the Antilegomena of the N. T. were not confined to the Lutherans. Carlstadt, who was originally a friend of Luther and afterward professor at Zurich, endeavored to bring back the question to a critical discussion of evidence, and placed the Antilegomena in a third class "on account of the controversy as to the books, or rather cut certiori loquar as to their author" (De Con. Script. p. 410-12, ed Credn.). Calvin, while he denied the Pauline authorship of the Epistle of the Hebrews, and at least questioned the authenticity of 2 Peter, did not set aside their canonicity (Prof. ad Hebr.; ad 2 Petr.); and he notices the doubts as to James and Jude only to dismiss them.
5. The language of the Articles of the Church of England with regard to the N. T. is remarkable. In the Articles of 1552 no list of the books of Scripture is given; but in the Elizabethan Articles (1562, 1571) a definition of Holy Scripture is given as: "the canonical books of the Old and New Testament, of whose authority was never any doubt in the Church" (Art. vi). This definition is followed by an enumeration of the books of the O. T. and of the Apocalypse; and then it is said summarily, without a detailed catalogue, "all the books of the N. T. are common and received, and do receive and account them for canonical" (pro canonica habemus). A distinction thus remains between the "canonical books" and such "canonical books as have never been doubted in the Church:"; and it seems impossible to avoid the conclusion that the framers of the Articles intended to leave a freedom of judgment on a point on which the greatest of the Continental reformers, and even of Romish scholars (Sixtus Sen. Biblioth. 8, 1, 1; Cajetan, Prof. ad Epis. ad Hb., Joc., 2, 3 John, Jud.) were divided. The omission cannot have arisen solely from the fact that the Article in question was framed with reference to the Church of Rome, and that the language of that Church, it is agreed, was that of the N.-T. Canon, for all the other Protestant confessions which contain any list of books give a list of the books of the New as well as of the Old Testament (Conf. Belg. 4; Conf. Gall. 3; Conf. Fid. 1). But, if this license is rightly conceded by the Anglican Articles, the omission of the New Testament and of the Vulgate themselves of it. The early commentators on the Articles take little (Burnet) or no notice (Beveridge) of the doubts as to the Antilegomena; and the chief controversialists of the Reformation acknowledged the full Canon with emphatic avowal (Whitaker, Dep. on Scripture, cxlv, p. 105; Fulke’s Defence of Eng. Trans. p. 8; Jewell, Defence of Apr. ii, 9, 1).

6. The judgment of the Greek Church in the case of the O. T. was seen to be little more than a reflection of the opinions of the West. The difference between the Roman and Reformed Churches on the N. T. was less marked; and the two conflicting Greek confessions confirm, in general terms, without any distinct enumeration of books, the popular Canon of the N. T. (Cyr. Luc. Conf. 1, p. 42; Donith. Confess. 1, p. 467). The Confession of Metroponius gives a complete list of the books, and compares their number—thirty-three—with the years of the Savior’s life, that “not even the Papists dare devou of the divine mystery” (Metrop. Critop. Conf. ii, 105, ed. Kinn. et Weissemb.) At present, as was already the case at the close of the 17th century (Leo Allatius, ap. Fabric. Bibl. Graec. v, App. p. 86), the Antilegomena are reckoned by the Greek Church as equal in canonical authority in all respects with the remaining books (Catech., ut sup.).

V. Authority of the present Canon of Scripture.—I. The assaults which have been made, especially during the present century, upon the authenticity of the separate books of the O. and N. Test., are noticed under the special topics. The general nature of which they have taken is simple and natural.Semler (Untersuch. d. Kan. 1771—5) first led the way toward the later subjective criticism, though he rightly connected the formation of the Canon with the formation of the Catholic Church, but without any clear recognition of the providential power which wrought in both. Next followed a series of speculations in which several books were discussed individually, with little regard to the place which they occupy in the whole collection (Schleiermacher, Bretschneider, De Wette, etc.). At last an ideal view of the early history of Christianity was used as the standard by which the books were to be tried, and the books were considered separately, from the point of view of doctrine, and not the sources of them (F. C. Baur, Schwegr. Zeller). All true sense of historic evidence was thus lost. The growth of the Church was left without explanation, and the original relations and organic unity of the N. T. were disregarded.

2. In order to establish the Canon of Scripture, it is necessary to show that all the books of which it is composed are of divine authority; that they are truth and incorrupt; that, having them, it is complete without any addition from any other source; and that it comprises the whole of those books for which divine authority can be proved. It is obvious that, if any of these four particulars be not true, Scripture cannot be the sole and supreme authority; that religion is truth and duty. If any of the books of which it is composed be not of divine authority, then part of it we are not bound to submit to, and consequently, as a whole, it is not the standard of truth and morals. If its separate parts be not in the state in which they left the hands of their authors, but have been mutilated, interpolated, or altered, then it can form no safe standard; for, in appealing to it, one cannot be sure that the appeal is not made to what is spurious, and what, consequently, may be erroneous. If it require or admit of supplementary revelations from God, whether preserved by tradition or communicated from time to time to the Church, it is not the standard, in terms to call it complete, as a standard of the divine will. And if any other books were extant, having an equal claim, with the books of which it is composed, to be regarded as of divine authority, it would be absurd to call it the sole standard of truth, for in this case the one standard so frequent be as deserving of our reverence as the other.

3. Respecting the evidence by which the Canon is thus to be establishe there exists considerable difference of opinion among Christians. Some contend, with the Romanists, that the authoritative decision of the Church is alone competent to determine the Canon; others appeal to the concurrent testimony of the Jewish and early Christian writers; and others rest their strongest reliance on the internal evidence furnished by the books of Scripture themselves. We cannot say that we are satisfied with any of these sources of evidence exclusively. As Michaelis remark, the first is one to which no consistent Protestant can appeal, for the matter to be determined is of such a kind that, unless we grant the Church to be infallible, it is quite possible that she may, at any given period of her existence, determine erroneously; and one sees not why the question may not be as successfully investigated by a private man as it is by a private man. The concurrent testimony of the ancient witnesses is invaluable as far as it goes; but it may be doubted if it be sufficient of itself to settle this question, for the question is not entirely one of facts, and testimony is good proof only for facts. As for the internal evidence, one needs only to look at the canon which Semler and his school have made of the Canon, to be satisfied that where dogmatical considerations are allowed to determine exclusively such questions, each man will extend or curtail the Canon so as to adjust it to his own preconceived notions. As the question is one partly of fact and partly of opinion, the appropriate ground of decision will be best secured by a combination of authentic testimony with the evidence supplied by the books themselves. We want to know that these books were really written by the persons whose names they bear; we want to be satisfied that these persons were commonly reputed and held by their contemporaries to be divinely inspired and of the Divine assistance, and we want to be sure that care was taken by those to whom their writings were first addressed, that these should be preserved entire and uncorrupt. For all this we must appeal to the testimony of competent witnesses as the only suitable evidence for such matters. But, after we have thus satisfied ourselves on these points, and accordingly, we still require to be satisfied that the books themselves contain nothing obviously incompatible with the ascription to their authors of the divine assistance, but,
on the contrary, are in all respects favorable to this supposition. We want to see that they are in harmony with each other; that the statements they contain are credible; that the doctrines they teach are not foolish, immoral, or self-contradictory; that their authors really assumed to be under the divine inspiration is what they wrote, and afforded competent proofs of this to those among them; and that all the circumstances of the case, such as the style of the writers, the allusions made by them to places and events, etc., are in keeping with the conclusion to which the external evidence has already led us. We advance to a complete moral proof of the divine authority and canonical claims of the sacred writings. See EVIDENCES.

(1) The external evidence of the several books, in turn, relates to three principal points: (a) Their genuineness; in other words, the fact that we have the actual works which have heretofore been known by these names, without essential defect, corruption, or interpolation. This is the province of criticism (q.v.) to show, as has been done by an irreproachable chain of documentary testimony. (b) Their authenticity (q.v.); or that they are the productions of the respective authors; and (c) the genuineness of historical investigation, aided by grammatical comparison; and this has been shown respecting the most of them as in positive a manner as in the case of any other equally ancient writings. (c) Their inspiration (q.v.); the most essential point of the three is this relation, an element which, although confessedly obscure and difficult to adjust in every respect with their human features, especially in the absence of any similar experience in modern times, is yet capable of twofold proof: (1) from statements and implication of revelation contained in the books themselves, showing these to be a divine communication; and, (2) by the conscious voice of the church, as to the sentiments of the body of believers. This last argument is undoubtedly the chief one, of an external character, that must be relied upon in defence of the authority of the Holy Scriptures, and it may well be claimed as a sufficient satisfaction to all rightly constituted minds. [1] that these books, both singly and as a whole, were so generally and early recognised as of divine authority by those who had the best opportunity to judge of their claims, by reason of proximity in time and place to their origin and intimacy with their authors, while, at the same time, they exhibited their caution and freedom from every suggestion of superstition; and the more pretentious ones as unworthy their acceptance; and [2] that the universal Church, with few and unimportant exceptions, has ever since not only cordially acquiesced, but firmly retained, in the face of almost every conceivable effort that the in-censor force of those of an opposite opinion could bring to bear upon the question, the same traditional persuasion; nor [3] has any really unanswerable difficulty yet been alleged in the way of such a belief.

(2) With the external evidence furnished above in favor of the sacred Canon, the internal fully accords. Is the Old Testament all is in keeping with the assumption that its books were written by Jews, sustaining the character, surrounded by the circumstances, and living at the time ascribed to their authors; or, if any apparent discrepancies have been found in any of them, they are of such a kind as further inquiry has served to explain and reconcile. The literary peculiarities of the several parts of the Testament, its language, style, its allusions, are all accordant with the hypothesis that its authors were exactly what they profess to have been — Jews converted to Christianity, and living at the commencement of the Christian era. Of both Testaments the theological and ethical systems are of such a kind as to tend to one grand result — the manifestation of the power and perfection of Deity, and the restoration of man to the image, service, and love of his Creator. The conclusion from the whole facts of the case can be none other than that the Bible is entitled to that implicit and undivided reverence which it demands as the only divinely appointed Canon of religious truth and duty.

VI. Literature.—For the later period of the history of the N.-T. Canon, from the close of the second century, the great work of Lardner (Credibility of the Gospel History, in his Works, 1-vi., ed. Kipps, 1778; also 1836, 10 vols. 8vo) furnishes copious materials. For early criticism, as necessarily imperfect, and requires to be combined with the results of later inquiries. Kirchhoefer's collection of the original passages which bear on the history of the Canon (Quellensammlung, etc., Zürich, 1844) is useful and fairly complete, but frequently inaccurate. The writings of P. C. Baur and his followers often contain very valuable hints as to the characteristics of the several books in relation to later teaching, however perversive their conclusions may be. In opposition to them Thiersch has vindicated, perhaps with an excess of zeal, but yet, in the main, rightly, the position of the apostolic writings in relation to the first age (Versuch zur Herstellung, etc., Erlangen, 1843; ed. G. Wulf, 1846); and the section of Reuss on the subject (Die Gesch. d. heil. Schriften d. N. T., 2d ed. Brunsw. 1863; also in French, Histoire du Can. de France, Strasbourg, 1863, 8vo), and the article of Landor (Herzog's Ency. d. k. s. v. e.v.), contain valuable summaries of the evidence. Other references and a fuller discussion of the chief points are given by Westcott in The History of the Canon of the N. T. (Cambr. 1865). In addition to the works named throughout this article, the following may also be consulted: Cosin, Scholastical History of the Canon (4to, London, 1657, 1672, 1683; also Works, iii., 4th ed.); Du Pin, History of the Canon and Writers of the Books of the Old and New Test. (2 vols. folio, London. 1829, 1829); Extr. Biblíoc. Sacra, see D'Aubry. The History of the Canon of the N. T. (Cambr. 1865). In addition to the works named throughout this article, the following may also be consulted: Cosin, Scholastical History of the Canon (4to, London, 1657, 1672, 1683; also Works, iii., 4th ed.); Du Pin, History of the Canon and Writers of the Books of the Old and New Test. (2 vols. folio, London, 1829, 1829); Extr. Biblíoc. Sacra, see D'Aubry.

Canon, ecclesiastical (kanon, rule, see the foregoing article, § i), a term used in various senses, as follows:

CANON, a clerical title.

1. The roll or church register in which, in the ancient Church, the names of the clergy were written was called the canon; and the clergy were hence called canonicum (Bingham, Orig. Ecc. bk. 1, ch. v, § 10). In Cyril (Pref. Catech. n. 8), the presence of the clergy is expressed by the words κανονικοὶ κανονοῦς. See also Canonicum.

2. Cathedral Canons. — Chrodegangus, bishop of Metz, about A.D. 755, gave a common claster-life law to his clergy, and thus originated the proper vita canonicum, as attached to a cathedral church. (See Chapter.) Originally canons were only priests or bishops, or inferior ecclesiastics; but in time we find they were living near the cathedral church to assist the bishop, depending entirely on his will, supported by the reve-
nurse of the bishopric, and living in the same house, as his counsellors or domestics. They even inherited his movables till A.D. 817, when this was prohibited by the Council of Aix-la-Chapelle. By degrees these communities of priests, shaking off their dependence, formed separate bodies, of which the bishops were still the head. In the tenth century there were communities of the same kind, established even in cities where there were no bishops: these were called collegiates, as the terms “college” and “congregation” were used indifferently. Under the second half of French kings the canonical life spread over the country, and each cathedral had its chapter distinct from the rest of the clergy (Farrar, s. v.).

Benedict XII (1389) endeavored to secure a general adoption of the rule of Augustine by the canons, which gave rise to the distinction between canonas regulari (i. e. those who follow that rule) and canonica seculari (those who do not). See Canonas, Regular. As demoralization increased, the canons were filled by younger sons of nobles, without ordination, for the sake of the revenues. The expectancies (q. v.) of canons became objects of traffic, as adwasons (q. v.) now are in the English Church. The canons were in the majority in the chapels, and canons in Germany: a few remain at Brandenburg, Merseburg, Naumburg, and Meissen.

In the Church of England, canonas or prebendaries are clergymen who receive a stipend for the performance of divine service in a cathedral or collegiate church.

Canon Law, a part of the mass or communion service of the Church of Rome. The office of the mass is divided into three parts: (1) from the introit to the preface; (2) which contains the canons, from the Sanctus to the time of communion; and (3) the thanksgiving. The second is considered the essential part, being that which contains the concretion of the elements. The Greeks call it diazopo- 

da, probably because of the exhortation of the priest at the commencement to the people, surnon corda. In the Roman liturgy the canon begins at the words Te igitur, etc. In the Roman Church the form of the canon remains the same at every mass. It is sometimes, by ancient writers, called the actio. It is also known by the name secreta, or secretum, because the priest is ordered to say it in a low voice; and, according to Goar, the same practice is observed in the East. (See Conc. Trident. sess. 22, can. 8.)—Marzene, De offic. Rom. Missae, Epist. et Evang. (L. v. v.); 1. Procer De Common Prayer, 329. See Mass.

CANON LAW, Canonas of Discipline, Canons and Decretals of Rome. The canons of rules of discipline of the Romish Church form a body of law which has been accumulating for centuries. They are made up of the so-called Apostolical Canons, of decrees of councils, and of decrees and rules promulgated by the popes. The different collections of these are: 1. For the early ages, the so-called “Apostolical Canons,” the Greek “Collections” in the Codex Canonum; 2. For the Middle Age, up to Gratian’s time, a number of collections; 3. In the twelfth century onward, the decretals of Gratian, of Gregorv IX, of Boniface VIII, the Clementines, the Extraordinary, and the Corpus Juris Canonici.

I. Early Ages.—(1.) Canonas Apostolical, a collection of canons (in number seventy-six or eighty-five, according to the different methods of division), not to be attributed as the name implies to the apostles Beveridge, in his Codex Con. Evol. Prim., seeks to show that these canons are the synodal rules and regulations made in councils anterior to the Council of Nicaea, in which view Petrus de Marca, Dupin, and others agree. Daillé (De Pseudoepigrapha Apostolica) conclusively proves, especially in the fifth century, that they are not of apostolical origin; it is very clear from the use in them of terms and mention of ceremonies quite unknown in the apostolic age, as well as from the fact that they were never even cited under the name of apostolical before the Council of Ephesus, if, indeed, we ought not, as some think, to read in the acts of that council, instead of the canons of the apostles, “It is the canons of the fathers which are read.” In this synod they are cited as Canonas Patrum, Canonas antiqui or eclesiasticæ. Bellarmine and Baronius claim apostolical authority for only the first fifty canons. Pope Gelasius (Distinct. xxv. can. Sacta Rumana) plainly declares, “Like Canones Apostolorum apocryphus ret; but the authenticity of the fathers is not ascertained.” It is the opinion of Beveridge (Cod. Canones Eccles. Primar. Lond. 1678) that the Apost. Canons were enacted in different synods about the close of the second century and beginning of the third; and that the collection was made soon after, but that since time interpolated; and that the compiler of the collection cannot be ascertained. Dr. Schaff sums up the whole case in the following judicious passages: “The contents of the so-called Apostolical Canons are borrowed partly from the Scriptures, especially the Pastoral Epistles, partly from tradition, and partly from the decrees of early councils at Antioch, Nicea, Cones, etc. Canonas, and canons, were not the same (but probably the same) in the Middle Ages as they were fore evidently of gradual growth, and were collected either after the middle of the fourth century or not till the latter part of the fifth, by some unknown hand, probably also in Syria. They are designed to furnish a complete system of discipline for the clergy. Of the lathy the compiler added only a word. The first last canon settles the canon of the Scripture, but reckon among the New Testament books two epistles of Clement and the genuine books of the pseudo-Apostolic Constitutions. The Greek Church, at the Trilcan Council of 692, adopted the whole collection of eighty-five canons as authentic and binding, and John of Damascus even placed it on a parallel with the epistles of the apostle Paul, thus showing that he had no sense of the infinite superiority of the inspired writings. The Latin Church rejected it at first, but subsequently decided for the smaller collection of fifty canons, which Dionysius Exiguus, about the year 566, translated from a Greek manuscript.”—Schaff, Church History, vol. 1, § 114.

Although these canons have special reference to discipline, they are not entirely silent on the subject of dogmas, morals, and the ceremonial of worship. They clearly distinguish between the orders of bishop and priest; and between the celerity of an altar and a sacrifice in the Church of Christ, and prescribe matters to be observed in the administration of baptism, the eucharist, penance, ordination, with many other things evincing a late date. They may be found in Labbel Concilia, vol. 1, and in Coteleri Patr. Operis, i. 199; also in Ultenz, Constitutiones Apostolices (Rostock, 1638, 8vo); in English, in Chase, Constitutions and Canons of the Apostles (New York, 1849, 8vo), and in Hammond, Canons of the Church (N. Y., 1844, p. 188 sqq.) See Krabbe, De Codice Canonum, etc., translated by Chase, in Bibliotheca Sacra, iv, 1; Mosheim, Commentaries, cent. i, § 51; Bunsen, Hippolytus (Eng. transl. vol. v-vii); and the article Clemen-tines.

(II.) Greek Collections: Codex Canonum. 1. The first mention of a Codex Canonum is found in the Acts of the Council of Chalcedon (A.D. 451), where a number of canons of previous councils (Nice, Ancyra, Anti- oich, Laodicea, etc.) are ascribed to the apostles' names. Other collections existed at the time, and others, again, followed, but none were considered as law for the whole Church. The so-called Codex Canonum Ecclesiae Universalis (Book of the Canons) was first published by Justellus (Paris, 1610, 8vo), reproduced in the Bibliotheca Juris Canonici, etc., op. Tom. 1661, vol. i, and also in Migne, Patrolog. Cur. Compl. (Paris, 1848, vol. lixvii). It is not authentic; the title and arrangement are Justinian's, and the work is only
as a unsuccessful attempt of his to make an authentic Greek Codex from the old collections and MSS.

2. In the fifth century we find the Western Church recognizing the authority of the Greek canons, and there are three principal collections of them, viz.:

(1) The so-called Corsican Codex (c. 400), is in the Bibliotheca Sacra, C涟ano, i, 275, from an incomplete MS, and afterward, in more complete form, by Ballerini (Opp. Leon. iii, 478).

(2) The translation and collection made by Dionysius Exiguus (q. v.), made probably at Rome toward the end of the fifth century, is in 4 books (1066 fol.), but is now A.D. 507) made a second collection, adding a number of papal decretales.

These were merged into one, and the codex thus formed was generally accepted throughout the Church. Pope Adrian (A.D. 774) presented an enlarged copy of it to Charlemagne, and it became the basis of the French canon law. In this enlarged form it is designated as the Adrogio-Diogneten Codex.


II. Middle Age.—1. In Africa the Nicene canons were supplemented by those of native councils, especially of Cartagena (q. v.). Fulgentius Ferrandus (q. v.), who compiled the convent of Septimania, added African decretales up to 427; it was published by Pitton (Paris, 1868), and in Migne, Patrolog. (1846, vol. iv. lxvii, p. 949). Cresconius, an African bishop, about 690 issued a Concordia Canumum (Bibl. Jur. Can. i, App. p. 30).

2. In Spain a Codex existed in the sixth century, which was afterward the basis of the pseudo-Isidorian Decretals. In the seventh century it assumed the form in which we know it (Codex Canumum Evang. Hisp. (Madrid, 1806, fol.), and part ii. Epistolae decretales, etc. Rom. Pontificum (Madrid, 1821, fol.). It contains canons of the Greek, African, French, and Spanish councils, and synods with Papal decretales from Dionysius to Gregory I. It does not appear that Isidore of Seville really had any share in preparing the collection which, after the discovery of the fraudulent decretales (see Pseudo-Isidorian), was known by his name. A new edition of the fraudulent decretales appeared in 1603, viz. Decretalium Pseudo-Isidorianum, etc., ed. Paula Hinesclus (Leipzig, 2 vols. 8vo).

3. In the British Islands and in the Anglo-Saxon Church native canons prevailed, of which we have no early tree. D'Achery has gathered the fragments of an Irish Codex of the eighth century in his Spiril金银, i, 491 sqq., which contains Greek, African, Gallic, and Spanish canons, as well as native canons. See also Spelman, Convivium, decretales, etc. in re eccl. orbis Britanynci (Lond. 1829-34, 2 vols. fol.).

4. In France the Spanish collection came into use in the eighth century, along with the Adriano-Dionysian mentioned above. In the ninth century many papal decretales and the pseudo-Isidorian collection were authorized with the authentic canons. The confusion led to several new collections:

(1) Componum collectio, in 881 titles, toward the end of the eighth century; (2) Collectio Achaetana (perhaps of the beginning of the ninth century); (3) The Penitentiales of bishop Halisgar of Cambrai, A.D. 925. Besides these there were numerous small collections, called Capitula Episcoporum.

The great increase of the worldly power of the clergy under the Carolingian dynasty necessitated more copious and complete collections of the canons. Among the more important we name (1) the Collectio Anselmi dedicata (888-897, 12 vols.), of Italian origin. It includes the pseudonismata and decretales (708-805), called in Isidore of Seville's later collection). It contained the canons of Nice, Ancyra, Cesarea, and Gangra. As to its date, we know for certain only this much, that this translation of the Nicene canons was known in Gaul A.D. 489 (Concil. Rereques, c. 8), and some of the canons of the Council of Tours were noted in the Concil. Episcopalium, A.D. 517. A later translation, adding the canons of Antioch, Constantinople, and Chalcedon to those above named, was compiled toward the end of the fifth century. It was first published from an Oxford MS. under the title Codex Ecclesiae Romanae (ed. Paschalis. Quenell, in Opp. Leonis, Par. 1676, 4 li.), and at a later period,

(2) Regini's Libri duo de consulis Synodalibus et dicis episcopalia, was compiled about A.D. 906, and includes also some of the false decretales. It is important for its account of the acts of the Councils of Germany, as well as for Bernard's List of decretales collectorum (1012-1029), in 20 books. To set forth the authority of certain canons, Burchard ascribes them to too early dates, and his errors, followed by Gratian, have been incorporated into later books. The nineteenth century, treating of penitential discipline, one of whose titles is Consuetudines superclerici, throws much light on the state of society in that age. Several editions exist: the latest is in Migne, Patrolog. vol. 140 (Paris, 1860). (4) Important manuscript collections of the eleventh century are the Collectio duodecim pars (after 1028); that of Anselm of Lucca (died 1160), in 18 books; two collections of cardinal Desiderius, each in 4 books (1085-1156); in the Lateran, employed. (To Leop of Chartres (died 1117) two collections are ascribed, viz.: the Decretum, in 17 books, and the Panormensis, in 8 books, of which the former seems to be a collection of materials for the latter. They are given by Migne, Patrolog. Lat. vol. cxxii. There are several other MSS. collections of minor importance.

III. From the Twelfth Century.—1. Gratian's. The want of a collection containing all canons and decretales of general interest, omitting merely local ones, and having a good arrangement, began to be universal about the twelfth century. Gratian, a monk of the convent of Saint Victor, in 1139, compiled a collection of all the canons and decretales as far as he could collect them. His work is now known as the Decretum Gratianum. It was compiled from all preceding books and many MSS. It is divided into three parts. The first part is subdivided into 101 Distinctiones, and each of these into canons. Of the 811 cases, each relating to the clergy, and this part of the book is called by Gratian himself Tractatus ordinandi. Part II contains 26 causes, or points of law, subdivided into questions, of which is answered by canons. Part III, De concordationibus, contains the sacraments, in five Distinctiones. In this work Gratian not only made a collection of the different canons in the certain cases, but presented all the canons treating upon them not under the same head. The decretum, with all its shortcomings—for it was not yet a complete work—soon superseded all other collections. But what mostly helped to gain for this decretum its position is, that Gratian's comments and elucidations resulted in the formation of a new and school of canonists, and decretalists at Bologna. This made the decretum known to all the churches, and brought it into such high esteem that the popes themselves quoted it, though it was not received by them as an official codex.

2. Other Collections before Gregory IX.—The papal decretales after the twelfth century became so abundant on points of discipline that the collection of Gratian, however complete at first, soon ceased to be so, and new collections were made. We mention only the principal ones.

(1) The Breviariarum extraromanorum of Bernardus of Pavia (6 bishop of Pavia) was compiled in 1384, containing new decretales not in Gratian's Decretum, and therefore called extra decretales sive tolerate, for which he made use of several minor collections posterior to Gratian, e.g. the Appendix Concilii Latrones, etc. His divisions under the titles Indicium, Indiciium, Clerus, Consilia (Sponsalia), and Cerimoni were adopted in subsequent collections. The Breviariarum of this work, written by Bernardus himself, was approved
of the Bologna school. As this was the first collection of Extravagantes, it is known as Volumen primum, or Compilatio prima.

(2.) The compilation of Petrus Collinioensis, made by order of Innocent III, containing the decretales of Innocent during the first eleven years of his reign (1198-1210). It was approved by the Bolognese canonists, and known as Compilatio tercia. The decretales of the popes, from Alexander III (1181) to Celestine III (1198), were compiled by Gilbertus and Alanus, two Englishmen, but were not received at Bologna until they were revised and completed by Johannes Gallen- sis, which was admitted and known as Compilatio secunda.

(3.) The Compilatio quarta was made after the fourth Lateran Council (1215), and contains the decretales of Innocent after 1210. These four compilations are given by Labbé, Antiquae collectiones decretales cum Ant. August. et. I. Cucullii not. et. emend. (Paris, 1609-1621).

3. Decretal of Gregory IX. — In 1298 Gregory IX directed his chaplain, Raymond of Pennafort, to make a new collection of decretales, suppressing many superstitious and scandalous articles, and arranging the whole systematically. This Decretalium Gregorii IX compilatio was in 1294 sent by the pope to the University of Bologna, with the bull Volentes igiustit, superseding the older compilations, although two of them had been published by popes. The new collection was introduced into university instruction as well as general practical use. Appendices and supplements were added by Innocent IV (1245), Alexander IV, Urban IV, Clement IV, and Gregory X.

4. Decretal of Boniface VIII. — In 1306 a new collection, including the post-Gregorian decretales, was published by Pope Boniface VIII under the title Liber sextus, because it was compiled by a new collection, which was completed under his successor, John XXII, and sent to the Universities of Paris and Bologna. It became a full authority in the Church, under the name Clementina (Constitutiones Clementinae). With the Clementines the code of canon law, as such, may be said to have been completed, as "the power of the popes has not since been sufficient to give the force of law to their enactments throughout Christendom." Later laws have been added from papal decretales, decisions of Trent, etc., but they have never obtained legal authority.

5. The Clementines. — In 1311 Pope Clement V published Liber septimus, which included constitutions of the General Synod of Vienna (1311) and his own decretales, in five books, and sent it to the University of Orleans. Here it seems to have stopped its circulation, and was sent to the University of Paris, with the bull Volentes igiustit, superseding the older compilations, although two of them had been published by popes. The new collection was introduced into university instruction as well as general practical use. Appendices and supplements were added by Innocent IV (1245), Alexander IV, Urban IV, Clement IV, and Gregory X.

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of the English Church. The legislative constitutions were ecclesiastical laws enacted in national synods, held under the cardinals Otho and Othobon, legates from Pope Gregory IX and Pope Clement IV, in the reign of
king Henry III, about the years 1220 and 1225. The proposed constitutions are principally the decrees of provincial synods, held under divers archbishops of Canterbury, from Stephen Langton, in the reign of
king Henry III, to Henry Chichele, in the reign of Henry V, and adopted also by the province of York in the reign of Henry VI. At the dawn of the Reformation, in the reign of Henry VIII, the Parliament
that a review should be had of the canon law; and till such review should be made, all canons, constitutions, ordinances, and synods of provincial being then already made, and not repugnant to the law of the land or the king's prerogative, should still be used and executed. And as no such review has yet been perfected, upon this enactment now stands the authority of the canon law in England, the limitations of which appear, upon the whole, to be as follows: that no canon contrary to the common or statute law, or the prerogative royal, is of any validity; that, subject to this condition, the canons made anterior to the parliament of the reign of Henry VIII, which constitute the law of the Church as adopted in our system (for there are some which have had no reception among us), are binding both on clergy and laity; but that canons made since that period, and having no sanction from the Parliament, are, as regards the laity at least, of no force." See CANONS OF THE CHURCH OF ENGLAND.

Before the Reformation, degrees were as frequent in the canon law as in the civil law. Many persons became graduates in both, or juris urbsque doctores; and this degree is still common in foreign universities. But Henry VIII, in the twenty-seventh year of his reign, issued a mandate to the University of Cambridge, and the College of the Bishops, that the canons of the common law should be read, and no degree whatever in that faculty conferred in the university for the future. It is probable that Oxford received a similar prohibition about the same time, as degrees in canon law have ever since been discontinued in England (Penny Cyclopaedia, vi, 544).

In Scotland, Presbyterian thought the ecclesiastical system of that country be, the old Roman canon law still prevails to a certain extent. "So deep hath this canon law been rooted," observes Lord Stair, in his Institutes of the Scotch Law, "that even where the secular authority is rejected, yet canon and civil law must be had to be considered, not only by those by which Church benefits have been erected and ordered, but as likewise containing many equitable and profitable laws, which, because of their weighty matter, and their being once received, may more fitly be retained than rejected." In two old Scotch acts of Parliament, made in 1540 and 1551, the canon law is used in conjunction with the Roman law to denote the common law of the country, the expression used being "the common law, both canon, civil, and statutes of the realm" (Chamber's Encyclopaedia, s. v.).

In the United States the Roman Catholic Church is ruled by the Roman canon law, and also by the decrees of national and provincial councils, and by the regulations set forth by the bishops, subject to the revision of Rome.

See, on the subject of this article generally, the following authorities: Herzog, Real-Encyclopädie, vii, 83 sq.; Blackstone, Commentaries, 6th Knight, Political Dictionary, s. v.; Denzey, Thes. Scotisci, ii, 294 sq.; Cunningham, Historical Theology, vol. ii, ch. xv; Hagenbuch, Theol. Encylopädie, § 112; Walter, Frazer juris Ecclesiasticis (Bonn, 1852); Boehmer, Institutionum Juris Canonicum (Hdh. 1780, 5th ed.).

CANON OF THE CHURCH OF ENGLAND.

The authority of the English canons rests upon "the statute 25 Henry VIII, commonly called the act of

submission of the clergy, by which they acknowledged that the convocation had been always assembled by the king's writ; and they promised, in verbo auctoritas, not to attempt, claim, or put in use, or enact, promulge, or execute any new canons in convocation without the king's assent or license. Then follows this enacting clause, viz.: That they shall not attempt, allege, or claim, or put in use any constitutions or canons without the king's assent." The first book of English canons was published in Latins in 1571, archbishop Parker and the bishops of Ely and Winchester being the principal agents in its construction, though all the bishops in both provinces signed, in their own persons or by proxy, signed it." These canons underwent various modifications, until, in 1604, bishop Bancroft collected a hundred and forty-one canons out of the articles, injunctions, and synodical acts passed and published in the reigns of Edward VI and Elizabeth, which were adopted by the Convocation of that year. These canons, which at first appeared in Latin, we have in English, under the title of "Constitutions and Canons Ecclesiastical." The code of canons was amplified in 1606, and finally completed by the addition of seventeen more in 1640. They did not hold the land, nor were they to be constituted the law of the Church until made pursuant to the statute 25 Henry VIII, since they were made in a convocation, sitting by the king's writ to the archbishops, after the Parliament was dissolved. After the Restoration, when an act was passed to restore the bishops to their ordinary jurisdiction, a proviso was made that the act should not confirm the canons of 1640. This clause makes void the royal confirmation. Hence we may conclude that canons should be made in a convocation, the Parliament sitting; that, being so made, they are to be confirmed by the sovereign; and that without such confirmation they do not bind the laity, much less any order or rule made by a bishop, the canons, which were the barest congeries of a canonic major, or canon law for it. See Burn, Ecclesiastical Law, App. to vol. iv. The canons are also given by Hammond, Definitions of Faith and Canons of Discipline, etc. (New York, 1841, 12mo). See Cardwell, Synodalia (Oxford, 1842, 2 vols. 8vo); Hall, Inquiry on the Canons and Articles (London); Eden, Church Dictionary, s. v.; Hook, Church Dictionary, s. v. See ENGLAND, CHURCH OF.

CANON OF THE PROTESTANT EPISCOPAL CHURCH (of America), the law or discipline of that Church. The canons are of two kinds: (1.) "The constitutions and canons of the General Convention, forming a code for the church, as such, in each and every church;" (2.) "The constitutions and canons of the several dioceses, of force only within their several precincts, and generally subordinate to the power of the General Convention." The canons are liable to be repealed or altered by the successive Conventions. They are given by Hammond, Definitions of Faith and Canons of Discipline (N. York, 1844, p. 283 sq.). There is also a Digest of the Canons by Dr. Hawks and Judge Hoffman (N. Y. 1860); see also Hoffman, Treatise on the Law of the Protestant Episcopal Church (N. York, 1860); Digest of the Canons for the Government of the Protestant Episcopal Church, adopted in the General Conventions of 1855, 1856, and 1865 (Boston, 1866, 8vo). See PROTESTANT EPISCOPAL CHURCH.

CANON REGULAR, a class of monastic orders in the Roman Catholic Church. The class comprises those canons (q. v.) who were only laymen under the same rule, but also bind themselves by either simple or solemn vows, and who therefore really constitute what is called in the Roman Church a 'religious' order (see ORDER, RELIGIOUS). The 'canons' owe their origin to Chardeogang (s. v.), who established them on a monastic basis; but after the tenth century the common life began to cease among a large portion of them. In the eleventh and twelfth centuries many
attempts were made to restore their monastic character, and a number of congregations were founded.

The most important among them were the Premonstratensians (q.v.), the congregation of St. Genoveva (q.v.), St. Rufus (q.v.), and of St. Victor (q.v.) in France, the Gilbertine canons (q.v.) in England, and the canons of the Holy Cross, or sometimes also called canons of the Holy Sepulchre, at Jerusalem.

All the congregations followed either the rule of St. Augustine, or else the rule of St. Benedict. They were very numerous in England, where they were introduced about 1105, and where they had, at the time of their dissolution, 176 houses (including those of the canonesses). Their habit was a long black cassock, with a white rochet over it, and over that a black cloack and hood. In 1519 cardinal Wolsey undertook the reformation of all the congregations of regular canons existing in England, in virtue of a bull of Leo X. He ordered them to hold general chapters every third year, and to restore a rigid discipline. A few years after they were suppressed, together with all other English monasteries. In Ireland the regular canons were so numerous that they counted as many houses as other orders together. One of the most celebrated reformers of the order in France was bishop Ivo of Chartres († 1113); yet he did not found an independent congregation.

The Congregation of St. Lawrence, near Oulx, in the Dauphiné, which was founded in 1560 by Gerard Charrieres, spread especially in Savoy and southern-eastern France. At the end of the eighteenth century they had nearly disappeared. The superior of the monastery of St. Lawrence, which still existed, bore the title of provost, possessed episcopal jurisdiction in his provosty, and was only dependent on the pope. The Congregation of Marbach, in Alsace, was established about 1100 by Wolfram de Lambarzach, and is said by some writers to have had, at one time, about 800 monasteries. Very numerous was the Congregation of Arouais, established about the same time by three hermits, one of whom was made a cardinal. It spread over England, Scotland, Flanders, and Poland. A reformed congregation of the Regular Canons of Lorraine (called the "Congregation of our Sisters") was established by Pierre Fourrier in 1624, but many of the other congregations refused to recognize it. The most celebrated and numerous of the congregations in Italy, next to that of Lateran (see LATERAN), was the Congregation of our Silent (of Bologna), founded by Stephen Cioni in 1408, which possessed, in the eighteenth century, three monasteries in the city of Rome. Few orders of the Roman Church have been often and more generally pervaded by gross abuses and corruptions than the regular canons. The greater number of the French congregations were extinguished by the French Revolution. A number of the regular canons of "the Sacred Heart" (generally called, after the street in Paris in which they had their first house, the Congregation of Pièce) was founded in 1828 by abbé Coudrin (see PIESCE, Congregation of). See Helyot, Ordes Religieuses, i, 761 sq.; Fehr, Geschichte der anden Seculari, i, 58, and 408.

Canonesses (Canonesses), a class of female orders in the Roman Church, organized after the model of the regular canons (q.v.), observing the rule of St. Augustine, and living in common. They are first found in the seventh century. They took no solemn vows, but were to remain unmarried, were generally governed by an abbot, and were under the spiritual direction of the canons. Those female societies, like the canons (q.v.), fell into irregularities; gave up the common life, and their property fell mostly into the hands of the nobility, who provided for some of their daughters by canonically living. Reformed congregations were frequently instituted, sometimes following the reformed canons, sometimes independent of them. Reformatory movements were particularly extensive at the close of the twelfth century, when the Beghards (q.v.) and Beguines (q.v.) made their appearance in many towns of the Netherlands. Those who did not bind themselves by a monastic rule were called secular canonesses (Canonesses seculares, or also Domiciales), and they were almost exclusively found in the institutions of noble ladies. Many of them married and then resigned their benefices. The Reformation in Germany did not abolish the houses of the canonesses, but changed most of them into asylums for the Protestant nobility. Celebrated houses ("clerics") of this class were at Ganderheim, Herford, Quedlinburg, Gernrode, etc., and after their model even new Protestant houses were founded at Halle, Altenburg, Frankfurt, and in other places, especially in Mecklenburg and the Netherlands. See Helyot, Ordres Religieuses (Paris, 1747), i, 789.

Canonism, virgins who devoted themselves to the celibate before the monastic life was known, and therefore before there were monasteries to receive them; and called canonics (canonical virgins), because their names were enrolled in the canon or matricula of the Church, that is, in the catalogue of ecclesiastics. They did not form separate monasteries, but lived privately in their fathers' houses, and had their maintenance from them, or, in case of necessity, from the Church; but the others lived in communities, and upon their own labor; so that it is now out of dispute, says Bingham, that, as the ascetics for the first three hundred years were not monks, so neither were the sacred virgins of the Church nums confined to a cloister, as in after ages.—Bingham, Orig. Eccles. bk. vii, ch. iv, § 1.

Canonical hours, certain stated hours of the day assigned to prayer and devotion. Such are Nocturns, Matins, Lauds, None, Vespers, and Complin. It is not known at what period these hours were settled in the early Church. The Apostolical Constitutions direct prayers to be said at dawn, and at the third, sixth, and ninth hours, as well as at evening. In England the canonical hours are from eight to twelve in the forenoon, before or after which marriage cannot lawfully be performed in any church.—Bingham, Orig. Eccles. bk. xi, ch. ix, § 6; Froster On Common Prayers, p. 10.

Canonical obedience is that submission which, by the ecclesiastical laws, inferior clergy are to pay to their bishops, and members of religious orders to their superiors.

Canonist, a professor of, or a writer upon, the Canon Law (q.v.).

Canonization, in the Roman and Greek churches, the act and ceremony of proclaiming a deceased person who is supposed to have been beatified (see Beatification) a saint, and enrolling such a catalogue of saints to be honored. In the Roman Church this is done by the pope only, who, after examination, "declares the person in question to have led a perfect life, and that God hath worked miracles at his intercession, either during his life or after his death, and that, consequently, he is worthy to be honored as a saint, which implies permission to exhibit his relics, to
CANONIZATION

brakes him, and to celebrate mass and an office in his honor.

In the Greek Church the ceremony of canonization takes place by the decision of the patriarch, who, having assembled his bishops for this purpose in synod, causes the testimonies of the witnesses in favor of the person to be canonized to be examined. A thousand witnesses are required. The trouble and expense incident to this process are so great that canonizations in the East are few.

A canonization due to "saints" was thought to be fulfilled by putting the name of the saint on the Sacred Diptrychs, or Album Sanctorum, or erecting oratories or churches under the invocation of the saint.

"Canonization in the Roman sense was not known before the tenth century, but some hold that the first canonizations were celebrated by Pope Gregory V, 894, and, from the close correspondence of its ceremonies with those which were performed at the apothecosis or deification of the ancient Romans, it is with great probability supposed to derive its origin thence. In consequence of the multiplication of saints during the Dark Ages, the canonization of any deceased Christians was prohibited by a solemn ordinance in the ninth century, unless it were done with the consent of the bishop. This edict occasioned a new accession of power to the Roman pontiff, as it ultimately vested in him the exclusive right of canonizing whomsoever he pleased. John XV was the first pope who exercised this power without obtaining the consent of the imperial court. In great formality, enrolled Udalric, bishop of Augsburg, among the number of the saints. Before a beatified person can be canonized four consistories are held. In the first the pope causes the petition of the parties requesting the canonization to be examined by three auditors of the rota, and directs the cardinals to revise all the necessary instruments; in the second the cardinals report the matter to the Roman pontiff; in the third, which is a public consistory, the cardinals pay their adoration to the pope. One person, called the devil's advocate, says all he can against the person to be canonized, raises doubts on the genuineness of the miracles said to be wrought by him, and exposes any want of formality in the procedure. It is said that the ingenuity and eloquence of the devil's advocate nearly prevented the canonization of cardinal Borromeo in the seventeenth century. But another advocate makes a pompous oration in praise of the person who is to be created a saint, in which he expatiates on the miracles said to have been wrought by him, and even pretends to know from what motives he acted. In the fourth and last consistory, the pope, having convened all the cardinals, orders the report concerning the deceased to be read, and then proceeds to take their votes, whether he is to be canonized or not. Previously to pronouncing the sentence declaring the beatified party to be a saint, the pope makes a solemn protestation that, by this act of canonization, he does not intend to do anything contrary to faith, or to the Catholic [Romish] Church, or to the honor of God. On the day appointed for the ceremony the church of St. Peter at Rome is hung with a veil, on which are emblazoned the arms of the pope, and of the sovereign or prince who desires the canonization, and is also brilliantly illuminated. Thousands of devout members of the Romish communion fill that capacious edifice, eager to profit by the intercessions of the new saint. During the ceremony of canonizing, the pope and cardinals are all dressed in white. The expenses, which are very considerable, are defrayed by the royal or princely personage to whose request the beatified person is enrolled among the saints. The cost of canonizing the saints Pedro de Alcántara and Maria Maddalena di Fazzli, under the pontificate of Clement IX, amounted to forty-four thousand scudi" (Eadie, Écoles. Dict. s. v.). No person can be canonized until at least fifty years after death, nor if h: be believed to have passed into

purgatory, nor if he be a baptized infant dead before reaching years of discretion, except in cases of martyrdom. In the act of canonization, the pope proceeds to that of canonization. See BEATIFICATION.

The worship of "canonized saints" is enjoined by the Council of Trent (Sees. xxv, De invocatione, etc.). Many Romanists have declared against this superstition; and the Protestant churches reject it as idolatrous. Canonization is a relic of Paganism. In the thirteenth century a Dominican canonized a saint being canonized. In 1569 there died at Ferrara a wealthy citizen, Armando Pungilovo, whose extraordinary charities endeared him to the poor, while his austere and exemplary life procured him a general reputation of sanctity. He was buried in the cathedral, in the presence of an immense crowd, who lamented his benefactor; and such was the public veneration that miracles were soon wrought, or appeared to be, on the spot where he was buried. An altar was built over his remains, and statues were erected in his honor throughout the churches of the diocese. The bishop and chapter of Ferrara proceeded to an investigation of the miracles wrought at his tomb, as a preliminary step to applying for his canonization, and professed themselves satisfied of the veracity of persons who testified that they had themselves been cured—some of blindness, others of paralysis. What was the general constellation when the Dominican Aldobrandini, inquisitor general in Lombaria, saw an ex vomitamentum, a white excreta which he considered as insatiable evidence that the deceased was a member of the Catharists (q. v.); that his house had been for years the asylum of their teachers; and that he had both received and administered the concomitamentum (q. v.). The clergy of Ferrara were slowly and unwillingly convinced; the people not at all; but, after repeated investigations, and a delay of more than thirty years, those remains, which had well-nigh been proposed to the adoration of the faithful, were dug up with ignominy and burned to ashes. See Hellmann, Concordatio Sanctorum, etc. (Hai. 1754, 4to); Elliott, Delin- cionem di Romaniacum, bk. iv, ch. iv; Hurst, Religious Rites and Ceremonies, 244; Ferraria, Promiscus Bibliotheca, s. v. Veneratio Sanctorum, ix, 119 sq.; Chemnitz, Examen Concil. Trident. pt. ii, loc. 6; pt. iii, loc. 4; Herzog, Real-Enzyklopädie, vii, 526; Eadie, Eccl. Dictionary, s. v.; Hook, Ch. Dictionary, s. v.

Canopy (κωναπειον, from κωναφια, a pestis; Vulg. confusio): (1) In the O. T. the term employed for the hanging of the couch of Holofernes (Judith x, 21; xiii, 9; iv, 19), whereupon it occurs in the LXX. Although, perhaps, from the "pillars" of the litter described in Cant. iii, 10, it may be argued that its equipage would include a canopy. It probably remained the most common of canopies or curtains in which the name originated, although its description (Judith x, 21) betrays luxury and display rather than such simple usefulness. Varro (R. R. ii, 10, 8, ve, term the term (purus) in conopea sacra) of languid women very much as the book of Judith (λελαυβως της μικρής . . . και θεονομοιος) describes the position of a luxurious general. (For further classical illustration, see Smith, Dict. of Ant. s. v. Conopenum.) It might possibly be asked why Judith, whose business it was to escape with the body, should have any trouble to pull down the canopy on the body of Holofernes? Probably it was an instance of the Hebrew notion that blood should be instantly covered (comp. 2 Sam. xx, 12; Levit. xvii, 18 [see Blood]), and for this purpose the light bedding of Syria was inadequate. See BDB. Tent (in the O.T. also) is a shade, a shadow; hence even when most luxurious, that of a palace, and thus a woman's hand might unfix it from the pillars without much difficulty.

(2) In ecclesiastical use, see Baldachin.

Canstein, Karl Hiderbrand, Baron von, was born Aug. 15, 1867, at Lindenburg, in Germany, studied law at Frankfurt on the Oder, travelled much in
Europe, and in 1688 was appointed page of the elector of Brandenburg. He afterward served as a volunteer in the Netherlands. A dangerous sickness obliged him to leave the military service, and led him to a religious life, in which he was thereby helped by Spener (q. v.). His wish to spread the Bible among the poor led him to form the idea of printing it with stereotype plates. Thus originated the famous institution, called in German Die Canticaneische Biblianstalt. He lived to see 100,000 Testaments and 40,000 Bibles sold from these presses. It is still carried on on a very large scale; the books are furnished at cost prices (about twenty-five cents for the Bible and eight for the Testament). Up to 1854, 4,612,000 Bibles and 2,650,000 Testaments had been sold. He edited a Harmonie der 4 Evangelisten (2d ed. 1727, fol.), and also wrote Lebenbeschreibung Speners (Life of Spener), the edition of which by Lange, 1740, contains a La- raryph of Canstein, who died at Halle, Aug. 19, 1719. See also Niemeyer, Geschichte der Canticaneischen Biblianstalt (Halle, 1827, 8vo); Plath, Leben von Canstein (1681, 8vo); Bertram, Geschichte der Canticaneischen Bib- lianstalt (1863, 8vo); Jahrbcher f. Deutsche Theol- oge 1 (1845); Kronbergs, Neue, Nov., Nouv. Generale, viii, 510; Herszog, Real-Encyclopaedie, ii, 552.

Canterbury (Canterbury Doreorum), the capital of the county of Kent, a cathedral city and the seat of an archbishop, who is the metropolitan of all England. It is 56 miles from London, E.S.E., on the road to Dover. When Augustine became archbishop of this see, A.D. 597, king Ethelbert granted his palace here to the archbishop and his monks, who thereupon began to build a monastery, converting an ancient church in the neighborhood (said to have been used by the Roman Christians) into his cathedral church. Cuthbert, the eleventh archbishop, A.D. 740, added a church to the east of this. In the course of ages it received numerous additions, until it assumed its present magnificent form. Among those who helped to repair, enlarge, and rebuild were archbishops Odo (A.D. 940), Lan- franc (1070), and Anselm (1098). In 1174 the choir was destroyed by fire, and in order to the rebuilding of it a number of French and English artists were summoned. Among the former was a certain William of Sens, and to him, a man of real genius, the work was entrusted. The church was made a sort of reliquary: Plant- mond had brought hither the body of the martyr Bla- sius from Rome; there were the relics of St. Wilfred, St. Dunstan, and St. Ethelphe; the murder of Thomas Becket (q. v.) took place in the north transept. Dec. 29, 1173. The total exterior length of the cathedral is 346 ft., and the breadth is 175 ft.; the eastern transept is 117 ft. The crypt is of great extent and loftiness—owing to the choir being raised by numerous steps at the east end—than any other in England. The archbishop of Canterbury is primate of all England, metropolitan, and first peer of the realm. He ranks next to royalty, and crowns the sovereign. His ecclesiastical province includes all England, except the six northern counties. Among his privileges, he can confer degrees in divinity, law, and medicine. His seats are at Lambeth and Addington Palace. He is patron of 149 livings. The present archbishop is Charles Thomas Longley, translated to the see in 1862. —Landon, Ecc. Dict. Chambers, Enq. Encyclop., s. v.

Cantharis (a cup or pot). In the atrium of ancient churches there was commonly a fountain or ci- tern, in which worshippers could wash their hands and faces before entering the church. Eusebius says that in the court over against the church were placed fountains (sports) of water, as symbols of purification, for such to wash as entered into the church (De Orat. c. xi). Pliny, Natural History, Nola has this fountain candensus (Epit. xii, ad Ser.); in Sophocles' Phaedra, the fountain was surrounded with lions, from whose mouths water spouted; whence the place

is also called by some ecclesiastical writers leontarium. It is also called nympharum, σωματιζων, both of which signify a fountain. Tertullian exposes the absurdity of men going to prayers with washed hands while they retained a filthy spirit. Augustin was helped by Spener (q. v.). His wish to spread the Bible among the poor led him to form the idea of printing it with stereotype plates. Thus originated the famous institution, called in German Die Canticaneische Biblianstalt. He lived to see 100,000 Testaments and 40,000 Bibles sold from these presses. It is still carried on on a very large scale; the books are furnished at cost prices (about twenty-five cents for the Bible and eight for the Testament). Up to 1854, 4,612,000 Bibles and 2,650,000 Testaments had been sold. He edited a Harmonie der 4 Evangelisten (2d ed. 1727, fol.), and also wrote Lebenbeschreibung Speners (Life of Spener), the edition of which by Lange, 1740, contains a Lararyph of Canstein, who died at Halle, Aug. 19, 1719. See also Niemeyer, Geschichte der Canticaneischen Biblianstalt (Halle, 1827, 8vo); Plath, Leben von Canstein (1681, 8vo); Bertram, Geschichte der Canticaneischen Biblianstalt (1863, 8vo); Jahrbcher f. Deutsche Theologe 1 (1845); Kronbergs, Neue, Nov., Nouv. Generale, viii, 510; Herszog, Real-Encyclopaedie, ii, 552.

The name, however, occurs only once (iv, 4); and the insertion of the letter in this solitary inscrip- tion is easily accounted for by a supposed error in transcribing. At any rate, the insertion of the "would not bring the Canticles so far down as the time of Ezra, since we find the same peculiarity in Hos. iii, 5, and Amos vi, 5 (Genesis, Theaur., s. v.). The charge of Chaldais has been vigorously pressed by Rosenmuller, and espe- cially by Eichhorn, who, in his Heb. Gr., § 21, signs the book to the golden age of Hebrew literature, and traces the "few solitary Chaldais" which occur in the writings of that age to the hands of Chaldee copysts. Genesius has moreover suggested an impor- tant distinction between Chaldais and dialectic variations indigenous to Northern Palestine, where he conjectures that Judges and Canticles were composed. The application of this principle is sufficient to elim- inate most of the Chaldais alleged by Eichhorn (es. g. [shore] for [shore]); while the occurrence of similar forms in Phoenician affords an indication of other intrusive forces besides the Aramean acting upon the Biblical Hebrew. Nor is the suggestion of Genesius that the book was written in Northern Palestine, and con- sequently timed with a local coloring, inconsistent with the opinion which places it amonst the "one thou- sand and five" songs of Solomon (1 Kings iv, 32).
Comp. 1 Kings ix. 19 with 2 Chron. viii. 6, where the buildings of Lebanon are decidedly contrasted with those of Jerusalem, and are not, therefore, to be con-
 tended with the “house of the forest of Lebanon” (1 Kings vii. 2), which was probably in Jerusalem. By a further comparison of these passages with Robinson’s (Bible, 1840), Solomon, in English buildings as still standing on Lebanon, it will appear probable that Solomon had at least a hunting-seat somewhere on the slopes of that mountain (comp. Cant. iv. 9). In such a retreat, and under the influ-
 ence of its scenery, and the language of the surrounding
 land, minute details of the desert, a poet might easily add-
 tistically, this would have been in keeping with the
 general conditions of pastoral poetry. In our own
 language such compositions are not unfrequently ac-
 commodated to rustic ideas, and sometimes to provin-
 cial dialects. If, moreover, it should be urged that
 Chaldeans are not provincials, it may be replied that
 Solomon could scarcely be ignorant of the Ar-
 menian literature of his own time, and that he may
 have consciously used it for the purpose of enrichment (Gesen. Heb. Gr. § 2, 4).

 The title, though it is possibly too flattering to have
 come from the hand of Solomon, must have existed in
 the form for many centuries; it is not even any
 lay claim to a respectable antiquity. The moral argu-
 ment put forward by the supporters of the more re-
 cent Hieral interpretation, and based upon the impro-
 bability of Solomon’s criminating himself (see below), is
 not very conclusive. Even on the theory of those
 interpreters his conduct might be traced to a spirit of
 generous self-accusation; and, at any rate, it need not
 be exalted above the standard which was likely to
 flourish in the atmosphere of a court such as his. On
 the whole, then, it seems unnecessary to depart from
 the plain meaning of the Hebrew title.

 Supposing the date fixed to the reign of Solomon,
 it is too great intimacy has been employed by the Rabbinical
 and some Christian writers in determining at what pe-
 riod of that monarch’s life the poem was written (see Poli
 Synops. Pref. ad Cant.). The point at issue seems to
 have been whether Solomon ever repented after his
 fall. If he did, it was contended that the repentance
 exhibited in the Song seemed the natural growth of such an experience; if he did not, it
 was urged that no other than a spiritually-minded
 man could have composed such a poem, and that
 therefore it must have been written while Solomon
 was still the cherished of God. Then, again, it was a
 master element in the poetic composition, as the natural
 process of the growth of Solomon’s matured wisdom, or the fresh outbreak of his warm and passionate
 youth; whether, in fact, the master element of the poem
 was the literal form or the allegorical
 meaning. In either view of its
 interpretation, however, the only historical occasion
 in the life of Solomon for a poem like this is his marriage
 with the daughter of Pharaoh, B.C. 1008 (1 Kings ji.
 1); a reference that is strongly corroborated by the
 probable date of Psalm xlv, which indeed may be re-
 garded as the key of the Canticles themselves. An
 old commentator (Wiken, Wittgen. 1729) holds that
 the bride was “Nicae,” the queen of Shela, and
 that she was the consummation inimey with Solomon
 during her stay in Palestine. See SOLOMON.

 II. Form.—This question is not absolutely deter-
 mined by the Hebrew title. The rendering of יָאוֹת
 יָאוֹת, mentioned by Simonis (Lex. Heb.), “series of
 songs,” (comp. mp, chain, and adopted by Paul-
 us, Good, and other commentators, can scarcely com-
 pete with that of Gesenius, “Song of Songs, i.e. the
 most beautiful of songs” (comp. Pas. xiv, 1, יָאוֹת,
 יָאוֹת, “a delightful song;” comp. also Theor. Idyl.
 viii, πολύτρις μικρον). The non-continuity which
 many critics attribute to the poem is far from being
 a modern discovery (comp. the Lat. “Cantica canicu-
 ram,” and the Chaldee paraphrase, “the songs and
 hymns which Solomon, the prophet, the king of Israel,
 uttered in the spirit of prophecy before the Lord”).

 Ghilarerius (16th century) considered it a drama in five
 acts. One of the first separate translations published
 in England is entitled “The Canticles, or Balades of
 Solomon, in English Meter” (1556), and appeared Solomon’s Song in eight elegonies, by J. M.
 (Jervase Markham); the number of elegonies in this
 latter production being the same as that of the idyls
 into which the book was afterward divided by Jahn.
 Down to the 18th century, however, the Canticles
 were generally regarded as a mystical poem.

 Gregory Nazianzus calls it “a bridal dramatic
 song” (νυμφικόν ὑμνὸν τι και διηλ). According to
 Patrick, it is a “pastoral elegy“ or a “dramatic
 poem;” according to Lowth, “an epithalamium, or
 ὀλυμπικὸς νυτιπήμονας of a pastoral kind.”
 Michaelis and Rosenmüller, while differing as to its interpretation,
 agree in making it continuous, “carmen amatorium.”
 A modified continuity was suggested by Bosseut, who
 divided the Song into seven parts, or scenes of a pasto-
 ral drama, corresponding with the seven days of
 the Jewish nuptial ceremony (Lowth, Protect. xxxi).
 Bosseut is followed by Calmet, Percy, Williams, and
 other writers of the same school of interpreters
 (Frima Calmet), who proposes one of six days, and
 considers the drama to be post-nuptial, not ante-nup-
 tial, as it is explained by Bosseut. (See below.)
 The entire nuptial theory has been severely handled by J.
 D. Michaelis, and the literal school of interpreters in
 general. Michaelis attacks the first day of Bosseut,
 and involves in its destruction the remaining six (Not.
 ad Louth Perf. xxxi). It should be observed that
 Lowth makes it a drama, but only of the minor kind,
 i.e. dramatic as a dialogue, and therefore not more
dramatic than an idyll of Theocritus or a satire of
 Horace. The fact is that he was unable to discover a
 plan; and it seems clear that if the only dramatic ele-
 ment in Canticles be the dialogue, the rich pastoral
 character of its scenery and allusions renders the term
 drama less applicable than that of idyll.
 Bosseut, however, extravagantly claims it as a regular drama,
 with all the proprieties of the classic model; and if
 we desire a dramatic composition, poetical and sym-
 pathetic, and assistant, it is difficult to see how we can
 avoid calling the poem a drama: but in all the trans-
 lations of the allegorical school which are based upon
 the dramatic idea, the interference of the chorus is so
 infrequent or so indefinite, the absence of anything
 like a dramatic progress and development sufficient to
 enlist the sympathy of a chorus, it is so evident, that the
 strongly-marked idyllic scenery could not far outweigh
 the scarcely perceptible elements of dramatic inten-
 tion. The idyllic theory is confirmed by the use of a
 similar form among the Arabian, under the name of
 “Casidies” (Sir W. Jones, Peta. As. Comment. iii).

 By the reactionary allegorists, of whom Rosenmuller
 may be considered the representative, the Song of
 Solomon has either been made absolutely continuous,
 or has been divided with reference to its spiritual
 meaning rather than its external form (e.g. Heng-}
 stonberg and Prof. Burrowes).

 The supposition that the Canticles supplied a model
 to Theocritus seems based on merely verbal coinci-
 dences, such as could scarcely fail to occur between
 two writers of pastoral poetry (comp. Cant. i, 9; vi, 10,
 with Theocr. xviii, 80, 86; Cant. iv, 11, with
 Theocr. xx, 25, 27; Cant. viii, 6, 7, with Theocr.
 xxiii, 25-26; see other parallels in Pol. Syn.; Lowth, Prot.
 Gray’s Key). In the essential matter of the vivid and
 ethical teaching the resemblance does not exist.

 III. Meaning.—The schools of interpretation may
 be divided into three: the mystical, or tooval; the
 allegorical, and the literal.

 1. The mystical interpretation is properly an offshoot
 of the allegorical, and probably owes its origin to the
needlessly which was felt of supplying a literal basis for the speculations of the allegorists. This basis is either the marriage of Solomon with Pharaoh's daughter, or his marriage with an Israelite woman, the Shulamite. The former (taken together with Homer's variation) was the favorite opinion of the mysti-
cal interpreters to the end of the 18th century; the latter has been described in its latest version by Grotius (1803). The mystical interpretation makes its first appearance in Origen, who wrote a voluminous comment-
ary upon the Canticles. Its literal basis, minus the mystical application, is condemned by Theodoret (A.D. 420). It reappears in Abulfaragias (1228-
1265), and was received by Grotius. As involving a literal sense, it was subsequently adopted by Dupont du
durham, and Calovius, but approved of and systematized by Bossuet, indorsed by Leuth, and used for
the purpose of translation by Percy and Williams. The arguments of Calovius prevented its taking root in Germany; and the substitution by Go
er of an Israelitish for an Egyptian bride has not saved the general
theory from the neglect which was inevitable after the reactionary movement of the 19th century allegori-
asts.
2. Allegorical.—Notwithstanding the attempts which have been made to discover this principle of interpre-
tation in the Sept. (Cant. iv, 9); Jeremiah xxvii, 14-17; Wisd. of S. i, 9, 18; c. 4, 9 (4), 18), it is impossible to trace it, with any certainty, farther back than the Talmud (see Ginsburg, Intro.
). According to the Talmud, the beloved is taken to be God; the loved one, or bride, is the congregation of Israel. This general relation is expanded into more particular details by the Targum, or Chaldee Paraphrase, which treats the Song of Songs as an allegorical history of the Jewish people from the exodus to the coming of the Messiah and the building of the third temple. In order to make out the parallel, recourse was had to the most extraordinary devices: e.g., the reduction of words to their numerical value, and the free inter-
changing of words similar to each other in sound. Elaborate as it was, the interpretation of the Targum was still farther developed by the medieval Jews, but generally constructed upon the same allegorical hypothesis. It was introduced into their liturgical service; and during the persecutions of the Middle Ages its consoling appeal to the past and future glo-
ries of Israel maintained it as the popular exposition of a national poem. It would be strange if so univer-
sal an influence as that of the scholastic philosophy had not obtained an expression in the interpretation of the Canticles. Such an expression we find in the thirteenth century (1250), in a book as representing the union between the active intel-
llect (intelectus agens), and the receptive or material intellect (intelectus materialis). A new school of Jewish interpretation was originated by Mendelssohn (1729-1803), which, without actually denying the ex-
istence of an allegorical meaning, determined to keep it in abeyance, and meanwhile to devote itself to the literal interpretation. At present the most learned rabbis, following Loe
essohn, have abandoned the allegorical interpretation altogether (Herzfelder, 1848; Phillipson, 1854).
In the Christian Church, the Talmudical interpreta-
tion, imported by Origen, was all but universally re-
ceived. It was impugned by Theodore of Mopsuestia (350-429), but continued to hold its ground as the ortho-
doxo theory till the revival of letters, when it was called in question by Erasmus and Grotius, and was gradu-
ally superseded by the typical theory of Grotius, Bossuet, and Calovius. This latter was not effective without a severe struggle, in which Sanctius, Dur-
ham, and Calovius were the champions of the allegori-
cal against the typical theory. The latter seems to have been mainly identified with Grotius (Pol. Sac.), and was stigmatized by Calovius as the heresy of Theo-
codes Mopsuestia, condemned at the second council of Constantiople, and revived by the Anabaptists. In
the 18th century the allegorical theory was reasserted, and reconstructed by Puffendorf (1775) and the reac-
tionary allegorists, the majority of whom, however, with Rosemuller, return to the system of the Chaldee Paraphrase.
Some of the more remarkable variations of the alle-
gorical school are: (a.) The extension of the Chaldean allegory to the Christian Church, originally projected by Aponius (7th century), and more fully wrought out by De Lyra (1270-1340), Brightman (1600), and Coc-
cesus (1650-1690). According to De Lyra, chaps. ii-
vii describe the history of the Israelites from the exa-
odus to the coming of Christ. A similar view is adopted by Sacra-
dus, Durham, and Calovius, but approved of and sys-
temized by Bossuet, indorsed by Leuth, and used for
the purpose of translation by Percy and Williams. The arguments of Calovius prevented its taking root in Germany; and the substitution by Go
er of an Israelitish for an Egyptian bride has not saved the general theory from the neglect which was inevitable after the reactionary movement of the 19th-century allegori-
asts. (b.) According to Gelaérius and Corn. a Lapide, the bride is the Virgin Mary. (c.) Puffendorf refers the spiritual sense to the circumstances of our Saviour's death and burial.
4. The mystical interpretation is connected with the reactionary movement of Theodore Mopsue-
stia (360-429) and his followers, in opposition to the extravagances of the early Christian allegorists. Its
scheme was nuptial, with Pharaoh's daughter as the bride. That it was by many regarded as the only admissible interpretation appears from Theodoret, who mentions this opinion only to condemn it. Born down and overwhelmed by the prolific genius of medi-
ival allegory, we have a glimpse of it in Abulfaragias (see above), and in the MS. commentary (Bodl. Open.
coll. No. 825), cited by Mr. Ginsburg, and by him referred conjunctively to a French Jew of the 12th or 13th century. This commentary anticipates also more recent criticism by interpreting the Song as celebrating the humble love of a shepherd and shepherdess. The extreme literal view was propounded by Castellio (1544), who rejected it from the Canon. Following out this idea, Whiston (1728) recognized the book as a composi-
tion of Solomon, but denominated it as an epic, interest-

cal, and allegorical. Nearly the same view is enter-
tained by Dr. Clarke in his Commentary. Meanwhile the mystical theory was adopted by Grotius as the literal basis of a secondary and spiritual interpretation, and, after its dramatical development by Bossuet, long con-
tinued to be the standard scheme of the mystical school. In the 19th century considerable attention was paid to regular drama, or pastoral eclogue, consisting of seven acts, each act filling a day, concluding with the Sabbath,
insomuch as the bridegroom on this day does not, as usual, go forth to his rural employments, but proceeds from the marriage chamber into public with his bride.
The following are Bossuet's divisions of the plots:

<table>
<thead>
<tr>
<th>First day</th>
<th>Second day</th>
<th>Third day</th>
<th>Fourth day</th>
<th>Fifth day</th>
<th>Sixth day</th>
<th>Seventh day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chap. I-II, 4</td>
<td>II, 7-17</td>
<td>III, v, 1</td>
<td>IV, 2-9</td>
<td>VI, 10-11</td>
<td>VII, 12-18</td>
<td>3, 4-14</td>
</tr>
</tbody>
</table>

In 1808 this scheme was reconstructed by Good, with a Jewish instead of an Egyptian bride; and his version is still the most elegant. For the most ingenious and completely elaborated form in which this theory has been developed, see the new translation in scenic form by Tayler in his edition of Calver's Dict. More lately by Horner in the Methodist Quart. Review, July, 1862. See THEATRICAL REPRESENTATIONS. The purely literal theory, opposed on the one hand to the allegorical interpretation, and on the other to Castellio and Whiston, owes its origin to Germany. Michaelis (1770) regarded the Song as an exponent of

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CANTICLES

med and live, innocent and happy. But, while justifying its admission into the Canon, he is betrayed into a levity of remark altogether inconsistent with the supposition that the book is inspired (Not. ad Locut., Pref.). From this time the scholarship of Germany was mainly enlisted on the side of the literalists. The literal basis became thoroughly disassociated from the mystical superstructure, and all that remained to be done was to elucidate the true scheme of the former. The most generally received interpretation of the modern literalists is that which was originally proposed by Jacobi (1777), adopted by Herder, Ammon, Ullermes, Erckmann, and prof. Meier of Tullingeringen (1854), and in England by Mr. Ginsberg, in his learned translation (1857). According to the detailed application of this view as given by Mr. Ginsberg, the Song is intended to display the victory of humble and constant love over the temptations of wealth and royalty. The tempter is Solomon; the object of his seductive efforts is a Shulamite shepherdess, who, surrounded by the glories of the court and the fascinations of unwonted splendor, pines for the shepherd-lover from whom she has been involuntarily separated. In this scheme the drama is divided into five sections, indicated by the thrice-repeated formulas of address (Is. xxiii. 4, 5, 8), and the use of another closing sentence (v. 1).

Section 1 (ch. 1-2, 7): scene, a country-seat of Solomon. The shepherdess is committed to the charge of the court ladies (the "chambermaids", i. 9), who have been impressed by her beauty and grace to put her to the way for the royal approach. Solomon makes an unsuccessful attempt to win her affections.

Section 2 (ii, 3-6): the shepherdess explains to the court ladies the cruelties of her brothers, which had led her to separate herself from her beloved.

Section 3 (v, 8-10): the joy of the royal train in Jerusalem. The shepherd follows his betrothed into the city, and proposes to rescue her. Some of her court companions are favorably impressed by her constancy.

Section 4 (v, 8-12): the shepherdess tells her dream, and still further engages the sympathy of her companions. The king proceeds to make her the bride of his son.

Section 5 (vii, 1-14): the conflict is over: virtue and truth have won the victory, and the shepherdess and her beloved return to their happy home, visiting on their way the tree beneath whose shade they first plighted their troth (vii, 2). Her brothers rejoice at the promises they had once made conditionally upon her virtuous and irreproachable conduct.

Even in Germany, however, a strong band of reactionist allegorists have maintained their ground, including such names as Hug, Kaiser, Rosenmüller, Hahn, and Hengstenberg. On the whole, their tendency is to return to the Chaldee paraphrase, a tendency which is specially marked in Hengstenberg. In fact, the literalism of the latter has been fought by Dr. Pye smith (Congre. Mag. for 1837, 89); in America by Prof. Noyes, who adopts the extreme eretic theory, and is unwilling to recognise in Canticles any moral or religious design. It should be observed that such a sentiment as this of Dr. Noyes is utterly alien to the views of Jacobi and his followers, who conceive the recommendation of virtuous love and constancy to be a portion of the very highest moral teaching, and in no way unworthy of an inspired writer.

The allegorical interpretation has been defended in America by Professors Stuart and Burrowes. The revised arguments adduced by the allegorists are substantially the same with those urged by Calvius against the literal basis of the mystical interpretation. The following are specimens: (a.) Particulars not applicable to Solomon (v. 2). (6.) Particulars not applicable to the wife of Solomon (i, 6, 8; v, 7; vii, 1, comp. 1). (c.) Solomon addressed in the second person (v. 12). (d.) Ordinary conditions of decent love (v. 2). (e.) Date twenty years after Solomon's marriage with Pharaoh's daughter (comp. Cant. iv, 4, and I Kings vi, 88). It will readily be observed that these arguments do not in any way affect the literal theory of Jacobi.

For external arguments the allegorists depend principally upon Jewish tradition and the analogies of Oriental poetry. The value of the former, as respects a composition of the 10th century B.C., is estimated by Michaelis (Not. ad Locut.) at a very low rate. For the latter, it is usual to refer to such authors as Chardin, Sir W. Jones, D'Herbelot, etc. (see Rosenm. Animad.). Rosenmüller gives a song of Hafez, with a paraphrase by a Buddhist monk, as furnishing the mystical meaning. For other specimens of the same kind, see Lane's Ethiopics, ii, 215 sq. On the other hand, the objections taken by Dr. Noyes are very important (New Trans.). It would seem that there is one essential difference between the Song of Solomon and the allegorical composition of which it is the question. In the latter the allegory is more or less avoided, and distinct reference is made to the Supreme Being; in the former there is nothing of the kind. But the most important consideration adduced by the literalists is the fact that the Canticles are the production of a different country, and separated from the songs of the Sufis and the Hindu mystics by an interval of nearly 2000 years. To this it may be added that the Song of Solomon springs out of a religion which has nothing in common with the pantheism of Persia and India. In short, the conditions of production in the two cases are utterly dissimilar. But the literalists are not content with denouncing the allegory; they proceed farther to maintain that allegories do not generally occur in the sacred writings without some intimation of their secondary meaning, which intimation in the case of the Canticles is not forthcoming. They argue, from the total silence of our Lord and his apostles respecting this book, not indeed that it is uninspired, but that it was never intended to bear within its poetic envelope that mystical sense which would have rendered it a perfect treasury of reference for Paul when unfolding the spiritual relation between Christ and his Church (see 2 Cor. xi, 2; Rom. vii, 4; Eph. v, 22-23). Finally, it is urged that it be allegorically spiritual, then its spirituality is of the highest order, and utterly inconsistent with the opinion which assigns it to Solomon. The philosophy of Solomon, as given in Ecclesiastes, is a philosophy of indifference, apparently suggested by the exchange of all sources of physical enjoyment. The religion of Solomon had but little practical influence on his life; if he wrote the glooming spiritualism of the Canticles when a young man, how can we account for his fearful degeneracy? If the poem was the production of his old age, how can we reconcile it with the last fact recorded of him, viz. that his heart was not right in the sight of the Lord? But it is maintained that no other writer would have selected Solomon as a symbol of the Messiah. The excessively amative character of some passages is designated as almost blasphemous when supposed to be addressed by Christ to his Church (v, 3, 4, 7, 8); and the fact that the dramatic persons are three is regarded as decidedly subservient of the allegorical theory.

The strongest argument on the side of the allegorists is the matrimonial metaphor so frequently employed in the Scriptures to describe the relation between Jehovah and Israel (Exod. xxxiv, 15, 16; Num. xv, 80; Ps. lxxxii, 27; Jer. iii, 1-11; Ezek. xvi, 1-21). It is fully stated by Prof. Stuart (i. T. Conson). On the other hand, the literalists deny so early a use of the metaphor. They contend that the phrases describing spiritual fornication and adultery represent the literal fact; and that even the metaphor, as used by the prophets who lived after Solom., implies a wedded relation, and therefore is to be interpreted with the nuptial affection which forms the subject of Canticles.—Smith, Dict. of Bible, s. v.

On the whole, a combination of the moderately literal interpretation with the general allegorical idea seems to be the true one, by which, under the figure of chaste conjugal love (probably that of Solomon and the Egyptian princess), set forth in Oriental style and
warmth [see Marriage], the union of Jehovah and his Church is represented after the analogy of a para-ble (v. q.v.). All attempts, however, hitherto made to carry the explanation into detail, especially in the application of the language to the phenomena of individual religious experience, have been signal failures, having been, indeed, rather the offering of a sensuous fanaticism or over-wrought enthusiasm, than of sound devotion or sober interpretation. See Allegory. Taking, therefore, the ground figure of cannibal as typical of divine union to be intended to be represented in this general expression only by this unique specimen of its meaning, we would venture to arrange it as dramatically somewhat as follows:

<table>
<thead>
<tr>
<th>Time</th>
<th>Place</th>
<th>Persons</th>
<th>Subject</th>
<th>Passage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morn.</td>
<td>Antechamber of palace</td>
<td>Bride and ladies</td>
<td>The welcome to the future home</td>
<td>i, 2-3</td>
</tr>
<tr>
<td>Eve.</td>
<td>Audience-room of palace</td>
<td>Bride, groom, and attendants</td>
<td>The first interview</td>
<td>ii, 2-3</td>
</tr>
<tr>
<td>Morn.</td>
<td>Palace window</td>
<td>Bride and serenade</td>
<td>The invitation</td>
<td>i, 1-17</td>
</tr>
<tr>
<td>Eve.</td>
<td>Private chamber</td>
<td>The search in fancy</td>
<td>The wedding day</td>
<td>i, 1-4</td>
</tr>
<tr>
<td>Morn.</td>
<td>Front of palace</td>
<td>The vision from paradise</td>
<td>The viat and excursion</td>
<td>iii, 5-11</td>
</tr>
<tr>
<td>Eve.</td>
<td>Palasa garden</td>
<td>The dream</td>
<td>The reception-party</td>
<td>v, 2-3, 8, 9</td>
</tr>
<tr>
<td>Morn.</td>
<td>Private apartment</td>
<td>The toilet</td>
<td>The mutual avowal</td>
<td>vii, 1-5</td>
</tr>
<tr>
<td>Eve.</td>
<td>Public apartment</td>
<td>The espousal</td>
<td>The espousal</td>
<td>vii, 6-8, 9</td>
</tr>
<tr>
<td>Morn.</td>
<td>Private apartment</td>
<td>The dowry</td>
<td></td>
<td>viii, 4-7</td>
</tr>
<tr>
<td>Eve.</td>
<td>Private apartment</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
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IV. Canon city. —It has already been observed that the book was rejected from the Canon by Castellio and Whiston, but in no case has its rejection been defended on puritanical grounds. It is found in the Sept., and in the translations of Aquila, Symmachus, and Theodotion. It is contained in the catalogue given in the Talmud, and in the catalogue of Melito; and, in short, we have the same evidence for its canonicity as that which is commonly adduced for the canonicity of any book.

V. Commentaries. —The following are the exegesises works expressly on the whole of this book, a few of the most important being indicated by an asterisk (*) prefixed: Origen, Homilies, etc. (in Opp. iii, 12, 28, 94); Theophylact, Fragmenta (in Grabe’s Speculum um, ii, 220; Eusebius, Epitom [Gr. and Lat.]; in Muredd Opera, vii, 125); Polyeuktos, Epistulae, Expositiones, etc. (Har. Leg., 1617, 410); Athanasius, Homilia (in Opp. iii, 57); also Fragmenta (b. i, ii, 1005); *Gregory Nyssen., Expositio (in Opp. 1, 468; also Bibl. Patr. Gall. vi, 645); Ambrose, Commentarius (in Opp. i, 1546); Ephraemi, Commentarius (ed. Foggini, Rom. 1750, 4to); Philo Carpathius, Interpretatio (Lat. in Bibl. Max. Patr. v, 681; Gr. and Lat. in Bibl. Patr. Gall. ix, 713; also Expositio, ed. Gr. and Lat. Gacomin, Rom. 1772, 4to); Theodoret, Expositio (Rom. 1563, fol.; Ven. 1574, 4to; also in Opp. ii, 1; tr. in “Voice of the Church”); Cassiodorus, Expositio (in Opp. ii, 479); Gregory the Great, Expositio (in Opp. i, 110); Cyprian Ortus Origenes (in Bibl. Max. Patr. ix, 731); Isidoro, Expositio (in Opp. p. 503); Apponius, Expositio (in Bibl. Max. Patr. xiv, 98); Lucian, Sermone (in Bibl. Max. Patr. xiv, 129); Udalricus, Scholion (b.); Bede, Expositio (in Opp. iv, 714; also Works by Giles, ix, 186); Alcuin, Compendium (in Opp. i, ii, 391); Angelomannus, Expositiones (q. Bibl. Max. Patr. xv); Bruno Antinianus, Commentarius (in Opp. i); Anselm, Expositiones (in Opp. ed. Picard); Rupertus Tutiensis, Respondat, Commentarius (Adv. i, 886); Bernard, Commentes (in Opp. ii, 2615; also ib. i, i, 555); Irmepres, Commentarius, (Pez. Theaur. ii, i, 343); Aquinas, Commentarius (in Opp. i); Honorius Augustodunensis, Commentarius (in Opp. iv); also Bibl. Max. Patr. ix, 983; *Jarchi’s annotations [Heb.], in Buxtor’s Rabbinical Bible, q. v.; Rashbi’s [Heb.]; in the Rabbinical Bibles; also with Lat. tr. by Genebrard, Par 1570 and 1585, 8vo; with notes by Breithaupt, Gothic, 1714, 4to; in Jewish-German by Bresch, Cremona, 1560, fol., and since; R. S. ben-Meir (Rashbam), (first published Lpz. 1855, 8vo); *Aben-Ezra, [Heb.]; in Franklin’s Rabbinical Bible; in Lat. by Genebrard, Paris, 1570 and 1588, 8vo; Alscheich, [Heb.]; (Ven. 1591 and 1606, 4to, and since); Nachmani (or rather Asariel, A.D. cir. 1200), [Heb.]; (Alton, 1764, 4to; including comments by Ibn-Tamar, Jehovah
them as the precursors of Antichrist, and so successfully that it was not until he had gone to the Canaries that they could establish themselves in Salamanca. He was consecrated bishop of the Canaries on 21 July 1651, before the bishop resigned, and retired into a convent of his order, of which he became, in 1554, provincial for the province of Spain. He died at Toledo, Sept. 80, 1650. His chief and best known work is his Locutus Theologico-
rum libri xii, relating to the sources whence polemical theologians may derive proofs, whether from opinions and arguments in the works of the Encyclopaedia (1635, 2 fol.). It may be read with his other writings, in his Opera, edit. nuncius. (Bas-

Canute. See Denmark.

Cap. (or Bonnet, piloula), in clerical dress. Cardinal Richelieu is said to be the first who wore the cap-
cot, or cap, in France. The red cap is peculiar to the college of cardinals. The bonnet or cap worn by the Jesuits, Barlavento, Theatines, and by that as generally, is three-cornered and square, and worn without the cape. See VESTMENTS OF THE CLERGY.

Caparocia (Kaparovia, a name of which the initial element is evidently the Heb. "Kapar", see Caphar), a town located by Polemy (iv, 16) in Galilee, and mentioned (Caparocam) in the Ptolemy Table as situated between Scythopolis and Cassarea Palestinae (Roland, Palest. p. 451, 487), 24 R. miles from the former and 28 from the latter. It was discovered by Burckhardt in 1848. It is supposed that "Kaparocam" was a village about one hour [16] west of Jenin, among the hills (Robinson, Researches, iii, 159), and half an hour west of Burkin (Wolcott, in the Biblioth. Sacra, 1843, p. 76; Robinson, Later Researches, p. 121), situated on an eminence, with a high wely north of the village, called Shuth Zeit, and visible from a great distance (Van der Velden, Memoir, p. 301).

Capella. See CaPFELLUS.

Caper-plant (Chenopodium, abobonak, from πατίς, to desire, Sept., καπηλών) is mentioned only once in the Bible (Eccles. xii, 5): "When the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home." The word here translated desire has been considered to signify the caper-berry. The reasons assigned for this opinion are that the rabbins apply the plural (πατίς, see Berth., xxxvii, 46, xxvi, to the small fruit of trees and berries, as well as to a part of the caper-bush (Buxtorf, Lex. Talm. col. 12); that the caper-bush is common in Syria and Arabia (see Galen, Facult. Alim. ii, 84); that its fruit was in early times eaten as a condiment, being stimulant in its nature, and therefore calculated to excite desire (Plutarch, Quaest. vili, 2; Pliny, Hist. Nat. xxxii, 28; xx, 15; comp. xxxii, 44; xx, 26); that, instead of the caper-bush grows on tombs, it will be liable to be destroyed when these are opened; and, finally, that as Solomon speaks here in symbols and allegories, we must suppose him to deviate from the course he had apparently prescribed to himself if he were to express in plain words, that desire shall fail. Instead of imitating the same thing by the failure of that which is supposed to have been used to excite desire. Celsus (Hierob. i, 210) argues, on the contrary, that Solomon in other places, when treating of the pleasures of youth, never speaks of capers, but of wine and perfumes; that, had he wished to adduce anything of the kind, he would have selected something more remarkable; that capers, moreover, instead of being pleasantly stimul-

Cantor. See CANTORUS.

Cantor (singer), an ancient ecclesiastical order so called, and a title still given to the master of the choir in many churches, as, in modern use, precentor. The Councils of Cologne, A.D. 1200 and 1356, give to the cantor or singer, the title of cantor episcoporum, or bishop of the choir. The cantor is also the same with the primicerius. The order of cantors appears to be of great antiquity, and is mentioned in the Canons called Apostolical, Nos. 28, 48, and 69, and in the Litura-
gy of St. Mark, which was written before the fourth century. See Liturg. Oriental. ii. tom. i, pref. p. xxxiv, and p. 151. The Council of Laodicea, can. 13, for bids any to sing in church except the singers or cantors whose names were inscribed on the canon of the church, and whose proper place was in the ambo. By can. 28 it forbade the cantors to wear the stole or orarium. The Roman writers endeavor to prove that the lector and cantor were the same, and they are every-
where spoken of in the ancient canons as distinct orders. There is no reason to believe this order to be of higher than ecclesiastical institution only. The cantor might be ordained even by a priest (Con. Carth. 4, cap. 10). This order is still retained in the Oriental Church. — Bingham, Orig. Eccl. bk. iii, ch. vii; Lan-
don, Eccl. Dict. s. v.
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1) by the terms Καπάρος, καπάρον, καπαρί, καπαρία, and even καπάραω, kapharía (Buxtorf, col. 1919, 1881, 2098). But as the Septuagint, the Vulgate, the Syriac, and the Arabic translations have understood the word kaphar to be meant, it is desirable to give some account of it, especially as, from its ornamental nature, it cannot but attract attention. There are, moreover, some points in its natural history which have been overlooked, but which may serve to show that in the passage under review it might without impropriety have been employed in carrying out the figurative language with which the verse commences (see Plenk, Plant. Med. p. 430; Sprengel, Hist. res herb. 1, 14).

The caper-plant belongs to a tribe of plants, the Capparidaceae, of which the species are found in considerable numbers in tropical countries, such as India, whence they extend northward into Arabia, the north of Africa, Syria, and the south of Europe (Forskal, Fl., p. 90; Shaw, p. 803). The common caper-bush—*Capparis spinosa*, Linn. (the *C. acuta* of Persoon)—is common in the countries immediately surrounding the Mediterranean. Dioscorides describes it as spreading in a circular manner on the ground, in poor soils and rugged situations; and Pliny "as being set and sown in stony places especially." Theophrastus states that it refuses to grow in cultivated ground. Dioscorides further states that it has thorns like a bramble, leaves like the quince, and fruit like the olive—characters almost sufficient to identify it. The caper is well known to the Arabs, being their *k∂∂∂∂*, and designated also by the name *əθθθθ* or *əθθθθ*. The bark of the root, which is still used in the East, as it formerly was in Europe, no doubt possesses some irritant property, as it was one of the five aperient roots. The unexpanded flower-buds, preserved in vinegar, are well known at our tables as a condiment by the name of capers.

Parts of the plant seem to have been similarly used by the ancients. The caper-plant is showy and ornamental, growing in barren places in the midst of the rubbish of ruins, or on the walls of buildings. It was observed by Ray on the Temple of Peace at Rome, and in other similar situations. It forms a much-branched, diffuse shrub, which annually loses its leaves. The branches are long and trailing; smooth, but armed with double curved stipular spines. The leaves are alternate, roundish or oblong-oval, a little fleshy, smooth, of a green color, but sometimes a little reddish. The flowers are large and showy, produced singly in the axils of the leaves, on stalks which are larger than the leaves. The calyx is four-leafed, concave; the petals are also four in number, and of an oval roundish form. The stamens are very numerous and long; and their filaments, being tinged with purple and terminated by the yellow anthers, give the flowers a very agreeable appearance. The ovary is borne upon a straight stalk, which is a little longer than the stamens, and which, as it ripens, droops and forms an oval or pear-shaped berry, inclining within its pulp numerous small seeds. Many of the caper tribe, being remarkable for the long stalks by which their fruit is supported, conspicuously display, what also takes place in other plants, namely, the drooping and hanging down of the fruit as it ripens. As, then, the flowering of the almond-tree, in the first part of the verse in question, has been supposed to refer to the whitening of the hair, so the drooping of the ripe fruit of a plant like the caper, which is conspicuous on the walls of buildings and on tombs, may be supposed to typify the hanging down of the head before "man goeth to his long home" (see the Pen. Cyclop. ed. v. Capparidaceae). See Υπ. 3.

*Caper* natum (Καπαρώνω; Lachm. [with Codex B]) *Καφαρωνών, as if δέκτης καταρων* "village of Nahum" [from some unknown person of that name]; Syriac, Curetonian *Καφαρον Ναχουμ, Peshito *Καφαρον *Ναχουμ; Vulg. *Capharnuuam*), the name of a Galilean city familiar as that of the scene of many acts and incidents in the life of Christ (see Stuart, Capparum or Capharnaum as the Scene of Christ's Miracles, 2d ed. London, 1864). There is no mention of Capernaum in the O. T. or Apocrypha, but the passage Is. ix. 1 [viii. 28] is applied to it by Matthew. The word *Capharor* in the name perhaps indicates that the place was of late foundation. See CAPHAR. There is named, however, by the rabbins (Midraoh, Koheloth, fol. 68, col. 4) a place called *Kaphar-Nachum* (מגלהמה "עש"), which Reland (Palast, p. 689) presumes to be the Capernaum of the Gospels (see Otho, Lex. Robb. p. 118). Josephus also mentions a remarkable fountain, called by the natives *Capharnuam* (Καφαρωνων), watering the fertile "plain of Gennesareth" (War, iii, 10, 8); as also a village by the name of *Capharnaye* (Καφαρναυα) in the same region (Life, 72). Ptolemy also (v, 10, 4) calls it *Capharum* (Καφαρωνων). Another Capernaum is mentioned by William of Tyre (De Bello Sac. x, 26) on the Kishon, six leagues from Cæsarea.

After the expulsion of Jesus from Nazareth (Luke iv, 15-51; Matt. iv, 13-16), where he was "brought up," Capernaum became emphatically his "own city," it was when he returned thither that he is said to have been "at home" (Mark ii, 2; such is the force of οικεῖον—A. V. "in the house"). Here he chose the evangelist Matthew or Levi (Matt. ii, 9). The brothers Simon-Peter and Andrew belonged to Capernaum (Mark i, 19, 20), and it is natural to assume that it was on the sea-beach near the town (for, doubtless, like true Orientals, these two fishermen kept close to home), while Jesus was "walking there" before "great multitudes" had learned to "gather together unto him," that they heard the quiet call which was to make them forever his "fishers of men" (Mark 1, 18, 17; comp. 28). It was here that Christ worked the miracle on the centurion's servant (Matt. viii, 5; Luke vii, 1), on Simon's wife's mother (Matt. viii, 14; Mark i, 30; Luke iv, 38), the paralytic (Matt. ix, 1; Mark ii, 5; Luke v, 18), and the man afflicted with an unclean spirit (Mark i, 26; Luke iv, 30). The son of the nobleman (John iv, 46), the ear of corn in Capernaum, healed by words which appear to have been spoken in Cana of Galilee. At Capernaum occurred the emblem-
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Taking an hour and a half to trace the inner sides of the plain. In this plain Josephus places a fountain called Capharnaum: he says nothing of the town; but if it can be collected from the scriptural intimations that the town of Capharnaum is in the same region, from a comparison of Mark vi, 47, with John vi, 19, it appears that it was at least six miles from the N.E. shore, it may be safely concluded that the fountain was not far from the town, and took its name therewith. In this plain there are now two fountains, one called 'Ain et-Tin, the 'Spring of the Fig,' near the northern shore of the plain, and the other called the Lake. It is surrounded by vegetation and overhung by a fig-tree, from which it derives its name. Near this are several other springs, the water of which is said to be brackish; but Burckhardt, who rested for some time under the great fig-tree, describes the water of the main source as sweet. This is the fountain which Dr. Robinson inclines to regard as that which Josephus mentions under the name of Capharnaum. M. De Saulcy, however, contends, in his usual confident manner, against the conclusion of Dr. Robinson (Narr. ii, 857-865). In the new edition of his Researches (1860), Dr. Robinson contents himself with arguing the importance of the position. Three miles southward, toward the other extremity of the plain, is the other large spring, called 'Ain el Mudaarwah, the 'Round Fountain'—a large and beautiful fountain rising immediately at the foot of the western line of hills. This Pocoke took to be the Fountain of Capharnaum, and Dr. Robinson was at one time disposed to adopt this conclusion. The 'Round Fountain' is a mile and a half from the lake, to which it sends a considerable stream with fish. Whichever of these fountains be that of Capharnaum, we should look for some traces of an ancient town in the vicinity, and, finding them, should be justified in supposing they formed the remains of Capharnaum. The only ancient remains of any kind near the Round Fountain are some large volcanic blocks strewed over the plain, or piloted together with little architectural order. But near the 'Ain et-Tin is the low mound of ruins, occupying a considerable circumference, which, if Capharnaum were situated in this plain, offer the best probability of being the remains of the doomed city; and if these be all its remains, it has, according to that doom, been brought low indeed. Near the fountain is also a khan, which gives the name of Khan Minyeh to the spot. This khan is now in ruins, but was once a large, well-built structure; and at the north of the khan, and to the south of the fountain, rocky hills of considerable elevation come down quite to the lake, and form the northern termination of the plain. It is important to add that Quaresimus expressly states that in his day the place called by the Arabia Moschii (i. e. Minyeh) was regarded as marking the site of Capharnaum (Kludic. Terr. Sancti, ii, 864). The mention by Josephus (Life, 72) of a village called Kephronea, situated between the mouth of the Jordan and Tarichas, will agree with either location of Capharnaum. Willibald, however (Vita, 15, 17), passed successively, on his way from Tiberias to the Upper Jordan, Capharnaum, and Chorazin, which would locate Capharnaum at the southern end of the plain, if (as appears true) this also contained Chorazin. The latter may have been immediately on the shore, and Capharnaum at a little distance from it (Luke ix, 57; comp. Matt. xii, 18, 21), as is the case at the southern spring, but not at the spring of the 'Round Fountain.' Khan Minyeh may be found in Robinson's Researches (new ed. ii. 403 sq; iii, 844-858). They are chiefly founded on Josephus's account of the fountain and of his visit to Capharnaum, which Dr. E. would identify with the mounds near the khan, and on the testimony of Ritter, who states that the ruins of the western side of the town, which, whose notices Dr. R. interprets—often, it must be confessed, not without difficulty—in reference to

1. Dr. Robinson (Bibl. Researches, iii, 298-294) exposes the errors of all previous travellers in their various attempts to identify the site of Capharnaum; and from a hint in Quaresimus, he is rather inclined to look for it in a part of Syria, only by a mound of ruins, called by the Arabs Khan Minyeh, but this is situated at the north-eastern extremity of the fertile plain (now called El Ghawe) on the eastern border of the Lake of Gennesareth, which the name of 'the land of Gennesareth' is given by Josephus (War, iii, 10, 8). This plain is a sort of triangular hollow, formed by the ruins of those remains of great, sometimes circular, the bowl-like form of the western shore. The base of this angle is along the shore, and is about one hour's journey in length, whereas it
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Khan Minyeh. The fountain Capharnaum, which Josephus mentions (War, iii, 10, 8) in a very emphatic manner as a chief source of the water of the plain of Gennesareth and as abounding with fish, would, however, certainly answer better to the "Round Fountain" than to a spring so close to the shore and so near one end of the district as 'Ain el-Tin. The name of Khan Minyeh is also strongly opposed by a later traveller (Bonar, p. 437-41), as also by Van de Velde (Memoir, p. 301, 302) and Thomson (Land and Book, i, 542 sq.). Another objection to the site of Khan Minyeh is that the ancient town of Cinnereth appears to have lain north of this site, on the plain of Gennesareth [see Cinnereth]; from which it is most natural to infer that Capharnaum lay at the southern end of the plain (at 'Ain el Mudaewara), and Cinnereth at the northern ('Ain el-Tin). In that case, the approach of Christ and his disciples to Capharnaum through the plain of Gennesareth (Matt. xiv, 84) was from the north, the direction most likely in coming from their last point on the north-eastern shore of the lake; for then the disciples would have fallen short of their destination, owing to the head wind, and, after landing, first traversed the plain. The site of Abu Shalshaleh, however, is in some respects more likely to have given name to the lake, if that of the Cinnereth, which will thus be distinguished from the localities of Capharnaum and Chorazin. See BETHSAIDA.

2. Three miles north of Khan Minyeh is the other claimant, Tell Hum, containing ruins (very extensive, according to Bonar, p. 415 sq.) of walls and foundations covering a space of half a mile long by a quarter wide, on a point of the shore projecting into the lake, and backed by very gently rising ground. The shapeless remains are piled up in confusion all along the shore, and are much more striking than those of any other city on this part of the lake. With two exceptions, the houses were all burned, quaint, black and very compact, but rudely cut. The stones of the temple, synagogue, or church, whatever it may have been, are of beautiful marble, cut from the mountains to the north-west (Thomson, i, 540). The ruins are described by Robinson (Researches, iii, 297 sq.). Rather more than three miles farther north is the point at which the Jordan enters the northern end of the lake. The arguments in favor of Tell Hum date from about 1675. The principal one is the name, which is maintained to be a relic of the Hebrew original—"Caphar" having given place to "Tell." Dr. Wilson also ranges Josephus on this side (Land of the Bible, ii, 138-140). See also Eusebius (Praef. Ev., 336, 343), who speaks of the same locality, as do also Van de Velde, Bonar, and Thomson.

Against Tell Hum, on the other hand, the following arguments seem almost conclusive: (1) It is not near the boundary-line between Zebulon and Naphthali, as appears to be required by Matt. iv, 18. (2) It is not likely to have been on the highway to Damascus (see above), for the mountains are so near the shore as to preclude this, while a thoroughfare still exists through the plain at the south. (2) It is rather too near the head of the lake for the scriptural notices, and apparently in the wrong direction from the plain of Gennesareth. (4) It does not by any means so suit the indications in Josephus of the position of the spring of Capharnaum and village of Capharnome: for [1] the latter was near a swampy ground (evidently, from the numerous springs, in the loamy plain), and at no great distance from Tiberias (or, at farthest, Tarichaea); [2] the fountain was a prominent feature in the plain of Gennesareth, which runs along the lake for three miles, apparently midway. To these arguments it may again be replied: (1) The language of the Evangelist respecting the proximity of the boundary-line is not to be taken so strictly, since none of the places in question were really situated on the border. (2) There is room enough for a road along the shore by Tell Hum, for the shortest route to the head of the lake actually lies through it. (3) The Scripture notices most in question relate to the miracle of the feeding of the five thousand, the scene of which may have been on the shore south-east of Bethsaida, beyond Jordan, and in that case Christ's return to Capharnaum may have been from the south through the plain of Gennesareth. (4) The matter of the Lake of Gennesareth may have happened at the mouth of the Upper Jordan, and the place into which he was borne was a "village" merely, not a large city like Capharnaum, although the name of the latter may naturally have included adjacent localities, as we know it was extended to the entire plain.

On the whole, however, later archaeologists incline to the site of Khan Minyeh, where extensive ruins have recently been discovered, Bethsaida (q.v.) being, perhaps, to be located at Tell Hum; and this conclusion is greatly confirmed by the almost certain position of Chorazin at Bir Karesheh, a little to the N.W. (see Jerusalem. Lit. Oct. 1854, p. 162 sq.; July, 1855, p. 354 sq.; Bibl. Sacra, April, 1855, p. 268 sq.; Lond. Archæum, Feb. 24, March 31, 1866; Stud. u. Krift., 1867, iv.). See CHORAZIN.

CAPE TOWN

William D.D., a bishop of the Methodist Episcopal Church South, was born in St. Thomas's Parish, S. C., Jan. 28, 1790. In 1805 he entered the sophomore class at the South-Carolina College, but left college before the time of graduation, and began the study of theology. He entered the intelligence of the delegates of the South-Carolina Conference in 1809, and located in 1815. He was readmitted to the Conference in 1818, and was first elected to General Conference in 1820, and was sent as delegate from the American Methodist Church to the British Wesleyan Conference in 1828. His subsequent posts of duty were, professor of Greek and History in Columbia College, 1828; editor of the Southern Christian Advocate, 1836-40; missionary secretary of the southern division of the Methodist Episcopal Church, 1840-44; superintendent of colored missions in the Southern States in 1844. In May, 1844, Dr. Capers attended the General Conference held at New York as one of the delegates of the South-Carolina Conference. This was the year in which the great anti-slavery agitation in the Methodist Episcopal Church came to its crisis in the division of that body. Dr. Capers took the Southern view of the question, and from that time till the close of his life he was in conflict with the Methodist Church South. At the General Conference of that Church held in 1844 he was elected bishop. The remainder of his life was spent in the discharge of the bishop's office, which he filled with pre-eminent dignity, diligence, and success. Dr. Capers came of a Huguenot family, and his father did gallant service in the Revolution. His house was one of the homes of Asbury and the early Methodist preachers. In the ministry his rise was rapid, and his usefulness and popularity constantly increased. His eloquence in the pulpit was sanctified by the uction of the Holy Ghost, and, though generally smooth and graceful, was at times powerful, and even overawing. He was also gifted in an elevated and refined, and labored with earnest fidelity for his Master's cause. His activity of mind and perseverance, together with the weight of his moral power, gave him great influence in his Conference and in the Church. He died in Anderson, S. C., Jan. 21, 1866. He left no literary remains except an autobiography (prefixed to Dr. Wightman's Life of Capers); Catechisms for the Negro Missions: Short Sermons and True Tales for Children (edited by Dr. Summers, Nashville, 1856);—Summers, Sketches of Eminent itinerants, p. 75; Wightman, Life of W. Capers, D.D. (Nashville, 1859, 12mo);—Sprague, Annals, vii, 400.

Cape Town, the capital of the English possessions at the Cape of Good Hope, erected into a bishop's see of the English Church in 1847. The see ows
its existence to the munificence of Miss Burdett Coutts. The first bishop was Robert Gray, D.D., of Stockton, consecrated at Westminster, June 29, 1847, who is still the incumbent. The bishop of Cape Town is the metropolis of the Anglican dioceses in South Africa, of which, in 1867, there were the following, besides Cape Town: Natal, established 1868; Mauritius, 1854; Graham's Town, 1856; St. Helena, 1862; Orange River State, 1863; Central Africa, 1866. The Wesleyan missions in the district of Cape Town embraced, in 1866, 10 circula, 25 chapels, 12 other preaching-places, 9 missionaries and assistant missionaries, 301 subordinate paid and unpaid agents, 1,510 members, 211 on trial for membership, 2,680 scholars in Sunday-schools, and 6,988 attendants on public worship. The Roman Catholics have at Cape Town a vicar apostolic (bishop in partibus), whose diocese embraces about half a dozen churches. See AFRIKA.

Caphar- (the Latinized form of the Heb. prefix כָּפָּר, kefār, the "construct form" of Kophar, קֶפֶר; from the root of the same form signifying "to cover," Gesenius, Thes. p. 707), one of the numerous words employed in the Bible (and still often in later or rabbinical Hebrew) to denote a village or collection of dwellings smaller than a city (Reland, Palæst. p. 516). See In.- Stanley proposes to render it by "hamlet" (Palæst. App. § 67), to distinguish its occurrences from those of Choresh, Chisroth. Bysiphon, and other similar words. As an inclusive it is found only three times: 1 Chron. xxvii, 25, Cant. vii, 11, and 1 Sam. vi, 18 (in the last the pointing being different, K'opher, וַּקְóפֶר; but in neither is there anything to enable us to fix any special force to the word. In names of places, it occurs in Chephar-Ammon, Chephirah, Caphar-Alam, and those here following; also Capharnaum, Capernaum, Caphar-Ashaph, Caphar-Asphah) or the number of the names compounded therewith mentioned in the Talmud shows that the name was a much commoner one at a time subsequent to the Biblical history. See the words beginning with Kephar.- In Arabic, the corresponding local epithet Kofar is in frequent use (see the lists in Robinson's Researches, iii, Append.).

Capharbis (Καφαρμίς), a town of Idumaea, with a wall, wall, surrounded by the citizens to Cæsarea, the general of Vespasian, after a siege thus rendered unexpectedly short (Josephus, War, iv, 9, 9). Reland (Palæst. p. 684) thinks it the Kophar-Bash (q. v.) of the rabbins; but Schwarz refers it to the Kophar-Abus (Δυναμων) of the Jerusalem Talmud (Shaked. ii), and finds it in the well near Gedor, in Wady Surat (meaning apparently that marked on Van de Velde's Map a little south-east of Ekron), which he says is still called "the Spring of Absa." This position, however, seems too northern.

Capharah. See KEPHAR-ACHKO.

CaphbaratVictoria (prob. for נֵבַר כָּפָר, נֵבַר כָּפָר, village of blessing; but different from the "valley of blessing" [see BERACHAH], named in 2 Chron. xx, 26), a place mentioned by Jerome (Ep. 86) as overlooking the desert of Sodom, and traditionally held to be the place where Abraham interceded with Jehovah for the guilty cities of the plain (Gen. xviii, 16; xix, 29). The name also occurs (in various forms) in several other ancient notices (Reland, Palæst. p. 685). It is probably the modern Beni Naim, an eminence on very high ground, three or four miles east of Hebron, commanding an extensive view of the Dead Sea (Robinson, Researches, ii, 189). The tomb of Lot has been shown there since the days of Mandaville (Trav. p. 65).

Capharota. See CAPAROTA.

Caphardagon. See Beth-Dagon.

Capharecho. See KEPHAR-ACHKO.

Capharetana, a village of Samaria, the native place of the heretic Manander, according to Justin Martyr (Kēpharotana, Apol. ii), but Eusebius (Eccl. Hist. iii, 26) cites the name somewhat differently (Kapharotana), and Theodoret (Compend. Hær. Fab. ii) has Chобра (יִשָּׂר); so that the place is altogether doubtful.

Capharammâli (prob. village of the camel), a village said to have been situated 20 miles from Jerusalel, the place of the presence Lucian, who wrote the memoir concerning the remains of St. Stephen, about the fifth century (Reland, Palæst. p. 688); but thought by Cotovicus (Iun. p. 284) to be the name of a person. See CAPHARAMMÂLI.

Capharnâmus. See CAPERNVAVM.

Caphararâ. See CAPHARAROSA.

Caphararosa, a place (Καφαραρωσα) named by Ptolemy as a town of Idumaea west of the Jordan, and thought by Reland (Palæst. p. 690) to be the Capchararos (or Caperaria) placed in the Penninger Table between Jerusalem and Askalon. See CEPERARIA. It is possibly the same with Caphar-Zacharia (q. v.).

Capharâliha. See APPIATRAS.

Capharâlihama (Καφαραλαλμανα v. r. Καφαραλαλματικα, appar. for Ναξός μων, "village of peace"), a place where Nicairos's troops were cut to pieces by Judas Maccabaeus (1 Mac. vii, 31). Josephus, in the parallel account (Ant. xii, 10, 4), calls it a village θυμων Καφαραλαλματικα. Reland suggests (Palæst. p. 503) that it has been the same as Caphar-Gamala (q. v.) where the presbyter Lucian was born, or the Kophar-zenelma mentioned in his writings. He also adds an allusion from the Talmud (Aboda Zara, folio 44, col. 4) to a wine-growing village, Kophar-Salam (דוע כפר), doubtless the same. From the fugitives in the above battle having taken refuge in the "city of David," it would appear to have been near Jerusalem, though it is possible that it was the village near Siloam (q. v.), the Arabic name of which is Kefer- selam. Ewald places it north of Ramla, on the Samarian boundary (Gesch. Isr. iv, 688, note), but this is quite arbitrary.

Caphar-Sorech. See SORKE.

Caphartoba. See KEPHAR-TEH.

Caphar-Zacharitis (village of Zacharias), a place mentioned by Sozomen (Hist. Eccl. ix, 17) as lying in the region of Eleutheropolis, and apparently visited by Vitalis on his way from Gaza to Hebron (Travels, c. 30). It seems to have been different from the Beth-Zacharitis (q. v.) of the Apocalypse (1 Mac. vii, 82) and Josephus (Ant. xii, 9, 4). It is probably the modern Kefer Zebakia (Robinson, Researches, ii, 54), a village on the north side of Wady Surot, opposite Tell Zacharia, about half way between Jerusalem and Ashkelon (Van de Velde, Notitiae, ii, 192). See CAPHAROSA.

Caphenatha (Xαφέναθα), a place apparently close to and on the east side of Jerusalem, which was repaired by Jonathan Maccabaeus (1 Mac. xii, 87). The name seems to be derived from נב הני, kophana, the Chaldee word for the seira date (Buxtorf, Lex. Talm. col. 1071), and thus has a remarkable correspondence with the names of Bethany (house of dates), Bethphage (house of figs), and of the Mount of Olives itself, on which the three were situated—all testifying to the ancient fruitfulness of the place (comp. Schwartz, Palæst. p. 205).

Caphithura (Καφιθύρα), a pretentious little town (σπέρνον τοιχανον) in Upper Idumaea, apparently not far from Capharabis (q. v.), taken and burnt by Cæsar, the general of Vespasian (Josephus, War, iv, 9, 9). The name occurs with considerable variety in the texts (Χαφιθύρα, Χαφιθύρα, etc., Hudson, in loc.), and Petrus Apolinarius (De eccid. Hier. iii, 65) gives it simply
CAPHIRA

as Caphara, from which it seems possible that the scriptural CEPHIRAH (q. v.) may be intended.

Caph'ir'a (Kophira), a place whose inhabitants returned from Babylon (1 Esdr. v, 19); evidently the Caphira (q. v.) of the Hebrew text (Exra ii, 25).

Caph'lothrim (1 Chron. i, 12). See CAPHTOR.

Caph'tor (Heb. Kaphtor), 'Kaphthor' ['Kaphthor'] in Dex. i, a chapelet, as in Amos ix, 1, etc.; Sept. Kaph'tor, Vulg. Caphpadora, a maritime country thrice mentioned as the primitive seat of the Philistines (Deut. ii, 25; Jer. xlvii, 4; Amos ix, 7), who are once called Caphtorim (Deut. ii, 28), as of the same race as the Międzir and the Maktar, the son of his wife (Gen. xvi, 12). There has been a great diversity of opinion with regard to the exact situation of that country (see Simonis, Onom. V. T. p. 441). See CAPHTOR.

1. The general opinion that Caphtor was Cappadoce (not the city Cappadocia, or Caphtorra in Phoenicia, see Schulte, Lei. v, 460) is, upon the whole, founded more on the ancient versions of the Bible, such as the Septuagint and the Targums, than on any sound argument (see Bochart, Phaleg, iv, 22; Miller, Septag. Herm. p. 167 sq.; Strauss, ad Zephraniam, p. 47).

Against this opinion have been urged: (1) The authority of Josephus (Ant. i, 6, 2), who seems to seek Caphtor in the neighborhood of Egypt and Ethiopia (see the map); and (2) that the Caphtorim came originally from Egypt, from which Cappadoce is so far removed that it seems highly improbable that an Egyptian colony should first have emigrated thereto, and then again removed to Palestine, still more remote; (3) that Caphtor and Cappadoce are very dissimilar names (see Herer in the Cyclopaedia, iii, 1 sq.; Geuenis, Theol. p. 709; Köster, Eriätxt. p. 157 sq.) even in sound; (4) that Caphtor is (Jer. viii, 4) designated as an island ('N), though 'N sometimes also signifies a coast. See CAPPADOCE.

2. Others again, as Calmet (Dissert. sur l'Origine des Philistins, p. 821), and still more Lessenmacher (Obev. Phil. p. 21, 11 sq.), have tried to prove that the Philistines derived their origin from the island of Crete (so Rosenmüller, Alterth. ii, ii, 368; iii, 385; Movers, Phäm. i, 28; Langerken, Ken. i, 194; Ewald, Gesch. Isr. i, 380; Tuch, Gen. p. 243; Hitzig, Zur Zeph. ii, 5; Berthel. Isr. Gesch. p. 167; Knobel, Gen. p. 110; Delitzsch, Gen. p. 290; Förster, Handb. v, s. v.), because — in the opinion of the latter (p. 100) the proper name of the Philistines is THON, Kerethim'. 'Crethites' (Ezek. xxv, 16; Zeph. ii, 5; 1 Sam. x, 14); (3) a city Aptera existed in Crete (Strabo, x, 479; Pliny, iv, 20). The Sept., however, evidently makes a distinction between the Caphtorim and Cherethim; nor is it probable either that a small island like Crete should be able to send forth thus early so large a body of emigrants as have must have landed on the territories of the Arim, so as to be able to expel them and take possession of their country, or that the Phoenicians would allow a seafaring race like the Cretans to settle in their vicinity (see Höch, Kretä, p. 867). See CRETE.

3. By far more probable is Calmet's previous opinion (found in the first edition of his Comment. on Genes. xix, but which he afterward-recalled), that Caphtor is the island of Cypris. From the geographical situation of that island, it may have been known to the Egyptians at a very early period, and they may have sent colonies thither, who afterward removed, from some reason or other, to the southern coast of Palestine bordering on the Mediterranean. Swinton (Journ. of the Oriental Soc. 1756, p. 78, 85) actually found on that island an ancient Phenanician coin, with the inscription which he reads 'Kab' dor' ('Kabtor'), not very unlike Kaphtor; but in the Alman. Lit. Zeitung (Leips. 1825, i, 440) it has been proved that Swinton was mistaken in the reading of that inscription (see Geuenis, Mon. Phän. ii, 520). Opposed to this identification also is the fact that the Cyprians are elsewhere (Gen. x, 4) called Chittim (q. v.). See CYPRUS.

4. A still more probable identification is with certain parts of Egypt: either (1) the coast of the Egyptian Delta (Stark, Gasa, p. 78); (2) Damietta (Sadilis, Arab. Vera., which has 'Dimyat'; Haine, Obs. Sac. ii, 6, 10); or (3) part of Morocco west of Egypt (Quatremerre, Journ. des Scénses, 1846, p. 250). The position of the country, since it was peopled by Miézdri, may naturally be supposed to be in Egypt, or near to it in Africa, for the idea of the south-west of Palestine is excluded by the migration of the Philistines. In Jer. xlvii, 4, the expression 'THON, THON' ("country of Caphtor") has a wider signification than an insular location; for the term 'THON' denotes any maritime land, whether coast or island, as in the expression Genitile shores (THON, THON, Gen. x, 5), by which the northern coasts and the islands of the Mediterranean seem to be intended, the former, in part at least, being certainly included. It must be remembered, however, that the Nile is spoken of as a sea (THON) by Nahum in the descriptive position of the Philistines (comp. Ezek. xxvii, 16), and that Caphtor is here poetically used for Caphtorim. Forster (Epist. of Michael, p. 17 sq.) thinks that the Caphtorim had lived on the Egyptian coast, somewhere about town Benja (comp. Benja, Gen. 41, 121, Bohn). From hence he supposes a colony of that people, and their brethren and casing neighbors, the Cašluhim, had gone forth, in the period between the first wars of the world (described in Gen. xiv) and the birth of Israel, and settled on the southern coast of Palestine, under the name of Philistines. But being expelled the Ammon (q. v.), who lived against Gaza. But in subsequent times, Forster thinks, these new Philistines had again sent a colony who conquered the province of Lapathus, in the island of Cyprus. This colony he identifies with the Ethiopians, who lived, according to Herodotus (vii, 88), upon the island. Following out these suggestions, Mommsen notes that Poole (in the Encyclopaedia Britannica, 8th ed., article Egypt, p. 419), after a conjecture in Heini Dissert. Sacr. p. 210 sq., has proposed to recognize Caphtor in the ancient Egyptian name Copato (Koеп), which, if literally transcript, is written in the hieroglyphic of K'da, probably the name of another part of Egypt, as Bin (Journ. pl. xxxviii. No. 899, 900), whence Copato Kepo, Arab. Kaf. The similarity of name is so great that it alone might satisfy us, but the correspondence of Aypnotos, as if Acts γνώρις, to ΥṆ ὀν, unless 'N refer to the Philistine coast, seems conclusive. We must not suppose, however, that Caphtor was Copato: it must rather be compared to the Copto nome, probably in primitive ages of greater extent than under the Ptolemies, for the number of names was in the course of time greatly increased. The Caphtorim stand last in the list of the Miézdri peoples in Gen. and Chron.; probably as dwellers in Upper Egypt, the names next before them being of Egyptian, and the earlier names of Libyan people.

"The migration of the Philistines is mentioned or alluded to in all the passages speaking of Caphtor or the Caphtorim. It thus appears to have been an event of great importance, and this supposition receives support from the statement in Amos. In the lists of Gen. and Chron., as the text now stands, the Philistines are said to have come forth from the Cašluhim — 'the Cašluhim, whence came forth the Philistines and the Caphtorim' — where the Heb. forbids us to suppose that the Philistines and Caphtorim both came from the Cašluhim. Here there seems to have been a transposition, for the other passages are as explicit, or more so, and their form does not admit of this explanation. The period of the migration must have been very remote,
since the Philistines were already established in Palestine in Abraham's time (Gen. xxi, 32, 54). The evidence of the Egyptian monuments, which is indirect, tends to the same conclusion, but takes us yet farther back in time. It leads us to suppose that the Philistines and kindred nations were cognate to the Egyptians, but so different in their habits that they must have separated before the character and institutions of the latter had attained that development in which they continued throughout the period to which their monuments belong. We find from the sculptures of Ramses II, at Memphis, that the Egyptians, about 1200 B.C., were at war with the Philistines, the Tok-kara and the Sharyratan of the Sea, and that other Sharyratan served them as mercenaries. The Philistines and Tok-kara were physically cognate, and had the same distinctive dress; the Tok-kara and Sharyratan were also physically cognate, and fought together in the same ships. There is reason to believe that the Tok-kara are the Carians, and the Sharyratan have been held to be the Cethethim of the Bible and the earlier Cretans of the Greeks, inhabiting Crete, and probably the coast of Palestine as (Encyclop. Brit. s. v. Egypt, p. 45; 43, c. 10, 20). All bear great resemblance to the Egyptians than does any other group of foreign peoples represented in their sculptures. This evidence points, therefore, to the spread of a seafaring race cognate to the Egyptians at a very remote time. Their origin is not alone spoken of in the record of the migration of the Philistines, but in the tradition of the Phenicians that they came from the Erythraean Sea [see Arabia], and we must look for the primeval seat of the whole race on the coasts of Arabia and Africa, where all ancient authorities lead us mainly to place the Cushites and the Ethiopians. See Cush. The difference of the Philistines from the Egyptians in dress and manners is, as we have seen, evident on the Egyptian monuments. From the Bible we learn that their laws and religion were likewise different from those of Egypt, and we may therefore consider our previous supposition as to the time of the separation of the peoples to which they belong to be positively true in their particular case. It is probable that they left Caphtor not long after the first arrival of the Miraite tribes, while they had not yet attained that attachment to the soil that afterward so eminently characterized the descendants of those which formed the Egyptian nation. The words of the prophet Amos (1x, 7) seem to indicate a deliverance of the Philistines from Canaan. The mention of the Ethiopian slave is worthy of note: they are perhaps spoken of as a degraded people. The intention appears to be to show that Israel was not the only nation which had been providentially led from one country to another where it might settle, and the interpolation would seem to imply oppression preceding the migration. It may be remarked that Manetho speaks of a revolt and return to allegiance of the Libyans, probably the Lehabim, or Lubim, from whose name Libya, etc., certainly came, in the reign of the first king of the third dynasty, Necerophes or Nechoth, in the earliest age of Egypt. This is, Cl. 4, 900 (Cory, Anc. Frag. 2d ed. p. 100, 101)." See Philistines.


Capistranus, Johannes (Giovanni di Capistrano), a Franciscan, was born at Capistrano, in the Abruzzi, June 23, 1385. Political troubles, during which he was imprisoned, led him to quit the world, and to assume the Franciscan habit. He led a life of extreme austerity, and spent himself in his short life (1392) sharply rebuking, but only temperately, the great daily, without touching flesh, for thirty-six years. He was made Inquisitor at Rome, especially against the Fraticelli (q. v.); and Cave states that, "heading the army of Crusaders, as they were called, he endeavored to root out heresy by fire and sword, and actually burned to the ground eighty-six villages of the Fraticelli in Cappadocia." In 1439 as nuncio to Sicily, and employed him at the Council of Florence in seeking to effect a union between the Greek and Latin Churches. In 1448 Nicholas V sent him on a crusade into Bohemia and Hungary against the Hussites. After this he stirred up a crusade against the Turks, and in 1456, putting himself in the midst of 100,000 troops of the chief of Belgrade, then besieged by Mohammed II, he carried the standard in the very forefront of the fight, and obtained a complete victory. He died Oct. 28, 1456, at Villach, in Carinthia. Alexander VII beatified him in 1608, and he was canonized by Benedict XIII in 1724. Among his works are: (1) De popis et cruciis, edit. E. E. L. e. aed. Auscultate, against the Fathers of Basle (Venice, 1580, 4to); and in the Tractatus Iuris (Urb. 1584, tom. xiii, pt. i, p. 82). (2) Speculum clericorum;—(3) Speculum concilia:—(4) De Canone penitentiali; all three in the Tract. Jur.; (5) De Excommunicata pietatis;—(6) De Alcibiade;—(7) De Cave, Hist. Lz. ii, App. p. 158; Hoefer, Nouv. Biog. Générale, viii, 580; Bailleit, Dict. des Saints, 23 Oct.; Giessler, Ch. History, period iii, § 182; Wetzer u. Welte, Kirchen-Lexikon, ii, 824.

Capitation or Poll-tax, among the Jews. Moses ordained (Exod. xxx, 18) that every Israelite should pay half a shekel for his soul, or person, as a redemption, "that there might be no plague among the people, when they were numbered." Many interpreters are of opinion that this payment was designed to take place as often as the people were numbered; and that this payment of the half shekel per head being evaded when David numbered his subjects, God punished the neglect with a pestilence (2 Sam. xxiv, 1). But it is more generally thought that Moses laid this tax on all the people, to be paid yearly, for the sacrifices, for the tabernacle, for the sacrifices, wood, oil, wine, flour, habits, and subsistence of the priests and Levites. In our Saviour's time the tribute was punctually paid. See DEDRACHMA. The Israelites, when returned from Babylon, paid one third part of a shekel to the Temple, being divided equally, at that time, among the Jews doing nothing (Nehem. x, 32). The rabbins observe that the Jews in general, and even the priests, except women, children under thirteen years of age, and slaves, were liable to pay the half shekel. The collectors demanded it in the beginning of Nisan, but used no compulsion till the Passover, when they either constrained its payment or took security for it. After the destruction of the Temple, the Jews were compelled to pay the half shekel to the temple of Jupiter Capitolinus. See ASSESSMENT.

Capito, Wolfgang Fabricius, an eminent coadjutor of Cæolampadius and Buæer in the Reformation, was born at Hagnauen in 1478, studied medicine, and afterward theology, and became D.D. at Freiburg, 1506. Cæolampadius called his name Fabricius, or blacksmith, whence the name Fabricius. For a while he was lecturer in the University of Freiburg, and in 1512 he became parish priest at Bruchal, where he studied Hebrew with a converted Jew, made the acquaintance of Cæolampadius, and was led to the study of Luther's writings. Called to the cathedral at Basle, he there, with his intimate friend Cæolampadius, held his lectures to the students on Romans he showed reformatory tendencies. In 1520 he became chaplain to Albrecht, elector and archbishop of Mayence, whom he defended, gently, against one of Luther's attacks, on account of the traffic in indulgences. Luther (Jan. 17, 1521) sharply rebuked him as a time-server. Studied, and, perhaps, convicted, Capito abandoned Mayence (1523), and took up a prebend there which Leo X had.
given him. At Strassburg Capito's prudence led him to moderate the zeal of Zell and other reformers; but he soon became himself ardent and earnest in the cause. From that time on he was one of the most efficient of all the coadjutors of Luther. In 1523 he married. In 1530 he took part in preparing the Confessio Tertulia (q. v.). His timidity, however, often drew on him the reproaches of Luther. In 1538 he had an interview with Calvin, at which he endeavored to bring about such a modification of the Genevan views on the subject as might be more to the liking of his contemporaries also in toleration. See Baum, Capito und Butzer, Strassburg's Reformatorum (84 vol. of Leben und ausgewählte Schriften der Väter der reform. Kirche [Elberfeld, 1889]); Adam, Vit. Thelologie, 41; Herzog, Real-Encyclopädie, ii, 551; Middleton, Evangelical Biography, 147; Biblioth. Sacra, Jan. 1861.

Capitularis (capitula, chapters), a term applied especially to the statutes of the Frankish kings made in the assembly of bishops and lords of the kingdom, and called capitula because published in chapters. The bishops reduced into the form of articles such rules as they deemed necessary, taken for the most part from the canons. The temporal lords also drew up on their part ordinances taken from the civil laws and customs, which the king afterward ratified and confirmed. These capitularies were in force throughout the kingdom. Those best known are the capitularis of Charlemagne and Louis le Debonnaire, which were first collected by Ansegis (q. v.) A.D. 827. The work was divided into four books, to which, about 845, Benedict, a deacon of Mayence, added some which Ansegis had omitted, together with the capitularis of Carlomann and Pepin. In the eighth and following centuries, bishops were accustomed to give the names of capitularies to the rules which they drew up from the canons of councils for the regulation of their dioceses. Such capitularies had no force beyond the particular diocese for which they were made, except they were confirmed by a provincial synod, which made them binding on the whole province. Other prelates, however, sometimes adopted the capitularies of particular bishops. An edition of the early capitularies was printed by Baluze (Paris, 1877, 2 vols. 4to), reprinted and re-edited by Chinnic, 1780; the latest and best edition is that of H. Pertz, Momumenta Germaniae Historica: Leipsic (Leipsic), t. i, ii (Hanover, 1833-1837).—Farrar, Ecc. Dict. a. v.; Herzog, Real-Encyclopädie, ii, 563.

Capnia. See Reuchlin.

Cappado'cia (Каппадоция, explained by Herod. viii, 72, as Persis, and latey thought by Lassen to be found in inscriptions on the form Катпадика); but Benfey, Momattamen, p. 117, interprets as Каппадико, "province of good horses," an ancient and the easternmost province of Asia Minor, bounded on the north by the Taurus, on the west by the Phrygians, on the east by the Galatae and Armenia Minor, on the south by the Mount Taurus (beyond which are Cilicia and Syria), and on the west by Pergamy and Galatia (Strabo, xii, p. 583 sq.; Ptolomy, v, 6; Pliny, vi, 3). The country is mountainous and abounds in water, and was celebrated for the production of horses of its fine pasture. It is the excellent breed of horses, asses, and sheep (Strabo, xii, 539; Solini, 47). The inhabitants were notorious for their dexterity and vice (Isidor. Pelus. I, 281; I, 497; Justin. xxxvii, 2; comp. Porphyrog. Them. 1, 2). They were called "Syrians" (comp. Jambloskiy, De lingua Graeca, ii, 115; Gismon. Mon. Phryg. p. 11) in the age of Herodotus (I, 72; v, 49), and even in Strabo's days they bore the name of Αντιξύριος, or "White Syrians." (xii, p. 544), in contradistinction to those dwelling beyond the Taurus, whose complexion was darkened by the sun (Strabo, xvi, 787). By the ancient interpreters (see Philo, Opp. ii, 676) they were thought to be meant by the "land of Captor" (op. cit.); but the ancient name of Cappadocia was Катпадико or Катпавтика (Rawlinson, Journ. of the Asiatic Soc. xi, 1, 95). Cappadocia was subdued by the Persians under Cyrus, but after the time of Alexander the Great it had kings of its own, although tributary to the Seleucids. Its geographical limits on the west and north were variable. In early times the name reached as far northward as the Euxine Sea. The region of Cappadocia, viewed in this extent, constituted two satrapies under the Persians, and afterward two independent monarchies. One was Cappadocia on the Pontus, the other Cappadocia near the Taurus. Here we have the germ of the two Roman provinces of Pontus and Cappadocia. See Pontes. Several of the monarchs who reigned in Cappadocia Proper bore the name of Ariairthes (q. v.). One of them is mentioned in 1 Mac. xv, 22. The last of these monarchs was called Archelaus (see Joseph. Ant. xvi, 4, 6). He was treacherously slain by the emperor Tiberius, who reduced his kingdom to a province A.D. 17, including what was anciently called Lesser Armenia (Tacit. Ann. ii, 42; Dio Cass. liv, 17). Christianity was very early propagated in Cappadocia, for the apostle Peter names it in addressing the Christian churches in Asia Minor (1 Pet. i, 1). Cappadocians (prop. Каппадоциане, also Каппадоциои) were present at Jerusalem on the day of Pentecost (Acts ii, 9). The Jewish community in this region doubtless formed the nucleus of the Christian; and the former may probably be traced to the first introduction of Jewish colonists into Asia Minor by Seleucus (Josephus, Ant. xii, 3, 4). The Roman period, through the growth of large cities and the construction of roads, would afford increased facilities for the spread both of Judaism and Christianity. It should be observed that Cappadocia was easily approached from the direction of Palestine and Syria by means of the pass called the Cilician Gates, which led up through the Taurus from the northern coast of Cilicia, and that it was connected, at least under the later emperors, by good roads with the district beyond the Euphrates (see Penny Cyclopaedia, s. v.; Smith, Dict. of Class. Geogr. a. v.). See Asia Minor.

Coin of Cappadocia.

Cappadocia was one of the seven provinces assigned to the diocese of Pontus, at its erection, by Constantine the Great and Constantius. Under the emperor Valens the province of Cappadocia was divided into the provinces of Cappadocia Prima and Secunda, which last was by the emperor Justinian subdivided, the new province being styled Cappadocia Tertia, and having for its metropolis see Mocisus, or, as it was thenforward styled, Justinianopolis. The chief see of the second Cappadocia was Tyana, and of the first, Cassin, which last was the mother and head of the whole Pontic diocese. See Cassarea.

Cappell (Cappelle), Jacques, a learned French Protestant divine, was born at Rennes in March, 1570, of an ancient and honorable family, which produced many theologians, jurists, and statesmen in the fifteenth, sixteenth, and seventeenth centuries. He became pastor at Sedan, and in 1599 professor of Hebrew at the academy there, and afterward of the University, which post he held until his death, September 7, 1624. Among his numerous writings are, Les Livres...
CAPPEL

CAPTAIN

du Bébel, ou l'histoire du Siège Romain (Sedan, 1616, 8vo); Historiar Ecclesiastic Centurias quingee (Sedan, 1622, 4to). After his death appeared his Observationes in T. T. (Amst. 1674, 4to).—Observationes in libris Vet. Test. (in L. Cappell'sCommentarius, Amst. 1689, fol.). A list of his works is given by Nicoron, xxii, 406.—Hoefer, Nouv. Biog. Générale, viii, 615; Haag, La France Protestante, s. v.

Cappel (Cappellus), Louis, younger brother of the foregoing, was born near Sedan, October 15, 1585. In 1609 the church in Bordeaux provided funds for him, and he spent four years in travel and study in England, France, and Germany. In 1613 he became professor of Hebrew, and in 1638 (with Amyraldus and Placeus) was professor of divinity at Saumur. He was a pious Christian, a most learned theologian, and a thorough Protestant in a time of great trial. Besides his theological and exegetical writings, he is chiefly memorable for his controversy with Buxtorf concerning the antiquity of the vowel points. His view was published in his Arcanumunctionis reedection (1623; reprinted in the appendix to his Comm. et Notae Crítica, Amst. 1638). It was, that these points were invented by the Jews of Tiberias some six hundred years after the death of Jesus Christ; whereas Buxtorf held them to be coeval with the language. The opinion of Cappellus has since been generally received. His greatest work was the Crítica Sacra, containing, among many other learned and valuable dissertations, a collection of various readings and errors which had crept into the text of the Bible. He was occupied thirty-six years upon this work, which the Protestants so much disliked that they hindered the impression of it, and it was not given to the public until 1650, when John, his son, who joined the communion of the Church of Rome, obtained leave of the king to print it. Buxtorf (the son) criticised sharply, and also bitterly attacked Cappellus for his theory of the vowel points in his Tractatus de Punctorum Origine, etc. (Basel, 1618; 2d part 1651, 4to). Cappellus repaid in a Justa Defensione (printed in later editions of the Crítica Sacra). His further publication, on the text of the O. T., Disputa de verse et Annoius Ebraeorum lipses (Amst. 1645, 4to), is reprinted in Buxtorf. A new edition of the Crítica Sacra appeared at Halle (1775-86) in 8 vols. 8vo. In 1610 he visited Oxford. He died at Saumur, June 18, 1688. Among his other works are, Historia Apostolica illustrata (Geneva, 1634, 4to; and in the London edition of the Crítica Sacra, 1660).—Spicilegium, a collection of criticisms on the New Testament (Geneva, 1639, 4to).—De critica superior a se edita ad Rev. virum D. Jacob, Unitarium, Armamen- num in Hibernia Episcopum, Epistola Apologet. (Sal. 1603, 4to).—Commentarius et Notae Criticae in Vet. Test. (Amst. 1689, fol.). A full list is given by Haag, La France Protestante, iii, 199; in Nicoron, vol. xxii; and also in the edition, by his son, of his Comment. et Notae Criticae in T. T. (Amst. 1689, fol.), which also gives biographical sketches, under the title De Cappellorum Gente, of the distinguished members of the Cappel family. His Correspondence with Usher is given in Part's Collection of Usher's Letters. He also wrote Chronologia Sacra (1655, 4to), reprinted among the progeny of Walton's Polyglott.—Hoefer, Biog. Générale, viii, 615; Herzog, Real-Encyclopädie, ii, 506.

Captain is the rendering, in the Auth. Verc. of numerous Heb. and several Greek words, of which the following only require special elucidation. For the מָרָע, kari, rendered "captains," 2 Kings xi, 4, 19, see Cherebertes.

(1.) As a purely military title, captain answers to שָׁם, in the Hebrew army, and χυλαργος (triumvum) in the Roman. See Army. The "captain of the guard" (επαρχοςεξοργυσα) spoken of in Acts xxvii, 16 was the Praetorian praefect. See CHRONOLOGY, p. 812, b. (2.) מָרָע, kari, which is occasionally rendered captain, applies sometimes to a military (Josh. x, 24; Judg. xi, 6, 11; Isa. xxiii, 3; Dan. xi, 18), sometimes to a civil command (e. g. Isa. i, 20; iii, 6); its radical sense is dictation and hence decision, without reference to the means employed; the term illustrates the double office of the δικαστή, or dictior ("judge"). See Judges.

(3.) מָרָע, slahan, (Exod. xiv, 7; xv, 4; 2 Sam. xxii, 8; 1 Kings ix, 22; 2 Kings ix, 25; xx, 25; xxv, 1; 1 Chron. ii, 11; xii, 15; 2 Chron. viii, 9; "lord"); 2 Kings vii, 17, 19; 1 Esdr. xxiii, 23; "prince," Ezek. xxiii, 15, prop. a third man, i.e. one of three, Gr. τριαμθύρα, a higher order of soldiers, who fought from chariots, χαριστ-καριστα (Exod. xiv, 7; xv, 4; 2 Kings ix, 22; 2 Chron. xii, 23; 2 Esdr. xxii, 87; Eupr. Suppil. 679); employed also for the body-guard of kings (1 Kings ix, 22; 2 Kings x, 25; 1 Chron. xi, 11, xii, 16). The Sept. has τριαμθύρα, L. e. according to Origen and Gregory of Nyssa (in the Catena), "soldiers fighting from chariots," and so called because each chariot contained three soldiers, one of whom managed the horse, while the other two fought (comp. Ewald, Gesch. Isr. ii, 61). For although on the Egyptian monuments usually but one, or at most two appear in the war-chariots, yet occasionally, as certainly in the Assyrian bas-reliefs, in addition to the driver and the warrior, an armoured slave or unarmed man-lasher is depicted as standing in the chariot, who might properly be termed τριαμθύρα, of a third man. See Chariot. It is true the Hebrew army did not originally consist of cavalry, although chariots were in use among the Canaanites, and the first occurrences of the term בֶּן-שָׁם are in connection with the Egyptians; but at a later date a chariot-squadron was organized (1 Kings x, 26; 2 Kings vii, 5; 2 Sam. vii, 4). Consequently, it is not strange that among the battalions of David and Solomon (2 Sam. xxiii, 8) there should be named as a prominent hero the leader of these שָׁם, etc., or, rather שָׁם (comp. Gesenius, Lehrg. p. 825; Bötticher, Spec. p. 38 sqq.; Ewald, Gramm. Hdb. 5th ed. § 152, c. 177 a). Solomon's chariot-men (בֶּן-שָׁם) are mentioned (1 Kings ix, 22; 2 Kings x, 9) as next to the prefects of his chariot-force (בֶּן-שָׁם). After the times of Solomon there certainly were chariot-combatants (כֹּסְדָּר) as royal officers in the northern kingdom, and in the reign of Jehu runners and chariot-men (בֶּן-שָׁם) formed, as it were, the king's Praetorian cohort (2 Kings x, 25); and the chief of these Praetorians (called by eminence בֶּן-שָׁם or בֶּן-שָׁם יְבִא) was among the most noble of the royal attendants (q. d. adjutant-general). Accordingly, Jehoram had an officer of this title, "on whose hand the king leaned" (2 Kings vii, 2, 17, 19); Jehu's charioteer was Bidkar (2 Kings ix, 26); and Pekah held this eminent office under Pekahiah (2 Kings xv, 25). Others, however (after Drusius), hold that the בֶּן-שָׁם was merely the third officer in rank after the king, or commanded a third part of the army; thus, etc. So the Greek glossarist (ap. Drusch ad Exeç. and in Fragm. Vet. interpr. Gr. p. 145; Schleusner, Nos. Theaur. s. v. χαριστήριον; Dufresne, Glossar. s. v.; see Rosenmüller, Schola ad Exod. xiv, 7). See Chief of Three.

(4.) The "captain of the Temple" (πρεσβύτης τοῦ ἱεροῦ), mentioned by Luke (Acts iv, 1; v, 24) in connection with the priests, was not a military officer, but superintended the guard of priests and Levites who kept watch by night in the Temple. The "captains" mentioned Luke xxii, 4, were probably his subordinates.
The office appears to have existed from an early date; the "priests that kept the door" (2 Kings xii, 9; xxv, 18) are described by Josephus (Ant. x, 8, 5) as "the officers guarding the Temple" (τοῖς φυλασσονταῖς τὸ ἱερὸν γύμνωσιν): a notice occurs in 2 Macc. iii, 4, of a prefect of the Temple (εὐρωτὴν τοῦ ἱεροῦ); this officer is styled στρατηγός or captain by Josephus (Ant. xx, 6, 2; War, vi, 5, 8); and in the Mishna (Midr. i, 1) רמאוי יד תולה, "the captain of the mountain of the Temple;" his duty, as described in the place last quoted, was to visit the posts during the night, and see that the sentries were doing their duty (comp. 1 Chron. ix, 11; 2 Chron. xxxi, 18; xxxv, 8, 9; Jer. xx, 1). See Temple.

The rank or power of an Israelitish captain was designated by the number of men under his command, as captain of fifty, or captain of a thousand [comp. Centurion]; and the commander or chief of the whole army was called the captain of the host (q. v.). The divisions of the army were regulated in some measure by the division of families, as the heads of families were usually officers. Captains of hundreds, or larger companies, were probably what would be called in modern phrase staff-officers, and formed the councils of war. See War. Sometimes distinguished men who were not Hebrews were promoted to high stations in the army (Deut. i, 15; 1 Chron. xiii, 1; 2 Chron. xxv, 5; 2 Sam. xxiii, 39). See Officer.

God is called Captain ("Prince") of the Host (יוֹדֵעַ הָוֹאָר, Dan. viii, 11), not as equivalent to "Lord of Hosts," but because he is the head and protector of his people. So in the N. T. our Lord is called Captain of his people's salvation (αρχηγὸς τῶν σωτηρίας αὐτῶν, Heb. ii, 12), because he is the beginner, source, and author of their salvation, the head of his Church, which he conducts, with and in himself, to blessedness (comp. Josh. v, 14). See Jehovah.

Captive (properly בְּנִי, shebi; Gr. αἰχμαλώτος) is distinguished from a prisoner (q. v.) or one in bondage (q. v.). See Captivity. Various indignities and cruelties were inflicted on those who had the misfortune to be taken captive in war. Those who surrendered were led out with halters as if for execution (1 Kin, xx, 28). See Behistun. On some occasions particular districts were marked out with a line for destruction (2 Sam. viii, 2). The victors set their feet upon the necks (q. v.) of the captured kings and nobles (Josh. x, 24), or mutilated their persons by cutting off their thumbs, toes, or ears (Judg. i, 7; 2 Sam. iv, 12; Ezek. xxiii, 25); and sometimes they put out their eyes (q. v.) by passing a red-hot iron over them, or literally scooped or dug them out of their sockets (2 Kings xxv, 7; Isa. lxi, 1). These cruelties are still practised under some of the despotic governments of the Eastern countries. See Punishment. It was the barbarous custom of the conquerors of those times to suspend their unhappy cap-
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The word Captivity, as applied to the people of Israel, has been appropriated, contrary to the analogy of our language, to mean Expatriation. The violent removal of the entire population of a city, or sometimes even of a district, is not an uncommon event in ancient history. As a measure of policy, no objection to it on the ground of humanity was felt by any one, since, in fact, it was a very mild proceeding, in comparison with that of selling a tribe or nation into slavery. Every such destruction of national existence, even in modern times, is apt to be embittered by the simultaneous disruption of religious bonds; but in the ancient world, the positive sanctity attributed to special places, and the local attachment of Deity, made expatriation doubly severe. The Hebrew people, for instance, in many most vital points, could no longer obey their sacred law at all when personally expelled from Jerusalem; and in many others they were forced to modify it by reason of their change of circumstances. Two principal motives impelled conquering powers thus to transport families in the mass: first, the desire of rapidly filling with a valuable population new cities, built for patriotic or for personal reasons; secondly, the termination to break up hostile organizations, or dangerous reminiscences of past greatness. Both might sometimes be combined in the same act. To attain the former object, the skilled artisans would in particular be carried off; while the latter was better effected by transporting all the families of the highest birth, and all the well-trained soldiers. The Greeks used the special epithet άνδρασπάσιον for a population thus removed (Herod. vi. 93, passim).

I. ASYRIAN CAPTIVITY OF "ISRAEL."—1. Its Occurrence. The kingdom of Israel was invaded by three or four successive kings of Assyria. Pul or Sardanapalus, according to H. Rawlinson (Outline of Assyrian History, p. 14; but comp. G. Rawlinson, Herodotus, i, 465), imposed a tribute, B.C. cir. 725, upon Menahem (1 Chron. v. 26, and 2 Kings xv. 19). Tiglath-Pileser carried away, B.C. cir. 738, the trans-Jordanian tribes (1 Chron. x. 29) and the inhabitants of Galilee (2 Kings xv. 29; compare Isa. i. 1, 1).
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to Assyria. Shalmaneser twice invaded (2 Kings xvii, 8, 9) the kingdom which remained to Hoshea, took Samaria, B.C. 720, after a siege of three years, and carried Israel away into Assyria. He destroyed Hoshea. In an inscription erected by Rawlinson (Herodotus, i, 472), the capture of Samaria is claimed by king Sargon ( Isa. xx, 1) as his own achievement. The cities of Samaria were occupied by people sent from Babylon, Cuthah, Ava, Hamath, and Sepharvaim; and Halah, Habor, Harra, and the river of Gozan became the seats of the dispersed Israelites, KINGDOMS. The book of Tobit exhibits Israelites in Media possessed of slaves themselves (viii, 18); the book of Daniel tells us of a Jew in eminent political station, and that of Esther celebrates their power and consequence in the Persian empire. Under the Seleucids [see Antiochus] they were occasionally important as garrison- men and soldiers; and in Egypt they were expected in their lot was milder than that of the other conquered nations among which they dwelt.

3. Eventual Fate of the Exiles in Assyria.—Many attempts have been made to discover the ten tribes existing as a distinct community. Josephus (Ant. xi, 5, 2) believed that in his day they dwelt in large multitudes somewhere beyond the Euphrates, in Ararat, according to the author of 2 Esdr. xii, 45. Rabbinical traditions and fables, committed to writing in the Middle Ages, assert the same fact (Lightfoot, Hor. Hebr. in 1 Cor. xiv, Appendix), with many marvellous amplifications (Zinzendorf, Enzyk. Jud. vol. ii, ch. x; Jahn, Ezræs, p. 174). But the tradition of Christian writers has sought them in the neighborhood of their last recorded habitation; Jewish features have been traced in the Affghân tribes; rumors are heard to this day of a Jewish colony at the foot of the Himalayas; the Black Jews of Malabar claim affinity to the Ten Tribes, but their place was not so closely supplied by colonies from Babylon and Suxis (2 Kings xvii, 24). See ASYRIA.

2. Condition of the Assyrian Captives.—This was probably not especially different in its external circumstances from that of their Judaite brethren subsequently during the exile in Babylon. (See above.) We know nothing, except by inference from the book of Tobit (q. v.), of the religious or social state of the Israelitish exiles in Assyria. Doubles the constant policy of seventeen successive kings had effectually estranged the people from that religion which centred in the Temple, and had reduced the number of faithful men below the 7000 who were revealed for the consolation of Elijah. Some priests at least were among them (2 Kings xvii, 38), though it is not certain that these were of the tribe of Levi (1 Kings xii, 31). The people had been nurtured for 250 years in idolatry in their own land, where they departed not (2 Kings xvii, 26), the change from their native land and the proximity of the Temple, and the succession of inspired prophets (2 Kings xvii, 13) among them. Deprived of these checks on their natural inclinations (2 Kings xvii, 15), torn from their native soil, destitute of a hereditary king, they probably became more and more closely assimilated to their heathen neighbors in Media. And when, after the lapse of more than a century, they were joined by the first exiles from Jerusalem, very few families probably retained sufficient faith in the God of their fathers to appreciate and follow the instruction of Ezekiel. But whether they were many or few, their genealogical records, probably kept at home, Jerusalen having taken place, Israel ceasing to envy Judah ( Isa. xi, 18); and Ezekiel may have seen his own symbolical prophecy (xxxvii, 15-19) partly fulfilled.

The nation thus transported by the monarchs of Assyria and Babylon were treated with no unnecessary harshness or severity. Daniel and Hosea are of them. So far were they from the condition of bondsmen (which the word "captive" suggests), that the book of Susanna represents their elders in Babylon as retaining the power of life and death over their own people (l, 28), when Daniel was as yet a very young man. Daniel's book is introduced as an apologetic as to the chronology, yet the notices given by Ezekiel (x, 1; xx, 1) concur in the general fact that they still held an internal jurisdiction over their own members. At a later time, under the Solonides, we have distinct proof that in the principal cities the Jews were governed by an officer (διδάσκαλος) of their own nation, as also under the Macedonians. The book of Tobit exhibits Israelites in Media possessed of slaves themselves (viii, 18); the book of Daniel tells us of a Jew in eminent political station, and that of Esther celebrates their power and consequence in the Persian empire. Under the Seleucids [see Antiochus] they were occasionally important as garrison-men and soldiers; and in Egypt they were expected in their lot was milder than that of the other conquered nations among which they dwelt.

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Jer. iii, 28, 29, and one in Dan. i, 8. The two principal deportations were, (1) which took place B.C. 588, when Jehoiachin, with all the nobles, soldiers, and artisans, was carried away after the two principal deportations. The third is located by the date in B.C. 588. The captivity of certain selected children, B.C. 607, mentioned by Daniel (i, 8, 6), who was one of them, may have occurred when Nebuchadnezzar (q. v.) was colleague or lieutenant of his father Nabopolassar, a year before he reigned alone. The captivity of Ezekiel (q. v.) dates from B.C. 588, when the enemies of Jerusalem were the first portion of the people into captivity, among whom was Daniel. The text, however, does not explicitly say so much, although such is the obvious meaning; but if this is the only interpretation, we find it in direct collision with the books of Kings and Chronicles (which assigns to a period of twenty years the event which we are here told under the name of the third year of Nebuchadnezzar). The statement in Daniel partly rests on 2 Chron. xxxvi, 6, which is itself not in perfect accordance with 2 Kings xxiv. In the earlier history, the war broke out during the reign of Jehoiakim, who died before its close; and when his son and successor Jehoiachin had reigned three months, the city and its kings were captured. But in the Chronicles, the same event is made to happen twice, at an interval of three months and ten days (2 Chron. xxxvi, 6 and 9), and even thus we do not obtain accordance with the received interpretation of Daniel 1, 1-5. It seems, on the whole, the easiest supposition that the third year of Jehoiakim". Hengstenberg, however, and Havernick defend the common reading, and think they reconcile it with the other accounts; which may not unreasonable be done by understanding the date in Dan. i, 1, to refer to the setting out of Nebuchadnezzar on the campaign to Jerusalem, and the capture of the city. There has been considerable difference of opinion as to how the 70 years of captivity spoken of by Jeremiah (xxx, 12; xxx, 10) are to be estimated. A plausible opinion would make them last from the destruction of the first Temple, B.C. 588, to the finishing of the second. B.C. 586. But it is not so certain as to specify "the punishment of the king of Babylon" as the end of the 70 years—which gives us the date B.C. 538—that many, with Jahn, cling to the belief that a first captivity took place in the third year of Jehoiakim, B.C. 605. But, in fact, if we read Jeremiah himself, it may appear that in ch. xxvii he intends to compute the 70 years of captivity from B.C. 529, and that in the Mosaic law (Ex. xxvii, 1). It remains to be seen whether the captivity of Nebuchadnezzar to the decree of Cyrus B.C. 606-586), and the other ecclesiastical, from the burning of the Temple to its reconstruction (B.C. 588-577). See SEE. ENGY. YRS. CAPTIVITY. B.C. 586. Other dates by the years of Nebuchadnezzar's reign, and estimates that in his seventh year 9028 were carried off, in his eighteenth 882, and in his twenty-third only 745, making in all, as the writer is careful to note, 4600 (Jer. iii, 28, etc.). The third removal he ascribes to Nebuchadnezzar, the Babylonian general. That some misunderstanding here exists, at least in the numbers, appears undeniable; for according to 4600 persons were carried away. As for this, the vassal king Zedekiah having rebelled, his city is besieged, and finally, in his eleventh year, is reduced by Nebuchadnezzar in person; and in the course of the same year, "the fourtenth of Nebuchadnezzar" (2 Kings xxv, 8), Nebuzaradan carries away all the population except the peculiar class of Jews not that no mention is made in the book of Kings of the third deportation, for the account of the destruction was in a manner complete upon the second invasion. The first expedition was directed to swell the armies and strengthen the towns of the conqueror; for of the 18,000 then carried away, 1000 were "craftsmen and smiths and all strong for war," and 7000 of the rest are called "mighty men of valor." (Yet there is an uncertainty about verses 14 and 16 in 2 Kings xxv. Probably here, as well as in Jer. iii, heads of families only are counted.) It was not until the rebellion of Zedekiah that Nebuchadnezzar proceeded to besiege Jerusalem for the extermination of the royal race and the city. As the Temple was then burnt, with all the palaces and the city walls, and no government was left but that of the Babylonian satrap, this latter date is evidently the true era of the captivity. Previously Zedekiah was tributary, but were Josiah and Ahaz long before; the national existence was still saved. See BABYLON. 3. Its comparative Mildness.—The captive Jews were probably prostrated at first by their great calamity, till the glorious vision of Ezekiel (i, 1) in the fifth year of the captivity revived and reunited them. The wishes of their conqueror were satisfied when he had displayed his power by transporting them into another land, and gratified his pride by inscribing on the walls of the royal palace his victorious progress and the number of his captives. He could not have designed simply to increase the population of Babylon, for his Assyrian predecessor had sent Babylonian colonists into Samaria. One king knew only too well the uncouthness of the western world, and the more easy government of a people separated from local traditions and associations (see Genesis on Isa. xxxvi, 16, and compare Gen. xxvii, 21). It was also a great advantage to the Assyro-Babylonian king to remove from the Egyptian border of his empire a people who were notoriously well affected toward Egypt. The captives were treated not as slaves, but as colonists. There was nothing to hinder a Jew from rising to the highest eminence in the state (Dan. ii, 48), or holding the most confidential office near the person of the king (Neh. ii, 11; Tobit i, 13, 22). The advice of Jeremiah (xxix, 5, etc.) was generally followed. The exiles increased in number (2 Chron. xxxvi, 6). They became so numerous that they at least preserved their genealogical tables, and were at no loss to tell who was the rightful heir to David's throne. They had neither place nor time of national gathering: no temple, and they offered no sacrifices. But the rites of circumcision, and their laws regarding food, etc., were observed, as were also the Mosaic law (Ex. xxix, 1); and possibly the practice of erecting synagogues in every city (Acts xv, 21) was begun by the Jews in the Babylonian captivity. The captivity is not without contemporaneous hier-
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CHAPTER 11

nature. In the apocryphal book of Tobit, which is generally believed to be a mixture of poetical fiction with historical facts recorded by a contemporary, we have a picture of the life and family of the tribe of Naphtali, among the captives whom Shalmaneser brought to Nineveh. The apocryphal book of Beruch seems, in Mr. Layard's opinion, to have been written by one whose eyes, like those of Ezekiel, were familiar with the gigantic forms of Assyrian sculpture. Seven or eight pairs apocalyptic family of the tribe of Jews who were either partakers or witnesses of the Assyrian captivity. Ewald assigns to this period Psa. xii, xiii, xxiv, xvii, xvi, xli, xxxix, xxxv, lxx, lxxxvi, lxxxvii, lxxxviii, lxxxix, cxxi, cxlix, li, lix, x, xxxvi, xxxv, lixxiii, lxxiv, lixxv, cxli, cxlii, cxlv, cxlxi, cxlvii, cxxx, cxxi, cxlii. Also in Psa. lix, xxi, xcv, xxxvi, lix, cxliv, liv, dwel ling perhaps in Judea (2 Chron. xv, 9; xxxi, 6), who counted, of the departure of his countrymen to Assyria; and in Psa. cxxvii an outpouring of the first intense feelings of a Jewish exile in Babylon. But it is from the three great prophets—Jeremiah, Ezekiel, and Daniel—that we learn most of the condition of the children of the captivity. The distant warnings of Jeremiah, advising and counselling them, followed them into Assyria. There, for a few years, they had no prophetic guide; till suddenly the vision of Ezekiel at Chebar (in the immediate vicinity of Nineveh, according to Layard, or, according to others, near Carchemish on the Euphrates) foretold the destruction of the temple which filled the Temple at Jerusalem was hopelessly withdrawn from the outcast people of God. As Jer emiah warned them of coming woe, so Ezekiel taught them how to bear that which was come upon them. When Ezekiel died, after passing at least twenty-seven years (Ezek. xxix, 17) in captivity, Daniel survived even beyond the Return; and though his high station and ascetic life probably secluded him from frequent familiar intercourse with his people, he filled the place of chief interpreter of God's will to Israel, and gave the most conspicuous example of devotion and obedience to his laws.

4. The Restoration from Babylon.—The first great event in the Return is the decree of Cyrus, B.C. 526 (which was possibly framed by Daniel; see Milman, Hist. of Jews, ii, 8), in consequence of which 42,860 Jews of Babylon returned under Sheshbazzar, with 7857 slaves, besides cattle. This ended in their building the temple in Jerusalem. The Temple and people, fifty-three years after the destruction of the first. The progress of the work was, however, almost immediately stopped; for Zerubbabel, Jehusha, and the rest abruptly refused all help from the half-heathen inhabitants of Samaria, and soon felt the effects of the enmity thus induced. That the mind of Cyrus was changed by his intrigues we are not informed, but he was probably absent in distant parts through continual war. There is some difficulty in Ezra iv as to the names Abasaurus and Artaxerxes, yet the general facts are clear. When Darius (Hyestaspes), an able and generous monarch, ascended the throne, the Jews secured the return of Sheshbazzar, who was in chief authority (Sheshbazzar, if a different person, perhaps being dead), and under him the Temple was recommenced in the second and finished in the sixth year of Darius, B.C. 520-517. Although this must be reckoned an era in the history, it is not said to have been accompanied with any new immigration of Jews. We pass on to the "seventh year of king Artaxerxes" (Longman's), Ezra vii, 7, i. e. B.C. 459, when Ezra comes up from Babylon to Jerusalem, with the king's commendatory letters, accompanied by a large body of his nation. The enumeration in Ezra viii makes the number 12,000; but perhaps amounting to 5000 persons, young and old: of whom 113 are recounted as having heathen wives (Ezra x, 24-85). In the twentieth year of the same king, or B.C. 446, Nehemiah, his cup-bearer, gains his permission to restore "his fathers' sepulchres," and the walls of his native city, and is sent to Jerusalem with large powers. This is the crisis which decided the national restoration of the Jewish people; for before this city was fortified they had no defence against the new confirmed enmity of their Samaritan neighbours; and, in fact, before the walls could be built, several princes around were able to offer great opposition. See Sarm aux. The Jewish population was overwhelmed with debt, and had generally mortgaged their little estates to the rich; but Nehemiah's influence succeeded in bringing about a general forfeiture of debts, or, at least, of interest; after which we may regard the new order of things to have been finally established in Judæa. See Nehemiah. From this time forth it is probable that many of them had returned in small parties, as to a secure home, until all the waste land in the neighborhood was recouperated.

The great mass of the Israelitish race nevertheless remained in the lands to which they had been scattered. Previous to the captivity, many Israelites had settled in Egypt (Zech. xii, 11; Is. xix, 19), and many Jews afterward lived in the lands of the Philistines (Josh. xxi, 17). Others appear to have established themselves in Sheba (see Jos. ii, 19), where Jewish influence became very powerful. See Shema. Among those that returned to Judæa, about 10,000 are specified (comp. Ezra ii and Neh. vii) as belonging to the tribes of Judah, Benjamin, and Levi. It has been inferred (Prideaux, sub ann. 526) that the remaining 12,000 belonged to the tribes of Israel (comp. Ezra vi, 17). Also from the fact that out of the twenty-four courses of priests only four returned (Ezra ii, 86), it has been inferred that the whole number of exiles who chose to continue in Assyry was not six times the number of those who returned. Those who returned (Esth. viii, 9, 11), and kept up their national distinction, were known as The Dispersion (John vii, 55; 1 Pet. i, 1; James i, 1); and in course of time they served a great purpose in diffusing a knowledge of the true God, and in affording a point for the commencement of the efforts of the evangelists of the Christian faith. See below, and comp. RESTORATION (of the Jews).

5. Effects of the Captivity.—The exile was a period of change in the vernacular language of the Jews (see Neh. viii, 8, and comp. HALDER LANGUAGE) and in their national character. The Exile and the Artaxerxes remarkably free from the old sin of idolatry: a great spiritual renovation, in accordance with the divine promise (Ezek. xxxvii, 24-29), was wrought in them. A new and deep feeling of reverence for at least the letter of the law and the institutions of Moses was probably a result of the religious service which was performed in the synagogues. At the same time their theological and demonological views were developed by their contact with Oriental systems, and perhaps by the polemics thereby engendered, and especially by their review of their own religious resources, and their more careful study of the didactic portions of the O. T. Scripture. That it is that from which we can date not only a fuller angelology (see ANGEL), but also more subtle philosophical distinctions (see PHILOSOPHY), and in particular a more distinct recognition of the great doctrines of the Imortality of the soul, and even of the resurrection of the body, which we subsequently find so unquestioned by the orthodox Pharisees. See SECTS (OF THE JEWS). All this was the natural consequence of the absence of the ritual services of the Temple, which brought out the more spiritual elements of Mosaism, and thus was the nation better prepared for the dispensation of the Gospel. A new impulse was given to society both in Palestine and in the Dispersion (see James iv, 13), which they have continued to feel even to the present time. In fine, an innovation was effected upon the narrow and one-
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6. The Dispersion, ἡ Ἀπαράστατη (2 Macc. i, 27; James i, 1; 1 Pet. i, 1; John vii, 35; Josephus, Ant. xii, 1, 8, etc.; Sept. for Γραφή, which also renders ἀνώτατη, μυστικάς, ἑαυτῶν, λαλομοῦντα), is the collective name given to all those descendants of the twelve tribes (James i, 1; τὸ δεδεκαέφαλον, Acts xxxvi, 7) who lived without the confines of Palestine (ἵνα, 1 Cor. v, 13, etc.; Γένεσις, 52, 53, 55, Talmudic Mishna), during the time of the second Temple. The number of exiles, mostly of the tribe of Judah and Benjamin ( Ezra i, 5, etc.), those who were the possessors of the permission of Cyrus to return from their captivity in Babylonia to the land of their fathers, scarcely exceeded, if indeed it reached, the number of 50,000 (the total stated both in Ezra and Nehemiah is, exclusive of the slave, 42,360; but the sum of the items given—with slight difference—amounts to 38,800). Other Jewish authorities see in this surplus Israelites of the ten tribes (comp. Seder Olam Rabba, ch. xxix), and among these few but the lowest and humblest, or such as had yielded to authority, were to be found (comp. Mishna, Kiddushin, iv, 1; Gem. lxxi, 1). The great bulk of the nation returned over the wide dominions of the Persian empire, preferring the new homes in which they enjoyed all the privileges of native-born subjects, and where they had in many cases acquired wealth and honors, to the dangers and difficulties of a recreation of their former country. But while, by the hands of the despised minority who had bravely gone forth, was to be recreated not only the Temple, the visible centre of Judaism, but also the still more imposing and important edifice of the Jewish law and Jewish culture, to the much larger section which remained behind, and gradually diffused itself over the whole of the then known world, it was given to the Jews which intelligence had the progress of civilization in all the nations with whom their lot was cast. To the Dispersion is due the cosmopolitan element in Judaism which has added so vastly not only to its own strength and durability, but also, geographically at least, to the rapid spread of Christianity. So far, however, from the dispersion paving the way for the new faith by relaxing the rigor of Jewish law, written or oral—as has been assumed by some—one of the strongest ties by which these voluntary exiles were bound to Palestine and Jerusalem consisted in the very regulations and decisions on all ritual and legal points which they received from the supreme religious authority, either through their own delegates, or transmitted to them by special messengers from the Central Court, the Sanhedrim (Acts xxviii, 21). Generally it might be said of the whole Diaspora, as Philo (Pacch. § 7) said of that of Egypt: that while they looked upon the country in which they had been born and bred as their home, still they never ceased, so long as the Temple stood, to consider Jerusalem as the spiritual metropolis to which their eyes and hearts were directed. Many were the pilgrimages undertaken thither from their far-distant lands (Acts ii, 5, 9–11; Joseph. War, vi, 9, 8, etc.). The Talmud (Geb. Min. iii, 25; comp. the Macc. i, 24) speaks of less than 380 synagogues in Jerusalem, besides the Temple, all belonging to different communities of the Dispersion (comp. also Acts vi, 9). Abundant and far exceeding the normal tax of half a shekel (Shelii, v, 4) were the gifts they sent regularly for the support of the holy place (gold instead of silver and copper, Tob. Shek. c, 2), and still more liberal were the mone- tary equivalents for sacrifices, precious stones (γυρος, Philo), for vows, etc., which flowed from all countries into the sacred treasury. The Sanhedrim again regulated the year, with all its subdivisions, throughout the wide circle of the Dispersion; the fact that the commencement of the new month had been officially recognised being announced either by messen- dires to the adjoining countries, or by messengers to places more remote. That, in general, there existed, as far as circumstances permitted, an uninterrupted intercourse between the Jews abroad and those in Palestine cannot be doubted. Probably, owing to this very communication, two foreign academies seem to have existed during the time of the second Temple; the youth of the Dispersion naturally preferring to resort to the fountain-head of learning and religious instruction in the Holy City. The final destruction of the Temple and Jerusalem was thus a blow hardly less sensibly felt by the Dispersion than by their brethren of Jerusalem themselves. In some of these no visible centre bound the widely-scattered members of the Jewish nation together; nothing remained to them but common memories, common hopes, and a common faith.

(a.) Foremost in the two or three chief sections into which the Dispersion has been divided stands the Babylonian (ἱπποτάμιον, Josephus, Ant. xv, 3, 1), embracing all the Jews of the Persian empire, into every part of which (Esth. iii, 8) —Babylonia, Media, Persis, Susiana, Mesopotamia, Assyria, etc.—they penetrated. The Jews of Babylonia proper prided themselves on the excellence of their lineage—a boast uniformly recognised throughout the nation. What Judæa, it was said, was with respect to the Dispersion of other countries—as pure flour to dough—that Babylonia was to Judæa (Jer. Talm. Kid. vi, 1). Herod pretended to have sprung from Babylonian ancestors (Joseph. Ant. xiv, 1, 8), and also bestowed the high-priesthood upon a man from Babylonia (Joseph. Ant. xv, 2, 4). In the messages sent by the Sanhedrim to the whole Dispersion, Babylonia received the precedence (Sanh. 11); although it remained a standing reproach against the Babylonians that they had held aloof from the national cause when their brethren returned, that they were in the progress of the business of the Jewish state (Yoma, 3); and as living in Palestine under any circumstances is enumerated among the (515) Jewish ordinances (Nachmanides, Comm. to Maimonides' Sepher Hammin'oth). The very territory of Babylonia was, for certain ritual purposes, considered to be as pure as Palestine itself. Very little is known of the history of the Babylonian Diaspora; but there is no reason to suppose that its condition was, under Persian as well as under Seleu- cidian and Parthian rule, at most times other than flourishing and prosperous; such as we find that it was when it offered Hysmonas "honors not inferior to those of the king" (Joseph. Ant. xvi, 2, 2). Of Alexandria under the Great, Josephus records expressly that he confirmed the former privileges of the Jews in Babylonia (Joseph. Ant. xi, 8, 5), notwithstanding their firm re- fuse to assist in rebuilding the temple of Belus at Babylon (Hezek. ap. Joseph. Ap. i, 22). Two great cities, Nisibis in Mesopotamia, and Nahr ne on the Euphrates, where the moneys intended for transmission to Jerusalem were deposited (Joseph. Ant. xviii, 9, 1, 3, 4, etc.), as was the case also at Apamea in Asia Minor, Laodices in Phrygia, Pergamus and Adramyttium in Æolia—seem to have been entirely their own, and of which Josephus (Ant. xvi, 8, 1) speaks of them as having enjoyed the undisputed possession of a whole principality (ib. 5). Great calamities, however, befall them, both about this time under Mithridates (ib. 9), and later under Caligula, through the jealousy of the
Greeks and Syrians; and at both of these epochs they emigrated in large numbers. Whether they had in those times, as was afterward the case, a universally recognized ethnarch at their head, is open to doubt, although Seder Olam Rabbah enumerates the names of fifteen generations of such, down to the third century. The Moslems of Syria, and even the Egyptians, perhaps closer than in the case of any other portion of the Dispersion, both on account of their greater proximity, which enabled them to communicate by beacons (Beth-Biltin being the last station on the frontiers; Roah Ha-shu, ii, 7), and of their common Aramaic idiom, that this Dispersion was now without the influence of the demarcation of the Zoroastrian religion (comp. Spiegel, Introd. to Zend-Avesta), which in its turn arian influences Judaism (and, at a later stage, Gnosticism), can hardly be doubted; at the same time, it was Bib- yyon which, after the final destruction of the Temple, by its numerous and far-famed academies, became for a long time the spiritual centre of the Jewish race, and was the seat of the prince of the Diaspora (Rosch Gelutha). See BABYLON.

(b.) The second great and pre-eminently important group of the Dispersion we find in Egypt. Of the original immigrations from Palestine (comp. Zech. x, 11), the most likely is the all likelihood one of the last kings of Judah (Jer. xii, 17, 49), we have no more certain traces than of those under Artaxerxes Ochus (Josephus, Ap. i, etc.). It was only after Alexander the Great, who first settled 8000 Jewish soldiers in the Thebes, and peoples a third of his newly-founded city Alexandria with Jews, and Ptolemaeus, the son of Lysimachus, after him, who increased the number of Egyptian Jews by fresh importations from Palestine, that the Egyptian Dispersion began to spread over the whole country, from the Lilyan desert in the north to the boundaries of Ethiopia in the south (Philo, Fl. ii, 253), over the Cynerean and parts of Lilyba (Joseph. Ant. xvi, 7, 2), and along the borders of the African coast of the Mediterranean. They enjoyed equal rights with their fellow-subjects, both Egyptian and Greek (eporoiolitica, Joseph. Ap. ii, 4, etc.), and were admitted to the highest offices and dignities. The free development which was there allowed them enabled them to become the greatest eminence in science and art. Their artists and workmen were sent for to distant countries, as once the Phenicians had been (Yoma, iii, 8, a; Eruch, 10, 5). In Greek strategy and Greek statesmanship, Greek learning and Greek refinement, they were ready disciples. From the number of Jewish Greek fragments, historical, ethical, and apologetic (by Demetrius, Antipater, Ptolemaeus, Artapan, Aristaus, Jason, Eschecilus, Philo the Elder, Theodotion, etc.; collected in Müller, Fragm. Hist. Græc. iii, 207–230), which have survived, we may easily conclude that an immense literature this Egyptian Dispersion must have possessed. To them is owing the language in which the Greek translation of the Bible known as the Septuagint, which, in its turn, while it estranged the people more and more from the language of their fathers, the Hebrew, gave rise to a vast pseudo-apo- graphical and apocryphal literature (Orpica, Sybilines, Pseudepohcles; poems by Linus, Homer, He- siod; additions to Esther, Ezra, the Maccabees, Book of Wisdom, Baruch, Jeremiah, Susanna, etc.). Most momentous of all, however, was that peculiar Graeco-Jewish philosophy which sprang from a mixture of Hellenism and Orientalism, and which played such a prominent part in the early history of Christianity. The administrative government of this Egyptian, or, if you will, this Gallo-Greek, Dispersion, and the fresh immigration into it of all other branches, for all religious purposes looked to Jerusalem as the head, was, at the time of Christ, in the hands of a Georussa (Sukkah, 61, b; Philo, Fl. ii, 5, 28), consisting of seventy members and an ethnarch (ilabarch), chosen from their own body, of priestly lineage. These sat at Alexandria, where two of the five divisions of the city, situated on the Delta (the site best adapted for navigation and commercial purposes), were occupied exclusively by Jews (Josephus, Ant. xiv, 7, 2). Of the splendor of the Alexandriae or temple, there is a glowing account in the Jerus. Talm. (Suk. 10, b); and when, in consequence of the Syrian occupation, Cyrene and Alexandria were made high-priest of the line of Joshua, had fled to Egypt, where Ptolemy I Philomath gave him an extensive district near Heliopolis, a new temple (Beth Chonyo) had arisen at Leontopolis (Joseph. Ant. xiii, 3, 2, 5, 18), which bids fair to rival the Temple of Jerusalem. Such, indeed, was the case. For the Dispersion in Egypt, whom Philo (Fl. v, 6) in his time estimates at a million, that this new temple was treated with consideration even by the Sanhedrin (Menuch. 109, a). Their condition, it may easily be inferred, v. s flourishing both under the Seleucidian and Roman sway, but under Jigula, and still more under ...ro (Joseph. War, ii, 16, 7), they, like their brethren in other parts of the Roman empire, suffered greatly from sudden outbursts of the populace, prompte and countenanced in some instances by their rulers. From Egypt the Diaspora spread southward to Abyssinia, where some remnants of it still exist under the name of the Falasha, and in the eastward to Arabia. The intercourse between the parts of the Dispersion, where we find a Jewish kingdom (Yemen) in the south (Taberi ap. Silv. de Sacy, Mem. de l’Acad. de Inscr. p. 78), and a large Jewish settlement (Chatbar) in Hejaz in the north. See ALEXANDRIA.

(c.) Another principal section of the Dispersion we find in Syria, whether they had been brought chiefly by Seleucus Nicator or Nicanaor (Joseph. Ant. vii, 4, 1), when the battle of Ibus, B.C. 301, had put him in possession of the countries of Syria Proper, Babylonia, Mesoopotamia, Persia, Phenicia, Palestine, etc. Under his hold and his successors’ fostering rule they reached the highest degree of prosperity (c. c.), principally at Antioch on the Orontes, and Seleucia on the Tigris, and other great cities founded by Seleucus; and the privileges which this king had bestowed upon them were constantly confirmed up to the time of Josephus (Ant. xii, 3, 1). Antiochus Epiphanes, or Epimenes, as he was called, seems to have been the only Syrian potential to whom the Syrian Jewish eminence owed its existence, and it was no doubt under his reign that they, in order to escape from his cruelty, began to emigrate in all directions—to Armenia, Cappadocia (Helena, the Jewish queen of Adiabene, Joseph. Ant. xx, 2), Cyprus, and over the whole of Asia Minor; Phrygia and Lydia alone possessed Jewish colonies of a previous date, planted there by Antiochus the Great (Joseph. Ant. xii, 3, 4). Hence they dispersed themselves throughout the islands of the Aegean, to Macedonia, to Greece, where they inhabited chiefly the seaports and the marts of trade and commerce. See SYRIA.

(d.) Although, to use the words of Josephus (Ant. xiv, 7, 2), the habitable globe was as full of Jews that there was scarcely a corner of the Roman empire where they might not be found—a statement fully confirmed by the number of Roman decrees issued to various parts of the empire for their protection (Joseph. Ant. xiv, 10 sq.)—there is yet no absolute proof of their having acquired any fixed settlements in the republic itself anterior to the time of Pompey, who, after the tiding of Jerusalem, carried back with him many Jewish captives and prisoners to Rome, B.C. 68. These, being generally either allowed to retire from the service, or remained, no one having been there as Liberrini, and in time formed, by the addition to their number of fresh immigrants, all sorts of settled and highly influential communities, which occupied chiefly the Trastubetinae portion of the city, together with an island in the Tiber. Their prosperity grew with their numbers, and suffered but short interruptions under Tiberius (Suet. Tib. c. 30). The expulsion under Claudius (Suet. Cl. 20) and Caligula (Joseph. Ant. xviii, 6)
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is contradicted (Dio Cass. ix. 6; Orosius, vii. 6). They built numerous synagogues, founded schools (even a short-lived academy), made proselytes, and enjoyed the full advantages of Roman citizenship (in the decrees they are styled "hos biblici") with the senate. Thus Josephus (Quint. Lond. Joseph. Ant. xiv, 10). The connection between the Roman Dispersion and Palestine was very close, especially so long as the young princes of the Herodian house were, in a manner, obliged to live in Rome. There is no doubt that to the influence of this powerful body, and especially of the strange rites and customs which attracted so small a number of public notice (Tacitus, Suetonius, Cicero, Juvenal, Horace, Martial, Justinian, etc., passim), and to their access to the imperial court was due the amelioration of the condition of the Jewish people throughout every country to which the sway of Rome extended. It was also through Rome chiefly, both before, and still more after the final destruction of Jerusalem, that the stream of Jewish emigration was poured over the greater part of Europe. Of the world-wide influence of the Jewish Dispersion on Christianity, which addressed itself first of all to the former as a body (Acts xix, 46; ii, 9, 11), few accounts can be found under the article Jews. The most important original authorities on the Dispersion are Joseph. Ant. xiv, 10; xiv, 7; Apion, ii, 5; Philo, Leg. ad Caes.; id., Flaccus. Frankel has collected the various points together in an exhaustive essay in his Miscelanea, Nov. Dec. 1853, p. 409-11, 449-51. Comp. Jost, Gesch. d. Judenheb. p. 962, 344; Ewald, Gesch. d. Volkerentwickel. iv. See Dispersion Jews.

III. Subsequent States of Captivity.—1. The extermination suffered by the Jewish inhabitants of Palestine under the Romans far better deserves the name of captivity; for, after the massacre of countless thousands, the captives were reduced to a real bondage. According to Josephus, in his detailed account (Wars, especially vi, 9, 5), 1,100,000 men fell in the siege of Jerusalem by Titus, and 97,000 were captured in the whole war. Of the latter number, the greatest part were distributed among the provinces, to be butchered in the amphitheatres, or cast there to wild beasts; others were doomed to work as public slaves in Egypt. Only those under the age of seventeen were sold into private bondage. See JERUSALEM. 2. An equally dreadful destruction fell upon the remains of the nation, which had once more assembled in Judaea, under the reign of Hadrian (A.D. 135), which Dion Cassius concisely relates; and by these two savage wars the Jewish nation might have been rooted out from the Holy Land itself, a result which did not follow from the Babylonian captivity. 3. Afterward, a dreary period of fifteen hundred years' oppression crushed in Europe all who bore the name of Israel, and Christian nations have visited on their head a crime perpetrated by a few thousand inhabitants of Jerusalem, who were not the real forefathers of the European Jews. 4. Nor in the East has their lot been much more cheering. With few and partial exceptions, they have ever since been a despised, an oppressed, and naturally a degraded people, though from them has shone forth light and truth to the distant nations of the earth. See Jews.

IV. Metaphorical Uses of the Term "Captivity."—"Children of the captivity" is a common figure of speech denoting those who were in captivity, or perhaps sometimes literally their posterity (Ezra, iv, 1). "Turn an inhabitant" (Gen. xxvi, 9), "away" (I. Kings, xi, 14), "turn back" (Zeph. iii, 20), or, "bringing again" (Ezck. xvi, 55) "the captivity," are figurative phrases, all referring to the Jewish nation in bondage and their return to Canaan. A similar expression is used in relation to individuals (Job xiii, 10): "The Lord turned the captivity of Job," i. e., he released him from the unjust and perplexing calamity which he had been in bondage, and caused him to rejoice again in the favor of God. "He led captivity captive," or "he led captive those who had led others captive" (Eph. iv, 8), is a figurative allusion to the victory which our blessed Redeemer achieved over sin, the world, death, and hell, by which our ruined race are brought into bondage (Ps. Ixxiii, 18; Rom. viii, 21; Gal. iv, 34; Heb. ii, 15; 2 Pet. ii, 19; Col. ii, 15). See EXILE.

CAPUCHINS, monks of the strictest observance of the rule of St. Francis, called Capuchins on account of the great pointed capuchum (or cowl) which they wear. Matteo da Falerna, the Franciscan friar, of the convent of Monte Falcone, in the vicinity of Urbino, in Italy, was the founder of this reformed order in 1525. Pretending that the Franciscans were no longer strict followers of St. Francis, as they wore a different cowl, did not let their beard grow, and had mitigated the vow of poverty, he, with the pope's permission, and accompanied by some others, retired into a solitary hermitage of the Camaldoli near Massacico. The reformed monks were much persecuted by the Franciscans, who drove them from place to place. In 1528 Pope Clement VII allowed them to put then selves under the obedience of the Conventuals, and to take the title of friars Minor, with the right of electing a vicar general. Their first establishment was at Colmenzone, near Camerino. In 1529 they held the first general chapter at Alvacinca, and drew up the rule of the new association, which received alterations and additions in 1536 and 1575. It enjoins, among other things, that the Capuchins shall perform divine service without singing; that they shall say but one mass each day in their convents; that they shall observe hours for mental prayer morning and evening, days for disciplining themselves, and days of silence; that they shall always travel on foot, and avoid ornament and costly furniture in their churches, contenting themselves with bare walls, and drapes of the altar of stuff and the chalices of tin. Pope Paul III, in 1556, gave them the name of Capuchins of the Order of Friars Minor, and subjected them to the visitation and correction of the Conventuals. In the same year the two founders and first vicars general of the order, Matteo da Baschi, and his friend Ludovico di Fossombone, were excluded from the order for disobedience. The fourth vicar general, Ochino, one of the most famous preachers of Italy, became a Protestant in 1548. For a time the whole order was forbidden to preach, and threatened with suppression, but their submission and humble petitions averted this danger. From this time the Capuchins were the most conspicuous, the most popular and learned of the orders, and spread a wonderful influence in the Christian and Moslem world. Their preaching was little better than that of the Capuchins. Their preaching was little better than that of the Capuchins. In 1538 they built at Rome the Capuchin Church, with the old name of the church of the Holy Sepulchre. The building was begun in 1538, and completed in 1584. The fund raised for it was not only an object of devotion to the people, but a great encouragement to the missionaries. The second church was the church of St. Francis, erected in the city of Rome, and dedicated to the Virgin and to St. Francis. The third church was the church of St. Joseph, erected in the city of Rome, and dedicated to the Virgin and to St. Joseph. The fourth church was the church of St. Anthony, erected in the city of Rome, and dedicated to the Virgin and to St. Anthony. The fifth church was the church of St. John the Baptist, erected in the city of Rome, and dedicated to the Virgin and to St. John the Baptist. The sixth church was the church of St. Peter, erected in the city of Rome, and dedicated to the Virgin and to St. Peter. The seventh church was the church of St. Paul, erected in the city of Rome, and dedicated to the Virgin and to St. Paul. The eighth church was the church of St. Mark, erected in the city of Rome, and dedicated to the Virgin and to St. Mark. The ninth church was the church of St. Luke, erected in the city of Rome, and dedicated to the Virgin and to St. Luke. The tenth church was the church of St. John the Evangelist, erected in the city of Rome, and dedicated to the Virgin and to St. John the Evangelist. The eleventh church was the church of St. Philip, erected in the city of Rome, and dedicated to the Virgin and to St. Philip. The twelfth church was the church of St. James, erected in the city of Rome, and dedicated to the Virgin and to St. James. The thirteenth church was the church of St. Andrew, erected in the city of Rome, and dedicated to the Virgin and to St. Andrew. The fourteenth church was the church of St. Thomas, erected in the city of Rome, and dedicated to the Virgin and to St. Thomas. The fifteenth church was the church of St. Simon, erected in the city of Rome, and dedicated to the Virgin and to St. Simon. The sixteenth church was the church of St. Matthew, erected in the city of Rome, and dedicated to the Virgin and to St. Matthew. The seventeenth church was the church of St. James the Less, erected in the city of Rome, and dedicated to the Virgin and to St. James the Less. The eighteenth church was the church of St. Philip the Apostle, erected in the city of Rome, and dedicated to the Virgin and to St. Philip the Apostle. The nineteenth church was the church of St. Peter the Apostle, erected in the city of Rome, and dedicated to the Virgin and to St. Peter the Apostle. The twentieth church was the church of St. John the Apostle, erected in the city of Rome, and dedicated to the Virgin and to St. John the Apostle. The twenty-first church was the church of St. James the Greater, erected in the city of Rome, and dedicated to the Virgin and to St. James the Greater. The twenty-second church was the church of St. Thomas the Apostle, erected in the city of Rome, and dedicated to the Virgin and to St. Thomas the Apostle. The twenty-third church was the church of St. Philip the Apostle, erected in the city of Rome, and dedicated to the Virgin and to St. Philip the Apostle. The twenty-fourth church was the church of St. James the Less, erected in the city of Rome, and dedicated to the Virgin and to St. James the Less. The twenty-fifth church was the church of St. Peter the Apostle, erected in the city of Rome, and dedicated to the Virgin and to St. Peter the Apostle. The twenty-sixth church was the church of St. John the Apostle, erected in the city of Rome, and dedicated to the Virgin and to St. John the Apostle. The twenty-seventh church was the church of St. James the Greater, erected in the city of Rome, and dedicated to the Virgin and to St. James the Greater. The twenty-eighth church was the church of St. Thomas the Apostle, erected in the city of Rome, and dedicated to the Virgin and to St. Thomas the Apostle. The twenty-ninth church was the church of St. Philip the Apostle, erected in the city of Rome, and dedicated to the Virgin and to St. Philip the Apostle. The thirtieth church was the church of St. James the Less, erected in the city of Rome, and dedicated to the Virgin and to St. James the Less. The thirty-first church was the church of St. Peter the Apostle, erected in the city of Rome, and dedicated to the Virgin and to St. Peter the Apostle. The thirty-second church was the church of St. John the Apostle, erected in the city of Rome, and dedicated to the Virgin and to St. John the Apostle.
CARACALLA

Caras, Simeon, ben-Chelbo, also called R. Simeon b. Darshana, a celebrated Jewish commentator, lived in the eleventh century. He was a brother of the celebrated Menachem ben-Chelbo, and received the name Karas (קרס) in the synagogue for his lesson on the Sabbath, and the name b. Darshana from his collecting and explaining (ברשנה) the Midrashim. Caras is the author of the celebrated julak (זָלָק), a collection of Midrashim on almost every verse of the Old Testament. He brought together a catena of traditional expositions from upward of fifty different works of all ages, many of which are of great value. Ten different editions of this work appeared between 1526 and 1805; one of the best and most convenient is that published at Frankfurt on the Maine, 1687, folio. See Rapport in the Hebrew annual called kerem chomed (קרן חומץ, vii, 4, etc.); Zunz, Die Gottesdienstlichen Vorträge der Juden (p. 295-303); Steinmetscher, Catalog Librorum Hebraeorum in Bibliotheca Bodleiana (Berlin, 1862-65, col. 2600, 2804; Kittro, Cyclop. i, 444).

Carabašašon (Kapašen-w v. Pafanšon, Vulg. Maranatha), a name given (1 Esdr. ix, 34) as one of the "sons" of Mani (Bani) that divorced his gentle wife after the exile, and apparently corresponding to the Chelebeg (q. v.) of the Hebrew text (Esra x, 35), although the list is here greatly corrupt.

Caracalla of caracalbus (properly Marcus aurelius Antoninus Barhebas), a Roman emperor. He was son of the emperor Septimius Severus, and was born at Lyons, A.D. 188. The name Caracalla never appears on medals, but was a nickname from his long-headed manner, made in the fashion of the Gauls, and so called in their language. "After his father's death, A.D. 211, he ascended the throne as co-regent with his brother Publius Septimius Antoninus Geta, whom he afterward caused to be murdered. Having bribed the Praetorians to make him sole emperor, Caracalla next directed his cruelty against all the adherents of Geta, of whom twenty thousand of both sexes—including the great Jurist Papinius—were put to death. Innumerable acts of oppression and robbery were employed to raise supplies for the unbounded extravagance of the despot, and to pay his soldiers. In his famous constitution, he bestowed Roman citizenship on all his free subjects not citizens—who formed the majority, especially in the provinces—but simply in order to levy a
CARACCIOLI was born at Madrid, May 23, 1606. He became a Cistercian, and after several preferments, among which was the abbey of Melrose, in Scotland, was made vicar general of the archbishopric of Prague. When the Swedes, in 1648, besieged the city, Caracuel, forgetting his episcopal character, set himself at the head of a body of ecclesiastics on the battle-field. His services were rewarded by the emperor with a collar of gold. In 1657 he was made bishop of Campagna, in Naples, where he resigned in 1678, but afterward became bishop of Vigezano, in the Milaneze, where he died, Sept. 8, 1685. He was “a man of vast but ill-digested learning, with an ill-regulated imagination. His moral theology (Theologia Moralis, Louvain, 1648, fol.) is so universally decried that even Romanists have censured it. He taught that the commands of the Decalogue are not immutable in their nature, and that God is able to change or dispense with them, as in cases of theft, adultery, etc.; he also held that the smallest degree of probability justified any criminal action." A list of his numerous writings (37 volumes) is given by Nicolas Antonio, Bibb. Altae. Hisp. Nova.—Nov. Bg. Generale, viii, 666.

CARANZA. See CARANZA.

CARAVAN, the Arabic name for a body of pilgrims or merchants travelling in the East. Orientals who have occasion to journey—whether for pleasure, religion, or profit—usually do so in companies, for the sake of society as well as protection. Hence the most motley associations may take place. They often consist of hundreds of persons, mostly mounted on camels, which (including those for baggage) frequently amount to several thousands. Such spectacles are common in all parts of Turkey, Persia, and Arabia, especially through the sandy deserts. They march at first disorderly, but after a short period of practice with great regularity, mostly by night, in companies which are each kept together by a large beacon-fire on the top of its own peculiar standard. Much time is consumed in packing and unpacking; but when this confused scene of preparation is over, they travel with great uniformity (see Bk. xii, 8) from about eight P.M. till about midnight (Luke xi, 8, 6). In the cooler seasons they journey by day, only halting for a brief rest at noon. Seven or eight hours is the usual day's stage (Hornemann, p. 160), or about 17 to 20 miles. See TRAVELLER.
CARAVANSELAI

1. Commercial Caravans.—The earliest of these on record is that to which Joseph was sold (Gen. xxxviii), consisting of Ishmaelites (ver. 25), Midianites (ver. 28), and Medinites (ver. 38; Heb.), who were on the high-road through Dothan to the mart of Egypt with the spices of Canaan. Commentators, and Navigation of the Ancients, ii, 262). Such often avail themselves at the present day of the second class of caravans mentioned below. See COMMERC.

2. Religious Caravans.—Such companies of pilgrims pass regularly along the route (hence termed the Huj) to Mecca, four each month of the holy month of Rabi'a, a second of Turks from Damascus, a third of Parasians from Babylon, and the fourth of the Arabians and Indians from Zibith, at the mouth of the Red Sea. They are under the strictest discipline, a chief or basiki being in command, and five officers having respectively charge of the march, the bakt, the servants and cattle, the baggage, and the commissariat. The kyveer, or guide, is also an indispensable companion—a person not only well acquainted with the route, the wells, the hostile or friendly tribes, and other features on the route, but also skilled in the signs of the weather, and an individual of general sagacity and fidelity. See PILGRIM.

These large travelling masses illustrate many features of the exodus of the Israelites from Egypt. They, too, had their leader, Moses, and were divided into twelve companies, each with its chief (Num. vii), and ranged under its distinctive banner (Num. ii. 5). They set out in turn (Exod. xii, 11), but were soon reduced to almost military order, starting at the blast of trumpets (Num. x, 2), under the guide of the fiery pillar (q. v.). Hence, too, the anxiety of Moses to secure the services of Hobab (q. v.) as a guide. See EXOD.

The processions of Israelites to their national festivity at Jerusalem were probably made up very much after the caravans, style, villages and acquaintances travelling together by companies. Hence the youthful Saviour was not missed until the party halted at night (Luke xii. 44) at a place which tradition fixes about three miles from Jerusalem (Manro, Summer Khamile, i, 263); for the first day's journey is always a short one. See CARAVANSELAI.

CARAVANSELAI, the Arabic name of a building for the accommodation of strangers in sequestered places, while khan is the usual designation of a similar structure situated in or near towns. See KHAN.

Khan, a word frequently seems to have been no such provision for travellers, for we find Abraham looking out for their entertainment (Gen. xxiii), and the visitors of Lot proposed to lodge in the street, apparently as a matter of course (Gen. xix, 2), just as modern Orientals often do, wrapped in their hykes, although in Arab towns generally the stranger is conducted by the shiek (the mens), where he is provided for the night (La Roque, De la Palestine, p. 124). In Egypt, however, there seems to have been some such building (Gen. xlii, 27), probably only a rude shed. The innkeepers in that country were usually women (Hered. ii. 99), just as in the days of the Hebrew spies (Josh. ii. 13); apparently women of easy virtue (Heb. xi. 31; James ii. 26), if not absolutely courtesans. See HARLOT. In the times of Christ and his apostles, inns must have been common in Palestine, yet the frequent injunction contained in the Epistles to entertain strangers (e. g. Heb. xiii, 2; Rom. xii. 13) as a great lesson of hospitality, is not such as to render certain their arrangements. See HOSPITALITY. They are mentioned in the N. T. under two names, παναγιστέων, or house for the reception of all kinds of guests, where the good Samaritan took the wounded stranger (Luke x. 34); probably a building like the modern comfortless and homely round houses of travel, with a host (or janitor), however, who, on such occasions, will furnish supplies to the sick and destitute. The other word is κατάλυμα, properly the upper room reserved in large houses for guests (Mark xiv. 14; Luke xxi. 11), and also applied to the place where the nativity occurred (Luke ii. 7). The tradition connects this event with a certain Syrampyrius, Dial. c. Trypho, p. 303; Origen, commentary, Col. 1), and the spot, as such, is still pointed out. See BETHLEHEM. But this is opposed to all the circumstances and usages of the case. The exact distinction between this and the previous term has been matter of dispute, but the editor of the Pictori i. Bildt (note in loc.) suggests the most probable explanation, that the latter term, the house of which Mary brought forth the Saviour, was one of the stalls running along the outside of the building, behind the apartments destined for the guests; and that the "manger" (q. v.), or φοιτείον, was not the crib or contrivance for this purpose known to us (for such we not used in the East), but simply the projection of the floor of the guest-room into the cattle-shed, which was properly lower on the ground (see Strong's Harmony and Exp. of the Gospels, p. 14). See INN.

Modern oriental Caravanserai.

Oriental "inns," whether called khans or caravanserais, are not at all comparable, in point of comfort and convenience, with modern hotel accommodations, nor have they the least resemblance to the characters and appurtenances of a respectable tavern. A khan is always to be found in the neighborhood of a town; and caravanserais, of various sizes and degrees of completeness, are generally disposed at regular stages along public roads, especially the mercantile and pilgrim thoroughfares, characteristic of the ancient empire. They have usually been built by rich merchants for trading purposes, or by wealthy devotees as an act of religious munificence. At a distance they resemble a castellated fort, but on a nearer approach are found to be a simple quadrangular building, enclosed by a high wall, usually about 100 yards on each side, and about 20 feet high, resting on a stone foundation. In the middle of the front there is a large arched entrance, with a porter's lodge on one or both sides, and apartments for the better class over it, surmounted by a dome. The interior is an open space for cattle, baggage, etc., with a fountain in the middle. Along the sides of this inner court-yard are piazzas opening every few yards into arched recesses or alcoves for travellers, having an inner door communicating with a small oblong chamber, sometimes lighted at the farther end, but entirely destitute of furniture, shelves, or closets. These cells are intended for dormitories, while travellers usually prefer the open door-way, which is either paved or level and hard earth, and raised two or three feet above the general area of the court. These sets of rooms have no communication with each other, but in the middle of the three sides there is a large hall for general assemblages; at the end of each is a hall-case for smoking, with a flat roof for enjoying the breeze and the landscape. These lodging-chambers are thus usually on the ground-floor; but in the few buildings which have two stories, the lower rooms are used for servants, storage, etc., while the upper story serves for the travellers themselves. Sometimes also the porter's lodge affords a supply of commodities for their use, and cooks are occasionally found in attendance. Generally, however, the accommodations are of the most wretched description—bare walls, rooms filled with dirt and vermin, and no cooking apparatus to be obtained for love or money. They are regarded by some as a man's own work, and even furnish his own subsistence. His baggage must supply his bed, his clothing must
CARBUNCLE

be his covering. He is usually obliged to content himself with such cold food or fruits as he has himself brought. His outfit should therefore consist at least of the following articles: a carpet, a mattress, a blanket, two sansepons with lids, contained within each other; two dishes, two plates, etc., a coffee-pot, all of well-tinned copper; also a small wooden box for salt and pepper, a round leather table, which he suspends from his saddle, small leather bottles or bags for oil, melted butter, water, a tinder-box, a coconut cup, some rice, dried raisins, dates, and, above all, coffee-berries, with a roaster and a wooden mortar to pound them; all this is in addition to much more substantial provisions as he may prefer or can conveniently carry. The porter in attendance can only be relied upon to show him his chamber, and perhaps furnish him with a key. In case of sickness, however, the latter is generally able to administer simple remedies, and may even set a broken limb. See CARAVAN.

Carbuncle is the rendering in the Auth. Vers. of the following Heb. and Gr. words: 1. παρουσία, ekdakei', only Isa. lii, 12 (Sept. εἰσίστασθαι, Vulg. [lapis] sculp- tus), some sparkling gem (from παρειμή, to infame). 2. μεριδσμός, barekhath, only Exod. xxviii, 17, and xxxix, 10, as the third in the first row of the high-priest's breastplate (Sept. οἰκολογος, Vulg. smaragdus, i.e. emerald); or μὴρείδσμος, barekhath, only Ezek. xxviii, 18 (Sept. μιριστος, Vulg. smaragdus). From the etymology (παροῦσα), to flash), we assume that a stone of a bright coruscant color is meant. Kalisch translates it smaragd, or emerald, and says it is a sort of precious co- rumoured of strong glass lustre, a beautiful green color, with many degrees of shade, pellucid and doubly refractive. Pliny enumerates twelve species of emerald. They are not rare in Egypt (see Braun, de Vind. Stucb. p. 517 sq.). 3. Αἰβραμ, lit. a coal of fire, Tobit xii, 17; Ecclus. xxiii, 4. The carbuncle is thought by many to be denoted by the word παροῦσα, mo'it' pesh' ("emerald"). Exod. xxviii, 18; xxxix, 11; Ezek. xxviii, 16; xxxviii, 13. See EMERALD. Under the name "carbuncle" are comprehended several brilliant red stones of the clay family which resemble a glowing coal, such as the ruby, the garnet, the spinel, but particularly the adulzima, that is, the noble Oriental garnet, a transparent red stone with a violet shade and strong glass lustre. Probably it is not so hard as the ruby, which, indeed, is the most beautiful and costly of the precious stones of red color, but, at the same time, so hard that engravings cannot easily be made in it (Rosenmüller, Altert. iv, 1, 34). In the present state of our knowledge respecting the ancient Hebrew mineralogy, it is impossible to determine with precision what particular gem is denoted by either of these terms, although they all evidently were precious stones of a brilliant fiery hue. See GEM.

Car'can (Heb. נָשָׁבָה, Karkas', comp. the Sanscrit karkasa, severe; Sept. Θαβαλ', v. r. Θαβάλ, Vulg. Charchas), the last named of the seven eunuchs ("chamberlains") in the harem of Absaeraus (Xerxes), who were directed to bring queen Varshet into the royal convivial party (Esth. i, 10). B.C. 468.

Carcase (Heb. נֶשֶׂם, נֵשֶׂם, בֶּן נֶשֶׂם, פֶּן נֶשֶׂם, פֶּן נֶשֶׂם, פֶּן נֶשֶׂם, פֶּן נֶשֶׂם, פֶּן נֶשֶׂם, פֶּן נֶשֶׂם, פֶּן נֶשֶׂם, פֶּן נֶשֶׂם, פֶּן Neshemah), the dead body of a man or beast (Josh. viii, 29; Isa. xiv, 19; Heb. iii, 17, etc.). According to the Mosaic law, any Israelite became ceremonially unclean until the evening (and in turn rendered whatever he touched unclean, Hag. ii, 14; comp. Num. xix, 27; by (unwitting) contact, under any circumstances, with a dead animal of the "unclean" class (Lev. v, 2; xiii, 8 sq.); comp. Deut. xiv, 8), or with any "clean" animal, in case it had not been regularly slain according to the prescribed mode (Lev. xi, 89 sq.). The eating of any "clean" beast that had died an accidental or natural death was still more strictly forbidden (Lev. xxi, 8; comp. Ezek. iv, 14; xliv, 31); but it might be sold as food to a foreigner (Deut. xiv, 2). Carcass was doubtless buried or burned. On the sepulture of persons found dead, see HOMICIDE. An unabrided carcase (Jer. xxxv, 50; Psa. lxxxix, 8) was considered by the ancients the height of indignity and misfortune (Virgil, Æn. x, 589). See BURIAL. The Levitical enactments respecting all dead bodies evidently had their origin in sanitary reasons in a climate so liable to pestilence (Michaelis, Mos. Beekl. iv, 500 sq.). On the incident of the beeche in the skeleton (Judg. xiv, 8), see BEE. On the allusion to the vulture's scat for putrid flesh, Matt. xxiv, 28 (Loder, De condurre Judaico, ob aequas Romanis discorpendas, Argent. 1715; Riechenberg, De adusto Christi, ecc., Lips., 1890), see EAGLE.

Car'chamin (1 Esdr. i, 25). See Carc measheh.

Carchemish (Heb. Karkemish, כְּרוֹכֶּמֶשׁ, prot. fort. of Chemosh; Sept. Χαρκαμης v. r. Χαρκαμης in Jer., but omitted in Chron. and Isa., Xarpemis in 1 Esdr. i, 5), mentionned in Isa. x, 9 among other places in Syria which had been subdued by an Assyrian king,
probably Tiglath-pileser. That Carchemish was a stronghold on the Euphrates appears from the title of a prophecy of Jeremiah against Egypt (xvi, 2): "Against the army of Pharaoh-necho, king of Egypt, which lay on the river Euphrates, at Carchemish, and which Nebuchadnezzar, king of Babylon, overthrew, in the fourth year of Jehoiakim, the son of Josiah, king of Judah," L. E. B. C. 606. According to 2 Chron. xxxv, 20, Necho had advanced with his ally Josiah, the father of Jehoiakim, against the Babylonians, on the Euphrates, to take Carchemish, B.C. 698. These two circumscriptions, the king of Babylon, overthrown, the year of Jehoiakim, the son of Josiah, which lay on the river Euphrates, and its being a frontier town, render it probable (see Layard, Nineveh and Babylon, p. 190) that the Hebrew name points to a city which the Greeks called Καρχημής, the Latinis Carchemis, and the Araba Kerkelesh (Schulten, Index. Geogr. s. v.); Ritter, Erdk. ii, 605; for this too lay on the western back of the Euphrates, where it is joined by the Chaboras (comp. Bochart, Pharaq, iv, 21; Cellarius Notit. ii, 715 sq.; Michaelis, Sept. p. 1352 sq.). It was a large city, and surrounded by strong walls, which, in the time of the Romans, were occasionally renewed, as this was the remotest outpost of their empire, toward the north, of the Euphrates. Marcell. xxiii, 5; Zosimus, iii, 12; Procop. Bell. Persi, ii, 5; comp. Procop. Edif. i, 6; Polony, v, 18, 6. Carchemish is named in the cuneiform inscriptions (q. v.), which show it to have been, from about B.C. 1100 to B.C. 666, a chief city of the Hittites, who were masters of the whole of Syria from the borders of Damascus to the Euphrates at Bir, or Bireb-jik; it is also mentioned on the Egyptian hieroglyphical sculptures (Layard, ut sup. p. 306, 538). At the point where the Khabur (the ancient Chelar) joins the Euphrates, there are large mounds on both banks of the former river, marking the site of old cities, or perhaps of different sections of one great city. The mound on the right bank is crowned with a modern Arab village, called Abu Bersi, or "Father of Palaces" (Chesney, Exk. Exp., i, 118). It stands on a narrow wedge-shaped plain, in the fork of the two rivers. This corresponds exactly to Procopius's description of Carchemish, who says that its fortifications had the form of a triangle at the junction of the Chaboras and Euphrates (Bell. Persi, ii, 5). This seems to be the true site of Carchemish. It was visited by Benjamin of Tudela in the twelfth century, who found in it two hundred Jews (Early Travels in Pal., p. 93). According to others (D pasture, and the book of Sirach, the name is to be explained; whereupon Pope Eugenius IV wrote to the former, reprehending him for his conduct, and declaring that the cardinalate had been instituted by St. Peter himself, and that the dignity of the cardinals, who, with the pope, governed the Universal Church, and sat in judgment upon bishops, was past all doubt, greater than that of even patriarchs, who had jurisdiction over only a part of the Church, and from whom there lay an appeal to the see of Rome. The same dispute occurred between the cardinal-bishop of camer and the primate of Gnesa in 1440. As time went on, these arrogant pretensions of the college increased; we find the cardinal saying to the kings of France, in which the whole government of the Church turns; or as they have, from the pope's grant, the hinge and government of the Romish Church. Pope Eugenius IV states the derivation from cardo, a hinge, as follows: Sicut per cardines resolvitur octo domus, ita per suos cardinaliam regneretur universam, quaeque et sustentatur (see Dufrense, s. v. cardinalis).

1. Cardinal Priest, etc. — In early days the name cardinal was used with great latitude in the Roman Church. Its first definite application was to the principal priests of the parishes of Rome; the chief priest of each assigned the title of cardinalis, or cardinalis, to distinguish him from the other priests who had no church. It is uncertain when the term was first applied, but it seems that Stephen IV (770) was the first who selected seven bishops out of the number of the see of Rome, and gave them the title of cardinal, obliging them to say mass every Sunday in St. Peter's. Leo IV, in a council of Rome held in 858, calls them cardinales et cardinalines, and their charge cardinalice. At a subsequent period the priests and deacons of other cities of importance assumed the title of cardinal, to distinguish them from other priests and deacons over whom they claimed supremacy; but the popes subsequently ordained that none but those whom they should choose could be admitted with that title. Among those whom the popes thus appointed were the seven bishops suburbicarii, who took their titles from places in the neighborhood of Rome. These bishops were called held-madari, because they attended the pope for a week each in his turn. These cardinals took part with the Roman clergy in the election of the pope, who was generally chosen from their number. But it was not until the edict of Nicholas II, A.D. 1059 (see below), that the body of cardinals, as such, had a proper existence as a recognized branch of the ecclesiastical system.

2. College of Cardinals. — "The college of Cardinals, in its origin, was nothing else than the council which, according to the canons, every metropolitan was obliged to consult, and in which, during a vacancy, all the metropolitan powers resided, viz., the synod of provincial bishops, and the chapter of the metropolitan church; and it is not difficult to see that this college would share in the supreme glory of the see of Rome, in the same proportion as every other church participated in the honor of its particular metropolitan. It was not, however, for a long time that the cardinalate attained to its present exiguous and usurped degree of power and dignity. In the Synod of Rome, under Benedict VIII, 1016, the sees of the cardinals still signed after the bishops, and the cardinals, bishops after other bishops of older standing in the order than themselves; but in 1060 we find a vast change, for Humbertus, bishop of Silva Candida, who was a cardinal-bishop of the see of Rome, took precedence at Constantinople of the archbishop of Amalfi; and from that time we perceive the cardinal-bishops, and even the priests and deacons, arrogating to themselves that precedence over all other ecclesiastical dignitaries which they now possess. This, however, was not done without resistance. Thus, in 1440, the archbishop of Canterbury refused to allow to the cardinal-archbishops of the metropolis the precedence which was thereby claimed; whereupon Pope Eugenius IV wrote to the former, reprehending him for his conduct, and declaring that the cardinalate had been instituted by St. Peter himself, and that the dignity of the cardinals, who, with the pope, governed the Universal Church, and sat in judgment upon bishops, was past all doubt, greater than that of even patriarchs, who had jurisdiction over only a part of the Church, and from whom there lay an appeal to the see of Rome. The same dispute occurred between the cardinal-bishop of camer and the primate of Gnesa in 1440. As time went on, these arrogant pretensions of the college increased; we find the cardinal saying to the kings of France,
The Style of the cardinals, until the time of Urban VIII, was Most Illustrious; that pope, however, Jan. 10, 1630, granted to all the cardinals the title of Eminence. Thereupon the cardinals are called Cardinalissimi. A carriage and livery servants are obligatory parts of the establishment of a cardinal. 6. Form of making cardinals. The pope alone can elevate any one to the cardinalate, which he does by declaring in the secret Consistory the names of those whom he proposes to make cardinals, saying Habemus Frustras. He afterward, in a public Consistory, puts the red bonnet on the head of the newly-appointed cardinal, signs him with the cross, and creates him cardinal, with the form of words following: Ad laudem Unanimi potestas Dei et Sancta Sedis Apostolicae ornamento accepit gelatum rubrum, in unius singularis dignitatis cardinalis, per quod designatus, quod unque ad sanctos et sanctissimos effusionem invenerunt, pro exulatione Sanctorum solii, pax et quiete populi christianorum, augmento et statu Sacrosanctae Romanae Ecclesiae te interiudum exhibebo de de. In nomine Patris, et Filii, et Spiritus Sancti. Amen. 7. Duties, Privileges, etc., of cardinals. The legal status of cardinals, and their relations to the papal see, are fixed by the Cerimoniale Romanum, by the decree of Trent (eas. xxiv, cap. 1, de Reforma.), by the bull of Sixtus V, Religiosa Sunt, April 13, 1587, and by later papal constitutions. By the canon of Trent, as above cited, it is decreed that all and each of the particulars which have been elsewhere ordained in the synod, touching the life, age, learning, and other qualifications of those who are to be promoted to be bishops, are the same, as also to be required in the creation of cardinals of the holy Roman Church, even though they be deacons; whom the most holy Roman pontiff shall, as far as can conveniently be done, choose out of all the nations of Christendom, as he shall find persons competent. Finally, the same holy synod, moved by the so many most grievous difficulties of the Church, cannot avoid calling to mind that nothing is more necessary for the Church of God than that the most blessed Roman pontiff apply especially here that solicitude which, by the duty of his office, he owes to the universal Church, that he take unto himself, to wit as cardinals, men the most select only. No bastard, nor ecclesiastic who has not been a year in orders, can be chosen. Cardinals may be taken from any country, but the pope has always chosen a large majority of Italians. He, in October, 1666, of 52 cardinals, 29 were Italians by birth, 8 Frenchmen, 4 Spaniards, 4 Germans, 1 Croatian, 1 Belgian, 1 Portuguese, and 1 Irishman. The rank of cardinal is next to that of pope, and the pope is always chosen from their number. Since the time of Alexander III the right of electing the pope lies in the College of Cardinals. See PAPACY. The pope often employs cardinals as ambassadors, and the individual thus employed is styled Legato a Latere. A cardinal-legate acted, before the recent absorption of the Papal States by the kingdom of Italy, as governor of the Northern provinces of the Papal States, which throne receives the name of legation. The vice-secretary of state, the Camerlengo, or minister of finances, the vicar of Rome, and other leading officials, are always chosen from among the cardinals. Their dignity is held to place them in the rank of European princes; and, so long as the temporal power of the popes lasted, they held civil as well as ecclesiastical offices. For the Congregation of e. papal commissions, which are under the direction of cardinals, see Congregation, Papal. 8. Literature. Ferraris, Promota Bibliotheca, ii. 99; Kleiner, Der Orig. et Antiq. etc. Cardinali; Buddeus, Der Orig. Card. Dignitatis (Susa, 1698, 4to); De, De Orig. et Antiq. Card. in S. Petri Basilic. (Heidelberg, 1679); History of the Cardinals, to Pope Clement IX, from the Italian (Lond. 1670, fol.); Augusti, Dankeordn. p. 151; Thomasin, l'et Histoire Ecclesiastique (vol. i. c. 312).
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113); Siegel, Handbuch der Alterthümer, 1, 829; Coleman,门店 An Antiquities, ch. i, § 6; Herzog, Real-Encyclopädie, ii, 577. See Congregation; Cura; Pope.

Caret'th (2 Kings xxv, 28). See Kareah.

Carem (Kap'î), one of the additional group of eleven who returned from Judah (q. v.) into the Sep- tainties at Josh. xv, 59, and thought to be the present village Alm Karim, about 1/4 hour west of Jerusalem (Wilson, Lands of Bible, ii, 268; Schwarz, Palest. p. 96, 108; Robinson, Leder Bib. Res. p. 367-9), but the position agrees better with that of Beth-haccerem (q. v.).

Cares, John, a minister of the German Reformed Church, was born in Northumberland county, Pa., in September, 1811. He studied theology in the Theological Seminary of the German Reformed Church at York, Pa. In 1832 he was licensed and ordained, and immediately became pastor of the German Reformed church in York, Pa., which post he occupied till his death, April 5, 1843. As a preacher, he was clear, compact, earnest, and solemn. In his manner, looks and tones there was a peculiarity which belongs but to few—a kind of holy fascination which charmed the hearer, and awed his conscience. Deep impressions were made wherever he preached; and for this, more than for an extempore or learning, he was widely known and gratefully remembered. He possessed also the rare talent of preaching in both German and English with a correctness that made it impossible to determine which was his native tongue.

Carey, Felix, son of Dr. William Carey, was born in 1786, assisted his father in his labors in Bengal, and died at Serampore in 1822. Among his works were, Grammar and Dictionary of the Bengalee Language (Serampore, 1814, 8vo); Pali Grammar; a Bengalee translation of the Pilgrim's Progress, etc.—Gorton, Bibl. Dictionary, s. v.

Carey, William, an eminent Baptist missionary, was born Aug. 17, 1761, at Pauiersure, Northam-ptonshire, England. His father was clerk of the parish, and master of a free school, in which his son re-ceived his elementary education. Having early embraced Baptist principles, he was in 1783 immersed in the river Nen, and afterward became pastor of a Baptist church in the village of Moulton. Here he was a diligent student, not only of theology, but also of natural history, belles lettres, and modern languages. In 1789 he was transferred to a church in Leicester, where he had every prospect of a useful and happy life. But his mind, long occupied with the duty of missionary exertions among the heathen, would not allow him to indulge the prospect of remaining at home. The cause of missions was his favorite theme; and having, at the urgent recom- mendation of his friends, Fuller, Ryland, and Sattche of Olney, directed public attention to the subject through the press, steps were forthwith taken to com-mence practical operations among the Baptists. Chiefly through his exertions the Baptist Missionary Soci-ety was formed, Oct. 2, 1792. Mr. John Thomas, who had already spent some years in Bengal, and was im- pressed with a similar enthusiasm in the cause of mis-sions to the heathen, had recently returned home. Carey volunteered for India, associated Thomas with him, and embarked June 17, 1793, accompanied by his wife and whole family. Mrs. Carey's sister having con-ceived in the passage home, the ship arrived in Ireland, all their property was lost on the river Hooghly. Thus left destitute in a strange land, Carey retained unshaken faith in the providence of God. In 1794 he was employed by a Mr. Udney in an indigo factory, and was brought into close contact, in this sphere, with the French missionaries. From this situation of religious influence, he was soon drawn, studying the Bengalee and Sanscrit languages, and establishing schools. Carey, having made satisfac-tory inquiries, resolved to establish his head-quar-
ters at Mudnabatty. The home society sent out two pious and excellent laborers—Marshman and Ward—and the former of whom had been a teacher, the latter a printer. On their arrival at Calcutta in 1799, the Indian government permitted them to commence their missionary force at Mudnabatty, and accordingly forced them to break up that establishment at a great loss to their funds. Mr. Carey and his friends fixed their residence at the Danish settlement of Serampore, where, under the patronage of the governor, who was the most friendly of all the object of their mission, they en-joyed a tide of prosperity beyond their most sanguine expectations, and were placed in the centre of a much more numerous population, among whom they were free to carry on their work of Christian instruction. In 1801 the marquis of Wellesley, who founded the College of Fort William for instructing the youth in the Company's service in the vernacular languages of India, offered Carey the professorship of Bengalee. After considerable hesitation, and satisfactory evidence that the duties of this situation would not interfere with his missionary labors, Carey accepted the situation; and though the teaching of the Sanscrit and Brahmi languages, being subsequently engaged on the occupier of this chair, added greatly to the routine of his duties, he continued for thirty years—the whole period of its existence—to contribute to the usefulness and the fame of that institution. He now formed the acquaintance of learned pundits from all parts of India, through whose aid, in the course of a few years, he was enabled to translate the Scriptures into all the principal languages of Northern Hindostan. For the students in the college he had to compile grammars of the lan-guages he taught them, and after many years he com-pleted his voluminous Bengalee dictionary. All his philological researches were made subservient to the design of translating the Sacred Oracles into the vernacular languages of India. "The versions of the sacred Scriptures, in the preparation of which he took an active and laborious part, included the Sanscrit, Hindsee, Brijbhasse, Mahraatta, Bengalee, Vortic, Teling-ga, Kurnata, Maldivian, Gujarattee, Bilooyee, Fush- tuee, Punjahee or Shikch, Reenmee, Assam, Burman, Pali or Magudha, Tamil, Cinglee, Armenian, Mal- lay, Hindostanee, and Persian. In six of these tongues the whole Scriptures of the Old and New Testaments were printed and circulated; the New Testament ap-peared in twenty-three languages, besides various dia-lects and provincial forms. Not a single page of the printed. The whole number of languages is stated at forty, and we are probably below the truth when we state that the Serampore press, under the auspices chiefly of Dr. Carey, was honored to be the instrument, in about thirty years, of rendering the Word of God accessible to three hundred millions of human beings, or nearly one third of the population of the world."
He died June 9, 1834. See Life of Carey, by Eustace Carey (Lond. 1837, 2d ed. 12mo); Belcher, Biography of Carey (Phil. 1855, 18mo); Jamieson, Cyclop. of Biog-raphy, 108; Marshman, Lives of Carey, Marshman, and Ward (Lond. 1859, 2 vols. 8vo); Christian Review, 531.

Cargill, Donald, one of the leaders of the Scotch Covenanters (q. v.), was born in Perthshire about 1610. He received his education at Aberdeen, entered the ministry of the Presbyterian Church, and was pasto-r of the Barony church at Glasgow. When the English Church was restored, he arrived in England, and refused to accept his charge from the archbishop, and also re-fused to leave Scotland when banished. After the battle of Bothwell Bridge, in which he took part, he fled to Holland, but returned to Scotland, and took part with the "Cameronians" (q. v.), or strict Presbyterian party. He was joined by his friend, Henry Hall, at Queensferry, June 3, 1680, but he escaped, while Hall was mortally wounding.
On Hall's person was found a "Declaration of
Principles," which caused a still hotter pursuit of Car
gill. Cargill, Cameron, and others now prepared what is
known as the "Sanquhar Declaration," because it was
inscribed to the market cross of Sanquhar, June 22,
of 1689. Cargill was declared a traitor, and a price set
on his head. In September he publicly "communicat
ed" the king and others at Torwood. Hunted from
place to place, he reached his last sermon on
Dunsyre Common, July 10, 1681, and was arrested the
same night at Covington Mill. He was tried and con
demned, and the guilty vote being given by the duke of
Argyle, who afterward bitterly repeated this act.
Cargill was executed at Edinburgh, July 27, 1681.—
Hetherington, History of the Church of Scotland, vol. ii,
ch. ii; Biographia Presbyteriana, (ii (Edinburgh, 2d ed.
1830); History of the Covenanters (Presbyterian Board,
Car'tin (Kapio), the south-western district of Asia
Minor (q. v.), washed on the S. by the Mediterranean
and on the W. by the Aegean Sea, and indented by
many bays and creeks. On the N. lay Lydia, east
ward were Phrygia and Lycia, here separated by
mountainous landmarks, yet without any fixed bound
ary, which continually fluctuated on the N., where
the Lydians were never formed not only from a political to
the natural border (Strabo, xii, 577, 578; comp. xiii,
628). The S. W. angle of this region, having been
settled by Dorian colonies, was sometimes distinguished
from Caria by the name of Doria (Plinky, v, 29).
Mountain ranges stretched through its entire territory,
justly set off by terraces and some great river valleys,
and yet considerable plains intervened, which were well watered,
and fruitful in grain, oil, wine. Etc. The inhabitants,
composcd of various mixed races (among which were some
of Semitic stock, Berthena, ser. Gesch. p. 193 sq.),
were engaged, at least on the shore, in navigation and
piracy (Herod. ii, 152; Thucyd. i, 4, 5; Strabo, xiv,
662; Ptolemy). The Ionian colony is referred to the
Apocrypha (1 Macc. xv, 22, 33) as being favorably addressed
by the Romans in a decree which names the principal
towns Halicarnassus (the birthplace of the historical
Herodotus), Chiusus (mentioned in Acts xxvii, 7),
which to may be added Miletus (comp. Acts xx, 13, 28);
and the same passage alludes to the fact that the Car
rians were then (B.C. 130?) endowed with the privilege
of Roman citizenship (Liv., xili, 15), having been
obtained for some time subject to Rhodes (comp. Ptolemy,
v, 2; Mela, 1, 16; Forbiger, Alle Geogr. ii, 204 sq;;
Heeren, Itiner. 1, 158 sq). Some years later (B.C. 110)
Caria became a free and independent state of the Roman empire
(comp. Smith's Dict. of Class. Geogr. s. v. x.). Some
ancienties (see Verbrugge, De num. plur. Hebr. p. 68)
have discovered the Carrians in the O. T. under the
name Karim (2 Sam. ii, 22, 23) as the life-guards of the Jewish kings; but these terms are rather to be taken as appellatives, describ,
erum et personam (Genes., Theocr. p. 671). See CHER
nTrust and Paternosters.
Carinthia and Carniola. The province of Car
inthia (German, Kärnten), since 1866, has been an
appanage of the dukedom of Austria. In olden times
it was included in Slavonia, and during the wars with
Germany the first seeds of Christianity were sown.
The princes of Carinthia had become Christians by
the middle of the 7th century. The people did not embrace it before the latter part of the ninth
century. In Caroina (German, Kärn) which is also
a duky of Austria, Christianity was earlier propagat
ed. Fortunatus, dean of Hermagoras, first bishop of
Aquileia, is said to have first introduced it in Laib
ach, and up to 1463 Laibach was an archiepiscopal of
Carinthia.
At the Reformation, Luther's doctrine spread rapidly
through these two provinces, and Primus Truber (q.
v.), who first promulgated them there, became canon
of Laibach in 1518; yet he had afterward to leave the
country and retire to Wurttemberg, from whence he
supplied his countrymen with evangelical books and
tracts, partly in Polonese, and partly in Latin. In 1555
almost the whole population of both provinces
adoption the Reformation, and Truber went back in
1561, taking with him the first printer there had been
in the country, John Mandel (Manilius). In 1587, a letter of prince-bishop Thomas Chrn to
the pope shows that but one twentieth of the population, and that among them was a zeal for Roman.
ism. Yet want of unity among the ministers, and a
Growing tendency to indulge in scholastic and dog
matic discussions, opened the doors again to Rome, and
in 1579 Rome of the ministers were driven away.
The Roman Catholic element steadily increased until,
in 1598, all the Protestant ministers were commanded
by the emperor Ferdinand II to leave within fourteen
days. In 1601 the same command was issued for the
laity, who were to recant or emigrate within six weeks.
Most preferred the latter alternative, and went into
Bohemia, Hungary, and Germany. This state of
things continued until the proclamation of the cele
rated edict of toleration by Joseph II in 1781.

The denominational statistics of the two provinces
were, according to the official census of 1860, as fol
ows: Carinthia — Roman Catholics, 381,027; United
Greeks, 9; Non-united Greeks, 1; Lutherans, 17,466;
Reformed, 2,079; Carniola—Roman Catholics, 180,603;
Non-united Greeks, 201; Non-united Greeks, 319; Luther
ans, 881; Reformed, 129; other sects, 4. There are three
biopolitical: 1st, the see of Laibach, suffragan of the
diocese of GÖrzes, with 205 livings, 83 curates, 50 benefices,
676 secular priests, and 44 regular priests; 2d, the see
of Gurk, belonging to the archbishopric of Salzburg,
containing 204 livings, 72 curates, 11 deaconesses, and counts
421 secular priests, and 17 regular priests; 3d, the see
of Lavant, suffragan of Salzburg, with 169 livings, 48
cures, 171 benefices, 406 secular priests, and 72 regular
priests. In Carniola there are also 5 convents, occupied
by 67 monks, and 2 by 55 nuns; in Carinthia there
are 70 of the latter, and 8 convents.
The Lutherans are subject to the Superintendent of
Vienna. They have in the district of Klagenfurt 2
circuits, with 2 ministers; and in that of Villach, 14
districts and 14 ministers. The latter districts are:
1, Orlich, 1415 persons; 2, Bleiberg, 1005; 3, Dorn
bach, 605; 4, Eisenbraten, 553; 5, Peflitz, 621; 6,
St. Peter, 1027; 7, Jesenitz, 1606; 8, St. Peter, 1035; 9,
Gronbach, 1429; 10, Trebesing, 1250; 11, Freising, 851; 12,
Watschig, 1162; 12, Zlan, 1586; 13, Wei bach, 1178;
14, Gnesau, 900; 15, Feldkirchen, 890.—De conversione
Carantonomorum (anonymous); Waldau, d. Geschicthe d.
Protest. i. Oesterreich, Steigermark, Kärnten u. Kroat
(Anspach, 1768, 2 vol.); Herzog, Real-Encyclopädie, vii,
206, from which this article is condensed.

Carleton, George, D.D., bishop of Chichester,
was born at Northam, Northumberland, 1559. He
was educated by Bernard Gilpin, by whom he was sent to
Edmund Hall, Oxford, where he graduated A.B. in
1580, and A.M. in 1583. He remained there two years
as fellow and master until 1616. In 1617 he was made
bishop of Llandaf. In 1618 he was sent by James I,
with Drs. Hall, Davenant, and Ward, to the Synod of
Dort, where he defended episcopacy. On his return,
the States sent a letter to King James highly commen
ting him for his observance of the duties of his
office, learning, piety, and love of peace. He was
advanced to the see of Chichester in 1619, of which he
continued bishop until his death in 1628. He was
a man of solid judgment and various reading, partic
ularly in the fathers and schoolmen: a strenuous oppo
nent of Rome, and a steady Calvinist. He wrote
2 Vices Exemplified (London, 1611, 4to): an Expos
the true Church (London, 1615, 12mo) — Consensus
Ecclesiae Catholicae contra Tridentinam (London, 1613,
8vo): Heresici Characteres (Oxford, 1603, 4to): — Vita


CARLISLE


Carilale (Carileolum), a city in Cumberlandshire, and an episcopal see of the Church of England. It belongs to the province of the archbishop of York. A monastery was commenced here about 1063, and afterward fulled by King Henry I, who richly endowed it, and filled it with regular canons, and further, at the request of archbishop Thurstan, erected it into a cathedral church. It was the only regular chapter in England composed of Augustinian canons, and who, with the consent of the pope and the king, enjoyed the right of electing their own bishop. The monastery was dissolved in January, 1540, and its site and manor given to maintain a dean, prebendaries, etc. The diocese is composed of parts of Cumberland and Westmoreland, and the chapter consists of a dean, archdeacon, chancellor, four canons, and three minor canons. The incumbents (1866) is Harvey Goodwin, D.D., consecrated in 1869.

Carlstadt or Carloeul, an eminent but violent coadjutor of Luther. His name was Andrew Bodenstein, but he took his surname from his native place in Franconia. The date of his birth is unknown. He studied theology and the canon law at Rome. In 1564 he went to Wittenberg, and after taking several academic degrees and obtaining a great reputation for scholarship lectures himself in the chair of theology and archdeacon. His intimacy with Luther began in 1512. When Carlstadt came back from a stay at Rome, about 1515, and found that Luther's opinions were subverting scholasticism in the University, he at first opposed them violently, but afterward devoted himself to Biblical study, and became one of Luther's most zealous followers. It is evident that his erudition is at this time highly spoken of, but Melanchthon denied him either sound learning, genius, or piety. In escapism from scholasticism he seems to have gone to the opposite extreme of mysticism. In the celebrated Leipzig Disputation (June 27, 1519) he disputed with Eck (q. v.) upon "human freedom and divine grace." Luther, being drawn into the debate, surprised the other disputants, and from this time the breach between Carlstadt and the great reformer openly manifested itself. The next year (1520) he published a treatise, De canonico Scripturae (Frankfort, 1517): in which, although it is true that the author was nevertheless an able work, setting forth the greatest principle of Protestantism, viz., the paramount authority of scripture. He also at this time contended for the authority of the epistle of St. James against Luther. On the publication of the bull of Leo X against the reformers, Carlstadt showed a real and honest courage in standing firm with Luther. His work on Papal and Church State (1520) attacks the infallibility of the pope on the bases of the Bible. In 1521, during Luther's confinement in the Wartburg, Carlstadt had almost sole control of the reform movement at Wittenberg, and was supreme in the University. He attacked monachism and celibacy in a treatise de coebibus, monachibus at vicentis. His next point of assault was the Mass, and a riot of students and young citizens against the mass soon followed. On Christmas, 1521, he gave the sacrament in both kinds to the laity, and in German; and in January, 1522, he married. His headlong zeal led him to do very many things, right, at once and arbitrarily. But he soon outran Luther, and one of his great mistakes was in putting the O. T. on the same footing as the N. T. On Jan. 24, 1522, Carlstadt obtained the adoption of a new church constitution at Wittenberg, which is of interest only as the first Protestant organization of the Reformation. In 1525 he gave way to a fanaticism against academic learning, insisting that ascalical degrees were sin-

ful, and that the spirit was sufficient for the illumination of the faithful. The ferment increased until Wittenberg was in a storm, the University in danger of dissolution, and the timid Melanchthon, although countenancing all the reasonable steps of Carlstadt, was nevertheless in such fear that his reformation would be disastrous to the reform. This is the culminating point of Carlstadt's influence. When Luther returned from the Wartburg, and found how things were going at Wittenberg, his eloquence and strength soon restored order, and Carlstadt's violence was rebuked and humbly assid. Carlstadt's vanity and empty pretensions were mortified, and his influence at Wittenberg was broken. In 1528 he abandoned his academic honors and degree, left Wittenberg, and, calling himself a "new layman," went into the country. He soon published a number of mystical works, asserting the entire passivity of the human will in relation to predestination, and soon went almost to the verge of apostasy. He was especially fanatical in regard to the right to use "physical forces," and treated with contempt Luther's consideration for the weakness of others. After his banishment from Wittenberg he obtained the pastorate of a church at Orlamünde, in Saxony, but after his discussion with Luther the election of the elector was also from the state. Hence he went to Strasburg, and published several writings on the Eucharist, in which he opposed Luther's doctrine of the real (spiritual) presence, and coincided with Zwingle's views, which were also those of Ecolampadius, and are now held by most Protestants. In 1533 he was dismissed from Orlamünde. In 1534, and from this date until 1538 he wandered through Germany, pursued by the persecuting opinions of both Lutherans and Papists, and at times reduced to great straits by indigence and unpopularity. But, although he always found sympathy and hospitality among the Anabaptists, yet he is accused of being evidently clear of the church of the Anabaptists' rebellion. Yet he was forbidden to write, his life was sometimes in danger, and he exhibited the melancholy spectacle of a man great and right in many respects, but whose rashness, ambition, and insincere zeal, together with many fanatical opinions, had put him under the well-founded but immoderate censure of both friends and foes.

By these severe reverses the intemperate zealot was humbled. In 1530 Bucer sent him with warm commendations from Strasbourg to Zurich, where, in 1532, he became a second time pastor of a church. In 1534 he was made protonotary and minister of St. Peter's, and, being a dispute with Miconius, he lived in comparative quiet and comfort. He died of the plague on Christmas, 1541. It cannot be denied that in many respects he was apparently in advance of Luther, but his error lay in his haste to subvert and abolish the external forms and pomeb before the hearts of the people, and therefore doubly his own, were prepared by an internal change. Biographies of him are numerous, and the Reformation no doubt owes him much of good for which he has not the credit, as it was overshadowed by the mischief he produced. See Fusali, Andrea Bodensteine (Frankfort, 1778); Jäger, Andrea Bodensteine (Stuttgart, 1846, 8vo); Moehbel, Ch. Hist. iii, 24, 82, 140; Merlo D'Annibale, Hist. of Reform, iii, 179 sq; Herzog, Real-Encyclopädie, ii, 393 sq; Ranke, History of the Reform, pt. ii, p. 163; Dorner, Geschichte d. Prot. Theol., 1867, p. 121 sq.

Carm:manian (Vulg. Carmanianus, for the Gr. text is not extant), an inhabitant of Carmania (occuring in the Bible only in 2 Esdr. xv, 30, where the Carmians are predicted as the ravagers of Assyria), an extensive province of Asia along the northern side of the Persian Gulf, extending from Carpella (the present Cape Bomarce, or else C. Isk) on the E. to the river Bagradas (now Wabend) on the W., and comprehending the modern coast-line of Kirman, including Laris-
CARMEL

tan and Moghost.n. See Persia. It was rugged, but fruitful, and inhabited by a warlike race (see Smith's Dict. of Class. Geogr. s. v.). They are described by Strabo (xv, p. 277) as worshipping Ares elsewhere, but the gods of the war which they sacrificed an ass to. None of them married till he had cut off the head of an enemy and presented it to the king, who placed it on his palace, having first cut out the tongue, which was chopped up into small pieces and mixed with meal, and in this condition, after being tasted by the king, was given to the warrior who brought it and to his family to eat. Nearchus says that most of the customs of the Cimmerians, and their language, were Persian and Median. Arrian gives the same testimony (Ind. ii, 36), adding that they used the same order of battle as the Persians. See Asia.

Carmel (Χαρμῆς v. r. Χαρμῆς), given (1 Ecd. v, 23) as the family head of 1017 Jews who returned from Babylonia: evidently meaning the ἅρμη (q. v.) of the Heb. texts ( Ezra ii, 52; Neh. vii, 35).

Carmel (Heb. Karmel, כַּרְמוֹל, park, as in Is. x, 18; xvi, 10; xxxii, 17; xxxiii, 15, 16; Jer. ii, 7; xliv, 23 [also 2 Kings xix, 25]; 2 Chron. xxvi, 10, in both which passages the A. V. incorrect makes it for the proper name, "Karmel"; hence girt as a garden fruit, Lev. ii, 14; xxxiii, 14; 2 Kings iv, 49, the name of a noted promontory (often with the art. [as in several of the above occurrences of the appellation), kab-Karmel, כַּרְמוֹל, q. d. the orchard, Amos i, 2; 1, 3; Jer. iv, 28; Cant. v, 6; fully "Mt. Carmel," har hakah-Karmel, חַרְמַה כַּרְמוֹל, q. d. garden-mountain, 1 Kings xviii, 19, 20; or without the art. Is. xxxiii, 9; Nah. i, 4; Josh. xia, 20), and also of a town; both doubletless so called from their varied fertility. For details of both see the Memoire accompanying the Map lately issued by the "Pal. Explor. Fund."

2. (Sept. usually קָרָם, καράμ; so Josephus, Ant. v, 1, 22, etc.; Tacitus, "Carmelus," Hist. ii, 78; also Suetonius, "Theobal., iv, 5]; but Karmiel in 1 Kings xvii, 19, 20; 2 Kings ii, 25; iv, 25 [so Josephus, Ant. xii, 5, 4, and Χαρμίλ in Jos. xii, 29]. A prominent headland of lower or central Palestine, bounding southerly the Bay of Acre, and running out boldly almost into the waves of the Mediterranean, from which it stretches in a straight line, bearing about S.S.E. for a little more than twelve miles, when it terminates suddenly by a corresponding breach in its western end, breaking down abruptly into the hills of Jenin and Samaria, which form at that part the central mass of the country. The average height is about 1500 feet; and at the foot of the mountain, on the north, runs the brook Kishon, and a little further north the river Belus. Mount Carmel consists rather of several connected hills than of one ridge, being at the W. end about 600, and at the E. about 1600 feet above the sea. The highest part is some four miles from the E. end, at the village of Esfieh, which, according to the measurements of the English engineers, is 1726 feet above the sea. The foot of the northern portion approaches the water closely, but farther south it retires more inland. The slopes are steepest on the northern side toward the Kishon (q. v.).

Carmel fell within the lot of the tribe of Asher (Josh. xix, 26), which was extended as far south as Dor (Tantura), probably to give the Asherites a share of the rich plain on the north of the mountain, as well as the plain of Joppas, Ant. v, 22; War, iii, 8, 1). The king of "Jokneam of Carmel" was one of the Canaanites who fell before the arms of Joshua (xii, 22). There is not in these earliest notices a hint of any sanctity attaching to the mount; but from the facts that an altar to the sun stood before the Baal worship into the kingdom (1 Kings xviii, 80); that Eliah chose the place for the assembly of the people, such assemblies being commonly held at holy places; and from the custom, which appears to have been prevalent, of resorting thither on new-moon and sabbaths (2 Kings iv, 28), there seems to be grounds for believing that from very early times it was considered a sacred spot, if not an asylum of the ancients. According to the most sacred story, it was consecrated to it by that reputation, according to his biographer Evidensius (Vita Pythag. c. 8, p. 40, 42, ed. Kiel.), himself visited the mount; Vespasian, too, came thither to consult—so we are told by Tacitus (Hist. ii, 7), with that mixture of fact and fable which marks all the accounts of the sojourn of the Lord's servant in the wilderness, to which the name of the god, whose name was the same as that of the mountain itself; an oracle without image or temple (see Smith's Dict. of Classical Geogr. s. v. Carmelus). But the circumstances that have made the name of Carmel most familiar are that here Elijah brought back Israel to the true Jehovah, and also the prophets of the foreign and false god; here at his entreaty were consumed the successive "fifteen" out of the royal guard; and here, on the other hand, Eliah received the visit of the bereaved mother whose son he was soon to restore to her arms (2 Kings iv, 25, etc.) See Eliah. The first of these three events, without doubt the most important in the place at the entrance to the Carpathian ridge, at a spot called el-Mulka'dakah, near the ruined village of el-Manuras, first described by Van de Velde (Journey, i, 324 sqq.). The tradition preserved in the convent, and among the Druses of the neighborhood villages, the names of the places, the distance from Jerusalem, and the presence of the locality, of the former name of the never-failing spring, are all favorable (see Stanley, Sinai and Palæst. p. 345 sqq.; Thomson, Land and Book, i, 223 sqq.). The terrace on which the traditionary structure stands commands a noble view over the whole plain of Esdraelon, from the banks of the Kishon down at the bottom of the steep declivity, away to the distant hill of Gilboa, at whose base stood the royal city of Jezreel. To the 860 prophets, ranged doubtless on the wide upland sweep, just beneath the terrace, to the multitudes of people, many of whom may have remained on the plain, the altar of Eliah would be in full view, and they could all see, in the evening twilight, that "the fire of the Lord fell, and consumed the burnt-sacrifices, and the wood, and the stones, and the dust, and licked up the water" (ver. 88). The people then, trembling with fear and indignation, seized, at Eliah's bidding, the prophets of Baal; and Eliah brought them down to the brook Kishon, and saw them all, and slew them. In correspondence with its western end, the mountain is a mound called Tell el-Kusis, "the Hill of the Priests," which probably marks the very scene of the execution. May not the present name of the Kishon itself have originated in this tragic event; it is called Naher el-Mokatta, "the River of Slaughter." The prophet went up again to the altar, which was near, but not upon the summit of the mountain. While he prayed, he said to his servant, "Go up now, and look toward the sea." The sea is not visible from the terrace, but a few minutes' ascent leads to a peak which commands its whole expanse. Seven times did the servant climb the height, and at last saw the little cloud "like a man's hand" rising out of the sea. See Eliah.

According to the reports of most travellers, the mountain well deserves its Holzwel name (see above). Marriti describes it as "a delightful region," and says the good quality of its soil is apparent from the fact that there are no fields in the mountains that manured with manure (comp. Josephus), Ant. v, 3, 3), that many trees such as junquils, tazettos, anemonies, etc., grow wild upon the mountain (Travels, p. 274 sqq.). Otto von Richter (Waffenschr., p. 64) gives a glowing account of its beauty and varied scenery. Mr. Carme also says, "No mountain in or around Palestine retains its ancient beauty to so great an extent, for the greatest part of the mountain is covered with a dense growth of olive and cypress; the most beautiful views in the land are obtained from the mountain, and from the top of the highest peaks great mountains can be seen to the north, east, and south. The mountain is divided into two distinct parts, the western part being more of a sandy character, and the western part being more of a rocky character. The western part is covered with a dense growth of olive and cypress trees, and the eastern part is covered with a dense growth of oak and pine trees."
face is covered with a rich and constant verdure" (Lett
era, ii, 119). "There is not a flower," says Van de Velde, "that I have seen in Galilee, or on the plains along the coast, that I do not find here on Carmel... still the fragrant, lovely mountain that he was of old" (Narvattera, i, 317, 8). The whole mountain side was fragrant with gums, sweet gums, and fragrant herbs" (Martineau, p. 589). So Isaiah (33xv, 2) alludes to "the excellency (splendid ornaments) of Carmel." So, on account of the graceful form and verdant beauty of the summit, the head of the bride in Cant. vii, 5 is compared to Carmel. It was also celeb
erated from the days of the Judges in Israel. It was linked with Bashan in Isa. xxxiii, 9; Jer. i, 19; Amos i, 2; Mic. vii, 14; Nah. i, 4. Its conspicuous position is also compared with that of Tabor (Jer. xvi, 18). Its great elevation is referred to in Amos ix, 8. A much less glowing account of Carmel is given, however, by many trav
erellers whose visit has been later in the year—to
ward the end of summer or in autumn—and who con
sequently found everything parched, dry, and brown. (See Hackett's Illustra. of Scripture, p. 324-325.) The western extremity of the ridge—that, unfortunately, with which ordinary travellers are most familiar, and from which they take their impressions—is more bleak than the eastern. It is rocky, scantily covered with dwarf shrubs and aromatic herbs, and having only a few scattered trees here and there in the gleans (Crescent and Cross, i, 54 sqq.).

The structure of Carmel is in the main the Jura for
mation (upper olite), which is prevalent in the centre of Western Palestine—a soft white limestone, with nodules and veins of flint. As usual in limestone for
mations, it abounds in caves ("more than 2000")—Mis
ilin, ii, 46,—often of great length, and extremely tortu
ous. See Cave. At the west end are found chalk and tertiary breccia formed of fragments of chalk and flint (See Chalk and Flint). On the north-east of the mount, beyond the Nahal el-Mokatta, plutonic rocks appear, breaking through the deposited strata, and forming the beginning of the basalt for
mation which runs through the plain of Esdraelon to Ta
bor and the Sea of Galilee (Ritter, ii, 5). The round stones known by the names of "Leptides Judaici" and "Eljah" is its plural, are known to geologists as "geodes." Their exterior is chert or flint of a light brown color; the interior is hollow, and lined with crystals of quartz or chalcedony. They are of the form and often the size of the large water-melons of the East. Formerly they were easily obtained, but are now very rarely found (See Chalk and Flint.) Par
kinson's Organic Remains, i, 222, 451. The "olives" are more common. They are the fossil spines of a kind of echinus (Cidarina glandifera) frequent in these strata, and in size and shape are exactly like the fruit (Parkinson, iii, 45). The "aples" are probably the shells of the cidaris itself. For the legend of the origin of these "fruits," and the position of the "field" or "garden" of Elijah in which they are found, see Mis
nilin, ii, 64, 65. The whole ridge of Carmel is deeply furrowed with rocky ravines, filled with such dense jungle as scarcely to be penetrable. Here jackals, wolves, hyenas, and wild swine make their lairs, and wild figs, persea (pişme), and wild almond, feed the birds, partridges, quails, and hares sport about. In the sides of the mountain, especially round the convent and overhanging the sea, are great numbers of caves and grottoes, formed partly by nature and part
tly by art and industry in the soft calcareous rock. Caravansersais and caravanserai, and bands of Bedou
inits, who burrowed in these comfortless dens. Cu
rious traditions cling to some of them, in part con
firmed by the Greek inscriptions and names that may still be traced upon their walls. One of them is called the Cave of the Sons of the Prophets," and is said to be that in which the pious O délaid hid the prophets from the fury of the infamous Jezebel (1 Kings xvii, 4). In one tract, called the Monks' Cave, there are as many as 400 caves adjacent to each other, furnished with windows, and with places for sleeping hewn in the rock. A peculiarity of many of these caves is men
tioned by Shulz (Leitung, v, 187, 382), that the entrances into them are so narrow that only a single person can crawl in at a time; and that the passages are so crooked that a person is immediately out of sight unless closely followed. This may serve to illus
trate Amos ix, 8. To these grottoes the prophets Eli
jah and Eliisha often resorted (1 Kings xviii, 9 sq., 42; 2 Kings ii, 25; iv, 15; and comp. 1 Kings x, 14, 18). The most famous, called the cave of Elijah, a little below the Monks' Cave already mentioned, and which is now a Moe
lem sanctuary. Upon the north-west summit is an ancient establishment of Carmelite monks, which or
der, indeed, derived its name from this mountain. See Carmelites. The order is said in the traditions of the Latin Church to have originated with Elijah himself (St. John of Jerusalem, quoted in Misslin, ii, 49), but the convent was founded by St. Louis, and its French origin is still shown by the practice of unfurling the French flag on various occasions. Edward i of England was a brother of the order, and one of its most famous—and perhaps its most impor
tant—members was the English translator of the extracts in Wilson's Bible Lands, ii, 246; for the convent and the singular legends connecting Mount Carmel with the Virgin Mary and our Lord, see Mis
lin, ii, 47-50. By Napoleon it was used as a hospital during the siege of Acre, and after his retreat was de
stroyed by the Arabs. At the time of Irbly and Man
gles's visit (1817) only one friar remained there (Irbly, p. 60). The old convent was destroyed by Abdallah Pasha, who converted the materials to his own use; but it has of late years been rebuilt on a somewhat imposing scale by the aid of contributions from Eu
rope. Elijah is known by the name of El-Jebel, or El-Biter, in Arabu
n writers. At present it is called to be called by the Arabs Jebel Mur Elbas, from the convent of Elias near its northern end. (See generally Phil. a S. Trinitate, Orientale, Reisebeschreib, iii, 1, p. 156 sq.; Reland, Pales. iii, 32 sq.; Hamesveld, i, 849; Schubert, Reise, iii, 205; Robinson, Researches, iii, 160, 189; Thomson, Life and Works of Sinai, p. 143; Porter, a cate
ue for Syria, p. 371; Tristram, Land of Israel, p. 406.)

2. (Sept. Χεριδ in Jos., 5 Καρμαριος in Sam. and Chron.) A mountain in the mountains of Judah (Jos. xv, 55), the residence of Nabal (1 Sam. xxxv, 2, 5, 7, 40), and the native place of David's for
vite wife, "Abigail the Carmelites" (1 Sam. xxvii, 3; 1 Chron. iii, 1). This was doubtless the Carmel at which Saul set up a "place" (τόν), a hand; compare 2 Sam. xvii, 18, "Absalom's place," where the same
word is used) after his victory over Amalek (1 Sam. xv, 12). This Carmel, and not the northern mount, must have also been the spot at which king Uzziah had his vineyards (2 Chron xvi, 10). In the time of Eusebius and Jerome it was the seat of a Roman garrison (Gonomaist. s. v. Καρμυρος, Carmelus). The place appears in the wars of the Crusades, having been held by king Amalric against Saladin in 1172 (Wil
ams, ii, 59). The Gilliam of Tyre are said to have opened, or discovered, it (Francesco, p. 995). The ruins of the town, now Kurma, still remain at ten miles below Hebron, in a slightly south-east direction, close to those of Main (Moon), Zif (Zeph), and other places named with Car
mel in Jos. xv, 55. They are described both by Rob
inson, ii, 295, and by Tylor, ii, 270, and by Van de Velde (Narvattera, ii, 77-79), and appear to be of great extent. They lie around the semicircular head and along the shelving sides of a little valley, which is shut in by rugged limestone rocks. The houses are all in ruins, and their sites are covered with heaps of rubbish and hewn stones. In the centre of the valley is a large artificial reservoir, supplied by a
fountain among the neighboring rocks. This is mentioned in the account of king Amalrich's occupation of the place, and now gives the name of Kaar el-Birkeh to a ruined castle of great strength, situated westward of the reservoir, on high ground, the most remarkable object in the place... Its walls are ten feet thick; their sloping basement and bevelled masonry are evidently of Jewish origin, probably the work of Herod. The interior was remodeled, and the upper part rebuilt by the Saracens. Beside it are the ruins of a massive round tower. Around and among the ruins of the locality are the foundations of several old churches, which in the 11th century were at one period a large Christian population. (See Seetzen, Reise, iii, 8, 9; Porter, Handbook for Syria, p. 61; Schwarz, Paten, p. 106.) See Carmelites.

Carmellite (Heb. Karmeli), כַּרְמֶלִי, "כַּרְמַלֵת", the designation of Nabat (Sept. קַרְמְלָא, 1 Sam. xxviii. 8; xxx, 51; 2 Sam. ii. 2) and his wife Abigail (Sept. קָרְמַלָּה, A. V. "Carmelites", 2 Sam. iii. 3; 1 Chron. iii. 1); as also of one of David's warriors, Hezrai (Sept. קָרְמַלָּה, 2 Sam. xx. 25), 25) or Hezrai (Sept. קְרֹמֶל, 1 Chron. xi. 37); doubtless as being inhabitants of Carmel (q. v.) in Judah (Josh. xv. 53).

Carmelites, the monastic order of "St. Mary of Mount Carmel." It was founded as an association of hermits by Berthold, count of Limoges, about 1156, on Mount Carmel, and received its first rule in 1209 from Albert, patriarch of Jerusalem, to whose diocese Mount Carmel belonged, which rule was sanctioned by Pope Honorius III in 1224. The rule was founded on that of St. Basil, and enjoined that the prior be elected unanimously or by majority; to have places in deserts, separate cells, common refectory; all to remain in their cells meditating by day and night, excepting when at fit hours, in church, etc.; to have all things common; no flesh allowed save to the sick; fast from Holyrood to Easter every day except to the sick; to observe chastity, to labor, and to keep silence from after Compline till Prime. The habit was at first white, as well as the mantle, of which the bottom was laced thick with yellow bands, an ornament suppressed by Honorius IV. They then assumed the role of the Minims, and a white mantle. The Carmelites were also known by the name of Barred or Barry Friars (Frères Barres), because of the barred dress of black and white which the Saracens, when they took possession of the East, compelled them to wear, instead of the white dress, white being with them a mark of distinction. They came to Europe in 1226, and had seven establishments in England. The first General Chapter was held in 1245 in England, after which, through the activity of their general, Simon Stock, and the protection of Innocent IV, they spread with great rapidity. From Innocent IV they received, in 1247, a new rule, which was better suited for the new situation, and which classed them among the mendicant orders. Instigated by the desire to excel their rivals, they invented the most absurd legends. They pretended that the prophet Elijah had been the founder of their order and the Virgin Mary a member, wherefore they called themselves Fraires Helets Marie de Monte Carmelo. The succession of the generals of the order, according to their historians, has never been interrupted since the prophet Elijah. They were duly castigated and ridiculed for such pretensions by the Jesuits, and particularly by the learned Hollandist Papelroch. Still the Church never decided against them; Pope Innocent IV imposed the objections upon the mendicants, and the fables of the Carmelites can be read in their liturgical books to this day.

The great schism of the 14th century split also the order of the Carmelites, and completed their corruption and disorganization. Several attempts at a reformation were made, of which that of Thomas Connece, who laid the foundation of the Congregation of Mantua, was the most successful. Thomas himself (a celebrated penitentiary in France and in the Netherlands) was burned in Rome as a heretic, but his congregation soon extended widely, and received the privilege of electing a vicar general. Pope Eugenius IV mitigated the rule of Innocent IV in 1431, and endeavored to unite all the Carmelites, except the Congregation of Mantua, on this mitigated rule as a new basis. For the same purpose, the general received from Pius II, in 1459, the authority to proceed with regard to fast-days according to their own judgment. In 1462, general John Soreth tried to introduce a greater strictness of the rule into the whole order. His plans were approved by Pope Paul II, but the author was poisoned by discontented monks in 1471. The same Soreth established, in 1452, the first convent of Carmelite nuns. In 1476 Sixtus IV established the Territorians of the order. They received a rule in 1458, which was reformed in 1678.

The Discalced Carmelites received their name from going barefooted, and took their rise in the 16th century. They professed the order as reformed by Teresa of Avila, in Spain, who, desiring a stricter rule than that which the Carmelites (farther mitigated by Eugenius IV in 1431) afforded, about 1562 established a new house at Avila under her reformed rule; and in 1577 the Discalces were exempted from the jurisdiction of the Mitigated Carmelites. They were divided into two distinct bodies, those of Spain, who were composed of six provinces under one general, being the strictest. The others had seventeen provinces in France, Italy, Poland, Germany, Persia, etc. It is a rule with them that in every province there shall be a hermitage attached to some one monastery, in which hermitage shall be not more than twenty monks, who after three weeks return to the monastery, and are replaced by twenty other monks. Their manner of life is very austere (Landon, Enc. Dictionary, s. v.).

The Spanish congregation has become nearly extinct in consequence of the suppression of all the monastic orders in Spain. In 1448 no more than fourteen convents belonging to it were left in South America. Their procurator general lived in the general house of the Italian congregation in Rome. At the same date the Italian congregation counted 63 convents, with about 400 members, in Italy, France, Belgium, Holland, Austria, Bavaria, Ireland, Poland, and Turkey. The Mitigated or Calceate Carmelites had convents in Italy, Austria, Bavaria, Ireland, and Poland, with about 600 members. In 1800 the Carmelite monks altogether numbered 125 houses in Italy; 12 in Germany, Holland, and Belgium; 12 in France, 8 in Ireland, 22 in Eastern Europe (Poland, Galicia, Russia, Hungary), 6 in Asia, 17 in Mexico and South America, and a few
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In Spain. The number of members was estimated at about 4000. Since then the number has been reduced by the suppression of a number of convents in Italy. The Carmelite nuns of the reform of Theresa had, in 1843, about 90 houses in Italy, France, Belgium, England, Ireland, Bavarica, Prussia, Austria, Poland, North America (at Baltimore), South America, and India: 60 of these convents were in France. In 1860, Spain and Portugal had 15 houses; Italy, 19; France, 71; Germany, Holland, and Belgium, 28; Great Britain and Ireland, 16; Poland and Russia in America, 7; Asia, 1; altogether, 160 houses, with about 3200 members.

A congregation of our Lady of Mount Carmel was founded in France in 1702. Its members are not obliged to enter a convent, but can pass their novitiate in the world. They have many institutions in France, principally devoted to teaching and the nursing of the sick, and have once a year a great gathering at Avranches for the purpose of a common spiritual retreat.

There is also a congregation of Carmelites in the archdiocese of New Orleans, U. S., who teach four schools.

—Manning, Life of St. Teresa (Lond. 1868), p. 161 sq.; Fehr, Geschichte der Mischoenlen, i, 566; ii, 941; P. Kort vom heil. Alois, Jahrbuch der Kirche (Statibon, 1869).

Car-hellitess (2 Sam. xxvii, 8; 1 Chron. iii, 3).

See Carmelites.

Carmel (Heb. Karmi), "wine-dresser, otherwise noble; Sept. Xaupi, but Xaupsi in Exod. vi, 14), the name of three men.

1. The last named of the four sons of Reuben (Gen. xvi, 9; Exod. vi, 14). B.C. 1872. His descendants were called after him Karmites (Num. xxvi, 6).

2. A son of Hezron (Judah's grandson), and father of Walz (Numbers xii, 1), who was also called Caleb (ib. 13) or Cheleb (ib. 9). B.C. post 1856.

3. The son of Zimri or Zadli, and father of the traitor Achian (I Chron. vii, 1; 1 Chron. ii, 7). B.C. ante 1618. Some have erroneously identified him with the preceding; but the names in 1 Chron. iv, 2, are evidently in direct succession of father and son from Judah.

Carmite (Heb. Carmi, in xvi, 3, Sept. Xaupi, the patronymic of the descendants of the Reubenite Carmi (Num. xxvi, 6).

Carnahan, James, D.D., president of Princeton College, was born Nov. 15, 1775, near Carlisle, Cumberland Co., Pa. In November, 1798, he entered the junior class in the college of New Jersey, and received the first degree in the arts in September, 1800. He read theology under John M'Gillan, D.D., in Western Pennsylvania. In 1801 he returned to Princeton as tutor, and resigned his tutorship in the fall of 1808. He was licensed by the presbytery of New Brunswick at Baskenridge in April, 1804, and preached in the vicinity of Hackettstown, Oxford, and Knowlton. January 5, 1806, he was ordained pastor of the united churches of New Union and Utica, N. Y. In February, 1814, he moved for his health to Georgetown, D. Co., and opened a school, teaching there for nine years. In May, 1823, he was chosen president of the college of New Jersey, was inaugurated on the 5th of August, 1823, and, after a service of thirty years, resigned in 1853, and his connection with the college was dissolved June, 1854. He was in different capacities connected with the college for thirty-five years, viz. two years as a student, two as a tutor, and thirty-one as president. "His character was distinguished by mildness, joined to firmness and vigor; his learning was extensive, and his practical ability in the ordinary affairs of life exceedingly acute. His labors were very useful in every department of activity—as a man, a Christian clergyman, the head of a most important educational institution, and an efficient co-operator in numerous schemes of benevolent enterprise." He died in Newark, N. J., March 8, 1859.—New York Observer; Wilson, Presb. Almanac, 1860, p. 68.

Carnailm (Kapsavo v. t. Kapaises, Vulg. Carnaia), a large and fortified city in the country east of Jordan.—"the city in the prime or fertile part" (ro ripusoc in K.). It was besieged and taken by Judas Maccabeus (1 Macc. v, 26, 48, 44). Under the name of Carnion (ro Kapsioes) the same occurrence is related in 2 Macc. xii, 21, 26, the temple being called the Atarhatrion (ro Atrarurion). This identifies us to identify it with ASHEROTH-KARNAIM (q. v.).

Carnal (παροικία), fleshly, sensual. Wicked or unconquered men are represented as under the domination of a "carnal mind, which is enmity against God," and which must issue in death (Rom. viii, 6, 7). Worldly enjoyments are carnal, because they only minister to the wants and desires of the animal part of man (Rom. xv, 27; 1 Cor. ix, 11). The ceremonial parts of the Mosaic dispensation were carnal; they related immediately to the bodies of men and beasts (Heb. vii, 16; ix, 10). The weapons of a Christian's warfare are not carnal; they are not of human origin, nor are they directed by human wisdom (2 Cor. x, 4). See Flesh.

Carnelian. See Sardius.

Carnesecchi, Pietro, an Italian reformer and martyr of the 16th century, was born in Florence, of a good family. His education and culture gained him the esteem of the best scholars of the time, such as Sadoletus and Bembo. He became secretary and prothonotary to Pope Clement VII, and had so much influence that it was said "the Church was governed by Carnesecchi rather than by Clement." At Naples he imbibed the Reformed doctrine from Valdes (q. v.), and in 1546 he was accused as a heretic and cited to Rome. Through the favor of Paul IV he escaped, but sought safety in France, where he remained at the court of Henry VI until 1552, when he thought he might return to Italy, and took up his abode at Padua. In 1557 he was summoned to Rome; but, failing to appear, he was excommunicated as a heretic, April 6, 1559. Pius IV, on his accession, removed the sentence of excommunication, without any recantation on the part of Carnesecchi. When Pius V became pope, Carnesecchi apprehended danger, and took refuge with Cosmo, grand-duke of Tuscany, who hastily surrendered him on a demand in the pope's own writing. He was tried by the Inquisition, adhered steadfastly to the faith, and was condemned. On Oct. 3, 1557, he was beheaded, and his body afterward was confirmed.—Mc Crie, Reformation in Italy, chap. v (and authorities there given).

Carniola. See Carnithia.

Car'nia (2 Macc. xii, 21, 26). See Carnaim.

Carnival, a period of festivity in Roman Catholic countries, beginning on the day after the Epiphany, and ending at the commencement of Lent, on Ash Wednesday, resembling the Lupercalia of the Romans and the Yule-feasts of the Saxons. Some derive the word from caro (carnis), flesh, and raie, to kill, to slay, to slay flesh; others from the Italian carne, flesh, and availare, to swallow. In an iernal Latin it is called carnisavemen, carnepitriam. Carneval owes its origin to pagan festivals, and pious Roman Catholics themselves have testified their sense of the scandal which this season occasions. In Rome the Carnival is observed with revelry, masquerades, feasts, and grotesque processions. The Greeks have a similar period, which they call Καρναψας, Αρτατρος; it comprehends the week, which, as Marinus says, "unumque pro facultate sua, laete et opus aut contumilatur." A good account of the Roman Carnival is given in Appleton's Cyclopdia, iii, 447. See also Nicolai, Comment, de Ritu Baccanale.
CAROB

orum (Helmst. 1673, 4to); Zeuner, Bacchanales Chris-
Landon, Excl. Dict. s. v.

See Husk.

Carol, a hymn sung by the people at Christmas.

"The Christmas carol may be traced to the primitive
Church. Tertullian (advers. Gentil. 90) states that at
their feasts it was customary for the Christians to
place in the middle such as were able to sing, and call
upon them to praise God in a hymn, either out of the
Scriptures or of their own invention. Durand also
informs us (Ref. vi. 86, 9) that it was usual for the
bishops on Christmas day to make sport, and even to
sing with their clergy; and this custom was an imita-
tion of the Colbris in excelsis of the angels, as we learn
from song. "These hymns, which have been generally
so called, were sung, as the Church said, the Christmas
carol, and taught the Church a hymn to put into her offices forever, on the anniver-
sary of this festivity." For the popular carols of Eng-
lund, see Brand, Popular Antiquities, i, 262 sq.; Cham-
ers, Book of Days, ii, 741 sq.—Eadite, Eccles. Dictio-
nary, s. v.; Sandy, Christmas Carols, Ancient and Mod-
ern (ld. 30, 1838, 5vo). See MYSTERIES.

Caroline Books (Libri Carolini or Opus Caroli-
num), four books written against decrees of the sec-
ond Council of Nice on the adoration of images, con-
tained in the Capitulare Prolixum of Charlemagne. These
books were drawn up under the direction of Charle-
magne, but their preparation has been ascribed to An-
gilram, bishop of Metz, Angilbert, and to Alcuin. Roger
Hovener says directly names the last, and the most
probable opinion is that Alcuin was the writer.

At all events, they were written before the Synod of
Frankfort in 794, and were pub-

lished in the name of Charlemagne during the sitting of that
council. In the preface the emperor declares that
he had undertaken the work

"Zelo Dei et veritatis studio, cum

conscientia regni sui sacerdomini.

The great principles of these books are the
following:

Lib. II. c. 21: Solus iligitur Deus colen-
dus, solus adoramus, solus glorificari
dus est, de quo per Prophetem dictum:

"Exaltatum est nomen ejus soli-

tum." (Ps. 138, 11.) Quius est

Sanctus, qui triumphans diabolo communem

evit quae virilem certaveraet, ut ad nos

incolumentum stabilius perveniret,

ut quicca eadem ecclesiastis adissent ehs

fragilis et intercessiones adiuvare nos-
cum, velut nolita exhibenda est: ima-

gines vero, omni salutre adorat

tones acceperimus, utrum in basilicali

propitia moribundorum visione et orna-

mento sit, an eum non sit, nullum

fidet ahilem sine:" poterunt prince-
didum: quippe cum ad perspexa

tratra solvita mysteria nullum penitus of-
ficiar haeresi non custatur. Lib. III. c. 16:

Nam dum nos nihil in imaginibus spe-

remus praeter adorasionem, quippe qui in basilicali Sancto-

num imaginem habebat, ad nascentem, vel ad moribundum germinat et venustatem perfecit habere emolumen-
tum, illi vero penes nobis mihi credibilissima sperat in imaginibus colo-

cent: resistentia, in eam corporis vel putis reliquias corporum, quia "ceontis vestimentis veneratur, in praefi

qnis puter adorationem): illi vero sacros et tabulas adorantes in eo se arbitratione magnum fidem habere emolu-

mentum, eo quod opulentus sit subjectior picturam. Nam et

a doctes quibusque virtati pres teit hoc, quid illi in adoranda

imago patirs sit, quid videant non quid sit, sed quod

inmutissimum veneratur, indecet tarnen quibusque scandalum ger-

nent, qui nihil alibi in his preser id quod vident

venerant et actum.

The Caroline books were first printed by Jean du
Tillet, bishop of Meaux, under the assumed name of
Eriphilus, or Elias Philyra (Paris, 1549, 4vo), at Co-

logne in 1555; by Goldastus, 1608; and in his Cita-

tationes, i. c. 1635. Lastly, by Hennepinus et

Hannover (1735, 8vo), under the title Augustii Concilii

Nicomi Secundum Censura.—Palmer, Treat. in the Church,

pt. iv. ch. x, § 4; Bergler, Dict. de Theologo s. v. Im-

age: Gieseler, Church History, per. iii, § 12; Herzog

Real-Encyclopedia, vii, 429; Landon, Eccles. Dict. s. v.

See IMAGE-WORSHIP.

Caroletstadt. See CARLSTADT.

Carpenter, the rendering in the Author. Vers. of
the Heb. wadj, charawth' (2 Sam. v, 11; 1 Chron.
iv. 1; Isa. xlv. 13, etc.), as also of its Greek equivalent

rywtyon (Matt. xiii. 50; Mark vi. 3; 1 Esdr. v. 14; Ec-

clus. xxxviii. 21, etc.), a general name, applicable to

an artisan in stone, iron, or copper, as well as in

wood. See ARTIFICER. The Hebrews, at a very
erly period, appear to have made considerable pro-
gress in these arts (Exod. xxxiv, 20 sq.). See ART.

Of their works, however, we have no existing remains;

but by a reference to the antiquities of Egypt, the
country where the proficiency was acquired, we may

obtain a satisfactory notion of their general character.

See HANDICRAFT. Tools of various kinds used in

carpentry, as axes, hammers, saws, planes, chisels,

and centre-bits, are represented on the ancient mon-

uments, and to most of them we find allusions in

Scripture (1 Sam. xiii, 20; Judg. iv. 21; Isa. x, 15;

xiv. 13). The implements differ but little between

these implements and those of our time. See TURN.

The ancient Egyptians were acquainted with the art

of veneering; this proves that they knew the use of

glue. They had chairs and couches of very graceful

form (comp. Gen. xiii, 33; 1 Sam. iv, 18). Among

the works of the Egyptian artisans are found tables, bu-

nerous, wardrobes, and coffers; several of the latter,

probably designed for jewel-cases, rival in beauty the

caskets of gold and silver. See MECHANIC.

Modern Oriental Wooden Lock-maker.

Carpenter, Charles W., a Methodist Episcopal
minister, was born in New York, Dec. 16, 1792, where
his parents were members of the John Street Church.

He entered Columbia College, but was compelled by
ill health to quit before graduation. He was in-

volved in his eighteenth year, and was licensed by Free-

born Garretson to preach in 1812. He entered the

itinerant ministry in the New York Conference in 1814,

but in 1816 he was obliged, by the weakness of his

health, to go to Savannah, where he was engaged in

business for ten years. During this time he lab-

ored as a local preacher, and was ordained deacon in

1820, and elder in 1826. In 1828 he returned to the

North, and was readmitted into the New York Confer-

ence, in which he filled important appointments, as

pastor and elder, i.e., in 1856, when he was com-

pelled by ill health to become a local preacher.

He died May, 1858, at Platekhill, N. Y. He was

very uniform character, good literary acquirements.
and great loveliness of disposition. As a minister he was able and sound, and his influence was great and durable. He was several times delegate to the General Conference, and as presiding elder his administrative talent was remarkable. He was secretary of the New York Conference for several years, and in all he was a man of influence. His death at five and thirty was joyful.—Minutes of Conferences, v., 194; Sprague, Annals, viii, 558; Wightman, Life of Bishop Cypers, p. 211.

Carpenter, Coles, a minister of the Methodist Episcopal Church, was born in Westchester county, N. Y., March 17, 1784. His parents were earnest Methodists, and he was carefully trained in religion. At seventeen he was converted, and began at once to exhort his young neighbors. In 1809 he was admitted on trial in the New York Conference; ordained deacon in 1811, and elder in 1813. He filled various important appointments in the New York Conference until 1832, when the Troy Conference was organized, and he remained in it. In 1833 he was appointed presiding elder of the Troy District, in which service he labored acceptably until his death, Feb. 17, 1834. In direct appeals to the heart and conscience he had few superiors.—Sprague, Annals, vii, 466; Minutes of Conferences, 1834, p. 263.

Carpenter, Lant, LL.D., an English Unitarian minister, was born Sept. 2, 1790, at Kidderminster, and educated at Exeter and Pembroke College, Oxford. In 1806 he became pastor of a Unitarian congregation at Exeter, and in 1817 removed to Bristol, where he remained as pastor and classical teacher till 1829, when, his health failing, he undertook a Continental tour. While going in a steam-boat from Naples to Leghorn, he fell overboard, and was drowned, in the night of April 5, 1840. Dr. Carpenter was an industrious writer. His publications included: introduction to the Geography of the New Testament (12mo, 1805);—Unitarianism the Doctrine of the Gospel (12mo, 1809);—An Examination of the Charges made against Unitarians by Dr. Magie (8vo, 1809);—A Harmony of the Gospels (8vo, 1835, of which a second edition, under the title of An Apoloitical Harmony of the Gospels, was published in 1838);—Sermons on Practical Subjects (8vo, 1840, posthumous);—Lectures on the Scripture Doctrine of Atonement (12mo, 1848, posthumous). He was a contributor to the Cyclopaedia, and to the Unitarian journals. There is a memoir of him by his son, the Rev. R. L. Carpenter (Lond. 1840).—English Cyclopaedia, a v.; Darling, Cyclopaedia Bibliographica, i, 582.

Carpocrates, a Gnostic of Alexandria in the second century, probably during the reign of Hadrian (A.D. 117-138). Of his personal history little is known. Clement of Alexandria speaks of his son Epiphanes, who died at seventeen, and was honored as a god at Sama, in Cephalonia.—Clemens, Strom. iii, 438; Lardner, Works, viii, 393. See Carpocrates.

Carpocrates, Gnostic heretics of the second century, so named from Carpocrates of Alexandria (q. v.). In common with the Gnostics generally, they held the existence of one Supreme Being, the Primeval Being, or Nous, toward which all finite things are striving to return. They taught that the visible world was formed by angels, inferior to the Father (Epiphan. Heres. xxvii, c. xi; Iren. Heres. i, 25). They regarded Christ as a religious genius, born, in the ordinary course of nature, of Joseph and Mary, but as having exalted other men not only to the holiness and virtue of his life, but by the wonderful elasticity of his mind (érronov), which retained the remembrance of what he had seen when circled in the train of the Father. They admitted that he had been educated among the Jews, but had despised them, and had therefore obtained the power to surmount his sufferings, and afterward ascended to the Father (Tren. Herr, 1, 25). The Carpocrates boasted of resembling Christ, and even allowed, hypothetically speaking, that if any one had a purer soul, or despised in a greater degree the things here below, he might exceed him. They had statues and images of Christ and his apostles, and also of Pythagoras, Plato. His destination was, according to Carpocrates, to raise up to another nation, whom they are said to have honored with superstitious rites in the temple of Epiphanes in Cephalenna. Carpocrates maintained the transmigration of the soul, which must perform all to which it was destined before it can obtain rest. In support of his doctrine he cited the words of our Lord, "Verily thou shalt not depart hence until thou hast paid the uttermost farthing." Those souls, however, which are deeply impressed with the remembrance of their former existence, are enabled to deny the influence of the spirits governing this world, and, soaring to the contemplation of the Supreme Being, finally reach a state of eternal rest. In proof of this, Carpocrates adduced the examples of Pythagoras, Plato, and Aristotle among the heathen, and Jesus among the Jews. To the latter he ascribed extraordinary strength of soul, which, animated by the remembrance of its former existence, soared to the heights of contemplation, and enabled him to obtain a knowledge of all things, which, in working miracles, he set at naught the spirits of this world, cast off the thralldom of the God of the Jews, and overthrown the religion which this god had devised. Every human soul was supposed by contemplation capable of becoming equal in every respect with Jesus Christ. The Carpocrates are stigmatized on account of the consequences which they drew from their principles. They are charged with asserting that there was nothing good or evil in itself; that the distinction between right and wrong was not real, but depended merely on human opinion—an assertion which appears inconsistent with their view of the character of Christ, and which was, perhaps, applied, not to moral duties, but to positive rites. They are also said to have taught the community of women—a doctrine which, together with their notions of a preexistent state, and of metempsychosis, may be traced to Plato, in whose writings Carpocrates and his son Epiphanes (who held the opinions that the opinions of the Logos were much amplified, and to whom extraordinary honor was paid) were familiarly versed (Clement, Strom. iii, 428). As the fruit of those last opinions, they are represented as having indulged in the grossest licentiousness, and as having given occasion to the dreadful calamities by which the early Christians were señal. The name of Carpocrates in the later literature is given by Ireneus, who is the oldest source of our knowledge of the Carpocrates. Epiphanus says the Carpocrates rejected the Old Testament. It appears not certain that they rejected any part of the New (Euseb. Eccl. Hist. iv, 7; Epiphan. Herr. xxvii).—Jerome, Church Hist. 154; Neander, Ch. Hist. i, 448-441; Lardner, Works, viii, 391-403; Dorner, Person of Christ, div. i, vol. i, p. 186; Hase, Church History, § 78; especially Mosheim, Commentaries, etc., cent. ii, § 50.

Carpus (Κάρπος, perhaps for ὀσπίς, fru't; on the accentuation, see Winer's Grammar, 6th ed. p. 49), a Christian at Troas, with whom the apostle Paul states that he left a cloak (2 Tim. iv, 13); on which of his journeys it is uncertain, but probably in passing through Asia Minor after his first missionary sojourn, according to the last time before his martyrdom at Rome, A.D. 64. According to Hippolytus, Carpus was bishop of Berytus, in Thrace, called Berrhosa in the Synopsis of Vital et Morti Prophetae, which passes under the name of Dorotheus of Tyre.

Carpov, the surname of a family which was one of the most distinguished of the 17th century for theological learning. The first eminent man of the name was Benedikt Carpov, professor of law at Witten-
berg, who died in 1624; and the latest, Johann Benedikt (the fourth), died as professor at Helmstädt in 1808. The most important are:

CARPZOV, JOHANN BENEDIKT, born at Roahlitz, June 22, 1607, who became archdeacon of St. Thomas' cathedral, and in 1648, professor extraordinarius, and in 1646 professor ordinarius of theology at Leipzig. He died Oct. 22, 1657. He was noted for piety as well as for learning. His chief writings are, De Ministriis Passionis (Leipzig, 1640, 4to); — Hodiernicum (1656; enlarged by his son, J. B., 1689, 4to); — iageo in libris Eec. Latinis Synodaliis, held in his lifetime after his death (asbourg, 1665; 1675, 4to). In view of this book, Gass calls Carpzov the "first really distinguished laborer in Symbolica" (Geschichte d. Prot. Dogmatik, i, 172).

In 1702 he became almoner to the Saxo-ambassador, and in this capacity he had the opportunity of travel in Holland and England, which he used to advantage for his culture in the Oriental languages. He was engaged in pastoral work at Dresden from 1704 to 1708, in which year he was called to St. Thomas' church in Leipzig. His chief work was a wide range on the subject of the development of Hebrew literature and philosophy. In 1719 he was made professor of Oriental literature at Leipzig, where he died in 1739, where he became general superintendent at Löbeck, where he died April 7, 1767. His writings form an epoch in the history of Biblical criticism. He was a bitter opponent of the Moravians and Pietists, and wrote a historic-political treatise against the Moravians (mentioned below). His most important works are: Disput. de vet. phis. sensit. circa naturam Dei (Lips, 1652, 4to); — Disp. de pluralitate personarum in una Dei essentia (Lips, 1720, 4to); — Introductio ad Biblias Concord. Vet. Test. (Lips, 1741, 2d ed. 4to); — Crítica Sacra Veteris Test. pt. i. Text. Original: pt. ii. Versiones; pt. iii. Circa pseudo criticos G. W. d'Alton s. s. (Lips, 1729, 4to); — Religions-Ueberreichung der Bästzischen u. Mährischen Brüder (Lips, 1742, 8vo); — Apparatus Hist.-Crit. Antiquitatum et codicis sacri et gentis Hebraei (Leipzig, 1748, 4to). — Erich u. Grauber, Allgen. Encyclopädie, s. v. Hoeft, Nouv. Bibl. Générale, viii, 842.

CARPZOV, JOHANN BENEDIKT, born in Leipzig, 1720, became professor of philosophy at Leipzig in 1747; professor of Greek at Helmstädt, 1748. He published Liber clavis theologiarum (1785); — Sacra Exercit. in Epist. ad Heb. (1750); — Structurae in Epist. ad Rom. (1756); — Septuagesimae Epist. Curs. (1770). His repute as a philologist was very great. He died April 28, 1803.

Carr (in some editions "cart") is an Anglicized form of the term χαρτόν (v. καρτόν), occurring only in 1 Esr. v. 55, as the name of something given to the Phoenicians for furnishing cedar to rebuild the Temple. Breitnacher (Spicileg. p. 270) thinks we should read χαρτόν, i. e. money; perhaps, however, the word is simply a corruption for κοίνον, coin (see Fritzsche, Handb. in loc.).

Carranza, Bartolomé de, an eminent Spanish theologian and prelate, was born at Miranda. Navarras, in 1553, of noble parents. Having studied theology at Alcala, he entered the order of the Dominicans in 1570. He was professor of theology at Valladolid in 1548. In 1614 Charles V sent him to the Council of Trent, where he vindicated the rights of bishops. jure divino against the papal pretensions. Philip of Spain took him (1554) to England, where queen Mary appointed him her confessor, and charged him with the re-establishment of the Roman Church. This office he discharged, and by his eloquence opposed, of a Spanish Inquisitor than a minister of Jesus Christ, and was rewarded with the archbishopric of Toledo in 1558.

On entering his diocese he put forth a catechism, which his enemies made a subject of attack. It was censured by the Inquisition, but sanctioned by the commission of the Council of Trent. A more heavy charge awaited him. A report was spread abroad that Charles V had not died in the "faith of the Church," and that this was owing to the archbishop of Toledo, who had instilled into his mind "heretical opinions." Carranza was seized by the Inquisition and imprisoned in 1559. After eight years' duration in Spain he was transferred to Rome, where Pius V kept him ten years longer immersed in the castle of St. Angelo. In 1576 he was finally acquitted, but was suspended from his episcopal functions for five years, and was compelled to reside in the Dominican cloister of Della Minerva at Rome. He lived only seventeen days afterwards, dying May 5, 1576. He wrote, (1) Commentaria sobre el Catecismo Christiano (Antwerp, 1558, fol.) — (2) Summa Conciliorum (Venice, 1546, 8vo) — (3) De sucesoriae sacri Episc. et alior. pontificum (Venice, 1547); and several practical treatises. — Bisag. Univ. vii, 199; Burnet, Hist. of Engl. Reformation, iii, 381; Bayle, Dictionary, s. v.; Eckard, Script. ordin. Presb. et Concil. ii, 173; Gass, Nouv. Bibl. Générale, viii, 884; Dupin, Eccl. Writings, cent. xvi.

Carriage. Vehicles answering to this term in modern usage were not known to the ancients. See CART. In the English Bible this word stands, therefore, as the incongruous rendering of several totally different terms. In 1 Sam. xvii, 20, the Hebrew word יִבְּשַׁלְמָה, magasalah, rendered "trench" in our version, and "place of the carriage" in the margin, probably signifies a wagon-trench, a half-built form of the wagons and other vehicles of the army (1 Sam. xxvi, 6, 7). In Judg. xxviii, 21, the original is יֶבֶשׁ, yeshem, and means wealth, i. e. booty. In Isa. xvi, 1, "carriage" stands for יָבֹא, yaba, a load for a beast of burden. In 1 Sam. xvii, 22, the word הֹלֵךְ, holach, "carriage," properly means implements, equipaments; and in Isa. x, 28, implements of war. In Acts xxix, 15, the phrase, "we took up our carriages" (ἀναλάτησαν), should be, "we packed up our baggage." See WAGON.

Carrières, Louis de, born at Claville, near Angers, in 1582, was first a soldier, but in 1689 entered the congregation of the Oratory, and died at Paris, June 11, 1717. He is chiefly known by his Commentaire littéral, or "Literal Commentary" on the whole Bible, which is so managed that his comments are introduced into the text (translated) in italic characters. They are for the most part in the words of holy Scripture itself, which is thus made to be its own interpreter. This work, which was carried through at the request of Bossuet, was completed in twenty-four 12mo volumes (1701 to 1716). It has since gone through many editions, and is much used. It is the only French version authorized in Italy. — Biographie Universelle, vi, 219.

Carroll, Daniel Lynn, D.D., a Presbyterian minister, was born in Fayette county, Pa., May 10, 1797, and graduated at Jefferson College, 1828. Having completed his theological course at Princeton, he was licensed in 1826, and supplied the churches of Shrewsbury and Mendipoint Town. Thence, after a brief sojourn at Princeton and Newburyport, he removed to Litchfield, Conn, where he was installed in 1827. In 1831 he emigrated to the First Presbyterian Church, Brooklyn, in 1829, but his health soon obliged him to resign, and in 1833 he was appointed to the presidency of Hampden Sidney College, Va., which he held for three years. On retiring he took charge of the First Presbyterian Church in the Northern Liberties of Philadelphi, and lastly was president of an Indian College for the Colonization Society of the state of New York till 1845, when he was obliged to give up all active service,
He died Nov. 28, 1831. He published Sermons (1846-7, 2 vols. 12mo), besides detached sermons and addresses.—Sprague, _Annales_, iv, 697.

Carroll, John, D.D., first Roman Catholic archbishop in the United States, was born at Upper Marlborough, Maryland, in 1735. He was educated at St. Omer's, France, and at the colleges of Liège and Drugeon, in Belgium. In 1763 he was ordained priest, and became a Jesuit. When the order was dissolved in France he went to England, and became tutor to a son of Lord Stuart, with whom he travelled on the Continent. On the breaking out of the Revolutionary War he returned to America, and took an active part on the side of the patriots. After the close of the war the Roman Catholic clergy in the United States requested from the pope the establishment of a hierarchy, and Mr. Carroll was appointed vicar-general. He fixed his residence at Baltimore. In 1789 he was named bishop, and in the ensuing year was consecrated. In 1791 he assumed the title of bishop of Baltimore. A few years before his death he was made archbishop. He died Dec. 3, 1815.

Carhesh (Heb. Karkesha, נַרְכֶּשָׁ, probably of Persian derivation; comp. mod. Pers. Karken, "spoil-er," or Zend Kerkema, Sanscr. Kreshna, "black;" Sept. has but three names, of which the first is 'Aparecasios; Vulg. Charsesmo,') is an alkali unalloyed with itself at the court of Xerxes (Ahasuerus). When the king meant to push himself at the royal banquet (Esth. i, 14). B.C. 483.

Carson, Alexander, LL.D., a Baptist minister, was born in Scotland about 1776, but early removed to Ireland. He began his public life at Tubbermore as a minister in connection with the Presbyterian Synod of Ulster, but having changed his opinions as to Church government, and adopted the views of the Independents, he emigrated to America in 1803. Embracing independent Baptist views, he formed a society at Tubbermore, of which he remained pastor to the time of his death. He wrote, in 1803, his _Reasons for separating from the Synod of Ulster_; and afterward produced numerous books and pamphlets—on baptism and other subjects of controversy—which are highly esteemed by the Baptists. Though a strenuous advocate of immersion, he was not a "close" communionist. After many years of incessant activity, pastoral and literary, he died at Belfast, Aug. 24, 1844, from the effects of a fall into the Mersey at Liverpool a few days before. Dr. Carson was an earnest and often bitter controversialist. His vehemence and arrogance dispersed easily from the effect of his arguments. He is often right, often wrong; but, whether right or wrong, he is equally self-confident. Besides a number of pamphlets, reviews, etc., he published The God of Providence the God of the Bible (18mo);—_The Knowledge of Jesus (18mo);—The Unio Mystica (8vo);—Examination of the Principles of Biblical Interpretation of Ernesti, Stuart, Ammon, etc. — _A Treatise on Figures of Speech, and a Treatise on the Right and Duty of all men to read the Scriptures (N. Y. 1853, 12mo);— _Baptism, in its Mode and Subj. etc, with a Sketch of the Life of D. Carson (Philadelphia, 1857, 5th ed. 8vo);_—Jameson, _Cyclopaedia of Biography; Reid, History of the Presbyterian Church in Ireland_, iii, 449.

Carstares, William, a Scotch divine and politician, was born in 1649, at Cuthcart, near Glasgow, and completed his studies at the Universities of London and Utrecht. While in Holland he was introduced to the prince of Orange, who honored him with his confidence. After his return to England he became connected with the party which strove to exclude James from the throne, and, on suspicion of being one of the Rye-house conspirators, he was sent to Scotland, and put to the torture of the thumbscrew, which he bore with unshrinking firmness. On his liberation he went back to Holland, and became one of the prince of Orange's chaplains. He accompanied William to England in 1688, and was appointed king's chaplain for Scotland. He was subsequently of great service in producing a reconciliation between the Scotch Presbyterians and William III. A General Assembly being about to convene, at which it was understood that there would be opposition to the oath of allegiance, the king had delivered to a messenger dispatches directing the peremptory enforcement of the act. It is said that Carstares assumed authority to stop the messenger; and, presenting himself to the king (who had gone to bed) in the middle of the night, in the guise of a petitioner for his life, forfeited by his having thus committed high treason, to have prevailed on him to dispense with the oath. Whether the anecdotc be true or not, there is little doubt that his influence obtained the dispensation. He became now virtually prime minister for Scotland, and received the popular designation of "Cardinal Carstares." Event after the death of William, his knowledge of Scotch affairs, and the respect paid to his talents, left him with considerable influence. In 1704 he was chosen principal of the University of Edinburgh. He died Dec. 28, 1715. See _State Papers and Letters, to which is prefixed the Life of Mr. Carstares. (4to, 1714);_ _Engl. Cyclingopaedia; Hetherington, Church of Scotland, ii, 216._

_Cart_ (םַרְכָּל, _aqołāh_), from פַּרְשָׁל, to roll; Sept. _qošāca_ [so in Judith xv, 11], Vulg. planusm; also rendered "wagon." (Gen. xlv, 33, 21, 27; xlvii, 1; Num. vii, 3, 6, 7, 8; and "chariot" in Psa. xlvi, 9 [comp. _Carr-wheel_], a vehicle moving on wheels, and usually drawn by cattle (2 Sam. vi, 6), to be distinguished from the chariot drawn by horses. See _Chariot_.

1. The carts which the king of Egypt sent to assist in transporting Jacob's family from Canaan (Gen. xlv, 19, 27) were manifestly not used in the latter country, but were peculiar to Egypt. These carts or wagons were, of course, not war-chariots, nor such curricles as were in use among the Egyptian nobility. The ready means of transport and travel by the Nile seems to have rendered in a great measure unnecessary any other wheel-carriages than those for war or pleasure. The sculptures, however, exhibit some carts as used by a nomade people (enemies of the Egyptians) in their migrations (comp. Figs. 1 and 2, below).

An ancient Ethiopian Prince travelling in a Car drawn by Ozen, with a sort of Umbrella, a Driver, and a Footman.

2. Elsewhere (Num. vii, 8, 6; 1 Sam. vi, 7) we read of carts used for the removal of the sacred ark and utensils. These also were drawn by two oxen. In Rossellini we have found a very curious representation of the vehicle used for such purposes by the Egyptians (Fig. 8). It is little more than a platform
CART

on wheels; and the apprehension which induced Uz-zah to put forth his hand to stay the cart when shaken by the oxen (2 Sam. vi, 6) may suggest that the cart employed on that occasion was not unlike this, as it would be easy for a jerk to displace whatever might be upon it. See Ark.

Ancient Egyptian Carts: 1, 2, for ordinary purposes; 3, for conveying a Shrine containing a Mummy.

3. In Isa. xxviii, 27, 28, a threshing-dray or sledge is to be understood. See Agriculture.

As it appears that the Israelites used carts, they doubtless employed them sometimes in the removal of agricultural produce. The load or bundles appear to have been bound fast by a large rope; hence "a cart-rope" is made in Isa. v, 18, a symbol of the strong attachment to sinful pleasures and practices induced by long and frequent habit. Carts and wagons were either open or covered (Num. vii, 9), and were used for conveying of persons (Gen. xlv, 19), burdens (1 Sam. vi, 7, 8), or produce (Amos ii, 13). As there are no roads in Syria and Palestine and the neighboring countries, wheel-carryages for any purpose except conveyance of agricultural produce are all but unknown; and though modern usage has introduced European carryages drawn by horses into Egypt, they were unknown there also in times comparatively recent (Stanley, Sinai and Pal. p. 125; Porter, Damascus, i, 329; Lynch, Narrative, p. 75, 81; Niebuhr, Voy. ii, 123; Layard, Nineveh, ii, 73; Mrs. Poole, Englishwomen in Egypt, 2d series, p. 71). The only cart used in Western Asia has two wheels of solid wood (Olearius, Travels, p. 419; drawn by oxen, conveying female captives; and others represent carts captured from enemies with captives, and also some used in carrying timber and other articles (Layard, Nineveh, ii, 896; Nim. and Bab. p. 134, 447, 583; Mon. of Babylon, pt. ii, pls. 12, 17). Four-wheeled carryages are said by Pliny (Nat. Hist. vii, 56) to have been invented by the Phrygians (Wilkinson, Anc. Egyptians. Attribution, i, 384, 385; ii, 39, 47). The carts used in India for conveying goods, called sugger or hackkeri, have two wheels, in the former case of solid wood, in the latter with spokes. They are drawn by oxen harnessed to a pole (Capper, Ind. and, p. 446, 552). See Wagon.

Modern Indian Cart.

Carter, Asbert, a minister of the Protestant Episcopal Church, was born at Concord, N. H., May 2, 1751. He graduated A.B. at Dartmouth College in 1813, and soon after began the study of law at New York; but, turning his attention to religion, he left the Congregational Church, in which he had been educated, and became a student of theology under bishop Hurlbut, by whom he was ordained deacon in 1815. He at once became assistant to Dr. Lyell at Christ Church, New York. He was ordained priest in 1816, and became rector of Trinity Church, Pittsburg, Pa., whence he removed in 1818 to St. Michael's Church, Trenton, N. J. In 1822 he became rector of Christ Church, Savannah, Georgia. In 1827 the yellow fever raged in Savannah, and although it had been stipulated in his call that he should spend the summer of each year in the North, he refused to leave his people. His wife soon fell a victim to the pestilence, which also carried him away, Nov. 1, 1827. He published a number of occasional sermons. — Sprague, Annals, v, 564.

Carter, des. See Descartes.

Cartesian Philosophy. See Descartes.

Cartesiana. See Descartes.

Carthage, a famous ancient city on the coast of Africa, founded by Tyrian colonists, and long the rival
of Rome, by which it was taken and destroyed, B.C. 146. It was again rebuilt, however, and continued to flourish till the Vandal invasion (see a full account in Smith's Dict. of Class. Geogr. s. v.). Its site has lately been explored (Davis, Ruins of Carthage, Lond. 1861).

In Christian and ecclesiastical times Carthage was the metropolis of the proconsular province of Africa, and the seat of a bishop, having metropolitan authority over all the provinces of the African Church. All the African churches were dependent on the see of Rome, probably because their greater intercourse with Rome had made Latin the language of the country, and it was therefore more natural that they should be connected with the Latin than the Greek Church. Until the time of Constantine, the bishop of Carthage was the only prelate in the African Church having metropolitan jurisdiction; but under Constantine Africa was divided into six provinces, and each province began to have its own metropolitan, taking, however, the title of primates, and not that of metropolitan, which was still peculiar to the bishop of Carthage. This prelate, from the first, had authority to select whom he pleased from any church in Africa to consecrate to a vacant see (third Council of Carthage); for the bishop of Carthage had also the privilege of nominating all the vacant sees of Africa. It was farther a privilege enjoyed by the primates of Carthage to convocate general and diocesan synods, to reside in them, and to judge thereof of appeals brought thither from the provincial councils. That the African Church acknowledged no episcopal authority in the Roman see is evident from the well-known case of the priest Apianus, where the African bishops denied the authority of the pope to receive appeals from the decisions of their synods, and his right to send a legate to take any sort of cognizance of their proceedings. In 691 the Saracens got possession of the city of Carthage, and of all this part of Africa, from which the bishop began to fall away; and though it was still in existence, under Leo IX., in the eleventh century, it soon after became entirely extinct.

**CARTHAGE, COUNCILS OF.** Among the most important are the following:

I. In 218-22 (f), under Agrippinus, on the baptism of heretics.

II. In 251, on the election of Cornelius as bishop of Rome, and the disputes of Novatian and Felicius.

III. In 302, on early baptism.

IV. In 325, on the baptism of infants and heretics. Cyprian and 66 bishops said to have been present. On the question whether baptism should be administered to infants before the eighth day, in view of the rite of circumcision, the council decided unanimously that God had no respect either to persons or ages; that circumcision was but the figure of the mystery of Jesus Christ, and that no one may be shut out from the grace of God. Cyprian, who wrote this decision to Fidus in his own name and in that of his colleagues, gives the reason for it in these words: "If the greatest sinners coming to the faith receive remission of sin and baptism, how much less can we reject a little infant just born into the world, free from actual sin, and only so far a sinner as being born of Adam after the flesh, and by its first birth having contracted the pollution of the former death; it ought to have so much the easier access to the remission of sins, inasmuch as not its own sins, but those of others, are remitted." These words are quoted by Jerome in his dialogue, De Origen. Cyprian was condemned in his 294th sermon, in order to prove that belief in original sin has always been the faith of the Church. — Cyprian, Epist. 55, Labbe et Cossart, Concilii, t. i, p. 740; London, Manual of Councils, 101.

V. Held in 324 (f), when the Spanish bishops Marcial, Martin, and others were condemned as Libellolists.

VI. Held in 255 and 256, under Cyprian, on the necessity of rebaptizing heretics—attended by 71 bishops.

They decided that there can be no valid baptism out of the Catholic Church, and addressed a synodical letter to Stephen of Rome upon the subject, informing him of their decision upon this and other matters. Stephen refused to admit the decision, and separated himself from the communion of Cyprian and the other bishops who acted with him in the council. The conflict lasted until the pontificate of Sixtus, when the African bishops gave up their theory of the invalidity of heretical baptism. — Labbe et Cossart, Concilii, t. i, p. 798; London, Manual of Councils, p. 109.

VII. Held in 380, in favor of those who were steadfast in the persecution.

VIII. Held in 397 and 398, on discipline and the baptism of children.

IX. Two in 401, in which numerous canons were made on receiving converted children of Donatists among the clergy.

X. Two in 408, on pagans, heretics, and Donatists.

XI. Commencing June 1, 411, in which conferences were held with the Donatists, with a view to their reunion with the Church. Augustine was present, and argued the case from the side of the Church. At the close of the conference, Marcellinus, who represented the emperor Honorius in the council, gave sentence to the effect that the Donatists had been entirely refuted by the Catholics; and that, accordingly, those of the Donatists who should refuse to unite themselves to the Church should be punished as the laws directed. From this sentence the Donatists appealed to the emperor, but in vain. Honorius confirmed the acts of the Conference of Carthage by a law, bearing date Aug. 30, 414. This conference and the severe measures which followed it gave the death-blow to Donatism. — Labbe et Cossart, Concilii, t. iii, p. 107; Neander, Church History, ii, 208 sq.; London, Manual of Councils, p. 111.

XII. Held in 411 or 412, against Celestius, disciple of Pelagius. Celestius was accused by Paulinus, among other things, of teaching that the sin of Adam only injured himself, and that its effects have not descended to his posterity, and that every child is born into the world in the same condition in which Adam was before the Fall. Celestius did not deny the accusation; for, although he agreed that children must of necessity receive redemption by baptism, yet he refused to acknowledge that the sin of Adam had passed upon them; nor would he confess unequivocally that they receive therein remission of any sin; accordingly he was condemned and excommunicated. — Labbe
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XIII. Held in 416, against Pelagius and Celestius. The doctrines of Pelagius were condemned by this council in a decree which was approved by Innocent I himself. The council was held in 416, against Pelagius and Celestius. A decree against Pelagianism was adopted, and finally received the general approval of the Church. Preparatory to the adoption of this decree, in which the council declares that the grace of God given to us through Jesus Christ not only assists us to know what is right, but also to practise it in each particular action, so that without it we can neither have, nor think, nor say, nor do anything which appertains to holiness and true piety. The council agreed upon a letter to Zosimus, bishop of Rome, demanding that the sentence of condemnation passed by Innocent I against Pelagius and Celestius should be enforced until they should abjure their errors. — Manisi, Concil. iii, 810; iv, 577; Landau, Manual of Councils, p. 112; Schaff, CH. Hist. iii, 799.

Carthusians, an order of monks in the Roman Catholic Church, founded by St. Bruno (q. v.) A.D. 1086. A legend of much later origin tells the following story: At the funeral of a friend of Bruno's, in 1082, the dead man raised himself up, saying, "By the just judgment of God I am accused!" This was repeated several times. The following day Bruno had such an effect on Bruno and six more that they immediately retired to the desert of the Chartreuse, and thus the first monastery. This absurd legend found its way into the Roman breviary, but was struck out by order of Pope Urban VIII. After Bruno had governed the first establishment for about six years, Pope Urban II, his former pupil, called him to Rome, and retained him there, although Bruno begged for permission to return to his brethren. The order increased slowly. In 1137 they counted four, in 1151 fourteen, and in 1258 fifty-six houses. In 1170 the order was recognised by the pope. Martin V exempted all the property of the order from tithes. Julius II provided, in 1508, by a bull, that the prior of the Grande Chartreuse, near Grenoble, should always be general of the whole order, and that a general chapter should meet annually. At the beginning of the 18th century the number of houses was 170, of which 78 belonged to France. Many houses perished in the French Revolution, but the re-establishment of the order was re-established in 1816. Their principal establishment, the Grande Chartreuse, was reoccupied in 1816. In England the Carthusians settled in 1180, and had a famous monastery in London, since called, from the Carthusians who settled there, the "Charter-house." The order has given to the Church several saints, three cardinals, and more than seventy archbishops and bishops.

Until 1130 the order had no written statutes. Then the fifth prior of the Chartreuse, Guijo, compiled the Consuetudines Cartusiae. Bernard de la Tour collected, in 1258, the resolutions of all general chapters which had been held since 1141. This collection was confirmed by the General Chapter of 1259, and bears the title Statuta cartusiæ. Another collection, Statuta nova, was added in 1387. A third collection, Tertia complémentum statutorum, dates from the year 1509; a fourth, Nova collectio statutorum ordinis Cartusiænsis, from the year 1691. The characteristic of the statutes of this order is that they fix the Church of England with great accuracy and learning. It was his conviction that the reformation of the Church had not gone far enough; and he advocated his views with a clearness and boldness which none could mistake. The following statement of the doctrines for which he was expelled from the University is given by Hook, in vindication of the severity with which Carthew was treated. It will be seen that, with a
few exceptions, they are views in which most moderate men in the Church of England would now espouse, with other Catholics; that notion ordained that, in reforming the Church, it was necessary to reduce all things to the apostolical institution; that no one ought to be admitted into the Christian ministry who was unable to preach; that those only who ministered the word ought to pray publicly in the Church, or administer the sacraments; that proper orders were not valid; that only canonical Scripture ought to be read publicly in the Church; that the public liturgy ought to be so framed that there might be no private praying or reading in the Church, but that all the people should attend to the prayers of the minister; that the service of the Church ought to be more to the ministerial office than to the rest of the Church; that equal reverence was due to all canonical Scripture, and to all the names of God: there was, therefore, no reason why the people should stand at the reading of the Gospel, or bow at the name of Jesus; that it was as lawful to sit at the Lord's table as to kneel or stand; that the Lord's Supper ought not to be administered in private, nor baptism administered by women or laymen: that the sign of the cross in baptism was superstitious; that it was reasonable and proper that the parent should offer his own child to baptism, making confession of that faith in which he intended to educate it, which was an obligation to the child's name, 'I will,' 'I will not,' 'I believe,' etc., nor ought women or persons under age to be sponsors; that, in giving names to children, it was convenient to avoid pagan names, as well as the names and offices of Christ and angels; that it was papistical to forbid marriages at any particular time of the year, and to grant licenses at those times was intolerable; that private marriages, or such as were not published in the congregation, were highly inconvenient, etc.

Archbishop Grindal and Dr. Whitgift zealously opposed Cartwright, and in 1571 he was deprived of his professorship and fellowship. He retired from England to the Continent, became chaplain at Antwerp, and afterward at Middleburg. At the end of about two years he returned to England, and published a Second Admonition to the Parliament, with a petition for relief from the subscription required by the ecclesiastical commissioners. He had a controversy of pamphlets with Whitgift, and was twice imprisoned by that prelate, and was twice imprisoned. In 1583 he obtained from the earl of Leicester the mastership of the new hospital at Warwick. In 1592 he was liberated from his second imprisonment, and returned to the mastership of the hospital at Warwick, where he died Dec. 23, 1593, (or 16 December, according to Isaac Walton.) Cartwright was a man of great parts. Beza wrote of him: "I think the sun does not see a more learned man." Froude, in his History of England (1866, vol. iv), gives an elaborate panegyric of Cartwright. Among his writings are, Commentaria Pravitatis de tota Ecclesie Anglicana (1630, 4to); and by L. Elsevier, at Amsterdam, 1647; Eng. trans., 1850).—Commentaria in Proverbia Solanomia (Amsterdarn, 1638, 4to).—Metaphysica et Historiae Librum Ecclesiasticum (ibid, 1647, etc.).—A Body of Divinity (London, 1616, 4to).—Directory for Church Government (1644, 4to).—Confutation of the Rhenish Testament (1618, fol.). His exegetical writings are still of value. Dr. Alexander (In Kitto's Cyclopaedia, s. v.) says that Hengstenberg, in his work on Ecclesiastics, borrows largely from Cartwright's Metaphysica. See Strype, Life of Whitgift; Hook, Ecl. Biogrophy, iii. 479; Neal, History of the Puritans, i, 172, ii. 48, et alii; i. 404; Wallis, Ecl. Biogrophy, ii. 396.

Cartwright, Thomas, D.D., bishop of diocesan, was born at Northampton Sept. 1, 1684. He studied at Magdalen Hall and Queen's College, Oxford, and, after taking orders, became chaplain of Queen's, and vicar of Walthamstow. In 1695 he was preacher of St. Mary Magdalen, Fish Street. After the Restoration he was made dean of St. Paul's. He was the Duke of Gloucester's prebendary of Twyford, in the church of St. Paul; of Chalford, in the church of Wells; a chaplain in ordinary to the king; and rector of St. Thomas the Apostle, London. In 1672 he was made prebendary of Durham, and in 1677 dean of Ripon. His loyalty was, in 1688, rewarded with the bishopric of Chester. At the Revolution he fled to France, and performed divine service at St. Germain, according to the English ritual, for such as resorted to him. On the death of Dr. Seth Ward, king James nominated him to the see of Salisbury. In the spring of 1688 he went to Ireland, and finally died there, April 15, 1699. He wrote a number of tracts. He was a member of the Chevalier Society in 1843.—Hook, Ecl. Biogrophy, iii. p. 480 sq.

Carvajal. I. Giovannii, born in the year 1400, of an illustrious family of Andalusia, became bishop of Placentia, and governor of Rome. He was present at the Council of Braga, where he so warmly defended the interest of the papacy that Eugene IV created him cardinal in 1445. The succeeding popes sent him as their legate to Bohemia, Hungary, and Spain. He died at Rome in 1465.

II. Bernardino, nephew of the preceding, was born at Placentia in 1466. In 1483 he became cardinal and papal nuncio in Spain. He was put under an ban by Pope Julius II for having, in 1511, assembled the Council of Pisa, before which he appeared on an account of his conduct toward the emperor Maximilian and king Louis XII of France. Leo X., however, restored him his dignities in 1518, and he was employed on important missions by the succeeding popes. He died bishop of Ostia in 1523.—Pierer, Universal-Lexicon, s. v.

Carve, in some of its forms, is the rendering in the A. U. V. A. and General H. E. words from the following roots: 1. Prop. כְּמַה, to "carve" wood (1 Kings vii, 29, 35); hence כְּמַת, miklat, thistle, sculpture in relief (1 Kings vi, 18, 29, 32); "graving," vi, 31); 2. כָּמָש, karash, to engrave; whence כָּמָש, chareish, cutting, cutting of wood or stone (Exod. xxxii, 5; xxxv, 38). 3. כָּמָש, kam, to carve; whence כָּמָשׁ, mechach, carved (1 Kings vi, 85). 4. כָּמָשׁ, pathach, to open; in Piel, to sculpture ("graving") wood (1 Kings vii, 86; 2 Chron. iii, 7, 8; Exod. xxvii, 9, 86; 2 Chron. ii, 7, 14), etc. (Exod. xxviii, 11, xxxix, 6; Zech. iii, 9); whence כָּמָשׁ, pitta, to cut, to separate (Exod. xxxviii, 11, 21, 38; Psa. lxix, 6; 1 Kings vi, 29; elsewhere "graving," etc.). 5. כָּמָשׁ, chalah, to cut into figures; whence כָּמָשׁ, 'arabah, walled in (Prov. vii, 16). 6. Especially, כָּמָשׁ, pasach, to carve, to hew or shape; whence כָּמָשׁ, pe'el, a "carved" or "graven" image (Exod. xx, 4, and often). 7. The Greek word "carve" in the Apocrypha is χαλάζω (Wis. xiii, 18; 1 Macc. v, 66). See EKOVRA.

The Egyptians were extremely fond of carving on articles of furniture, and also in the decoration of walls and ceilings; and, indeed, there was scarcely a corner in an Egyptian palace destitute of carved ornaments. See HANDICRAFT. The ebony and ivory required for these costly works were obtained, either as a tribute or by traffic from the independent nations. We frequently find both elephants' tusks and logs of ebony represented on the monuments as brought to the Egyptian monarchs; and we learn that Solomon did not erect his splendid ivory throne until he had opened a communication with the nations bordering on the Red Sea, through his alliance with the king of Tyre. The arts of carving and gilding were such a request in the construction both of the Tabernacle and the Temple (Exod. xxxi, 2, 5, xxxv, 35; 1 Kings vi, 18, 35; Psa. lxix, 4), as well as in the ornamentation of the priestly dresses (Exod. xxviii, 9, 30; Zech. iii, 9;
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2 Chron. ii, 6, 14). In Solomon's time, Huram the Phoenician had the chief care of this, as of the larger architectural works. That the art of carving, however, was cultivated by the Hebrews themselves to a considerable extent, is evident, not only from the chariots, which were set first in the Tabernacle, and afterwards in Solomon's Temple, but also from the lions which were placed on each side of his throne (1 Kings x, 29). The carving of timber is mentioned in Exod. xxxi, 8, and the prophet Isaiah gives us a minute description of the process of it (xlix, 18). The origin and progress of the art of carving, as connected with Biblical inquiries, have been investigated and illustrated with much ingenuity by Mr. Landseer, in his Soloman's Researches. See Graven Image.

Carvoso, Benjamin, a Methodist missionary, son of William Carvoso, was born in Cornwall, Eng., Sept. 27, 1789. The eminent piety of his parents saved his youth from vice, and in 1811 he was converted. In 1814 he entered the itinerant ministry, and in 1820 was appointed missionary to New South Wales. There and in Van Diemen's Land, where he introduced Methodism, his labors were abundant and useful. In 1839 he returned to England, and re-entered the mission field. He died Dec. 1854. He commenced the first religious magazine in Australia, and wrote also Memoir of William Carvoso (q. v., New York, 1837, 12mo), which has been sold by thousands. — Wesleyan Minutes (Lond. 1856), p. 12.

Carvoso, William, a lay Methodist, one of the "saints" of modern times. He was born in Cornwall, England, March 11, 1795, and bred on a farm. In his youth he fell into the prevailing licentiousness of the time, such as cock-fighting and Sabbath-breaking; but in 1771 he was converted, after a severe mental struggle. In 1774 he became a class-leader in the Wesleyan Church, and held that useful office for sixty years. His whole life was a wonderful illustration of the power of Christian faith, and his visits, prayers, and exhortations were the means of hundreds of conversions. He died Oct. 13, 1834. See Memoir of William Carvoso, edited by his son (N. Y. 18mo, a book which has had a vast circulation), and Stevens, History of Methodism, iii, 218, 279, 455.


Cary, Lor., a colored Baptist minister, was born a slave about 1780, in Charles City county, Va. He joined the Baptist Church in 1807 at Richmond, and, having learned to read and write, he held meetin's with the colored people so successfully that the Church licensed him to preach. By rigid economy he was enabled to purchase his own freedom and that of his two children in 1813; and in 1814, having become deeply interested in the missions to Africa, he succeeded in establishing the "Richmond African Missionary Society." Having been ordained, he sailed for Sierra Leone Jan. 23, 1821, in company with Colin Teague, another colored preacher. He established a school at Monrovia and a hospital at Grand Cape Mount. Having studied the diseases of the country, he was in 1824 appointed physician to the colony. In September, 1826, he was appointed to the office of vice-agent, and on Mr. Ashmun's return to America in 1828 he became acting governor of Liberia. An accidental explosion, Nov. 8, 1828, while he was engaged in manufacturing carriages wherewith to defend the colony against the attacks of some slave-dealers, caused his death on the 10th of the same month. — Sprague, Anmala, vi, 578.

Caryl, Joseph, a nonconformist divine of good abilities, learning, and industry, was born in London in 1602. He was for some time a companion at Exeter College, Oxford, and preached several years with great success before the Hon. Society of Lincoln's Inn. Appointed one of the triers in 1635, he was ejected in 1632, and afterward, when a congregation was established in the neighborhood of St. Magnus, London Bridge. He died Feb. 7, 1675. His principal work, showing great learning, if not judgment, is his exposition, with Practical Observations on the Book of Job (Lond. 1648-68, 12 vols. 4to; 2d edit. 2 vols. fol. 1670-71), abridged by Berrie (Edinb. 1636, 8vo).—Bancroft, Cyclop. Bibliotheca, i, 550; Neal, History of the Puritans, v, 17; v, 351; Calamy, Nonconformist's Memorial, i, 221.

Casas, Bartolome de Las, bishop of Chiapa, Mexico, was born of a noble family at Seville in 1474. His father Antonio, who went to Hispaniola with Columbus in 1493, and returned rich to Seville in 1498, made him a present of an Indian slave while he was pursuing his studies at Salamanca. At nineteen he accompanied his father to St. Domingo, and returned to Spain, entered the Dominican order, and fitted himself for a missionary. In 1535 he fixed his residence at St. Domingo, and employed himself in preaching Christianity to the Indians. Afflicted by the cruelties which the Indians endured from their conquerors, Las Casas made another voyage to Spain in order to interest Charles V in their behalf, and so far succeeded as to procure orders for the observance of the governors in the west, restricting the exercise of their powers. Upon his arrival in America he traveled through Mexico, New Spain, and even into Peru, notifying everywhere the imperial commands. In 1569 he again crossed the ocean to solicit aid of the emperor in behalf of the Indians. After infinite disappointments, the emperor granted all that he had asked for, and conferred upon him the bishopric of Chiapa. In 1544 he was consecrated at Seville, and returned with a band of missionaries to America, where he labored with incessant toil and unyielding kindness to the last, and at length retired to Spain, where he continued his endeavors in their behalf until his death, about 1566. One of his chief opponents was Sepulveda, a canon of Salamanca, who published an infamous work justifying the cruelties exercised upon the Indians, and even their murder. Las Casas replied by a writing entitled Breve relaciön de la destrucciön de las Indias (Seville, 1552, 4to). Charles V forbade its publication, but it was printed, and Sepulveda persisted, nevertheless, in his devilish doctrine, endeavoring in all ways to propagate the notion that, by the laws of the Church, it was a duty for the faithful to refuse to embrace the Christian faith." Charles V appointed his confessor, thecelebrated D. miniclo Soto, to examine the subject. Soto made his report to the council of Spain, but no judgment was ever pronounced, and the horrible massacres of the Indians continued to such an extent that, it is said, fifteen millions of these innocent victims perished, and at length the clergy of Guatemala, Llorente, and others. The other works of Las Casas are Narratio regionum Indicorum per Hispanos quodam deestatatarum, etc. (Frankfort, 1598, 4to, and at Tabula-
CASAUBON, ISAAC, one of the most learned men of his own or of any age, was born Feb. 18th, 1559, at Geneva, whither, origin of his family, originating by marriage, the Casaubons moved, to avoid the persecutions to which the French Protestants were exposed. His father, Arnauld Casaubon, a minister of the Reformed Church, returned into France, and devoted himself to the education of his son, who, at nine years of age, spoke Latin. In 1578 he went to Lausanne, and studied law, theology, and the Greek and Oriental languages. He soon became professor of Greek at Geneva, and married the daughter of Henry Stephens, the celebrated printer, and soon began to put forth translations of the Greek and Latin writers, with notes and commentaries. In 1590 he accepted the professorship of Hebrew at Montpellier, but held it only until 1592, when he was expelled partly by Henry IV, and received the appointment of librarian to the king. Henry appointed him one of the Protestant judges in the controversy between Du Perron, bishop of Evreux, and Du Plessis Mornay, at Fontainebleau (1600). The Roman Catholics made many attempts to gain so distinguished a convert; but there does not seem to be any reason for concluding that they had even partial success, although it was given out that he had wavered in a conference with Du Perron. On the death of Henry IV, 1610, Casaubon went to England with Sir Henry Wotton. James I received him with distinction, and presented him through a layman, to a prebend at Canterbury, and (it was said) to another in the church of St. Peter, at Westminster. He died July 1, 1614, and was buried in Westminster Abbey.

Besides his classical works he published Exercitaciones contra Baronium (London, 1614, fol., Frankfort, 1619, and Geneva, 1660, 4to); Novum Testamentum Graece (Geneva, 1587, 1589, with notes, reprinted in the Criticus Sacri); De libertate Ecclesiastica (1617, 8vo), undertaken by order of Henry IV on occasion of the difference between the republic of Venice and Pope Paul V, with the aim to maintain the rights of the temporal power against the court of Rome. It was stopped by the king, who, when the difference between the two powers was settled, he also wrote Ad Fraternity Ducum Epistolae (Lond. 1611, 4to) against the Jesuitical doctrine of authority. The best edition of his Letters is that of Rotterdam (1709, fol.). It is a full account of his life and writings in Haag, La France Protestante, iii. 239, —Bibl. Univ. vii. 299, —London, Excl. Dictionary, s. v.; Hoefer, Nouv. Biog. Générale, vi. 864.

Case, ISAAC, a Baptist minister, was born at Rehoboth, Bristol Co., Mass., Feb. 25, 1761, united with the Baptist Church in 1779, was licensed the following year, and was ordained in 1783. For many years Mr. Case labored as a missionary in Maine, New Brunswick, and Nova Scotia, and with much success, until advancing age rendered him incapable of farther exertion. He died at Readefield, Nov. 3, 1852. In the year of his age and the 72d of his ministry.—Sprague, Annals, vi, 265.

Case, WILLIAM, missionary to the Indians in Canada, was born in Swansea, Mass., Aug. 27, 1769. He embraced a religious life in 1803, and was received on trial in the New York Conference of the Methodist Episcopal Church in 1806. His first appointment was to the Bay of Quinte, Canada. In 1809 he was named missionary at Detroit. From 1810 to 1827 he served as presiding elder in various districts in Western and Northern New York, and in Canada. In 1828 Canada was given up to the Wesleyan Methodists, and Case was made superintendent of Indian missions and schools. And from 1830 to 1833 he was general superintendent, without episcopal powers, of the Methodist societies in Canada. A great part of his time, in all these years, was spent in missionary work among the Indians. In 1837 he was made principal of the Wesleyan native industrial school at Alnwick, in which service he remained until 1851. In 1854 he delivered a sermon before the Canadian Conference in commemoration of the fiftieth year of his service in the ministry. He died, in consequence of a fall from his horse, at the Alnwick mission-house, Canada, Oct. 19th, 1855. He filled all his ecclesiastical posts with honor; but his greatest field of usefulness was among the Indians.


Caselius, JOHANN, an eminent German scholar, was born at Göttingen in 1633. He studied first in the schools of Gandersheim and Nordhausen, and afterwards in the universities of Wittenberg and Leipzig, where he received the lessons of Melancthon and J. Camerarius. He then visited Italy, where he continued his studies, and became a firm adherent of the current parties in politics or of philosophy and rhetoric in the University of Jena. During a second journey he made in Italy he received the degree of LL.D. at Pisa, in 1656, and the following year received a patent of nobility from the emperor Maximilian. In 1659 he accepted a professorship in the University of Helmstadt, where he opposed, in union with the Melanchthonians, the efforts of ultra Lutheran orthodoxy, principally represented by his colleague, Daniel Hoffmann (q. v.), to proscribe science and philosophy. He was the teacher of George Calixtus (q. v.), and wrote a great number of works, most of which remain unpublished. He died in 1673.

Seek J. Burkhardt's Der Anschnitt der K. und S. Ver. meriti episcopatus lucubrationen editione (Wittenb. 1707, 4to).—Hertzog, Real-Enzyklopädie, ii, 508.

Casement (κασαμέντ), cásamh, Prot. vii, 6; "latticework" (Judg. v, 28), a kind of barrier of open-work, placed before windows in the East, which, being usually open in summer down to the floor, require some such defence. See House.

Cashel, formerly an archiepiscopal see in Ireland. This ancient see is now deprived of its metropolitan dignity, and has united to it the sees of Emly, Waterford, and Lismore; the united diocese consisting of the counties of Tipperary, Waterford, and part of Limerick. The inception in 1666 was Robert Daly, D.D., consecrated in 1643.

Casiphi'la (Heb. کاسيفيا, Naphth, perhaps from כ뿐, silver, or shikhah, if the name be not of Arian origin; Sept. so translates ἄργιφω), a "place" (κασπία, ι. e. region) of the Persian empire, where Levites had settled during the Captivity, whence Idas, with others of the eagle powers, sent for by Ezra to make his party returning to Jerusalem (Ezra viii, 17). Gese-

nianus (Theor. p. 703) objects to the identification by some with the Caspian Pyles, and of others with the city Kasrên, that these are not on the route from Bala-ylon to Palestine. As this position of the place in question, however, is not clear, it is not surprising that the Caspian Sea be not designated by this name, it may refer to the "Caspian" Mountains, situated in Media (Strabo, xi, p. 522, 525; Pliny, vi, 15), where Jewish exiles seem to have been located (Tobit i, 16; ii, 7). This is at least favored by the rabbinical tradition, Fâ-irá Naţâk (v, 6), and is defended by Fürst in Handwörter, a.v., who adds also the local title Alba- nia as a coincidence with the silvery summits of the
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snow-capped range of Caucasus (comp. Apj, i. e. albus, "white").

Caslev (Xaotlis), a Grecized form (1 Macc. i, 54; iv, 55, 59; 2 Macc. i, 9, 18; x, 5) of the name of the Jewish month elsewhere (Neh. i, 1; Zech. vii, 1) Anglicized Chislev (q. v.).

Caslihim (Heb. Kasliuch), the "princes," uncertain, but prob. foreign etymology; Sept. in Gen. Xachwotus, Vulg. Chalilin; in Chron. Xachwotius v. r. Xhoulis, Ciska i, a people whose progenitor was a son of Miriam (Gen. x, 14; 1 Chron. i, 12). In both passages, however, they appear, as their name Caslihim stands, the Phœnicians came forth from the Caslihim, and not from the Caslihemthas, as elsewhere expressly stated: here, therefore, there may be a transposition. See CAPHOR.

The only clue we have as yet to the position of the Caslihim is their place in the list of the sons of Miriam between the Pathurom and the Caslihemthas, whence it is probable that they were seated in Upper Egypt. See PATHROS. The Sept. seems to identify them with the Chashommin, פָּעָלִים, of Ps. lxviii, 81 (A. V. "princes"), which some (Michaelis, Suppl. p. 973), though not the Sept. in that place, take to be a proper name, and compare with the native civil name of Hermopolis Magna. This would place the Caslihim in the Heptanomos. See HASKHAMINIM.

Bochart (Phal. iv, 31) suggests the identity of the Caslihim with the Colchis (comp. Michaelis, Specilog, i, 275 sq.), who were said to have been an Egyptian colony (Herod. ii, 104; Diod. Sic. i, 28; Dionys. Perig. p. 689; Ammian. Marc. xxii, 22; comp. Agath. Hist. ii, 18); but this story and the similarity of names do not seem sufficient to render the supposition a probable one, although Gesenius (see Hitzig, Philist. p. 86 sq.) gives it his support (Teh. p. 702; comp. Ritter, Vorhalle, p. 85 sq.; Breherer, Enidick, i, 354 sq.). Forster (Ep. ad Michael. p. 16 sq.) conjectures the Caslihim to be the inhabitants of Cassonia, the tract in which is the slight elevation called Mount Casnius (Pliny, v, 12 and 14; Strabo, xviii, 759; Steph. Byz. p. 455). Bunsen assumes this to have been proved (Biblewerk, p. 26). There is, however, a serious difficulty in the way of this supposition—the nature of the ground, a low littoral tract of rock, covered with shifting and ever-changing shifting sand. But Ptolemy (Geogr. iv, 5, 12; comp. Joseph. War, iv, 5, 11) gives us the names of several towns lying in this district, so that it must have been capable of supporting a population, and may, in an earlier period, have been quite adequate to the support of a tribe. The position of the Caslihim in the list beside the Pathurom and the Caslihemthas renders it probable that the original Caslihim was somewhere in Lower Egypt, and not far from the vicinity of that "Serboni in Boz betwixt Damias and Mount Casnius old" (Par. Lost, ii, 592). Hiller (Syntag. Herm. p. 178 sq.) refers the name to the Solymi of the Greeks (Strabo, i, 84; xiv, 657), in the neighborhood of the Lycians (comp. Schultbus, Terr. p. 166 sq.). The supposition of Hitzig (Philist. p. 90 sq.) that the Caslihim were a Cretan colony in Libya, whence again a colony was sent to Phœnicia, is merely based upon a vague allusion in Tacitus (Hist. v, 2). See ETHNOLOGY.

Casphon (Xanipov v. r. Xanipov and Xanipov, 1 Macc. v, 30) or Casphor (Xanipov v. r. Xanipov and Xanipov, 1 Macc. v, 26), one of the fortified cities in the land of Gilead (1 Macc. v, 26). See CASPHE.

in which the Jews took refuge from the Ammonites under Timotheus (comp. ver. 6), and which, with other cities, was taken by Judas Maccabaeus (v, 86). Josephus, in the parallel account (Ant. xii, 8, 8), calls it Chasaphra (Χασαφρα). Grocius and Calmet (in loc.) consider it the "one that is very slight grounds" with Hesbion (q. v.). It was situated near Rostha, Astathor-Karmian, and Edrei, and was perhaps one of the ruined sites in the Hauran still found by travelers. See HAUHAN. Seetzen's commentators (notes on p. 7, March, 1806, iv, 190) suggest the modern Kasbân as the possible site of Casphon, but add, "Site, however, uncertain." See also CAS. etc.

Casphæa (Κασφαία), a strongly-fortified city—whether east or west of Jordan is not plain—having near it a lake (λίμνη) two stadia in breadth. It was taken by Judas Maccabaeus with great slaughter (2 Macc. xii, 13, 16). The parallel history of the 1st Book of Maccabees mentions a city named Casphor or Casphus (q. v.), which may be identical with the narratives differ materially (see Ewald, Isr. Gesch. iv, 599, note). Roland (Palest. p. 184) compares a city Chasmah (חסמא) on the borders of Palestine (Jer. Talm. Demai, xxii, 4).

Cassander, George, one of the most amiable and enlightened divines of the Roman Church, was born about 1515, in the island of Cazand, at the mouth of the Scheldt. He was for a time professor of theology, first at Bruges, then at Ghent; after which he went to Cologne, where he devoted himself to the study of the controversy between the Roman Catholics and Reformers, hoping to allay the dissensions of the time. The duke of Cleves called him to Duisburg, to bring back the Analectists, if possible, to the Church; and this he at last effectually accomplished, by a firm and judicious use of argument. His first publication was De officio pii et s. hoc discitio religiosis (Basle, 1561, 8vo). He shared the common fate of those who endeavor to unite parties warmly opposed to each other, and his lot was disliked by both Protestants and Romanists. The emperor Ferdinand induced him to write his Consultatio de orificio s. iure inter papas et protestantes communis (1564), in which he endeavored to reconcile the various articles of the Confession of Augsburg with the faith of the Roman Church. He was willing to grant the cup to the laity, and, in extreme cases, the marriage of priests. Cassander died Feb. 8, 1566. His works were collected by Descrides, Opera quae repertae potuerunt transmittam (Paris, 1616, fol.). This collection contains, among other things, a commentary on the two nature of Jesus Christ; various treatises against the Analectists, with testimonies from the fathers, and the doctrine of the early Church on the subject of the baptism of pagans; and also a treatise against the Socinians, with notes; one hundred and seven letters, etc. Some of these treatises were condemned by the Council of Trent.—Landon, Ecc. Dictionary, s. v.; Hoffer, Neur. Biog. Generalis, ix, 27; Gieseler, Church History, vol. iv, p. 80, 51; Hook, Eccles. Eclog, ii, 5, 2 sq.

Cassel, Conference of, a meeting held at Cassel in 1661 between the Reformed theologians of England and the Lutheran theologians of Hildes. Peter Musäus and Johann Hennichen, both zealous disciples of Calixtus (q. v.), represented the Lutherans, and Sebastian Curtis and Johannes Hein the Reformed. The object of the Conference was, according to the officially-published brevis relatio colloquii, etc., to reconcile, by a full and free discussion, to remove the obstacles to union. The principal subjects of discussion were the Eucharist, Predestination, Baptism, and the person of Christ, and both parties agreed that in these fundamental points their doctrines were essentially similar. The landgrave was petitioned to call on the neighboring electors, and the Unionists of Hildes- benburg and Brunswick, to adopt the resolutions of the Conference, and also to invite a general congress of the theologians of all countries. The landgrave's death (in 1663) destroyed all these projects of union. See Rommel, Gesch. von Hessen, ix, p. 48; Moeshin, Church History, iii, 309; Herzog, Real-Encyklopädie, i, 600.

Cassell, Leonard, a minister of the Methodist Episcopal Church, was born in Maryland in 1794, entered the itinerant ministry in 1802, and died of yellow
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fear Sept. 28, 1806. He was of German parent-

age, and his mind remained in "uncultured darkness

until his conversion. From that day it was mani-

fested how great a mind had thus been called forth.

The improvement he made astonished his friends." His

genius, eloquence, and piety soon placed him in the

most important positions as a preacher, and his ear-

ly death was a great loss to the Church.—Minutes of Con-

ferences, ii, 186.

Cassia is the rendering in the Auth. Vers. of two

Heb. words.

1. Kiddon, מִיתָן, mentioned in Exod. xxx. 24 (Sept.

Loci) among the ingredients of the holy oil of anoint-

ing, and in Ezek. xxvii, 19 (Sept. שָׂפָרְפָא) as one of

the articles of merchandise in the markets of Tyre.

The Sept. (in one passage) and Josephus (Ant. iii, 8, 8)

have iris, i. e. some species of myog, perhaps the Iris

floribunda, which has an aromatic root-stock. Sym-

machus and the Vulg. (in one place) read アーқ, "li-

quid myrrh." The Arabic versions of Sadias and Es-

penius conjecture coastis (see below). The Chaldean

and Syriac, with most of the European versions, fol-

lowed by Gesenius, Simon, Fürst, Lee, and all the lec-

tographers, understand the Arabian cassia, or casia-

bark, a species of aromatic cortical resembling cinnamon,

but less fragrant and valuable; so called from its

rolls being split (from מַקֶּשׁ, to cleanse). See Dioscor.

I, 12; Theophr. Hist. Plnt. ix, 5; Celsius, Hierob. ii,

186, 330 sq.

2. Ketas, מִיתָן, named only in the plural in

Psa. xlv, 8 (Sept. κασταβί, Vulg. causta), in connection

with myrhh and aloes, as being used to scent gar-

ments with. The word comes from the root מַקֶּשׁ to au-

brade, and appears to refer to the peeled bark of some species of

cinnamon, perhaps differing in this from the preced-

ing only as designating some έλ or prepared aromatic,

of which that denotes the raw material (see Celsius Hier-

ob. ii, 367). See AROMATICS.

Under the name cassia (which appears to be identi-

cal with this last Heb. term) the ancients designated

an aromatic bark derived from the East, and employed

as an ingredient in costly unguents (Theophr. Plnt.

ix, 7; Pliny, xii, 46; Dioscor. i, 12; Diod. Sic. iii, 46;

Athen. x, 449; Plut. Curcul. i, 9, 7; Virg. Geo. ii, 466;

Martial, vi, 55, 1; x, 97, 2; Pers. Sat. ii, 64; l, 38).

It was obtained from a tree or shrub growing in India

and Austria (Herod. iii, 119; Diod. Sic. l. c.; Aega-

therch. in Hudson, i, 61; Arrian, Alex. vii, 20; but see

Pliny, xii, 41), which Pliny (xiii, 48) more closely, but

still not exactly, describes, and which Columella

(iii, 8) saw in Roman fancy gardens. It is clear that

the Latin writers by the term cassia understood both

the Oriental product now under consideration, as well

as some low, sweet herbaceous plant, perhaps the Dophe

gnidiun, Linn. (see Poe, Flora de Virgile, p. 32, and

Du Molin, Flora Poet. Ancienne, p. 277); but the Greek

word, which is first used by Herodotus (ii, 86), who

says (iii, 110) the Arabians procured it from a shallow

lake in their country, is limited to the Eastern product.

Dioscorides (i. c.) and Galen enumerate three better

sorts of cassia, and there are still in Europe held to

be different kinds, but they all are distinguished from

the true cinnamon by their darker color, weaker

odor, and less lively taste. The tree from which the

bark is produced is regarded by naturalists as the Lau-

rus cassia (Linn.), that flourishes in the East Indies and

Malaysia (Ainslie, Med. Prod. i, 58 sq.); yet the broth-

ers Nee von Evenbeek (De cinnamonum disputat. Bonn,

1828, in the Botan. Zeitung, 1831, No. 84) have shown

that this plant (the Laurus cassia) is not a distinct spe-

cies, but only a wild or original form of the cinnamon-

num Cyminum or Zeylanicum. See the Penny Cyclo-

pedia, s. v. Cassia; Laurus.

The name Cassia has been applied by botanists to a
genus containing the plants yielding scent, and to

others, as the Cinnamomum, which have nothing to do

with the original cassia. "Cassia-buds," again, though

no doubt produced by a plant belonging to the same,
or to some genus allied to that producing cinnamon

and cassia, were probably not known in commerce at

so early a period as the two latter substances. Dr.

Boyle, in his Antiquity of Indian Medicine, p. 84, has

remarked, "The cassia of the ancients it is not easy to
determine; that of commerce, Mr. Marshall says, con-
sists of only the inferior kinds of cinnamon. Some

consider cassia to be distinguished from cinnamon by

the outer cellular covering of the bark being scraped

off the latter, but allowed to remain on the former.

This is, however, the characteristic of the (Cochin-

Chinese) Cinnamomum aromaticum, as we are informed by

Mr. Crawford (Embassy to Siam, p. 470) that it is not

cured, like that of Ceylon, by freeing it from the epi-

dermis. There is no doubt that some cassia is pro-

duced on the borders of the Malabar. This appear to be of Eastern origin, as kasae kordi is one kind of cinnamon, mentioned by Burman in his Flo-

ra Zeylancis.

The Heb. word kétšon, however, has a strong re-

semblance to the booth and booth of the Arabs, of which

Kosha is said by their authors to be the Syriac name,

and from which there is little doubt that the kótroq

of the Greeks and cortus of the Latins are derived.

Kótoq is enumerated by Theophrastus (Hist. Pl. ix, 7)

among the fragrant substances employed in making

ointment. Three kinds of it are described by Dioscor-

ides among his Aromatica (i, 15), of which the Arabian

is said to be the best, the Indian to hold the second

place, and the Syriac the third. An inferior kind is

termed by him κώτοζ (l, 12), a word which has a strong

resemblance to the Heb. kiddah above. Pliny men-

tions only two kinds (xvi, 12), the white and the black,

brought from India. The Persian writers on Materia

Medica in use in India, in giving the above synonymes,

evidently refer to the three kinds of kótoq in two of the

three kinds of cortus described by Dioscorides, one being called

Kosht Hindir, and the other Kosht Arabes. Both these kinds are

found in the bazzars of India, and the booth or booth of

the natives is often, by European merchants, called

Indian oree, i. e. iris root, the odor of which it somewhat

resembles. The same article is known in Calcutta as

Pochak, the name under which it is exported to China.

The identity of the substance indicated by these var-

ious names was long ago ascertained by Garciaa. The

booth obtained in the northwestern provinces of India
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CASSIANUS

is one of the substances brought across the Indus from Lahore (Royle, Illust. Himal. Bot. p. 360). Dr. Falconer, on his journey to Cashmer, discovered that it was exported from that valley in large quantities into the Punjab, whence it finds its way to Bombay (as in the time of Pliny to Patae) and Calcutta for export to the celebrated abbey of St. Victor. He may thus be considered as the founder of monachism in the West; and his treatise De Institutis Conobitorum, libri xii, afforded a code by which the monasteries were long after ruled (trans. into French by Salgny, Paris, 1667, 8vo). Cassianus, according to different writers, died (aged 87) in 440, or 448, or 455. The Chronicle of Prosper represents him as alive in 488. Some churches honor him as a saint on the 26th of July, though he was never canonized. He was a strong opponent of Augustine's doctrine of predestination, but at the same time, by recognising the universal corruption of human nature, he opposed Pelagius just as strongly. (See his Collationes Patrum.) He admitted the necessity of preventing and assisting grace, but held that, in most men, faith and good will, and the desire of conversion, wrought by natural strength alone, precede such grace, and prepare the mind to receive it; and that such first efforts of the natural man cannot indeed deserve the gift of grace, but assist to the obtaining of it. "His attention was turned to experience; he observed religious natures; a system of mere logical speculation had no charms for him. His doctrines, which are all found written through his writings, were designed to represent in its simplicity the faith of the Gallican fishermen, which had been girt by Cleronian eloquence. Free will and grace agreed, and hence there was an opposing onenesside which maintained either grace alone, or free will alone. Augustine and Pelagius were quite wrong in their own ways. The idea of the divine justice in the determination of man's lot after the first transgression did not preponderate in Cassian's writings as in Augustine's, but the idea of a disciplinary divine love, by the leadings of which men are to be led to repentance. He appeals also to the mysteriousness of God's ways, but not as concerns predestination, but the variety of the leadings by which God leads different individuals to salvation. Nor is one law applicable to all; in some cases grace anticipated (gesta praevenientes), in others a conflict precedes, and then divine help comes to them as grace. In no instance can divine grace operate independently of the free self-determination of man. As the lust and man must do his part, but all this avail nothing without the divine blessing, so man must do his part, yet this profits nothing without divine grace" (Neander, Hist. Dogm. ii, 387). Among his writings are Collationes Patrum, xxiv, in which Cassian introduces Germanus and other ecclesiastics as interlocutors, with him dealing with disputations on various monastic and moral duties. In the 12th Conference, Cassian, under the patron of Charlemont, sets forth what has been called his semi-Pelagianism, viz. his views of predestination and grace. The 17th Conference defends occasional falseness, as not contrary to Scripture: "A lie may be to be and used, and so as if it possessed the nature of falsehood, which, if taken in an extreme case of disease, may be healthful, but if taken rashly, is the cause of instant death; people the most holy and most approved of God have used falsehood without blame," etc. The 20th shows several ways of obtaining remission of sins besides through death and intercession of Christ. He wrote also a treatise, De Incarnatione Christi, lib. vii, in confirmation of Nestorius, about A.D. 450, at the request of Leo, afterwards bishop of Rome. Cassian maintains the propriety of the term "Mother of God." The Collectiones were translated into French by Salgny (Paris, 1668, 8vo). Two editions were published at Antwerp in 1757: at Rome (cura Petri Giacometti), 1580 and 1611, 8vo; at Douai (1616, two vols., 8vo), by Alardus Gazehe: reprinted at Leipsic 1722, fol. (the best edition). They are also in the Biblioth. Patrum, vol. vii. —Neander, Church Hist. ii, 627-630; Hoefer, Nouv. Biotheol., i, 35; Delsarte, Eccl. Hist. vii, 765; 6th century: Meier, Jean Cassianus (Strasb. 1840); Wiggers, de Johanne Cassianono, etc. (Rostock, 1824, 1825); Wiggers, Augustinianus et Pelagianizmus, ii, 19, 47, etc.

Cinnamomum Cassia, with enlarged view of the Bud.

China, where it is highly valued as one of the ingredients in the incense which the Chinese burn in their temples and private houses. He named the species Austroaspis Cassia (Linn. Trans. xii, 28) (see Smith's Dict. of Class. Ant. Am. ed., s. v. Cassia; Costum). See CINNAMON.

Cassian, Julio (Ksianov), a leader of the Docetæ in the second century: Cave gives the date A.D. 174; Tillemont about A.D. 200. He is mentioned by Hippolytus and Ireneus, but what is known of him is chiefly derived from Clemens Alexandrinus, who calls him the founder of the sect of the Docetæ, and refers to one of his works, entitled Concerning Continence, from which it appears that he adopted the notions of Tarsus respecting the impurity of marriage. He quoted passages from apocryphal Scriptures, and perverted passages from the genuine Scriptures in order to support his opinions. Clement says that "he had recourse to the fiction—that Christ was only a man in appearance—through unwillingness to believe that he had been born of the Virgin, or partaken in any way of generation." Clement accuses him of borrowing from Plato his notions respecting the evil nature of generation, as well as the notion that the soul was originally divine, but, being rendered effeminate by desire, came down from above to this world of generation and destruction. Eusebius (vi, 13) speaks of Cassian as author of "a history of the times in chronological order." (Clement, Stromat. iii, 13, § 91.)—Lardner, Works, viii, 611-614; Neander, Church Hist. i, 436; Cave, Hist. Lit. Cont. ii; Matter, Hist. du Gnosticisme, ch. i, § 8.

Cassianus, Johannes (also called Joannes Mas- silianus, Joannes Emnus), according to Genesius (De Vir. Illust. c. 61), a Scythian; but the more likely view makes him a native of Marseilles. He was brought up at the celebrated monastery of Bethle- hem (q. v.), under Germanus, with whom, about A.D. 890, he went to visit the hermits of Egypt, among whom he lived several years. In 403 he went to Constantinople, where he listened to Chrysostom, who ordained him deacon. About 415 he founded a monastery at Marseilles for monks and another for nuns; the first is
CASSIODORUS

also his article Cassianus, in Erach u. Gruber's Encyclopädie; Hagenbach, History of Doctrines, § 114; Lardner, Works, v. 27; Clarke, Sacred Literature, ii. 188.

Cassiodorus, or Cassiodorus Magnus Aurelius Senator, was born at Scylacium (Squillace), in Bruttium (Lucania), of a noble Roman family, about 468, and enjoyed a high reputation for wisdom and eloquence at a comparatively early age. Theodoric loaded him with honors and employments near his own person, and about 500 made him prefect of the Pretorian, and raised him to the patronic rank. In 514 he was sole consul. He retained his influence at court under Theodoric, and in 527 he retired to the country, and founded the monastery of Viviers (Visseriens), in Calabria. He was still living in 562, and is believed to have lived beyond a hundred years. In his retreat he devoted himself to literature, even to copying manuscripts, and it is an undoubted fact that we owe to him the preservation of many precious manuscripts. Some, indeed, say that he first of all set the monks to this labor of copying. Besides some grammatical works, he wrote Historia Ecclesiast. Tripartita (Frankf. 1588); Computus Paschal, etc., etc.; De Institutione Diuinarum litterarum; Epistolae in Psalmos; Complementum Epist. Apostol. (Rost. 1775). His works were collected and published in 1491 and 1588; the most exact is the edition of Dom Garet (Rouen, 1675, 2 vols., fol., and Ven. 1729). They are also in Migne,Patrologia. Maffei published at Verona (1792) a commentary of Cassiodorus on the Acts and Epistles, which he discovered in the library of that city. His life was written by the Benedictine St. Marthe (La vie de Cassiodore, Paris, 1694).—Landon, Eccles. Dictionary, s. v.; Gisseler, Church History, i, § 112; Herzog, Recol-Eccle.

clopedia, ii, 68; Cavé, Hist. Lit. (1720), p. 325.

Cassius (fully Caius Cassius Longinus), one of the murderers of Julius Caesar, first appears in history as the sequestor of Crassus in the unfortunate campaign against the Parthians, B.C. 58, when he greatly distinguished himself by his military skill. After various public services he conspired with Brutus against Caesar, B.C. 44, and in the anarchy that followed he usurped the presidency of Syria, in which capacity his violent conduct toward the Jews is related by Josephus (Ant. xiv, 11 and 12). The forces of the conspirators were defeated by Antony at Philippi, and Cassius committed suicide by plunging his sword into his belly, B.C. 42.

—Smith, Dict. of Class. Biog., s. v. Longinus.

Josephus also mentions another (Callus) Cassius Longinus as appointed governor of Syria, A.D. 50, by Claudius, in the place of Marcus (Ant. xx, i, 1; comp. xxv, 11, 4). He was banished by Nero, A.D. 66, who dreaded his popularity at Rome (Smith, ut sup.).

Cassock, the coat formerly worn by all orders of the clergy in the Roman and English churches; in the Church of Rome it varies in color, with the dignity of the wearer. Priests wear black; bishops, purple; cardinals, scarlet; and popes, white. In the Church of England, black is worn by all the three orders of the clergy, and the garment is of cloth or silk, with plain sleeves like a coat, made to fit close to the body, and tied round the middle with a girdle. It is worn under the gown, and is sometimes called a cassock, or originally appropriated to the clergy: the word is used in Shakespeare for a military coat.

Cast (the representative of many Heb. words, and usually of the Greek βασιλεύω) occurs in many applications as a synonyme of throw. The following seem to deserve special notice.

1. Amaziah, king of Judah, caused the punishment of his son Jehoahaz, the eldest of his two sons, to be inflicted on ten thousand Edomites, whom he had besieged (2 Chron. xxv, 22); and the Greeks and Romans were in the habit of condemning certain criminals to be cast down from the top of a rock, especially the later nation, whence the famous "Tarpeian Rock" at Rome. See Punishment.

2. The phrase "cast up a bank" is one frequently employed in scripture for the preliminary act in besiegers of raising a rampart of blockade around a hostile city. See Siege.

3. For the practice of "casting metal," see Metalurgy.

4. On the act of "casting out of the synagogue," see Excommunication.

5. "Casting" (δησαυμον, not accepted, reprobrate) occurs 1 Cor. ix, 27, as a term equivalent to apostate. See Apostasy.

Castallon, Castello, or Castello, Sebastian, a Protestant writer of extraordinary talent, was born of poor parents in Dauphine in 1515. His family name was Chastellion, which he Latinized into Castallon. He applied himself early to the ancient languages, and became a great proficient in Greek and Hebrew. In 1540-1 Calvin invited him to Geneva, and had him appointed to a professor's chair. In a few years Castallo, having become obnoxious to Calvin on account of his opinions on predestinaion, left Geneva for Basle, where he employed himself in teaching and writing. He wrote a number of works: the most important is Of the Bondage of Zion (In Carmina et Precautiones (1547, with notes)—Jonus Propoleta, heroico carmine Latino descriptus—Dialogorum Sacrorum ad linguam et mores praecurantium, libri (translated into English by Bellamy under the title Youth's Scripture Remembrancer, or Select Sacred Stories by way of familiar Dialogues, Lat. and Eng., London, 1745). He also published a version in Latin verse of the Sibylline Books, with notes, and a Latin translation of the Dialogues of Bernardino Ochino. Before he left Geneva he had undertaken a complete Latin version of the Bible from the Hebrew and Greek, and he completed it at Basle (Biblias et Nov. Test. ex versione Sbr. Castalloni, Basil. 1551), and dedicated it to Edward VI of England. He published a French version of the same in 1555. Castallo's versions were made the subject of much conflicting criticism. His Latin Bible went through several editions; that of Leipzig, 1591, contains also his Delineatio Bibliorum Judaeorum et Christianorum contra Th. Beza, and Nota prolaps in cap. xx. Epistle ad Rom. was published on his own initiative before he had driven himself to power. He passed his latter years at Basle in great poverty, and died Dec. 22, 1563, leaving his family in want. "In 1562 Castallo published De feminis et translatationum Bibliorum et maxime Novi Testamenti contra Th. Bezaum, and Nota prolepsis in cap. xii. Epistle ad Rom. He carried on an epistolary controversy with Calvin and Beza, who assailed him with many charges, and even used the magnates of Basle to drive him away. He passed his latter years at Basle in great poverty, and died Dec. 22, 1563, leaving his family in want. "In 1562 Castallo published De feminis et translatationum Bibliorum et maxime Novi Testamenti contra Th. Bezaum, and Nota prolepsis in cap. xii. Epistle ad Rom.

Caste. See INDIAN CASTE.

Castell, Edmund, a learned English divine, was born at Hatley, Cambridgeshire, 1606, and was educated at Emmanuel and St. John's colleges, Cambridge. While at the University he compiled his Lexicon Heptaglotton, Diction. Méd. (2 vols. fol.), after seventeen years' labors on it. The publication cost him £12,000, and ruined him. He had, however, previously been appointed king's chap-
lains (1666) and Arabic professor at Cambridge, to which were afterwards added a prebend of Canterbury and the livings of Hatfield Peverell and Wodowaham Water. He died in 1663 rector of Highham Gobion, Bedfordshire. His Lexicon is one of the greatest monuments of industry known in literature. He was added to its preparation by Dr. Murray, bishop Beveridge, and Dr. Lightfoot. Besides his vast labors on the Lexicon, he was eminently useful to Walton in the preparation of his Polyglott Bible. He acknowledges his services, but not adequately.—New General Biograph. Dictionary, iii, 194; Bibl. repository, x, 11; Todd Life of Walton, vol. i, ch. v; Horne, Introduc. v, 222 (9th ed.).

CASTELIUM. See CASTALION.

Castellum (or Castra Peregrinorum (Foreigners’ Station) or Petra Inca (Cut Rock), a fortified seaport of the Crusaders in Palestine, between Mt. Carmel and Casarea (Ritter, Erdk. xvi, 615; Raumer, Paulet, p. 138); now Athlit, a most formidable-looking ruin (Van de Velde, Narrative, 1, 312–314; Wilson, Land of Bible, ii, 248). See ACHAB. Under the form Castri (카스티리아) it seems to be mentioned by the Rabbins (Reland, Palest. p. 697; Schwartz, Palest. p. 162).

Castle is the rendering in the A. V. of the following words in certain passages: ʿashram, a fortress (Prov. xxviii, 19; elsewhere uniformly "palace"); ירבא, tirah ("towr"); Ezek. xlvii, 25, hence an enclosure, e.g., a. s. a fortress ("palace," Cant. viii, 9), or a nomad hamlet of palmiers (Gen. xxxv, 16; Num. xxx, 10; xxi, 31); הַתֹּבֲאָר, "palace," xxviii, 4; politically, "habituation," Ps. lxiii, 25; יֵרְבָּא, hera- smith [from the synonymous יֵרְבָּא, birach], "palace"; see BARKS, a. c. a. d. (2 Chron. xxviii, 12; xxvii, 4); ירבע, migdal (1 Chron. xxvii, 25), a tower (as elsewhere rendered: "םְאַל, metad" (1 Chron. xi, 7), or ירבע, metadak (1 Chron. xi, 5), a fort or strong-hold (as elsewhere usually rendered): אַרְכֹּו, acropolis (2 Macc. iv, 27; v, 5); תָּulfill, a tower along a wall (2 Macc. x, 18, 20, 22); דָּשַׁי, a military enclosure (Acts xxii, 34, 37; xxiii, 24; xxiii, xii, 16, 92; or station ("camp," Heb. xi, 94; xli, 11, 13; Rev. xii, 9). See CASTRIUM.

Castles among the Hebrews were a kind of military fortress, frequently built on an eminence (1 Chron. xi, 7). The priests’ castles, mentioned in 1 Chron. vi, 54, may also have been a kind of tower, for the purpose of making known anything discovered at a distance, and for blowing the trumpets, in like manner as the Mohammedans imitate the maimarab of the mosques at the present day to call the people to prayers. The castles of the sons of Ishmael, mentioned in Gen. xxvi, 16, were watch-towers, used by the nomade shepherds for security against marauders. The "castle" in Acts xxii, 34, refers to the quarters of the Roman soldiers at Jerusalem in the fortress Antonia (q. v.), which was adjacent to the Temple and commanded it. See FORTIFICATION.

Caster and POL’LUX, the Dioscuri (Dióscóroi, Acts xxviii, 11), two heroes of Greek and Roman mythology, the twin-sons of Jupiter and Leda (see Smith’s Dict. of Classical Biog., s. v. Dioscuri). They were regarded as the tutelary deities (Thou anwteres) of sailors (Hom. Odyssey, ii, 29). They appeared in heaven as the constellation of Gemini. On shipboard they were recognised in the phosphoric lights called by modern Italian sailors the fires of St. Elmo, which play about the masts and the sails (Seneca, Nat. Quaest. 1, 1; comp. Pliny, xi, 57). Hence the frequent allusions to poets and heroes in connection with navigation (see especially Horace, Carm. i, 6, 2, and iv, 8, 81). As the ship mentioned by Luke was from Alexandria, it may be worth while to note that Castor and Pollux were specially honored in the neighboring district of Cyrenaica (Sokol. Pind. Pyg. v, 6). In Castull. iv, 27, we have distinct mention of a boat dedicated to them also lviii, 65. In art, these divinities were sometimes represented simply as stars hovering over a ship, but more frequently as young men on horseback, with conical caps, and stars above them (see the coins of Rhegim, a city of the Brutii, at which Paul touched on the voyage in question, verse 13). Such figures were probably painted or sculptured at the bow of the ship (hence πανναγόν: see Smith, Dict. of Class. Antiq., s. v. Insigne). This custom was very frequent in ancient ship-building. See Ship. Herodotus says (iii, 27) that the Phoenicians used to place the figures of deities at the bow of their vessels. Virgil (Aenid, x, 209) and Ovid (Trist. 1, 10, 2) supply us with illustrations of the practice; and Cyril of Alexandria (Cramer’s Catec. ad l. c.) says that such was always the Alexandrian method of ornamenting each side of the prow. See DIOCU/S.

CASUISTRY. That branch of Christian morals which treats of casus conscientia (cases of conscience); that is to say, of questions of conduct in which apparently conflicting duties seem at first to perplex and disturb the moral faculty, and make it necessary to trace, with a careful exclusion of everything but moral considerations, the consequences of the rules of morality (V. von BELL, History of Moral Philosophy, xxiv). Kant calls casuistry "the dialectics of conscience." In this sense the word might have a good meaning; but its ordinary use is to designate sophistical perversion or evasion of the moral law. Pope supplies examples of both shades of signification as, first, in the good sense: "When, sober Peter, dost thou give my bounds? And soundest casuista doubt, like you and me?"

Again, in the unfavorable sense: "Morality by her false guardians drawn, Chiseles in foul and casuistry in law."

But the theory of "collision of duties," on which this so-called science of casuistry rests, is unsound. Duty is one, though there may be various ways of performing it, and with regard to these, instruction and guidance of course may be needed. What appears to be collision of duties is generally only a collision between duty and inclination. In true Christian ethics, principles of life are set forth, not rules for individual cases. There is nothing like casuistry in the moral teaching of Christ and his apostles. If the "eye be single, the whole body will be full of light;" and if the ultimate aim of man be to do the will of God, this aim, by the aid of the divine Spirit, will clear up all special perplexities as they arise. "When truth must be dealt out in drams or scruples, the health of the soul must be in a very feeble and crazy condition." Bish-op Heber tells us that when Owen was dean of Christ Church, a regular office for the satisfaction of doubtful consciences was held in Oxford, to which the students at last gave the name of "scruple shop" (Heber’s Works of Jeremy Taylor, 1, 270). The "cure for diseased consciences is not to be found in a 'scruple shop,' but in the love and care of the great Physician. The law of love, under the guidance of the Holy Spirit, is a solvent of all subordinate moral questions in the practice of life. For the application of this law our
reason must be constantly and carefully used" (Wesley, Works, ii, 129).

2. The Church of Rome.—As the Roman doctrines of penance and absolution grew up in the Middle Age, casuistry grew up also, in the form of decisions on special cases of moral difficulty. "The schoolmen delighted in this species of intellectual labor. They transferred their zeal for the most fanciful and frivolous dogma to the Romanesque mystic light of its precepts; they systematized the different virtues; nicely examined all the circumstances by which our estimate of them should be influenced; and they thus rendered the study of morality inextricable, confounded the natural notions of right and wrong, and so accustomed themselves and others to weigh the morality of the case as if it were an exact science, for what was most culpable, while they continued under the impression that they were not deviating from what, as moral beings, was incumbent upon them" (Watson, Theol. Dictionary, s. v.). The works which contained collections of cases of conscience, and of which the title commonly was Summa Casuisticae, or something resembling this, were compiled at first for the use of Roman confessors. It was requisite for them to know, for instance, in what cases penance of a heavier or lighter kind was to be imposed; and what offenses must, for the time, exclude the offender from the unabsolved sacraments. The work on casuistry was that of Raymond of Penafort, who published a Summa de Casibus Punitivis, which came into very general use in the 13th century, largely followed by succeeding casuists. In the 14th and 15th centuries the number of such books increased very greatly. These Summæ were in common speech known by certain abbreviated names, borrowed from the name of the author or his birthplace. Thus there was the Astronom, which derived its name from its author, Astronomus, a Minorite of Asti, in Piedmont (Nuremberg, 1482); the Angelicus, compiled by Angelus de Clavasio, a Genevois Minorite (Nuremberg, 1492); the Prævia or Prævia, which was also termed Bartholomaeus or Magister Arius (Par. 1470); the Pecfica (Venice, 1574); the Rossella, the Scolastica. "In these works the subjects were usually arranged alphabetically, and the decisions were given in the form of responses to questions proposed, the opinions being often quoted from or supporting one another; for the fathers, or schoolmen. There was no attempt to lay down general principles which might enable the inquirer to determine for himself the matter by which his conscience was disturbed. The lay discipline was supposed to be in entire dependence upon his spiritual teachers for the guidance of his conscience, or, rather, for the determination of the penance and mortification by which his sins were to be obliterated. Moreover, a very large proportion of the offenses which were pointed out in such works were transgressions of the observances required by the Church of those days, and referred to matters of which conscience could not take cognizance, as a consequence of the scholastic training. Questions of rites and ceremonies were put upon an equal footing with the gravest questions of morals. The Church had given her decision respecting both; and the neglect or violation of her precepts, and of the interpretations of her doctors, could never, it was held, be other than sinful. Thus this body of casuistry was intimately connected with the authority and practices of the Church of Rome, and fell into disuse along with them (Whewell, l.c.). After the Reformation, the vices of the casuistical system developed themselves in the Church of Rome more fully than ever before. The so-called Moral Theology, or Doctrinal Jurisprudence, was called See Jesuits; Pascal. The abbe Maynard published in 1851 a defence of the Jesuits and of their casuistry, under the title Les Provinciales et leur refutation (2 vols. 3vo), which is ably reviewed in the Christian Remembrancer (July, 1853), from which we take the following passage: The first source of the Jesuitical casuistry is to be sought in the inherent thought which had been formed in the Middle-age schools. Conditions, restrictions, distinctions multiplied, of course; but so did the authorities and decisions, inventing doubts, extending liberty, and taking away scruples. Its next cause was the practical need of casuistry (under the names of exorcism and deception) to fix what cannot be fixed—the limits, in every possible case, of mortal sin. Doubtless moral questions are very important and very often hard. But there are endless questions on which no answer can be given except a bad one—which cannot be answered in the shape proposed. We may think it very difficult to be in a state in the abstract, yet for practical use, the extreme cases, which excuse killing, or taking what is not our own; but if we cannot get beyond decisions which leave the door open for unquestionable murders or thefts, or shut it only by vague verbal restrictions, unexplained and inexplicable, about 'prudence,' 'moderation,' and 'necessity,' and 'gravity of circumstances,' it is a practical illustration of the difficulty of casuistry, which seems to point out that, unless we can do better, we had best leave it alone. But these men were hard to daunt. They could not trust the consciences of mankind with principles of duty, but their system, true and not false, stood on its own dialectic forms, as a calculus which nothing could resist. The consequence was twofold. Their method often did fail, and in the attempt to give exact formulæ of right and wrong action, they proved unable to express the right without comprehending the wrong with it. From all evil designs the leaders, at any rate, may be safely absolved; though whether they did not lose their sense of the reality of human action in the formal terms in which they contemplated it, may be a question. But, though the design of corrupting morality is one of the most improbable charges against any men, the effect may more easily follow, even where not intended. These casuists would not trust the individual conscience, and it had its revenge. They were driven on, and still till they had no choice left between talking nonsense, or what was worse. They would set conscience to rights in minutest detail, and so they had to take the responsibility of whatever could not be fixed to rights. Nature outwitted them: it gave up its liberty in the greatest, forced them to surrender it again in detail. And thus, at length, under the treatment of compilers and abridgers, and under the influence of that idea of authority which referred to opinions on the same rule as it referred to testimony—exhibited in the coarsest brevity, and with the affection of outbidding the boldest predecessors—grew up that form of casuistry which is exhibited in the Escobars and Banuas, which, professing to be the indispensable aid to common sense, envelopes it in a very Charybdis of discordant opinions; amid whose grotesque suppositions, and whimsical distinctions, and vague expression of terms, band about between metaphysics and real life, the mind sinks into a hopeless confusion of moral ideas, and loses every clew to simple and straightforward action."
Winer, Theol. Literatur, vol. i., § xiii., d.; Herzog,
Real-Encyklopaedie, ii., 607, 787; Orme, Life of Baxter,
vol. ii., ch. v.; Hagenbach, Theol. Encyklopaedie, § 94 ;
Staedlin, Geschicthe der theologischen Wissenschaften, i., 342 sq.;
Schweitzer, in Studien u. Kritiken, 1805, p. 584; Gass,
in Hilgen's Zeitschrift, xii., 102; Bickersteth, Christ. Stud.
ent. p. 468.

Casus Reservat (cases reserved), in the Roman
Church, are cases of sin such as an ordinary
cleric (q. v.) cannot absolve, but only an ecclesiastic of
high rank, or one specially authorized by the pope for
the purpose. See Canonum de Tresil, sess. xiv., ch. vii.

Cat (aloukos, so called, according to Phavorinus,
from moro oricks), a animal mentioned only in Be-
ruch vi, 22, as among those which deifie the gods of the

heathen with impunity (see below). They are alluded
to, however, in the Targum (at Isa. xiii, 22; Hos. ix,
6) under the name chalcut, 'v. x. Arabic chuscat.
Martial (xiii, 89) makes the only mention of catta in
 classical writers. Bochart (Hieroz. ii, 206 sq.) thinks
that by the word ελπνας, teunyn, in Isa. xiii, 21; xxxiv,
14; Jer. 1, 89, and Psa. lxix, 14, some species of cats
are meant; but this is very doubtful (Michaels, Suppl.
p. 206). See BEAST. The Greek aloukos, as used by
Aristotle, has more particular reference to the wild cat
(Felis catus, etc.). Herodotus (ii, 66) uses aloukos
to denote the domestic animal; similarly, Cicero (Tusc.
v, 27, 78) employs felis; but both Greek and Latin
words are used to denote other animals, apparently
some kinds of marten (Martes). The context of the
passage in Baruch appears to point to the domesticated
animals. Perhaps the people of Babylon originally
procured the cat from Egypt, where it was a capital
offence to kill one (Diod. Sic. i., 85) —Smith, s. v. See

ANIMAL WORSHIP. The Egyptians treated it as a
divinity, under the denomination of Beshit, the lunar
Goddess, or Diana, holding every domesticated indi-
sidual sacred, embalming it after death, and often
sending it for interment to Bubastis (see Jubalonski,
Panth. Agi, ii, 66). Yet we find the cat nowhcre men
tioned in the canonical books as a domestic animal.
In Baruch it is noticed only as a tenant of pagan tem-
ple, where, no doubt, the fragments of sacrificed ani-
mal and vegetables attracted vermin, and rendered the
presence of cats necessary. With regard to the neigh-
boring nations, they all had domestic cats, derived,
it is presumed, from a wild species found in Nubia,
and first described by Ruppel under the name of Felis
maniculata. Two species are here given from these

Ancient Egyptian domestic Cats.
CATACOMBIONS

found. The number of graves in each tier depends on the height of the wall; there are commonly three to five; but even twelve are found in one instance. The tomb is closed up, either with a slab of marble (as in Fig. 8) or with large bricks (as in Fig. 2). Inscriptions and emblems are found sculptured or painted on many of the slabs (see Fig. 8) and in some cases a

Catacombs. Fig. 1.

III. Early Uses.—The Catacombs have served three distinct purposes:

1. As places of burial. These underground receptacles consist of long galleries, with transverse corridors connecting them. These passages are sometimes regular for a considerable distance, but the multiplication of cross alleys and branches at last forms a labyrinth in which it is rash to venture without a guide. These galleries and corridors are of various lengths and heights, generally seven to eight feet high, and three to five wide. The roof is supported by that part of the tufa which is left between the passages, and in these walls the tombs (localia) are excavated. In most cases the tomb is just large enough for a single corpse; in some tombs, however, two or more skeletons have been

Catacombs. Fig. 2.
CATACOMBS

small vase (Fig. 2), supposed to have held blood, is found attached to the end of the tomb.

Besides the loculi in the corridors and passages, there are also larger spaces (called arcosoli), having an arch over the tomb, or over a sarcophagus, hallowed out of the wall. There are also larger sepulchral chambers, called cubicula, of various shapes—square, triangular, semicircular, etc. These were doubleless family vaults; their walls are full of separate loculi. On the arch in front was a family inscription; e.g., on one found in the Catacombs of St. Agnes is the title Cubiculum Domitiani; while the separate loculi within had their individual inscriptions.

2. As Places of Worship in Times of Persecution and Trouble.—Chambers are found adapted to this purpose, some capable of holding a small assembly of worshipers, and others having room for but a few, who probably went there to commemorate the dead buried in the crypts. In some cases there is an opening from these crypts to the upper air sufficient to let in light, but commonly they were illuminated by lamps suspended by bronze chains from the roof. Cisterns and wells are sometimes found in them which served for use in baptisms.

"The superstitious reverence which in later times was paid to the relics of martyrs was perhaps owing, in some measure, to the living and the dead being brought into so close contact in the early ages, and to the necessity of the same place being used at once for the offices of devotion and for burial" (Burton, Eccles. History, p. 841). In later times cemeteries were built over the entrances to the chief catacombs; e.g., St. Peter's, over those of the Vatican; St. Paul's, over those of St. Lucina; St. Agnes, over the catacombs which bear her name, and in which, according to tradition, she was buried.

3. As Places of Refuge.—It is among the Roman traditions that Pope Stephen long dwelt in the Catacombs, held synods there, and was finally killed in his episcopal chair. Even after the establishment of the Church under Constantine, the Catacombs served for places of refuge for various popes in times of trouble. Liberius, it is said, lived a year in the cemetery of St. Agnes; and in the beginning of the fifth century, during one of the many disputes for the papal chair, Boniface concealed himself in one of the catacombs. There is little doubt that large numbers of Christians took refuge in the Catacombs during the early persecutions. A Protestant writer remarks that in the preparation of these vast caverns we may trace the presiding care of Providence. "As America, discovered a few years before the Reformation, furnished a hiding-place of refuge to the Protestants who fled from ecclesiastical intolerance, so the catacombs, reopened shortly before the 1st of our Lord, supplied shelter to the Christians in Rome during the frequent proscriptions of the second and third centuries. When the Gospel was first propagated in the imperial city its adherents belonged chiefly to the lower classes; and, for reasons of which it is now impossible to speak with certainty, it seems to have been soon very generally enshrined by the quarrymen and sand-diggers. It is probable that many were commanded to labor in those mines as a punishment for having embraced Christianity (see Lee's Three Lectures on the Christian Church in the Catacombs, p. 24).

Dr. Maitland visited Rome in 1841, but his inspection of the Lapidarian Gallery seems to have been regarded with extreme jealousy by the authorities there. Thus it was when persecution raged in the capital; the Christian felt himself comparatively safe in the catacombs. The parties in charge of them were his friends; they could give him reasonable intimation of the approach of the soldiery, and among these, 'den and caves of the earth,' with countless places of ingress and egress, the officers of government must have attempted in vain to overtake a fugitive" (Kilmen, The Ancient Church, p. 390).

IV. Number and Extent of the Catacombs.—The actual number of catacombs has never been accurately known. Aringhi, followed by other writers, gave the number as high as sixty-two, but without any other proof. De Rossi's list gives forty-two, only twenty-six of which are extensive, while five date after the peace secured for the Church under Constantine, mostly within a circle of three miles from the modern walls; the most remote being that of St. Alexander, about six miles on the Via Nomentana. It was formerly held that the catacombs around Rome were connected together in a vast system, but De Rossi has shown that there is no such connection. The most remarkable catacombs are on the left bank of the Tiber; viz. the catacombs of Sta. Juliana, Valerianus, Basiliana, Glanitius, Priscilla, Brigid, Agnes, Hippolytus, Peter, and Marcellinus, etc. On the Via Appia there are the extensive catacombs of Pontius Pilate, Petronius, and Cestius, and of the Pretextatus, Callistus (not far from the latter is an interesting Jewish catacomb, discovered in 1850), Sta. Neorius and Achilleus, and others. On the right bank there are few catacombs of interest except those of the Vatican. Tradition fixes upon this as the spot where St. Peter was buried; and in the belief of this tradition the church of St. Peter was built on the neighboring hill. The modern cemetery of the Vatican is over the more ancient one, contrary to the general rule. The number of bodies deposited in the catacombs cannot, of course, be accurately ascertained; P. Marchi estimates it at six millions. Michael Faber, in his text, calculates, from carefully-gathered data, that the total length of all the galleries known to exist near Rome is 595,600 yards, equal to about 500 miles, but only a small part of this vast range has been explored.

V. Inscriptions and Symbols.—For a specific account of the inscriptions and symbols of the Catacombs, see the articles INSCRIPTIONS; SYMBOLS; and the collections of the Vatican and the Lateran contain multitudes of these remains, which can now be studied in De Rossi's Inscriptiones Christianae Urbis Romae (1863), and in other works named at the end of this article. On most of the slabs is found the Constantinian monogram of Christ Χ and a ρ, or ρ. The sculptures and paintings are either historical or symbolical. Among the former, from the Old Testament, are the fall of Adam and Eve, Noah in the ark, the sacrifice of Abraham, Moses striking the rock, the story of Jonah, Daniel in the lions' den, the three Israelites in the furnace, the ascent of Elias, etc. From the New Testament, the Nativity, the adoration of the Magi, the change of water into wine, the multiplication of the loaves, the healing of the cripple, the raising of Lazarus, Christ entering Jerusalem on an ass, Peter denying Christ, between two Jews; the arrest of Peter, Pilate washing his hands; in one instance (on a sarcophagus), the soldiers crowning our Lord in mockery, but a garland of flowers being substituted for the crown of thorns. The most interesting occurs among the remains; nor does the Virgin Mary or St. Peter appear before the fourth century.

"Turning to the purely symbolic, we find most frequently introduced, the lamb (later appearing with the nimbus round its head), and the various other forms in which faith contemplated the Redeemer, namely, the good shepherd, Orpheus charming wild animals with his lyre, the figure of the sun, the column, a fountain, a lion; and we may read seven poetic lines by Pope Damascius enumerating all the titles of..."
symbols referring to the same divine personality, comprising, besides the above, a king, a giant, a gem, a gate, a rod, a hand, a house, a net, a vineyard. But, among all others, the symbol most frequently seen is the fish. See ILLUSTRUS. We find also the dove for the Holy Spirit, or for beaftified spirits generally; the stag, for the courage of the martyrs; the candelabra, for illumination through the Gospel; a ship, for the Church—sometimes represented sailing near a light-house, to signify the Church guided by the source of all light and truth; a fish swimming with a basket of bread on its back, for the eucharistic aspect of the Church; an embrace divinæ doctrine; the lion, for martyr foritude, or vigilance against the snares of sin (as well as with that higher allusion above noticed); the peacock, for immortality; the phoenix, for the resurrection; the hare, for persecution, or the peril to which the faithful must be exposed; the cock, for vigilance—the fox, being taken in a negative sense for warning against austerities and prides, as the dove (besides its other meaning) reminded of the simplicity becoming to be heirs. Certain trees also appear in the same mystic order: the cypress and the pine, for death; the palm, for victory; the olive, for the fruit of good works, the light, for the Christian's wisdom, who is only for the eucharist and the person of the Lord, but also for the union of the faithful in and with him (Hermas, in Contemp. Review, Sept. 1866).

As to the spirit of the inspirations and symbols, two things are to be noticed: 1. Their entire opposition to the Pagan spirit. 2. Their almost entire freedom from the later Roman errors. As to the first, the inscriptions on Pagan tombs are remarkable for their painful exhibition either of despair or of rebellion against the Divine will; for instance, one taken from the right-hand wall of the Lapidarian gallery: "Caius Julius Maximus, aged two years and five months. O relentles fortune, ouch delightful in cruel death, why is Maximus so soon snatched from me?" He who lastly used to be joyful on my bosom. This stone now marks his tomb—"suhid his mother." In the Christian inscriptions, on the other hand, we find expressions of hope, peace, resignation, but nothing of despair, hardly even sorrow. Testimony, ouch sanctified and in such use: "Vive in santo," "Pax spiritu tua;" "In pace Domini dormiam," frequently introduced before the period of Constantine's conversion, but later falling into disuse; "In pace" continuing to be the established Christian formula, though also found in the epistles of Jesus; while the two phrases are rare in Roman inscriptions, appears common among the African and of several French cities, otherwise that distinctive phrase of the pagan epitaph, "Vixit" (as if even in the records of the grave to present life rather than death to the mental eye), does not pertain to Christian terminology (Hermans, l. c.).

As to the other point, that the freedom from later Roman doctrines and superstitions, we take the following passage from Kilen (The Ancient Church, p. 851 sq.):

"These witnesses to the faith of the early Church of Rome altogether repudiate the worship of the Virgin Mary, for the inscriptions of the Lapidarian Gallery, all arranged under the papal supervision, contain no address to the mother of our Lord (Mainland, p. 14). They point only to Jesus as the great Mediator, Redeemer, and Friend. Further, instead of speaking of masses for the repose of souls, or representing departed believers as still to pass through purgatory, the inscriptions generally have entered immedately into eternal rest. "Alexander rests in this tomb." "There," says another, "lies Paulina, in the place of the blessed." "Gemmola," says a third, "sleeps in peace." "Aesius," says a fourth, "sleeps in Christ" (Mainland, pp. 83, 41, 43, 170). On a third point, viz. celibacy, we gather the following testimony from the tombs. Hippolytus tells us (Philosophumena, lib. ix) that, during the episcopate of Zephyrinus, Callistus was 'set over the cemetery.' This was probably considered a highly important trust, as, in those perilous times, the safety of the Christians very much depended on the prudence, activity, and zeal of the bishop in their everyday life of constant peril. Hence also the custodian of the cemetery was considered a worthy object of the ascetic spirit beginning so strongly to prevail in the commencement of the third century, was opposed to all second marriages, so that he was sadly scandalized by the exceedingly literal views of his Roman brother on the subject of matrimony; and he was so ill-informed as to pronounce them novel. In his time, says he indignantly, bishops, presbyters, and deacons, though they had been two or three times married, began to be recognized as God's ministers; and if any one of the clergy married, it was determined that such a person should remain among the clergy as not having sinned (Philosophumena, lib. ix, cap. 1). We cannot tell how many of the ancient bishops of the great cities were husbands. We know, however, that, long after this period, married bishops were to be found almost everywhere. One of the most eminent martyrs in the Diocletian persecution was a bishop who had a wife and children (Eusebius, lib. viii, c. 3). Clemens Romanus speaks as a married man (Ep. ad Cor. § 21). But the inscriptions in the Catacombs show that the primitive Church of Rome did not impose celibacy on her ministers. There is, for instance, a monument 'To Basilius, the presbyter, and Felicitas, his wife;' and on another tombstone, erected about A.D. 472, or only four years before the fall of the Western Empire, there is the following singular record: 'Petronia, a deacon's wife, the type of modesty. In this place I lay my bones: spare your tears, dear husband and daughters, and believe that it is forbidden to weep for one who lives in God' (Mainland, p. 191–193; Aringhi, p. 421). Hence, in the third century, the happy daughter of the late presbyter Gabinius, lies in peace along with her father (Aringhi, ii, 228; Rome, 1651). In the Lapidarian Gallery of the Vatican there are other epitaphs to the same effect.'

The doctrinal lessons to be drawn from the Catacombs are two: 1. that the Church, as the true Church Christiana (15 May, 1864; 15 June, 1864), by Rolla, who, after a careful study of the formation, etc. of the Catacombs, and of their tombs, chapels, etc., of the inscriptions, of the paintings, and, finally, of the sarcophagi, with their sculptures, arrives at the following conclusions: The use of the Catacombs as places of worship dates from the 3rd century; the substitution of the altar for the communion-table dates from the 4th. The Episcopal Cathedral appears at about the beginning of the 5th century. No specifically Romanist doctrine finds any support in inscriptions dating before the 4th century. We begin to trace scenes of saintly worship in the 5th century. The first idea of the transmission of power from Christ to Peter dates from the latter part of the 5th to the beginning of the 6th, and even then Peter's figure does not appear armed with the keys, as in the later symbolism. Finally, Protestantism has every thing to gain, and nothing to lose, from the most thorough study of the remains gathered in the Catacombs by the authorities of the Church of Rome.

VI. Later History and Literature.—1. Middle Age.—After the 6th century no additions seem to have been made to the Catacombs. After a coriolar or passage was filled, it appears to have been blocked up with stone. The irruption of the barbarians seems to coin-
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cide with the disuse of the ancient cemeteries as burial
places, and they fell into neglect and ruin. Pope Paul
I (+ 767) removed the bones of many martyrs and so-
called saints from the Catacombs, and distributed them
among churches and monasteries. But the tombs of the
martyrs continued to be objects of veneration, and par-
ticularly those of St. Sebastian, over which a church had been built, and
which remained accessible. The Crusaders thorden the subterranea-
corridors, and carried off bones of the dead in such numbers that the popes denounced the act as a crime for which the penalty should be excomm-
unication. To prevent such excesses the Catacombs may be said to have been almost entirely forgotten for several centuries. Their ingress became, for the most part, unknown even to the clergy; and one of the earliest records of their being visited in later ages is found in the names of Raynuzio Farnese (father of Paul III) and others, marked by an inscription in the Catacombs of St. Callistus, of date 1490.

2. Modern Scientific Exploitation.—In 1578 a Dominican named Alphonse Ciacono, learning that a cemetery (St. Priscilla's) had been opened on the Salaria Way, made a partial exploration of it, and ravaged designs of sculptures, etc. found in it. About 1590 he was joined by two Frenchmen, Fouquet and Lingh. But Antonio Bosio (+ 1600) was the real founder of the modern study of the Catacombs. He devoted to it thirty years of labor, the fruits of which appeared only after his death, in Roma Sotterranea, compiled from Bosio's MSS. by Severano, an Oratorian priest (Rome, 1637, 1 vol. fol.), and subsequently another Oratorian, Arini,
brought out, with additional, the same work in Lat-
in (Rome, 1651, 2 vols. fol.; Cologne, 1658, 2 vols. fol.).

The works of Bosio and Arini were like a revelation to the learned world, and gave a great impulse to ar-
cheological studies. In 1702 appeared Fabretti's In-
scriptions Antiquae, and in 1720 Cimier de San Marti-
ti, by Bulotetti, the fruit of thirty years' labor. The
Scultura e Pintura Sacra (Sacred Sculptures and Paint-
ings from the Cemeteries of Rome, 8 vols. fol.), by Bottari (1797-54), is a very valuable and fully illustrated
work, using Bosio's materials, and even his copper-
plates. Original sketches of sculptures from the Cata-
combs, made by D'Agostino, and
les Monuments (Paris, 1811-18, 6 vols. fol.).

But in the eighteenth century little was done for the exploration or illustration of the Catacombs, and it is only since 1820 that the research has been carried on in a really scientific way, and the honor of this is largely due to the Jesuit padre Cesare Moretti, who issued the Monumenti Pio-
vesani de Christiani (Rome, 1844, 70 plates, 4to) is con-
cluded wholly to the topography and architecture of the Cata-
combs. It was to have been followed by a second volume on the paintings, and a third on the sculptures. The French government has been at the expense of publishing, under the patronage of the Academy of Inscriptions, the finely-illustrated work of Perret, Les Catacombes de Rome (Paris, 1852-3, 6 vols. fol.), a work of more artistic than original scientific value, but yet exceedingly valuable for study. The 5th volume gives 430 Christian inscriptions, carefully reproduced. But all previous works are thrown into the shade by those of Cesare Moretti, who has given many years to personal research in the Cata-
combs (aided by his brother Michele di Rossi), and whose Roma Sotterranea, of which vol. i appeared in 1866 (4to, with Atlas of 40 plates), will, when completed (in 8 vols.), make the study of the Catacombs easy, with which the present volume also aims.

Published (under the patronage of Pius IX) Inscriptions Christianae urbis Romae (1861, vol. i, fol.), containing the Christian inscriptions of Rome anterior to the 6th century. Among minor works are Norbertine (Rom. Cath.), The Roman Catacombs (London, 1852, 2d ed. 12mo); Maitland, Church in the Catacombs (London, 1847, 2d ed. 8vo); Kip, The Catacombs of Rome (N. Y., 1854, 12mo); Bellermann, Arch. christliche Begräbnisstätten u. d. Catacomben zu Neapel (Hamb. 1839). See also Murray, Handbook of Rome, § 85; Schaaff, Christ Hist. i, § 98; Rémusat, Mém. Chrét. de Rome (in Rev. de Deux Mondes, 13 June, 1863); Jehan, Dict. des Origines du Christianisme, p. 212 sq.; Martigny, Dict. des Antiquités Chrétiennes, p. 100 sq.; Overbeck, Gesch. d. Christentums, i, 216 sq.; English Review, v. 476; Edinburgh Rev., vol. xvi, 1861; vol. xxx, p. 112 (Am. ed.); Bouix, Théologie des Catacombes (Arts, 1864). See also CRYPTS; LOCUS; INSRIPTIONS; SYMBOLISM.

Catafalco (Ital. a scalfod), or CATAFALQUE, a temporary cenotaph of carpentry, intended to represent a tomb, and with decorations of sculpture, and painting or upholstery. It is employed in funeral ceremonies in the Church of Rome, especially in Italy.

Catalcis, bishop of Tarentum, a saint of the Ro-
man calendar. According to one account, he was born in Ireland, and came to Italy in the fifth or sixth century. Marvelous stories of miracles and wonders are connected with his birth and history in the Tarentine traditions. See, for example, Nov. Rom. vi, 141; Heron, Real-Encyclopedia, suppl. p. 508; Acta Sanctorum, t. ii, Malii, p. 569.

Cataphrygians, a name allegedly given to the Montanists, because Montanus first published his opinions in a village of Myasia, on the borders of Phrygia. See MONTANISTS.

Catechetical Instruction. See CATECHETICS; CATECHETICAL SCHOOLS.

Catechetical Schools. See ANTIOCH and AL-
KAANDRIA (SCHOOLS OF) Catechetical instruction.

Catechetics, Catechizatio. Catechetics is that part of the science of theology which treats of catechetical religious instruction (under Church authority), both with regard to theory and practice. It belongs to the department of Practical Theology.

1. Name and Scope.—The term is derived from Greek, to sound out aloud; to sound into one's ears; and hence, in N. T., to instruct orally (1 Cor. xiv, 19; Gal. vi, 6, et al.). In the N. T. the word applies to all kinds of oral instruction; but its derivatives, in later use, acquired a special application to instruction given to proselytes, and to infants of the Christian Church. The terms in question, in a religious sense, came to apply to elementary instruction in Christianity, whether given to proselytes seeking baptism, or (and this chiefly) to baptized children in the Church. The act of giving such instruction is called catechising, or catechization. The person instructing is called a catechist (q. v.); the persons taught are called cate-
chumens (q. v.), the plural of chum, or substance, a later times a small book) is called The Catechism (q. v.). It belongs to Catechetics, as a branch of theology, to treat of all these heads; but, for convenience of refer-
ence, we treat the three latter in separate articles, in their alphabetical order.

2. History.—The science of Catechetics, as such, can hardly be said to have taken its rise until after the Reformation. But as the necessities of the case gave rise to oral instruction in Christianity from the very beginning, and to the subsequent development of this instruction into a systematic ræch of Church activity, we find indications of Catechetics at all periods. (1.) Before the Reformation.—The first teaching of Christ and his apostles was necessarily oral, and partly homiletical, partly catechetical. But we find no mention in the N. T. of catechists as Church functionaries. In the second century we find mention of catechists and catechumen, and catechumenes is also mentioned (q. v.). Under the catechetical system of the fourth century, the catechumens were taught the Ten Commandments, a creed, or summary confession of faith, and the Lord's Prayer, with suitable expositions; but, prior to baptis-

mation, the nature of the sacraments was carefully concealed. See ANCIENT DISCIPLINE; CATECHUMEN. The Apostolical Constitutions (q. v.) not only mention the
catechumenus, but fix three years as the period of instruction (viii, 82). See Alexandria; Antioch (Schools of). In Gregory of Nyssa's († 394) λόγος καταγγέλλειν ο ημέρας (ed. Krabinger, Monza, 1865), and in Cyril of Jerusalem's († 386) Καταγγελίας (Catechetical discourses), there was a change from catechumenate to instruction for both catechumenates and newly-baptized persons. Augustin wrote a tract, De Catecheticis juvenibus (op. ed. Bened. t. vi). After the Church had become established, and its increase was obtained by the birth and baptism of children rather than by conversions from heathendom, the idea of catechetical instruction passed from being that of preparation for baptism to that of a culture of baptized children. When confirmation became general, catechetical instruction began to bear the same relation to it that it had formerly done to baptism. In the missions to heathens, in the Middle Age, it became usual to baptize converts at once, and the ancient catechumenate fell into disuse. Nor was great attention given to the catechizing of baptized children in the Roman Church up to the time of the Reformation; the confessional took the place of the Catechism. See Catechism. The names of Bruno, bishop of Würzburg (11th century), Hugo of St. Victor, Otto of Freising, and others are suggestive of an active restoring, catechetical instruction. The Wal- densians, Wiclifites, and other reforming sects gave attention to the subject. On the Waldensian Catechism, see Zeeschel, 'Waldesianer und Böhm. Brüder' (Erlangen, 1835); 'Jahrhundert der deutsche Theologie,' ix, 2, 386.

(3) Since the Reformation.—As the Reformation was a revival of religion for the human intellect as well as for the heart, it naturally followed that the training of children soon came to demand new methods, or the restoration of old methods, of grounding them in the faith. Luther was the father of modern catechetics, both by the way he catechized himself prepared, and by the writings in which he explained Catechetics and gave an impulse to their pursuit. The principal points of Luther's Catechisms are the Decalogue, the Creed, the Lord's Prayer, and the Sacraments (1529). Luther, with true insight, however, taught that catechization should not merely include the hearing of a recitation from the text book, but also an explanation and an application of it to the hearts of the pupils (see prefaces to his larger and smaller Catechism, and also Brüsteim, Luther's Einfuss auf das Volschulwesen, etc., Jena, 1892). Calvin also published Catechisms (1558, 1541), and in the preface to the Catechism for the French, gives the views of the nature and design of Catechisms and of catechetical instruction at length. He defines the Catechism to be 'formula erudiendi pueros in doctrina Christi' (Augusti, Corpus Libror. Symbolicor. p. 460-464). The Reformed churches generally followed: e.g. the Heidelberg Catechism (1563) for the German Reformed; the Church of England Catechism (1558, 1572), etc. The Helvetic Confession (brevis et simplex) makes catechization a duty of positive obligation in the Church: "... pastores, qui juventutem mature et diligenter categ- chuant, prius adfeminae jactantes, explicando Deo et scriptis, S. Scripturam, quam ejus religiosam, et spiritualis principiis, et religiosis nostris capilibus praeceptis" (Capiat xxiv). See also the preface to the Heidelberg Catechism (Augusti, Lib. Symbol. 52° ed.), and the article Catechism. In Germany, after the fervor of the Reforma- tion period, and after the collapse of the theological reign, the catechetical instruction degenerated into a mere formal routine of preparation for confirmation, and the same thing happened in the Church of Eng- land. Indeed, this result appears to be inevitable where baptismal regeneration is believed, and confirmation is made to follow as a matter of course. Spe- ner and the Pietists gave new life to catechetical in- struction by connecting it with spiritual teaching and life (see Hurst, History of Rationalism, p. 90; Thilo, Sperer als Kategori, Berl. 1840). The Church of Rome was compelled to follow the Reformers in catechetical instruction; the Catechism Romanus (1560) became the basis of instruction for both the scholastic theologians and the laity. Bucer, Melancthon, Bucer, and others, in the Middle Ages, in our time, have been important. As any bishop can authorize a Catechism for his diocese, the Romanists have now a great variety, and they are still increasing (see Tholog. Quartalschrif., 1853, p. 443).

The theory of catechization in the Protestant Church grew up gradually from the germs in Lu- ther's teaching, through the period of decay and dry scholasticism, and finally shot up into full bloom in Pietism. Its principles are, 1. That the Catechism of the Church, stamped with its authority, shall be used in instruction; 2. That the instruction is not Socratic, i.e., does not aim to draw out what is in the mind of the pupil, but rather to convey revealed truth to the mind in a way which it can appreciate and understand; 3. That while the pupil is to learn the words of the Catechism by heart, the teacher is to explain and illustrate them from the Bible, and to enforce them on the heart and understanding. Hence, any kind of cateche- tization is to be not merely didactic, but practical. It is farther well settled that the Catechism of each particular church should be taught to the children of that church (1) by parents or guardians in the family; (2) by the Sunday-school teacher, who should always be a constant catechist; and (3) by the pastor, whose catechization should not only be a test of the proficien- cy of the children under home and Sunday-school instruction, but should include exhortation, illustration, and application also. It was one of Spener's glories that he introduced public catechization; and the pas- tor who fails, at fixed times, to catechize the children in presence of the congregation, loses one of the most important means of Christian culture within the sphere of Church life.

Dr. Asbel Green (Lectures on the Shorter Cat- echism, vol. i), in his Introductory Lecture, thus speaks of the advantages of catechization: "The catechetical or questionary form of religious summaries renders them most easily accessible to children and youth, and, indeed, to Christians of all ages and descriptions. For myself, I have no reluctance to state here publicly what I have frequently mentioned in private, that in the composition of sermons one of the readiest and best aids I have ever found has been my Catechism. Let me add, farther, that I have been convinced that a principal reason why instruction and exhorta- tion from the pulpit are so little efficacious, is, that they presuppose a degree of information, or an acquain- tance with the truths and doctrines of divine revelation, which, by a great part of the hearers, is not possessed, and which would best of all have been sup- plied by catechetical instruction. It is exactly this kind of instruction which is at the present time most urgently needed in many, perhaps in most of our congregations. It is needed to imbue effectually the minds of our people with "the first principles of the oracles of God," to indoctrinate them soundly and sys- tematically in the basis of numerous truths and principles, a 'ninth being "carried about with every wind of doctrine," as well as to qualify them to join in the weekly service of the sanctuary with full understanding, and with minds in all respects prepared for the right and deep impression of what they hear."
struct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses shall cause their children, servants, and apprentices, which have not learned the Catechism, to be instructed in an obedient manner to hear, and to be ordered by the minister until they have learned the same. And if any minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the bishop or ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be solemnly dismissed from the church, and upon sufficient proof that so many children of the parish sent unto him as he shall think convenient, in some part of the Catechism. And all fathers and mothers, masters and dames, shall cause their children, servants, and apprentices (who have not learned their Catechism) to come to the church at the time appointed, and obediently attend, and be ordered by the curate, until such time as they have learned all that there is appointed for them to learn. These careful rules, however, have become nearly a dead letter. In the Protestant Episcopal Church, the xxviiiith Canon (of 1892) enjoins that "the ministers of this Church who have charge of parishes or cures are thereby enjoined in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the Church." The Methodist Episcopal Church makes it the "duty of preachers to see that the Catechism is used in Sunday-schools and families, to preach to the children, and to publicly catechize them in the Sunday-schools and at public meetings appointed for that purpose" (Discipline, part v, § 2). "It shall also be the duty of each preacher, in his report to each Quarterly Conference, to state to what extent he has publicly or privately catechized the children in the church;" (p. 144). As the age of ten years, or earlier, the preacher in charge shall organize the baptized children of the church into classes, and appoint suitable leaders, male or female, whose duty it shall be to meet them in class once a week, and instruct them in the nature, d:sign, and obligation of baptism, and the truths of religion necessary to make them wise unto salvation (part i, ch. ii, § 2). The Presbyterian Church makes catechizing "one of the ordinances in a particular church" (Form of Government, ch. vii), and enjoins the duty in its Directory for Worship, ch. i, § 6; also ch. ix, § 1: "Children born within the pale of the visible Church, and dedicated to God in the church of the covenanters, and members of the government of the Church, and are to be taught the Catechism, the Apostles' Creed, and the Lord's Prayer." In the Reformed Dutch Church each pastor is bound to expound the Heidelberg Catechism, and the Classis is bound to see that "the catechizing of children and of all who are brought up in the home, is so diligently practiced (ch. i, art. iii, § 8). The Lutheran and German Reformed churches, not only by their traditions, but also by Church law, are bound to fidelity in catechizing.

3. Literature.—The science of Catechetics was treated by Hyperius, De Catechesi (1570); ed. Schmidt, Helmst. 1788; 2 vols. De Catechesi, ed. P. Voetius, Theol. Theologica, 1616, 4to; Rambach, Wohltuernichtchen Catechism (Jona, 1727, and Lipei, 1736, 8vo). Dr. Watts gave an impetus to Catechetics by his Discourse on Instruction by Catechism (London, 1728; Works, ed. of 1812, vol. v), in which he explained the Catechism of the Westminster Assembly, and gave two smaller Catechisms. A thorough work on this branch of theology, in English, lay at a distance. The relation of the Catechism and of catechetical instruction to the Church and to baptism has not been made so pronounced in the English-speaking churches as in the German. On minor points, especially relating to the ancient Church, Bingham and other English writers have done well. There has been little theory of Catechetics in general, our chief references must be to German writers. Among them are, besides those already mentioned, J. Angemack, Historia Catechetic (8 vols. 1729-40); Walch, Einführung in die katholische Geschichte, etc. (1753); Köhler, Einleitung in die katholische Theologie (1758); the same, Klost. Geschichte der pietistischen Kirche (1758); the same, Kot. Gesch. d. ref. Kirche (1756); the same, Klost. Geschichte d. Wallenauer, u. a. Secten (1756—the four books constituting a body of Catechetical science). Of more or less Rationalistic tendencies are the following: Scheler, Geschichte der katholischen Kirche von der neu-ersten bis zur neuesten Zeit (2 vols. Halle, 1802); Graeff, Lehrbuch der alten Kirche, Kathechistik (on Kantian principles, Göttingen, 1799, 3 vols.; 1805, 1 vol.); Graeff, Grundriss der Alten Kathechistik (1796, 8vo). Of the same school: Schmid, Kathech. Hand- buch (Jena, 2d ed. 1799-1801); Müller, Lehrbuch d. Katholik (Altona, 2d ed. 1828, 8vo). More evangelical, but yet resting on the Kantian philosophy in its French form, is Daub, Lehrbuch der Katholik (Frankfort, 1801, 8vo); and more practical are Schwarz, Katochistik (Giessen, 1819, 8vo); Harnisch (Halle, 1829); Hoffmann, Katochistik (1841). Since the modification of German theology through Schleiermacher's influence, and as still better class of work the spirited, among which are Palmer, Evangel. Kathechistik (1844; 4th ed. 1856, 8vo); Kranssohl, Kathechistik (1843): Plato, Lehrbuch d. Katholik (Leips. 1853, 12mo): Puchta, Handbuch d. prakt. Kathechistik (1861): Zeschschwitz, System der christlich-kirchlichen Kathechistik (1p. 1864, 66. 2 vols. 8vo, the fullest treatise on the subject, but not yet translated). In books of practical theology, Catechetics, of course, is treated in its place. Among Roman Catholic writers we name Gallara, Grundriss d. wahren Kathöch (Freiburg, 1795); Winter, Katholisch (Landshut, 1816, 8vo); Gruber; Müller; and especially Hircher, Kathechistik (1831, 4th ed. Tübing, 1840), whose comprehensive mind, acuteness of mind, and brilliancy of style, are not lost on others, but especially in its true relations to the pastoral work. Among writers in English, see Cannen, Thes. Katholic (London, 1828, 8vo); Doddridge On Preaching, Lecture xvi; Paton, A Manual of Catechetical Instruction (High-church; London, 1851, 12mo); Green, A Manual of the Shorter Catechism (2 vols. 8vo); Alexander, A. A., Manual of Catechetical Instruction (London); Ramsay, Catechetical Instruction (Church of England; London, 1851, 12mo); Aids to Catechetical Teaching (London, 1843, 12mo); Bather, Art of Catechizing (revised by author, N. T. 1847). Catechetical hints may be found in many books on Sunday-school and Bible-class teaching; in particular, the Education of Youth (London); and in the various expositions of the different Church Catechisms. Also Claritas, Encyclopædia Theologica, §§ 99; Siegel, Handbuch der christ. kirch. Alterthümer, i, 940 sq.; Hagenbach, Enzyklöpädie, §§ 99; Pelt, Theol. g. Enzyklöpädie, §§ 103; Harzog, Real-Enzyklöpädie, vols. 15, 16, 17; Alsted, Entstehung der Literatur; Walch, Bibel, Bibliotheca Theologica, vol. i, ch. iv.
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Christian instruction, put forth under the authority of the Church, for the oral instruction of children and prostrate. Generally, at the present day, the Catechism is in the form of question and answer.

1. The Catechism. The name Catechism is derived from κατ' ηδονήν (see CATECHEM). In its existing sense it probably originated with Luther. In the early ages the catechumens (q.v.) were taught the Creed, the Lord's Prayer, and certain rudiments of doctrine (Bingham, Orig. Eccl. bk. x, ch. 1, § 6). Cyril (†880) and Gregory of Nyssa (†394) wrote what would now in substance be contained in a Catechism, as did Augustine (†430) in his Exposition of the Creed. See CATECHETICS. But in Augustine's usage, the word Catechism means the act of preparatory instruction through which the catechumens went before baptism. In the Middle Ages, Kuno of St. Gall (9th century) published the Creed and Lord's Prayer in German, for the instruction of children and ignorant people. Wicliffe also did the same in English, adding the Decalogue. But Luther first gave the name Catechism (1529) to the sum of Christian knowledge made up for elementary instruction into a book. It is possible, however, that the title was taken from the books of Edwards, which the Wittenberg academics before Luther's time in the same sense. See Zschacht, Die Kationismen der Waldenser und böhmischen Brüder (Erlangen, 1863, 8vo).

II. The principal Catechisms. — 1. Lutheranism. — In 1529 Luther published his first short Catechism, containing a short form of the Creed, the Commandments, and the Lord's Prayer; but his experience of the gross ignorance of the people in religious things, especially as seen by him in his visitations of 1527, led him to prepare larger and smaller Catechisms, which afterwards found a place among the symboical books or standards of the Lutheran churches. They are to be found in Hase, Libri Symboles. Die Lutherische (Leipsic, 1847), where a brief sketch of their history is given; also in Francke, Lib. Symbo. Eccles. Lutheran. (Leipsic, 1847). The Catechismus Major was intended for the use of the clergy and schoolmasters, the Minor for the use of the people and the children. The Formular Conciadones calls these Catechisms "quasi laicorum Biblia, in quibus omnibus illius breviter comprehensurunt quae in sacra Scriptura sustinum tractantar" (Pars I, § 6; also Pars II, § 8). The Smaller Catechism is in the form of question and answer; the Larger is not.

The contents of the Smaller are: Par. 1. The Decalogue; Chap. I. The Creed; Chap. II. The Lord's Prayer; Chap. IV. The Sacrament of Baptism; Chap. V. The Lord's Supper; Appendix I. Morning and Evening Devotion; Appendix II. Blessing and Grace at Table; Appendix III. The Home Table (containing a brief summary of ethics). This arrangement of topics is followed also in the Larger Catechism (omitting the appendices), but more simply treated. The German churches still use Luther's Catechism generally, but not without opposition. See Zschacht, System der christlich-kirchlichen Katechesis (Leipzig, 1864, 1866, 2 vols., 8vo.; Nitzsch, Prakt. Theol., i, 191, and Jahrb. d. christl. Theol. v, 86). For the various editions of Luther's Catechisms, and the works written upon them, see Walch, Bibliotheca Th. Logica, i, 452 sq.; Wins, theol. Literatur, pt. xi, pt. xxvii.

2. Reformed. — (1) Genera Catechism. — Calvin drew up a Catechism in French in 1556; in Latin, in 1558 (the Catechesis Christianae). This latter was published in French in 1541, and in Latin, in 1545. Its headings are: 1. Doctrine, or Truth (the Apostles' Creed); 2. Duty (the Decalogue); 3. Prayer (the Lord's Prayer); 4. The Word; 5. The Sacraments. Attached is a form for public prayer and the administration of the sacraments (see Calvin, Opera, Geneva, 1617, vol. xxv, 12 sq. In English, it was speedily translated into other languages, and adopted in the Reformed churches of Switzerland, France, England, Scotland, Hungary, and the Netherlands. As late as 1578 it was ordered to be used in the University of Cambridge, England. See Köcher, Katechet. Gesch. der reform. Kirche, Jena, 1786, 8vo, 210 sq.; Bonar, Catechisms of the Scottish Reformation.

(2) Heidelberg. — The most important of the Reformed Catechisms is that of Heidelberg, compiled by Caspar Olevianus and Zacharias Ursinus, at the request of the Elector of the Palatinate, Frederick III, and published at Heidelberg in 1562. After its approval by the Synod of Dort (1618), it became one of the symbolical books of the Reformed churches of the northern nations, as well as of the German Reformed Church. It may be found in Latin in Augusti, Libr. Symbol. 592 sq.; in English in many separate editions. The best English version is that of the Psevonom (N.Y. 4to, 1683); the best German ed. is that of Schaff (Philadelphia, 1866, 1880). In view of the special importance of this Catechism, it is treated in a separate article. See HEIDELBERG CATECHISM.

Church of England. — We give the following account from Procter, On Common Prayer, chap. v:

"Previously to 1661 the Catechism was inserted in the Order of Confirmation. The title in the Prayer-Book was Catechism. The Act of 1592, 23 Eliz. c. XXVIII., contains a Catechism for Children; and in 1604, The Order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith according to the Catechism following; with a farther title to the Catechism itself, that is to say, An Instruction to be he done of every Child before he be brought to be confirmed by the Bishop. The insertion in the Prayer-book of such an authorized exposition of the elements of the Christian faith and practice belongs to the Reformation. English versions and expositions of the Lord's Prayer and Creed had existed in early times. But immediately before the Reformation, it appeared that these elements were not known generally. The origin of the rubrics about catechizing may be referred to the injunctions issued in 1586 and 1598 (Strype, Eccl. Mem. Hist. VII, i, 42), which ordered the curates to teach the people the Lord's Prayer, the Creed, and the Ten Commandments, sentence by sentence, on Sundays and holy days, and to make all persons recite them when they came to confession (Burnet, Hist. Ref. i, 101, ed. Nares [Records, book lii, No. x]). As soon as a book of service was prepared, a Catechism was placed in it, that the exposition of these Christian elements might not depend on the care or ability of the curates. This manual still remains in service in the Prayer-book in the form of the 'Ten Commandments' and the addition of an explanation of the sacraments in 1604. The composition of this latter part is generally attributed to Bishop Overall, who was the prolocutor of the Convocation, and at that time dean of St. Paul's. It was added by royal authority, by way of examination, in compliance with the wish which the Puritans had expressed at the conference at Hampton Court (Cardwell, Conv. p. 187), and, with two emendations, was afterwards confirmed by Convocation and Parliament in 1661.

"An intention was formed, in the time of Edward and Elizabeth, of passing also another authorized Catechism for the instruction of more advanced students, and especially those in public schools, touching the grounds of the Christian religion. The original of this work is ascribed to Poyntz (Oriz. Lett. [Park Soc.] ii, 268, 304, 356, 357, 364, 365)."
which were adopted by many teachers, and occasioned much complaint as to the want of a uniform system of religious instruction (see Hardwick's Hist. of the Articles, p. 106 sq.). Of these the Cathedral of Erasmus (1547), ordered to be used in Winchester College and elsewhere; the Smaller and Larger Catechisms of Calvin (1548 and 1545), that of Ecolampadius (1546), Leo Judas (1558), and more especially Bullinger (1559). Even in 1578, when the exclusive use of Notker's Catechism had been enjoined by the Council of 1571, those of Calvin, Bullinger, and others were still ordered by statute to be used in the University of Oxford (see Cardwell, Doc. Ann. i. 300, note). Hence it was agreed by the bishops in 1561 that, besides the Catechism for children which were to be confirmed, another somewhat longer should be devised for communicants, and a third, in Latin, for schools. It is probable that at this time Dean Nowell was employed upon such a Catechism, taking Poynter's as his groundwork; so that it was completed before the meeting of Convocation (Nov. 11, 1562), by which it was approved and amended, but not formally sanctioned, as the only form of Larger design, which was not realized, viz. to publish Nowell's Catechism, the Articles, and Jewell's Apology in one book 'by common consent to be authorized, as containing true doctrine, and enjoined to be taught to the youth in the universities and grammar-schools through the land.' The Catechism, therefore, remained unpublished until 1570, when it was printed at the request of the archbishops, and appeared in several forms, in Latin and in English. The Larger Catechism, in Latin, intended to be used in places of liberal education, is reprinted in Bp. Randolph's Enchirid. Theologicum, vol. ii. Its title is 'Catechismus, sive prima institutionis, disciplinarum pietatis Christianae, Expositio pro explicatis.' In the same year it was translated into English by Norton. Also an abridgment of it, called the Shorter or the Middle Catechism, was prepared by Nowell for the use of schools. He also published a third, called the Smaller Catechism, differing but slightly from that in the Book of Common Prayer. It is probable that Overall abridged the questions and answers on the Sacraments from this Catechism (see Churton's Life of Nowell, p. 185 sq.; Latbury, Hist. of Convoc. p. 167 sq.). Cranmer's Catechism was reprinted, London, 1529, 8vo.

Several commentaries on the Catechism are: Nicholson (Bp.), An Exposition of the Catechism of the Church of England (2d ed. Oxf. 1844, 8vo); Beveridge (Bp.), Church Catechism Explained (12mo); Nixon (F. R.), Lectures, Historical, Doctrinal, and Practical, on the Catechism of the Church of England (2d ed. Lond. 1847, 8vo); Fitzgerald (A. D.), Lectures on the Church Catechism (12mo); James (J.), A Commentary on the Church Catechism and Occasional Offices, or the Mother's Help (Lond. 1842, 12mo); Secker (Arp.), Lectures on the Church Catechism (12mo); Burnett's Exposition of the Church Catechism (8vo). John Wesley says of it: 'Our Church Catechism is utterly improper for children of six or seven years old' (Works, N. Y. ed. vii, 170).

4. Presbyterian Church. — The Westminster Catechisms, with the Westminster Confession of Faith, constitute the standards or symbolical books of the Presbyterian churches. They were prepared by committees of the Westminster Assembly; the Shorter Catechism was presented to the House of Commons November 5, 1647; the Larger, April 5, 1648; and by resolution of September 15, 1648, the Catechisms were ordered printed by authority, for public use. The shorter is not an abridgment of the larger, but the latter is an expansion of the former. They were both adopted by the General Assembly of the Church of Scotland in 1648. The Shorter Catechism 'has been, and still is, in almost universal use among Presbyterians speaking the English language, and to a considerable extent among Independents and Congregationalists both in Britain and America. In Holland, also, a translation of it has been much used. It is very generally regarded, by those whose doctrinal views are in accordance with it, as an admirable compend of Christian doctrine and duty. The authorship of the Westminster Assembly's Catechism has been the subject of much debate, or at least the authorship of the first drafts of them, it being admitted that they were prepared with the assistance of that Assembly. But the probability appears to be that the authorship is to be ascribed entirely to these committees, and that, like the Westminster Confession of Faith, they are thus the result of the joint labors of many. From discoveries recently made by Dr. M'Crie, it seems probable that at least the plan or scheme of the Shorter Catechism is to be ascribed to Mr. Palner' (Chambers, s. v.).

There are numerous editions of the Catechisms; the latest are those of the Presbyterian Board of Publication (Philadelphia). They teach the Calvinistic theology. Among the many commentaries on the Catechisms, we may mention: J. S. Bruce, Shorter Catechism (Philadelphia, 1841, 2 vols. 8vo); Bulpage, Exposition of the Assembly's Catechism (London, 2 vols. 12mo); Fisher, Exposition of the Assembly's Catechism (London, 1819, 12mo); Paterca, The Shorter Catechism (London, 1841, 12mo); Vincent, The Catechism Explained (London, 1847, 12mo); The Westminster Shorter Catechism (N. Y., 1849, 11mo).

5. The Method of Church. — In the Wesleyan Methodist Church, in England, the Catechisms in use are three, arranged in gradation, for pupils of different ages, by the Rev. Richard Watson. They are printed as The Wesleyan Method at Catechisms. For many years these Catechisms were used also in the Methodist Episcopal Church in the United States, together with A Short Scriptural Catechism, prepared by the Rev. J. Edmondson (?). In 1848 the General Conference ordered the preparation of a Church Catechism, which was undertaken by the Rev. Dr. Kidder (then Sunday-school Editor), who, with the aid of other divines, prepared a series of Catechisms which were approved and adopted by the General Conference of 1852. They are published as Catechisms of the Methodist Episcopal Church, No. 1, 2, 3 (New York, Methodist Book Room). The series does not consist of three separate Catechisms, but is divided into the three stages of knowledge in the Christian life, the language of the basis being unchanged in the different numbers of the series. No. 1 is the Catechism; No. 2 is the same, with the addition of numerous Scripture proofs and illustrations printed side by side with the several questions and answers; No. 3 expands the answers of No. 2 and presents the proofs of No. 2 into something like a system of Christian doctrine in a condensed form. The Catechism proper is taken up section by section, and a summary is given, in comprehensive language, of the subject-matter of each section. Then follow a full analysis of the section, a number of explanatory and practical questions, and a set of definitions. The outline is as follows: 1. God: § 1. The Nature and Attributes; § 2. The Persons of God. II. Creation: § 1. The World; § 2. Man. III. Man's Fall and Sinful State: § 1 Sin; § 2. Guilt, Prevalence, and Consequences of Sin. IV. Salvation: § 1. The Source and Grounds of Salvation, viz.: The Love of God in Christ, and Redemption through Christ; § 2. Conditions of Salvation; § 3. The Fruits and Extent of Salvation. V. The Means of Grace: § 1. The Church and Ministry; § 2. The Sacraments: (1.) Baptism; (2.) The Lord's Supper; § 3. The Word of God and Prayer. VI. God's Law: Duties to God and Man. VII. The Eternal State: Eternity. Appendix: The Beatitudes; The Lord's Prayer; The Ten Commandments; The Apostles' Creed; Baptismal Covenant; Examples of Prayers for the Young.
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6. The Church of Rome.—In the Church of Rome the Tridentine Catechism (Catechismus Romanus) is a book of symbolical authority. It was prepared in o'edience to a decree of the Council of Trent (Sess. 21, de Ref. c. 7), by archbishop Leonardo Marino, bishop Agidius Roccaferrari, and the Portuguese Dominican Francisco Fureire, with the aid, as later writers (e.g. Tiraboschi) conclude, of Musio Calcini, archbishop of Zara; revised by cardinals Borromeo, Siret, and Antonian; and sanctioned by Pope Pius V. It was published at Rome in 1566, the Latin version being either by Paulus Manutius or Poggianus. The Council of Trent had ordered (l.c.) that the Catechism, when prepared, should "be faithfully translated into every separate language of the people; that the people may understand the words spoken to the people by all pastors." It was subsequently approved by special bulls, and adopted by votes of provincial synods in the various Roman Catholic countries. It consists of four parts: the Apostles' Creed, the Sacraments, the Decalogue, and the Lord's Prayer. It is one of the standards of doctrine in the Church of Rome, though the Jesuits deny its symbolical authority. Möhler refuses to it the character of a "public confession," but admits "the great authority which undoubtedly belongs to it." (Symbolism, Introduction, p. 102; see also Elliott, Dissection of Romanism, bk. i, ch. 1; Cramp, Text-book of Popery, ch. xxi). The Catechism was reprinted by Centlivres in 1667, but is a manual for the use of pastors. It was not originally in the form of a question and answer, but some of the later editions took that shape. There is an English translation by Dr. Donovan, of Maynoff College (Dublin, 1829; Baltimore, n.d. 8vo). Cramp remarks of this translation that it "suppresses or alters such passages as express the peculiar tenets of popery in too open and undisguised a manner," and furnishes proofs of the charge (Text-book of Popery, p. 430). Besides the Catechismus Romanus, numerous other Catechisms have appeared within the Church of Rome from time to time. The most important are those of Canisius (q. v.), the Jesuit (1544 and 1566), which have been largely used from that time to this, especially in Germany; and that of Bllarme (1603), and of Bossuet (1687). On recent Roman Catholic Catechisms, as compared with Canisius, see Theologische Quartalschrift, 1869, i, p. 143. The former (in Herzog, Real-Encyklop., s. v. Catechismus) remarks that the only Church without an authorized Catechism is the Greek Church. But a Catechism prepared by Mogilas, metropolitan of Kiew (1642), was recognised by a synod of Jerusalem (1672) as a standard.

The Council of Trent, Catechism was drawn up by Schomann, 1574, for the Polish churches; it is made up chiefly of verses of Scripture. 2. The Catechism of Faustus Socinus was published at Racovi, 1518, in an unfinished form, owing to the death of Socinus, under the title Christi Religio, brevissima instituti, etc. 3. The C. concilii Catechismus, larger and smaller, composed for Moscow by Fontan, nobleman, and Schmalz, a Socinian minister (Latin, Racovi, 1669, 12mo; new ed. by Crellian, 1830, 4to; and another, with refutation, by Eber, Frankfort and Lips. 1739, 8vo; English translation by Ross, Lond. 1818, with preface, treating of the literary history of the Catechism.

There have been many Catechisms prepared by individuals and used in various countries and churches, but as none of them have been clothed with symbolical authority, we do not attempt to give a list of them. —Smith's Hist. of the Church, vol. ii, section 522; Sheldon, Hist. and Proc. of Conv. of London, vol. ii, 457-458; Smith's Gieseler's Hist. of the Church, vol. iv., § 193, 190; Wüstenberg, Lehrbuch der Kathol. Theol., 11. ix., ch. iv.; Leiser, De Exercit. Reform. (Ueberf, 1827, 8vo); Winer, Theol. Lit. hist., § 106; Walch, Bibelam schescundas, ii, ch. vi.; Herzog, Real-Ency clopaedie, vii, 454 sqq.; Zettelcrift f. lit. Theol., 1865, p. 300.

Catechism, i.e. catechizer, in the ecclesiastical sense, one who teaches religion to children as neophytes, catechetically. For the derivation, see CATHERCHET, 1. (1) At first it was the office of the bishop to prepare the catechismus for baptism, as well as to admit them into the Church by that sacrament. But in course of time it became impossible for the bishops to devote the requisite attention to this part of their work, and consequently they transferred it to such presbyters and deacons as they deemed competent to the undertaking. They were called catechetes; and their employment was considered peculiarly honorable, as requiring the possession and use of eminent talents and qualifications. But there never was a separate office of catechist. The work was only a function, assigned, as need arose, to persons capable of it. Cyril of Jerusalem and Chrysostom (Hom. 21 ad popul. Antioch.) were originally catechists. They were sometimes called by a figurative name, ναοτολόγοι, that is, those whose office it was to admit passengers to the temple and contract with them for the fare. The Church, by a well-known figure, was compared to a ship; the bishop was ο μητρώος, the pilot; the presbyters, οι ναυτικοί, the mariners; the deacons, οι ροιχαρχοί, the chief rowers; the catechists, οι ναοτολόγοι. It was properly the catechists' duty to show the catechumens the contract they were to sign, and to make, and instruct the children in the art in order to their admittance into the Christian ship. The deaconesses were also catechists to the more ignorant and rustic women catechumens, which proves that catechists were not necessary to the clerical order. Origen, when only eighteen years of age, and consequently when incapable of being ordained a deacon, was appointed a catechist (Eusebius, Hist. Eccles. vi, 3). (2.) In the modern churches, ministers are generally required by Church law to be catechists (i.e. for the instruction of children); and since the growth of the Sunday-school (q. v.), the Sunday-school teachers are, or ought to be, all catechists. —Farrar, Eccles. Dict. s. v.; Bingham, Orig. Eccles. bk. iii, ch. x; Coleman, Christian Antiq., ch. iv, § 8; Krause, De Catechesi primi tiae ecclesiae (Lips. 1704); Siegel, Aftertämer, p. 340.

Catechumen, in the ancient Church, candidates for baptism, who were placed under a course of religious instruction in order to their admission into the Church. For the derivation, see CATECHETES, 1. They are classed by ancient writers as members of the Church, but the lowest order of members (e.g. Origen, Eusebius, Jerome; cited by Bingham, bk. i, ch. iii).

1. Names.—Besides the name catechumen, they were called catechumen (cudodul) by the Gallican Church, and in the East, by Latin writers, was aptly expressed in so wise on their admission to the Church. They were also called novitii, tyronum Dri, rudes, incipientes (e.g. by Tertullian, De Pa ni ment. c. vi.; and by Augustine, De Fide ad Catechum. lib. ii, cap. 1).

2. Admission to the Catechumenate.—Heathens were admitted to the catechumenate by the imposition of hands and prayer, with the sign of the cross. The children of believers were admitted as soon as they were of age to receive instruction, but there does not appear to have been any specific age fixed at which Jewish and heathen converts were considered as catechumen. The lowest age for this purpose was to Constantin the Great was in this class. But it was essential that they should not have been baptized.

3. Period of the Catechumenate.—The time spent in preparation varied according to the usages of various churches, and particularly according to the proficiency of each individual. In the Apostolic Constitutions these three years are fixed (ch. vii., 14); but by the Apostolic Constitutions of the Council of Elberius, A.D. 673, two years; and by that of Agatha, A.D. 506, eight months. Sometimes the catechumenate period was limited to the forty days of Lent. Socrates observes that, in the conversion of the Burgundians, the
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French bishop who converted them took only seven days to catechise them, and then baptized them. But, in case of sickness or imminent death, the catechumens were immediately supplied with what was called clinical baptism. Cyril of Jerusalem and Jerome direct the catechumens to observe a season of fasting and prayer forty days.

4. Classes of Catechumens.—They were early divided into separate classes, the number and names of which were somewhat different. The Greek canonists, following the practice of the church fathers, spoke of the ἀπόστισμα, the uninitiated, and the προστάτες, the more advanced. Suidas distinguishes them as ἑκρύφωμοι, such as were occupied in learning, and ἆφαρμοι, such as are engaged in devotional pursuits. Binham specifies four classes: First, the ἔκτρωμοι; or those who had professed privately without the Church, and kept at a distance from the privilege of entering into the Church for some time, to make them the more eager and desirous of it. The next degree above these were the ἑκρύφωμοι, the esclaves, or hearers. They were so called from being admitted to hear sermons and the Scriptures read in the Church, but not allowed to take part in the offices of the Church. The third sort of catechumens were the γοναθέωνες, the young, or knoers, so called because they received imposition of hands kneeling upon their knees. The fourth order was the βαπτισμείον, the candidate and elect, which denote the immediate candidates of baptism, or such as were appointed to be baptized the next approaching festival, before which strict examination was made into their proficiency under the several stages of catechetical exercises. The age, sex, and circumstances of the catechumens were duly observed, men of age and rank not being classified with children (Antiquitatis, bk. x, ch. ii, § 2).

5. Instruction and Admission to the Church.—The exercises of the parties till their union with the "believers" were generally directed with reference to their preparation for baptism. They were required to attend to various doctrinal and catechetical instruction, to reading the Scriptures, etc. One of Chrysostom's homilies (ed 2 Cor. 5) is an exposition of the prayer of the Church for the catechumens (see Ncander, Life of Chrysostom, tr. by Stapleton, Appendix to vol. 1). That part of divine service which preceded the common prayers of the communicants at the altar, that is, the psalmody, the reading of the Scriptures, the sermon, etc. was called μέσα catechumenorum, because the spirit of the liturgy was not complete at this part of the service. The advanced classes before baptism were subjected to repeated examinations, and, in later times, to a kind of oecumism, accompanied by the imposition of hands; they received the sign of the cross, and insurrection, or the breathing of the priest upon them. They also passed many days in fasting and prayer, and in learning the Apostles Creed and the Lord's Prayer. Some days before baptism they were required to wear a veil. Their mode of admission was simple. The bishop examined the candidate, and, if he was found worthy, enrolled his name in the roll of candidates. The sacristy was included by prayer, by the imposition of hands, and by the signing of the cross.

"No such arrangement as the catechumenate is indicated in the New Testament: when an individual professed faith in the Lord Jesus Christ, he was immediately admitted to the initiatory rite of Christianity. All lower classes, as to their knowledge or attainments, were equally entitled to the outward rite, as they were to the inward and spiritual grace. But when the Church was augmented by the accession to her pale of large numbers from heathenism, and when her purity was no longer guarded by the presence of the great numbers who possessed the power of discerning spirits, the custom of deferring the admission of members was adopted, in order to obtain satisfactory evidence of their fitness to be enrolled in the rank of the disciples. The experience of the primitive Christians had taught them that the gross numbers of idolaters were not at once relinquished for the pure and spiritual principle of the Gospel, and that multitudes of professed believers held their faith by so slender a tie that the slightest temptation plunged them again into their former sensuality. The protracted inquiry into the character and views of candidates for admission into the Church was therefore designed, if possible, to enable the ecclesiastics to examine those persons, who had disturbed the peace and prosperity of the Church, and may be traced to a laudable desire of instructing young and uninitiated converts in the principles of the Christian faith."

In modern Christian usage, the words catechumen, catechumens, are not found in the books of Church law, except with historical reference to the ancient Church. But the things designated by these terms have always existed, and the terms themselves appear likely (and very properly) to come into use again, to designate the children of the Church and their period of instruction preparatory to confirmation, in the same way as they were formerly used for the churches which obtained permission to admit catechumens in full membership, in those churches which do not. In the Methodist Church in England the term has been revived, especially in the efforts of the Rev. S. Jackson to establish a fixed method and course of instruction for young persons between childhood and puberty (see the volumes of Reformer, London). The whole subject is also carefully discussed by Zschätzchitz, System der christl. kirchl. Kauthechistik (Leipzig, 1862, i, 70 sq.).

See the copious treatment of the ancient catechumene by Bingham, Origins Ecclesiæ, ch. x; and Coleman, Ancient Christianity, ch. vii, sec. vi, § 7. See also Siegel, Alterthümer, i, 384 sq.; Pfänner, De Catechumenis, Antiquæ Ecclesiæ (Frankfort et Gotha, 1688, 4to); Farrar, Ecclesiæ Dictionarium, s. v.; Buck, Theol. Dictionarium, s. v.; Ncander, Church History, i, 856; and the article ARCANI DISCIPLINA.

Catena (a chain), in Biblical criticism, is an exposition of a portion of the Scriptures, formed of collections from various authors. Thus we have Catena of the Greek fathers by Procopius, Iy Olympiodorus, and by Nicephorus, on several books of the Old Testament. Poole's Synopsis may be regarded as a catena of modern interpretations of the Bible. The ancient catena seems to have originated in the short scholia, or glosses, which are present only in the margin of the Scriptures to introduce the margin. There, degrees were expanded, and passages from the homilies or sermons of the fathers were added. The most celebrated catena is the catena aurea of Thomas Aquinas, which was translated at Oxford under the superintendence of Mr. J. H. Newman. The subsequent conduct of Mr. Newman has led those who were willing to attach some authority to that work to examine it carefully, and the result has been the detection that Thomas Aquinas has sometimes modified the quotations he has made from the fathers; and the whole, as a commentary, is a monument of the reformation and modern theologians (Farrar, Ecc. Diction. s. v.; Book, Ch. Dictionarium, s. v.).

The application of this name to works of this sort has been attributed to Thomas Aquinas in consequence of the above collection on the four Gospels; but it is of later invention appears from the fact that the older editions of his work bear the title of glossa continua, according to what was the customary phraseology of the time, and that Thomas himself, in his dedication to Pope Urban IV, calls his work continua expositionis. The early names for these among the Greeks were παντοτικα ὁμορροις, συναγωγας ἡγεομεν, συναγω- γας ἀπαστρατισμων, etc., and others. The name is much more justly descriptive of its contents than the later names γοναθεια κεφαλας και συναγωνας. These catenas are
terms also indicate a creature whose chief characteristic is voracity, and this attaches to all the species of locust. The ancients, indeed, concur in referring the word to the locust tribe of insects, but are not agreed whether it signifies any particular species of locust, or is the name for any of those *states* or *transformations* through which the perfect insect passes. The Latin locustae. In some passages it ascribes *flight* to the *papio*; and speaks of it as a distinct species; and in the former particular, especially, it is difficult to suspect it of an egregious error. The statement of Aristotle is also worthy of notice, who speaks of the *attacabos* as a mature insect, for he refers it to its transformation and eggs (Hist. An. v. 29). The arguments and speculations of the most eminent modern writers may be seen in Bochart, Hieroz. ed. Rosenmüller, iii. 256 sqq. (Lips. 1739–6). See *Locust*.

Cathari (*cæcatoi*, *pars*) or Cathariests (q. d. *Puritans*), a name given at different times in Church history to different sects; all, however, characterized by aiming at, or at least pretending to, peculiar purity of life and manners. 1. It was assumed by the Novatians in the third century, who excluded from the Church all who fell into sin after baptism. See Novatians. 2. The name of Cathari was also given to the twelfth century to the sects of the Albigenses, Vaudois, Pitarini, and others. The Roman Catholic historians abound in frightful accounts of the heresies and immoralities of all these sects, to whom they attributed all the bad men and bad deeds of their times. Some modern Protestant writers, yielding too ready credence to the Roman historians, regard the Cathari as if they were all dualists, if not Manicheans. The truth seems to be that the origin of most, if not all, of the sects above named is to be sought in circumstances of general operation, and principally in a prevailing sense of the corruptions of the dominant Church, and of her perversion of the pure and simple faith. This natural and thus originated professed dualistic doctrines is not to be doubted; that all were corrupt in doctrine and life is probably an invention of their persecutors. See *Albigenses*.

1. History.—The origin of the Cathari is unknown; the name itself, though Greek, and indeed of Oriental origin. That an earnest spirit of protest against the corruptions of Rome arose in Western Europe during the Middle Ages, and manifested itself especially about the thirteenth century, is certain; but the doctrines and some of the rites of the really dualistic Cathari were doubtless derived from the East. It was formerly thought that the Cathari were indeed the descendants of the Manichees of the third and fourth centuries; but this view is now abandoned. There is no subtle religious philosophy like that of the Manicheans found among the Cathari; their whole system was popular rather than mysterious. According to the Manicheans, the creation is the result of the union of the soul of the world with matter, while the Cathari taught that the whole material creation was exclusively the work of the evil principle. Above all, there is among them no trace of the profound personal reverence for Manes, and worship of his memory, which was one essential characteristic of the Manichean system, who looked upon his founder as the Paraclete promised by Jesus to his disciples. The Priscillianists succeeded the Manichees in the West, and the Paulicians in the East; yet these latter, properly Syrian Gnostics, excrated Manes. The Paulicians were thought by Mosheim, Gibbon, and Maitland to have been the immediate religious ancestors of the Cathari. It is
well known that numbers of those revolutionists were transplanted into Thrace by Constantine Cophonynus about the middle of the eighth century. Yet the Paulicians had no rites or ceremonies whatever, no ecclesiastical or hierarchical organization, they were strangers to ascetic abstinence from animal food, and did not condemn marriage. Such radical differences as these will not allow us to suppose the heterodox movement of Southern and Western Europe to have been a simple transplantation of Asiatic Paulicianism, though this second source—more or less directly—to the formation of Catharism. The fact seems to be that Dualism manifested itself in Christendom at different periods under various successive and independent forms” (Lond. Quart. Rev., iv, 10).

Schmidt assigns it a Slavonic origin (South Macedonial, and ascribes its introduction into Italy to Slavonic traders. The first Cathari in Italy were found about A.D. 1035 near Turin, and their chief and others were burned. By the twelfth century they were established at various points, from Upper Italy to Calabria. A Romanist writer has recently sought to show that Dante was a Catharis (Avue, Dante hérétique, Paris, 1892, and Dante de l'Eglise Alphérié, Paris, 1896). In the thirteenth century, Pungibio, said to have been a Catharist, but a man of eminent charity and goodness, came near being canonized by the Roman Church. See CANONIZATION.

The greatest successes of the Catharists in Western Europe were in France, where they were either identical with the Albigenes, or confounded with them. See ALBIGENES. During the twelfth century they, and all other heretics from Rome, suffered grievous local persecutions; but there “had been no general, persevering, systematic attempt to exterminate them. Meanwhile they had spread from Constantinople to Spain, they were masters in the Slavonic provinces which now form the north-east of Turkey; they were formidable in Lombardy; they had audaciously insinuated themselves into the pontifical city itself; above all, the only transalpine nation that had emerged from barbarism had almost thrown off its allegiance to Rome; heresy sat enthroned in a central region, whence, in one generation, it could spread over France, Spain, and Italy. The Church was in peril; but the year 1198 witnessed the beginning of a pontificate in which an iron will was put to forth in her service all the resources of rare intrepidity, unremitting vigilance, and a special and extraordinary spirit of war. The very incarnation of the idea of the papacy; he was distinguished by precisely the sort of character and talents which were qualified to effect the purposes of the hierarchy of which he was the head.” During his pontificate, the cruel crusades against the Albigenes and Cathari, which have made the names of Innocent and Dominic notorious in history, swept away thousands of Catharist Dualists and of simple-minded Albigenes together. See ALBIGENES. There were congregations of them enough to constitute whole dioceses in the thirteenth century; but the Inquisition, directed by Innocent III, and established by the Council of Toulouse, 1229, for the purpose of putting down heresy, pursued them relentlessly; so that after the fourteenth century no traces of them are to be found.

11. DOCTRINES. — The heretical Cathari held to Dualism, i.e. to God as the original good, and to an evil principle as the author of evil. This is a simple, and, to an uneducated mind, a natural solution of the problem of the origin of evil. The heretical Dualists held that the evil principle was an original one as well as the good. The struggle between them is eternal. “It was believed that some souls had been created by the evil being, and, of course, would never be saved. Such were all strong sinners, tyrants, persecutors, enemies of God and of the Church. After the good God, had been seduced from the heavenly world above by Satan, who disguised himself, for the purpose, as an angel of beauty and light. These were condemned to expiate their offences in earthly bodies, and to pass from one body to another, sometimes even, as an additional punishment, assuming the shape of animals, until, at last, they should obtain deliverance from their terrestrial hell by being admitted into the true Church. The consolation (see above) reunites the exiles to their guardian angels (called ‘Holy Ghost’ or ‘Paraclete’), of whom there is a distinct one for every soul of heavenly creation. St. Paul, in particular, had succeeded in rescuing men directly with his apostles.” St. Paul, in particular, had succeeded in rescuing men directly with his apostles. Of course there was to be no real resurrection.”

The majority of the Cathari held to a more moderate form of Dualism. Of this class were the Bogomiles (q. v.), in Slavonia and the East; and in Italy, the Concorlarians or Concaccianes, so called from a corruption of the name of the town Corias, in Dalmatia. They held to one God, who created matter from nothing; but the arrangement of matter into the existing form of the visible world, in which so much evil exists, was due, not to God, but to a fallen spirit—an exceedingly mighty angel, who seduced a third of the heavenly host. The absolute Dualists held that all souls came to the world from the evil principle. They maintained that Adam and Eve were created (their bodies by the evil power, their souls from God), and that all souls are derived from them. Hence the metaphysic of the absolute duality had no place in their system. The Word of God, both in the O.T. and in the New Testament, was interpreted in a mystical theory. Jesus Christ, the highest of created beings, was sent from heaven to teach the captives the secret of setting themselves free from the chains of matter and of evil. He came in an ethereal form, which had only the appearance of the human form; for, as he said himself, he is “from above” (John viii, 28); or, as St. Paul said, from heaven (1 Cor., xvi, 47). He expressly denied having inherited anything from his mother (John ii, 4). He had but the likeness of flesh (Rom. viii, 8; Phil. ii, 8). It was for this reason that he could walk upon the water; and this was the glory revealed on the Mount of Transfiguration. His death, not being real, was but an apparent triumph of the evil one.

In Ethics, all classes of Cathari held that sin is “the last after the created.” The world, as the work of the evil one, is evil, and all contact with it leads to sin. Among mortal sins were wealth, war, killing of animals, and the like. After the death of the soul, the evil soul fell out of wedlock (inasmuch as it increases the number of fallen souls). Purification from sin was to be obtained by renouncing the world and entering the Church of the Cathari, out of which salvation could not be had.

11. Usage. — The various sects of Cathari agreed very generally in their usages, however they might differ in doctrine. There were two classes of members, the perfect (perfecti) and simple believers (credentes). The former were admitted by the “spirit-baptism,” called the consacratio, the ceremony being a simple imposition of hands. (Water baptism was then rejected.) By the andression of hands, the soul was said to be imparted, and the recipient became one of the perfect. To this class belonged the actual authority of the Church; they administered its rites, and governed it as successors of the apostles. A manuscript in the Romance language was discovered in 1651, and is now in the Palais des ducs at Lyons, written by Cunitz, Jeruzalem, 1582; also in the Strasburg Beiträge z. d. theolog. Wissenschaften, vol. iv, 1582. It contains a short liturgy, beginning with the Lord’s Prayer, the Doxology, and the first seventeen verses of St. John’s Gospel in Latin. Then follow in Provençal, first, an act of confession; secondly, an act of reception among the number of the perfect; thirdly, an act of receiving among the number of Christians or Perfects; fourthly, some special directions for the faithful; and, lastly, an
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act of confession in case of sickness. The formula for the act of confession terminates with the following prayer:

O thou holy and good Lord, all these things which happen to us in this life, we know not whether in our thoughts we do man, or they do us. Let them, therefore, be justified, holy Lord; and all the multitude of sins we lay upon the mercy of God, and upon holy prayer, and upon the holy Sacraments of the Church, which are our sains. Of this act and of the remission of the sins, and of the blessing and of the communion of the flesh; have mercy on the flesh born of corruption, but have mercy on the spirit placed in prison, and admit them, O Lord, in days and hours of remission, and of fasts, and orisons, and preachings, as is the custom of good Christsians, that we may not be judged nor condemned in the day of judgment with falseness.

The first degree of initiation, or the act of reception into the number of believers, is called "the delivery of the orison," because a copy of the Lord's Prayer was given to the neophyte. It begins thus:

"If a believer is in abstinence, and the Christians are agreed to deliver him the orison, let them wash their hands, and the believers present likewise. And then one of the bone homines, the one that comes after the elder, is to make three bows, and then to prepare a desk (dece) then three more bows, and then he is to put a nappin (tunica) upon the desk, and then three more bows, and to put the book upon the nappin, and then let him say the benedicte, parens nobile.

And then let the believer make his salute, and take the book from the hand of the bishop, and he adorns him, and preach from fitting testimonies (that is, texts). And if the believer's name is Peter, he is to say, 'St Peter, you may do what you wish, and let your hands be covered with the book of the Lord, and have nothing to fear from the Church of God, you are before the Father, and the Son, and the Holy Ghost. For the Church is called assembly: and where are the true Christians? The Father, the Son, the Holy Ghost.'

The final initiation, or consolamentum, is called "the baptism of the Spirit." Here is an extract from the formula of its celebration:

Jesus Christ says, in the Acts of the Apostles, that "John was baptised with water; but ye shall be baptised with the Holy Ghost." This holy baptism of imposition of hands wrought Jesus Christ, according as St. Luke reports, and he said, "The Holy Ghost will come upon you, and your hands shall work it." And their hands lay on the sick, and they shall receive good. And Ananiah wrought this baptism on St. Paul when he was at Ephesus. And afterwards Peter worked it in many places. And St. Peter and St. John wrought it on the Samaritans. This holy baptism, by which the Holy Ghost was consecrated, and the Church of God hath it from the apostles until now; and it has come down from bone homines to bone homines, and it will do so to the end of the world.

The perfect were bound to special fasting and abstinence—from property, and from marriage. They had signs by which their persons, and even their houses, could be recognised by the initiated. Rainiarius (apostatized from Catharism to the Church of Rome) estimated the number of "the perfect" at about 4000 in all Europe. The credentes, or simple believers, were not subject to these restrictions, nor were the ecclesiastics, but were bound to confession to their ministers, and to seek the consolamentum before death, as essential to salvation unattainable by the great mass of mankind.

With them, quite as much as with the Roman Catholics, salvation was made to depend upon adhesion to a given religious community, and as the auditors generally put off receiving the consolamentum to the hour of death, this ceremony became invested with a magical virtue, like the sacraments of the dominant Church.

Their religious services were entirely free from the pomp and display of the Established Church. The place of worship were destitute of ornaments, crosses, and images; at one end was the New Testament. Worship consisted of reading the Scriptures, exposition of it, and prayer. They rejected the baptism of the Church of Rome both because the hierarchy was not the true one, and because water was created by the sacrifice of animals, it being the mark of the devils, and substituted the blessing and breaking of bread, without wine, for the Romish eucharist.

The excellent writer in the London Review, whom we have cited, makes the following just remarks upon the source of the false views of the Cathari, as existing in all ages:

"The whole subject of the Cistercians is displayed in our own day in the false asceticism of the Puseyite; and if there be no latent Manichaeism in the views of the extremely opposite side of Protestants, whence the tendency to treat human nature as intrinsically evil, not as merely subjected to evil; to make human powers, physical and mental, evil in their use, and not merely in their abuse; to identify society and its institutions with the devil, and against which we must be warned; no; however it may disguise itself, and however its manifestations may be varied, that has ever been one and the same instinct of self-justification, hidden in the recesses of the heart, which treats sin as something external to the will, and, to a certain extent, involuntary; imposed, why not voluntary? And faithfulness to God consist in something easier than the abdication of the idol self. This insidious instinct stops at no sacrifices provided it can maintain itself. It inspired the stern 'Touch not, taste not, handle not,' of the earliest Gnostics of the apostolic times (Col., ii., 21); and it has worked, with more or less intensity, in every age of the Christian Church."

IV. Literature.—The Roman sources are Bonacorsi, in D'Achery, Spr. cit. i., 208; Moneta, ad e. Catharos et Valdenses (Rom. 1745); Rainierius (about 1200), whose account is analyzed by Maitland, Fecta et Documenta, ch. v.; the History, etc., of the Albigenses and Waldenses (Lond. 1832). The principal writers are Neuerburg, Ch. xvi., 560 sq.; Maitland (as above); Schmidt, Hist. et Doct. de la Secte des Cathares (Par., 1840, 2 vols. 8vo); Hahn, Geschichte d. Ketzer im Mittelalter (Stuttgart, 1845-47).

See also London Review, April, 1855, art. i.; Gieseler, Ch. History, ii., § 64, 67; Hahn, in Studien u. Kritiken, 1862, Heft iv.; Schmidt, in Herzogs Real-Encycl-pädie, vii., 461 sq.

Catharina, the name of several so-called saints of the Greek and Roman Church.

1. A martyr, who suffered at Alexandria under Maximin II. The Greek and Roman accounts, which are not at all to be depended on, state that she was a rich and noble lady, who, having entered upon a dispute with certain heathen philosophers at the command of Maximin, and vanquished and converted them to the faith, was, together with them, put to death. She is said to have been put upon an engine made of wheels armed with spikes to lacerate her body, but when the machine was put into motion her bonds were miraculously broken, but she was immediately beheaded. Hence the name of Catharina-wheel.

2. Eusebius (Eccl. Hist. VIII, 14) speaks of a famous Alexandrian woman, who, when other women of the city yielded to the lust of the tyrant Maximin, resolutely resisted and was scourged and banished with exile and the loss of all her property. Joseph Assemanii thinks that this is the only account of St. Catharina that can be depended on. Her remains are said to be still kept in a marble chest in the monastery of Mount Sinai, in Arabia (Pococke's Travels, i., 140, 4to.). She is commemorated on Nov. 26.—Butler, Lives of Saints, Nov. 25; Landen, Eccl. Dict. s. v.

2. Of Sweden, a princess, born about 1330, who, being contracted in marriage to a young nobleman named Egard, persuaded him to join her in making a vow of perpetual chastity! She died abbess of the monastery of St. Gertrude, March 24, 1382. She wrote a treatise on the Causes of Divorce, Nov. 22; Io. Stund, Eccl. Doct. s. v.

3. Of Sienna, was born at Sienna in 1347, and early devoted herself to an austere life. In 1865 she received the habit of the third order of St. Dominic, and soon became celebrated for her recluse life, revelations, and miraculous powers of conversion! She in- cluded Pope Clement VI in her visions, they travelled to Rome from Avignon. She used all her efforts to cause Urban VI to be recognised as the lawful successor of Gregory. She died April 29, 1380. Pius II published the bull for her canonization June 29, 1461, and her festival is observed on April 30.—A. Butler, Lives of Saints, April 30; Chavign, Hist de St. Catharine (1484); Landon, Eccl. Dictionary, s. v.

4. Of Bologna, born of noble parents Sept. 8, 1418.
CATHARINUS

In 1427 she entered among the nuns of St. Francis at Ferrara, who soon after adopted the severe rule of St. Clare. Afterwards she became abbess of a new convent of the order in Bologna. She is said by Roman writers to have had the gifts of prophecy and miracles! She died March 9, 1463, on which day she is commemorated. A spurious book of her Revelations was published at Bologna in 1531.—Butler, Lives of Saints, March 9.

6. Of Genoa, daughter of James Fieschi, viceroy of Naples, was born at Genoa in 1448, and at about sixteen was married, against her will, to a gay young nobleman named Julius Adorna, who for many years caused her the greatest affliction. Being left a widow, she devoted herself to the care of the sick and poor. She died Sept. 14, 1510, leaving a few works of devotion.—Butler, Lives of Saints, Sept. 14; Upham, Life of Cath. Adorna (N. Y., 1856, 12mo).

Catholic Ambrose, or, more properly, Lambold Politi, was born at Sienna in 1488. He studied law, and afterwards taught that science in several Italian universities. In 1521 he entered the Dominical order at Florence, and in 1545 accompanied the cardinal de Monte to the Council of Trent. He became afterwards bishop of Minori in 1546, and archbishop of Conza in 1551. He died at Rome in 1555.

Cathcart, Robert, D.D., a Presbyterian minister, was born Nov. 1769, near Coleraine, Ireland, where he was classically educated. He afterwards entered the University of Glasgow, was licensed by the Presbytery of Route, and labored within its bounds for several years. On coming to America in 1790 he became a member of the Presbytery of Philadelphia, and in 1792 he was chosen professor of Greek and Latin in Hopewell, Pa., where he spent nearly fifty years of eminent usefulness. He was a member of the General Assembly for nearly thirty years in succession. He pursued his labors with unwearied diligence, and died Oct. 19, 1849. He published A Sermon on the Death of Rev. Dr. Dunlop, 1812.—Sprague, Annals, iii. 559; Prob. Quart. Rev. Oct. 1849, art. vi.

Cathédral (Latin cathedra; Gr. καθή&phi; — from κατά, down, and σέα, a seat). In classical archeology cathedra means a chair with a back, but without arms, and usually used by women. Cathedrae were also used by teachers of gymnastics while giving instruction, and, later, by all public teachers. Following this usage of the word, the term has been applied to the chair or other sedilia in churches or other public buildings designed to build churches. In many of the crypts in the Catacombs at Rome and elsewhere are seats cut in the rocks, supposed to have been thus used. Later, when church edifices were erected, the cathedrae were placed in the middle of the semicircular apsis at the eastern or near end of the church, and occupied by the choir. In Rome many of the cathedrae were taken from the public baths, and were thus of marble, and decorated with designs from classical mythology. Later, they were decorated with symbolic designs of the Christian faith, as the head of a lion, representing the forces and vigilance of a good bishop; the head of a dog, representing his vigilant and fidelity; or a dove crowned with a nimbus over the back of the chair, representing the Holy Spirit which was to shed light into his heart. The cathedrae of the 5th and 6th centuries were often inlaid with ivory and precious stones, after the style of the Alexandrian mosaics. Later, they were richly decorated and heavily gilt. Very early in the history of the Church they were held as precious, even among the favorite bishops. Traditions, unworthy of credit, are attached to the reputed chairs of St. Peter in the Vatican (Rome), of St. Mark in Venice, and of St. Paul in Salonic. In the Gallic Church, for a time, the bishops were buried seated in their chairs, which were afterwards the emblems of great respect.

In the paintings of the Catacombs, in early mosaics, and miniatures, cathedrae are often represented with either a literal or figurative meaning. Thus, in the Catacombs, a bishop is represented stretching out his hand to a woman and to a sheep, thus representing the church and the faithful. In another, the bishop is holding up the Word; God the Father is shown on the left of the cathedra receiving the gifts of Cain and Abel; the Redeemer is thus seated, receiving the crowns of gold from the seven elders [see Apocalypse]; Christ is seated on a cathedra surrounded by eight martyrs. Two chairs in two niches, with a table between them bearing the open Bible, represent a council (in the Baptistry of Ravenna).

In the church of Santa Maria delia Mentorella (in Latium) is a work in gilded bronze, representing the twelve apostles on seats; between them is a cathedra supporting the open Bible, as the source of all authority; above is a lamb, bearing a cross with a banner, having the inscription "Ego sum catholicon et ortus occisum."—I am the gate and the fold of the sheep;" a chasuble in Cortena has a cathedra with Tybics cut on it.—Bingham, Orig. Eccles. bk. vii, chapter vi, § 10.

Cathedral [see Cathedra]. (1.) The church edifice containing the cathedra or bishop's chair, i. e. the bishop's church in a diocese, usually the largest and most magnificent church in a diocese. The modern use of the term is cathedral, as designating the church in which the bishop has his seat; it is confined to the Western Church, and is posterior to the tenth century. In the East such churches are called the great church, the episcopal church, or simply the church.

(2) CATHEDRAL (adjective)—(a) pertaining to a cathedral, as "cathedrical service," (b) official of or authoritative, as the "cathedrical determination of an article." Catholic (καθολικός katholikos and ἄριστος, general universal), a title given to the Christian Church on account of its being not confined (like the Jewish) to one people, but embracing members of every nation. "As 'the Church' is (in one of its senses) employed to signify all Christians, who are 'members one of another,' and who compose the body of which Christ is the head, so the title 'catholic,' or 'universal' is a necessary indication of the use of the word 'church' in that sense. The Catholic Church comprehends the entire body of true Christians; but it is no one community on earth—it has no one visible ruler or governor. Any individual church may be included in it, but we improperly call it the Catholic Church" (Eden, s. v.).

1. In the primitive Church, the title "catholic" came into use at an early period to distinguish the
Christian Church from the Jewish, which was national, while the Christian body was to include all mankind. At a later period it was used to distinguish those who adopted the so-called "heretical" within the Christian Church, from the body of believers who held the orthodox faith. The word was appropriated to the Church whose belief, the term "catholic" was applied. The earliest uses of the word (e.g. of Polycarp [† 255], in an epistle preserved in Eusebius, H. E. iv, 15; Clemens Alex. [† 220], Stromata, vii) are in the sense of the general diffusion of the Church. It is used in the Apostles' Creed (the first article), and on that ground of the Nicene Creed it becomes a common title of the Church (see Pearson, On the Creed, art. ix, note c). Chillingworth interprets the "Holy Catholic Church" in the Creed to mean "the right that the Church of Christ, or rather, to speak properly, the Gospel of Christ, hath to be universally believed. And therefore the article may be true, though there were no Christian Church in the world" (Chillingworth, Works, fol. p. 196). Paerianus (A.D. 372), in answer to Severian the Novatian, who demanded of him why Christians called themselves Catholics, replied, "Christian is my name, and Catholic my surname; the one is my title, the other is my profession." (Cited by Binham.) Clarke (Sermes [vol. iv, ed. 1729] on the Catholic Church) gives the following meanings of the word: "The first and largest sense of the term Catholic is that which appears to be the most obvious and literal meaning of the words in the text (Heb. xii, 23). The general assembly and church of the first-born who are written in heaven; that is, the whole number of those who shall finally attain unto salvation. Secondly, the Catholic or Universal Church signifies, in the next place, and indeed more frequently, the Christian Church only—the Christian Church, as distinguished from that of the Jews and patriarchs of old. The Church of Christ spread universallly from our Saviour's days over all the world, in contradistinction to the Jewish Church, which was particularly confined to one nation or people. Thirdly, the Catholic Church signifies very frequently, in a still more particular and restrained sense, that part of the Universal Church of Christ which in the present age is now living upon earth, as distinguished from those which have been before and shall come after. Fourthly and lastly, the term Catholic Church signifies, in the 1st place, and most frequently of all, that part of the Universal Church of Christ which in the present generation is visible upon earth, in an outward profession of the belief of the positive dogmas of the Catholic Church, with a veneration of the Word and sacraments." Pearson (Exposition of the Apostles' Creed, art. ix) explains the catholicity of the Church as consisting, generally, in "universality, as embracing all sorts of persons, as to be disseminated through all nations, as comprehended all ages, as containing all necessary and saving truths, as obliging all men to all kinds of obedience, as curing all diseases, and planting all graces in the souls of men." 2. The Roman Church arrogantly claims the name Catholic as exclusively her own, and designates all who do not belong to it as "heretics" and schismatics. It is bad enough in the Church of Rome to make this claim of the title "Catholic;" it is still worse for Protestants to concede it. The result of this concession, in most Protestant countries, is that common people have really no conception of the true use of the word. The words "Catholic," "Papist," "Papal," "Romanist," are all pejorative terms used of the Church of Rome, and imply no offensive meaning, as they are all legitimately derived. At all events, the word "Roman" should always be prefixed to "Catholic," if the latter term be used as part of the title of the Church of Rome. There is a strange enchantment in words, which being (although with no great color of reason) assumed, do work on the fancies of men, especially of the weaker sort. Of these power doth ever arrogate to itself such as are most operative, by their force sustaining and extending itself. So divers prevalent factions did assume to themselves the name of Catholic, and the Roman Church particularly hath been adopted as the sign of an unholy claim of divine favor. The bull, imposing Rome and the universe to be the same place, and the perpetual canting of this term hath been one of the most effectual charms to weak people. I am a Catholic, that is, a universal; therefore all I hold is true; this is their great argument" (Barrow, On the Pope and Papal Power, p. xiii). The Church of which Rome was so long the centre is not Catholic, but Latin; just as the Church of which Constantineople was the centre is not Catholic, but Greek. There is, indeed, a Catholic or Universal Church, and therefore a universal Christianity. But to assert that the unity implied in the conjunction of these terms is, and must be, a visible unity, is, in a word, to give the lie to all Church history, both Greek and Latin, from a date almost immediately subsequent on the apostolic age. And neither Greek, nor Latin, nor Teutonic Christianity, nor all of them together, can be Catholic Christianity, any more than a part of anything can be so considered to the whole" (Loom. Quarterly Review, April, 1855, p. 150). Bishop Bilson, in his True Difference between Christ in Subjection and Unchristian Rebellion (1856), sums up the reasons for denying Catholicity as a note of the Roman Church as follows (in dialogue form): "Phileander (Romainist): What is the point of our religion but that of Catholic? Theophrastus (Anglican): No one point of that which this realm hath refused is truly Catholic. Your having and adorning of images in the church; your public service in a tongue not understood of the people; your gazing on the priest while he alone eateth and drinketh at the Lord's table; your barring the poor people from the door; the Children of God to his Father for the sins of the world; your adorning the elements of bread and wine with Divine honor instead of Christ; your seven sacraments; your shrift; your releasing souls out of purgatory by prayers and pardons; your compelling priests to live single; your meritorious vowing and performing pilgrimages; your invocation of saints departed; your rules of perfection for monks and friars; your relying on the Pope as head of the Church, and vicar-general unto Christ—these, with infinite other superstitions in action and errors in doctrine, we deny to have any foundation in the Scriptures, or confirmation in the general consent of the ancient Catholic Church. In fact, for Protestants to concede to Romanists the title "Catholic" is equivalent to acknowledging themselves heretics. This concession may be harmless and innocent enough as far as Protestants are concerned, but it is most pernicious to those to whom the title is conceded. Men at all times have an inclination to trust in names and privileges, and nothing has proved, or will prove, it is a greater obstacle to progress in Christian truth than this feeling of being possessed of exclusive privileges—of being exclusively Catholics, i.e. members of the Catholic Church—of that holy community that must secure a special grace of divine favor to every member of it."--Bingham, Orig. Eccles., bk. i, ch. i, § 7; Suicer, Thesaurus Eccles. s. v. catholici; Eden, Churchman's Dictionary, s. v.; Elliott, Delineations of Romanism, bk. iii, ch. ii, § vii; Bellarmine's Notes of the Church confined (Lond. 1867, 4to, pp. 29- 94); Litten, The Church of Christ, bk. ii, pt. ii, Introduction; Pahlav, The Roman Church, pt. i, ch. xi, § 8. See Roman Catholic Church.

CATHOLIC, title of a prelate. See CATHOLICOS.

Catholic Apostolic Church, the name of a body of Christians which has had a separate organization for somewhat more than thirty years. The following article is from a member of the body.
I. History.—Towards the end of the first quarter of this century there began to be an increased spirit of prayer in Great Britain for the outpouring of the Holy Spirit, in promoting which the labors of the Rev. I. Haldane Stewart (of the Church of England) were much helpful. About the same time the Rev. Edward Irving (q. v.) was called up from Glasgow to London, where for a number of years he preached with great power and effect on the coming and kingdom of Christ, his true humanity, and his work as the baptizer with the Holy Ghost, and taught that the Church is now, and at all times, entitled to the spiritual endowments of the primitive age, because “the gifts and callings of God are without repentance;” but he had no clear conviction that they would be restored, nor did he urge his flock to pray for their restoration. The missionary employed by his Church to preach to the poor of the city, the Rev. A. J. Scott, had much stronger faith that they would be recovered than Mr. Irving himself, and, when on a visit to his friends in the west of Scotland in '28 or '29, he labored to convince them of the permanency of the gift of the Holy Ghost. Among them was Miss Mary Campbell, sister of two of the most revered clergymen who had been widely circulated more than thirty years ago, then living at Ferncarray. Through the careful study of the New Testament, she became convinced that the promise of the Comforter was for all generations, and she was led to pray, in concert with some friends, that God would again bestow the gifts of the Holy Spirit. In March, 1830, when engaged in prayer with her friends, the power of the Holy Ghost came mightily upon her, and she was made to speak in tongues and prophesyings. Very soon afterwards, the same spiritual phenomena appeared in a family by the name of Macdonald, living at Port Glasgow, who, like Miss Campbell, were convinced, and distinguished as well for purity of life as for zeal and devotion. One of the sisters, who was dangerously ill, was restored instantaneously to health through the faith of her brother, by whose instrumentality Mary Campbell was also raised up from what seemed to be the very brink of death. These occurrences naturally excited much attention not only in the immediate neighborhood, but throughout Great Britain, and in the summer of that year several persons—almost all of them members of the Church of England—went down from London and spent some weeks at Port Glasgow, to satisfy themselves as to the reality of these spiritual utterances. Being convinced by what they saw and heard that they were the work of the Holy Ghost, they met together after their return, with others of like faith, to pray that God would pour out his Spirit upon his whole Church. These meetings, which were held weekly at private houses, were continued throughout the winter, and it was not until April of the following year (1831) that any spiritual manifestation appeared. Then the mouth of a pious lady of the Church of England, under the pastoral care of the Rev. Baptist Noel, was opened in power, and she too spake in tongues and prophesying. In the course of that year other persons, both the male and female, received the same spiritual gifts. Some of them were members of the Established Church, and others were Presbyterians and Dissenters; but it was chiefly in the congregation of Mr. Irving (and that after long and careful examination) that liberty was given to speak in spiritual power. This, together with his presence in the eyes of the world, led to the connecting of his name with the work, although he and all who were of the same faith with him never ceased to protest against the name of Irvingites as a designation of the body.

These utterances, accompanied by many and striking cases of healing, continued in great power and frequency down to the middle of 1835. During the months of January and February of that year, a man was converted to a form of faith not previously in the Church of England, and he subsequently was received into the Church in the March following, and in the same year was ordained a deacon of the Church. This work was most beneficial to the Church. The number of communicants was at first from 30 to 40, and at the end of the year had increased to 150. This was not, however, by popular election, nor by any act of man, but by the voice of the Holy Ghost speaking through prophets, and thus expressing the mind and will of God, that one who had been a godly member of the Church of England, and had stood as a faithful witness to the truth of the Gospel, should serve him in this highest ministry. Others were afterwards, from time to time, called to the same office, until, in the year 1836, the full number was completed. Mr. Irving was not one of them, nor, with a single exception, any of his original congregation; three of them who were members of the bar, two of them had been members of Parliament, and all were men of high religious character.

At this time there existed a considerable number of congregations which had been gathered by the preaching of evangelists, and organized by the apostles previously called. When the number had been filled up, they were solemnly separated to their work with prayer and benediction in an assembly of the churches, as was done in Antioch in the case of Barnabas and Saul. They were then bidden, in the word of prophecy, to go to a secluded village in the south of England—Allony, the residence of Mr. Henry Drummond—and there they were widowed relatives of the apostles who had been the instruments of the grace of the prophets, that light might be thrown upon them by the word of the Holy Ghost. They were also directed to prepare a testimony of what God was doing, and to present it to the bishops of the Church of England and Ireland, which was done in Jan. 1835. A larger testimony was given to the Emperor of Austria, and the King of the French, as the representatives of the great principles of government existing in Christendom—priestly rule, absolutism, and popular election—and afterwards to others of the chief rulers in church and state throughout Europe. In these testimonies (especially in the latter) they declared the sins of Christendom in denouncing to the ways of God were pointed out, his approaching judgments proclaimed, and the coming of the Lord (for which the restoration of the Church was the preparation) held up as the only hope of deliverance to the sin-burdened and weary creation.

For a number of years the work made little progress outside of the British Isles, but the revolutionary movement in Europe in 1848 drew to it the attention of many in Germany, and churches were soon organized in Berlin and other cities and towns. It has gradually extended itself into Switzerland, France, Holland, Belgium, Russia, Italy, and into North America, and believers are to be found in countries where there is as yet no liberty of worship.

II. Organization and Polity.—This body of Christians, who take the name of the Catholic Apostolic Church, as being the proper designation of all the baptized, and not as exclusively their own, look upon the spiritual work which has been briefly described, as a divine movement in the one Church to restore to it its original structure and endowments, in preparation for the now rapidly approaching advent of the Lord Jesus Christ. They believe it to be, not the founding of a new sect, much less the setting up of a new dispensation, but the restoration of spiritual gifts and the unity of the Church of Christ, which has had a continuous and historic existence from the day of Pentecost to this hour. They recognize, therefore, the whole Christian Church as brethren, according to the measure of truth in doctrine and ordinances which it has retained in its several divisions, and not as a new church, differing from Christ's Church in its own nature, it is one body; and that intercommunion between the parts is the true law of its being, and the necessary condition of its healthful growth; intercommunion, not as between distinct and independent nations, but as between the different portions of one and the same nation, having one central authority, which is the supreme common law, and an authority which God gave to the Church in its beginning they believed him to have now restored, not for
the supereding of the existing ministries, but for the conveying of grace and strength more abundantly to all who will receive it. The apostolic office belongs to no sect, but is for the whole Church; and those who are gathered under it are not a sect, but a part of the one body brought into their right relations to the Head and to one another.

In respect to the organization of the Catholic Apostolic Church, its chief peculiarity lies in the fourfold ministry of apostle, prophet, evangelist, and pastor, as described by St. Paul in the 4th of the Ephesians. Apostles are rulers in the Church universal, by whom the Church is governed through an apostolic hierarchy; prophets are the special organs of the Holy Ghost, by whom light is imparted for the guidance of apostles in their work; evangelists carry forth the Gospel; and pastors feed and care for the flock. The same fourfold distinction is brought out in the particulars of the Church, in each of which, where circumstances allow of its being fully organized, there is an angel or chief pastor, representing to his own flock the Angel of the Covenant in the heavens, who has under him a body of elders in whom there should be seen the same fourfoldness of ministry as in the Church universal, although in less distinct form. Some exercising the prophetic gift, others exercising the priestly gift, others exercising the prophetic gift, and others exercising the apostolic gift, under the guidance of the Holy Ghost, which is distributed to all the members of the Church, all working in the one Spirit, to build up the body of Christ, and are walking in holiness of life. In respect to the Eucharist, they reject the Roman Catholic doctrine of transubstantiation on the one hand, and that of Zwingli on the other, holding that the elements of bread and wine are unchanged in their physical properties and essence by consecration, while they are made, by the operation of the Holy Ghost, to be spiritually and not carnally, the body and blood of the Lord.

To gather the Church as the election of God out of all the nations of the earth, they believe to be the great work of this dispensation, at the completion of which the Lord will gather the Israel of the living; and to the dispensation in raising the dead and changing the living saints, and will then proceed to set up his kingdom in the earth. First of all, he will deliver the Jews—both the two tribes which are known and the ten which are lost—from their dispersion and exile, and reconstitute them as the metropolitán nation in the land which God gave to their fathers; and then, by their instrumentality, he will extend his salvation to all the families of mankind. This millennial dispensation will continue through the thousand years spoken of by St. John, at the expiration of which there will be an apocalyptic among the nations outside the camp of the saints and the beloved city, there to receive the diverticuities of the Church, both from the Church and the restored nation of Israel, through the instigation of Satan, then for the last time loosed from his prison-house, after which the final judgment, with its eternal retributions of good and evil, will ensue.

The Eucharist is made the centre of worship, as being the commemoration of the death of Christ, which opened the way of entrance into the Holy of Holies, where he now, as our great High-priest, fulfils the work of intercession. In this work his Church is called to take part, which he does in the highest sense when she shows forth his death in this holy sacrament, by presenting unto God in the institution upon the altar the memorial of his sacrifice, and thereupon offering prayers and intercessions for all men. It is not the expiatory sacrifice of Jesus on the Cross which the Church thus renews and continues in the Eucharist (as the Roman Catholics teach), for he died once for all to make atonement for sin, and there can be no repetition of his death; but it is his present intercessory work in heaven. The Eucharist is celebrated on the forenoon of every Lord's day, and on other solemn and special occasions. The tithes and offerings of the people are brought up during the services, and solemnly dedicated to the Lord. There are also morning and evening services for worship on every day of the year, at 6 A.M. and 5 P.M., consisting of confession of sin with absolution, the reading of the Holy Scriptures, the reciting of the Psalms, and prayers in the fourfold form of supplications, prayers, intercessions, and giving of thanks, which are offered in God's name and in the name of those for whom they respectively minister, all being gathered up and presented to God in the name of Jesus Christ, the great High-priest and Mediator, by the angel of the Church. In the principal congregations there are shorter services every forenoon and afternoon at nine and at three. There are also meetings for extem- poraneous prayer, that all whom the Spirit moves to
pray may have liberty to express their desires unto God, and for the exercise of spiritual gifts, in which events the great awakener of souls may yield themselves to speak in the power of the Holy Ghost. Sermons are preached on Sundays and at appointed times during the week. A ritual is used, constructed on the principle of gathering in one all that is most valuable in the worship of the whole Church. The ministers wear vestments in the public services, and the lights necessary for the symbolical character. The ancient ordinance for anointing the sick with oil is restored to its right use; and for the relief of penitents there is the rite of private confession and absolution, but which is not compulsory, nor for the extirpation of secrets. They believe that the end of the divine operations is the consummation of the object and aim of all these ministrations, and spiritual gifts, and ecclesiastical services, is to make ready a people for the Lord.

There are no published statistics of this body, but there are churches in many of the principal cities of England (seven in London) and Scotland; in Dublin and Belfast; in Paris, and a few other places in France; in Baalbe, and Berne, and other towns in Switzerland; in Berlin, and many other places in North Germany; and a number of smaller congregations in Holland, and Belgium, and North America.

To the above account it is proper to add that, in the judgment of the Christian Church generally, the distinctive doctrines of the Catholic Apostolic Church are regarded as erroneous, and its polity and usages as reactionary, and opposed to the true development of the Church.

1. As to doctrine. — The C. A. Church is especially distinguished by its doctrine as to spiritual gifts. "Like the Montanists of the second century, they look upon these apostolic gifts and offices as the necessary conditions of a healthy state of the Church at any time; make their disappearance the fault of Christianitv; and hold it impossible to remedy the defects of the Church without a revival of the charisms and the apostolate. They appeal to such passages as 1 Cor. xii, 27–81; Eph. iv, 11–13, where undue emphasis is laid on 'till; and to these, v. 19, 20; 1 Cor. xii, 31; xiv, 1, where the apostle not only warns Christians against quenching the Spirit, but also positively remunerates them to strive earnestly after His miraculous gifts. There seems to us to be here a mixture of truth and error on both sides. In these charisms we must distinguish between the essence and the temporary form. The first is permanent; the second has disappeared, yet breaks out at times sporadically, though not with the same strength and purity as in the apostolic period. In the nature of the case, the Holy Ghost, when first entering into humanity, came with peculiar creative power, copiousness, and freshness; presented a striking contrast to the mass of the unchristian world; and, by this very exhibition of what we may call the miracle of the miracle, exerted a mighty attraction upon the world, without which it never could have been conquered. Christianity, however, aims to incorporate herself in the life of humanity, enter into all its conditions and spheres of activity as the ruling principle, and thus to become the second, higher nature. As it raises the natural more and more into the sphere of the Spirit, so in this very process it makes the supernatural more and more natural. These are but two aspects of one and the same operation. Accordingly we find that, as fast as the reign of heathenism is broken, those charisms which exhibited most of the miraculous become less frequent, and after the fourth century almost entirely disappear. This is not owing to a fault of Christianity, for at that very time the Church produced some of her greatest teachers, her Athanasius and her Ambrose, her Chrysostom and her Augustine. It is rather a result of its victory over the world. Spiritual gifts, however, did not then fully and forever disappear, for in times of eventful and great awakener of souls may yield themselves to speak in the power of the Holy Ghost. Sermons are preached on Sundays and at appointed times during the week. A ritual is used, constructed on the principle of gathering in one all that is most valuable in the worship of the whole Church. The ministers wear vestments in the public services, and the lights necessary for the symbolical character. The ancient ordinance for anointing the sick with oil is restored to its right use; and for the relief of penitents there is the rite of private confession and absolution, but which is not compulsory, nor for the extirpation of secrets. They believe that the end of the divine operations is the consummation of the object and aim of all these ministrations, and spiritual gifts, and ecclesiastical services, is to make ready a people for the Lord.

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1. As to doctrine. — The C. A. Church is especially distinguished by its doctrine as to spiritual gifts. "Like the Montanists of the second century, they look upon these apostolic gifts and offices as the necessary conditions of a healthy state of the Church at any time; make their disappearance the fault of Christianitv; and hold it impossible to remedy the defects of the Church without a revival of the charisms and the apostolate. They appeal to such passages as 1 Cor. xii, 27–81; Eph. iv, 11–13, where undue emphasis is laid on 'till; and to these, v. 19, 20; 1 Cor. xii, 31; xiv, 1, where the apostle not only warns Christians against quenching the Spirit, but also positively remunerates them to strive earnestly after His miraculous gifts. There seems to us to be here a mixture of truth and error on both sides. In these charisms we must distinguish between the essence and the temporary form. The first is permanent; the second has disappeared, yet breaks out at times sporadically, though not with the same strength and purity as in the apostolic period. In the nature of the case, the Holy Ghost, when first entering into humanity, came with peculiar creative power, copiousness, and freshness; presented a striking contrast to the mass of the unchristian world; and, by this very exhibition of what we may call the miracle of the miracle, exerted a mighty attraction upon the world, without which it never could have been conquered. Christianity, however, aims to incorporate herself in the life of humanity, enter into all its conditions and spheres of activity as the ruling principle, and thus to become the second, higher nature. As it raises the natural more and more into the sphere of the Spirit, so in this very process it makes the supernatural more and more natural. These are but two aspects of one and the same operation. Accordingly we find that, as fast as the reigning power of heathenism is broken, those charisms which exhibited most of the miraculous become less frequent, and after the fourth century almost entirely disappear. This is not owing to a fault of Christianity, for at that very time the Church produced some of her greatest teachers, her Athanasius and her Ambrose, her Chrysostom and her Augustine. It is rather a result of its victory over the world. Spiritual gifts, however, did not then fully and forever disappear, for in times of eventful and great awakener of souls may yield themselves to speak in the power of the Holy Ghost. Sermons are preached on Sundays and at appointed times during the week. A ritual is used, constructed on the principle of gathering in one all that is most valuable in the worship of the whole Church. The ministers wear vestments in the public services, and the lights necessary for the symbolical character. The ancient ordinance for anointing the sick with oil is restored to its right use; and for the relief of penitents there is the rite of private confession and absolution, but which is not compulsory, nor for the extirpation of secrets. They believe that the end of the divine operations is the consummation of the object and aim of all these ministrations, and spiritual gifts, and ecclesiastical services, is to make ready a people for the Lord.

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CATHUA

Constantine, to his prosecutor, or vicar-general (after the organization of dioceses under imperial law), whose duty it was to see that all imperial rescripts were duly carried out. So in a letter from Constantine to Eusebius (preserved in Socrates, Hist. eccl., iv, 11), the emperor says: "Letters have been sent to the bishopric of CATHUA, that he may provide all things necessary," etc. See Suid. Thes. Eccles. s. v.

(2.) The official title of certain of the Oriental prelates, especially of the patriarchs of the Armenian Church. The title is given to the head of that part of the church over which his jurisdiction extends; he only can ordain bishops and consecrate the sacred oil. The dignity of Catholicae is inferior to that of patriarch, but superior to that of metropolitan. There are three dignitaries bearing the title in the Armenian Church at present—the Catholicae of Etchmiadzin, the Catholicae of Agdam, the Catholicae of Sis.—Coleman, Ancient Christianity, ch. xxvii, § 2. See ARABIAN CHURCH.

Cath&m (Καθωμ), one of the family heads of the "servants of the Temple" (Nehemiah) that returned from Babylon (1 Esd. v, 30); apparently the Giddel (q. v.) of the Heb. texts (Ezra ii, 47; Neh. vii, 49).

Cathin, Jacob, D. D., a Congregational minister, was born at Hauvinton, Conn., March, 1758, and graduated at Yale, 1774. He became pastor in New Marlborough, Mass., July 4, 1787, was made D. D. by Yale in 1797, and died, April 19, 1816. He published a work on theology, What is Truth? (1816); a volume, Sermons collected (1797); and a Discourse before a Free-saran's Lodge (1796).—Sprague, Annals, ii, 260.

Cattenburgh, Adrien van, an Armenian or Roman Catholic theologian, born at Rotterdam Nov. 2, 1664, and filled the professorship of theology at Amsterdam for twenty-five years. He was intimately connected with Philip Limborch. He died at Spicilegium Theologia Christiana Philomatharum (Amst. 1726, 2 vols. fol.).—(2.) Bibliotheca Scripturam Remonstrantium (Amst. 1726, 8vo).—(3.) Syntagma Sapiens Mosaicus (ibid. 1737, 4to), against Atheists and Deists. He also wrote a life of Grotius in Dutch.—Hoeffer, Nouv. Biogr. Générales, ix, 226.

Cattle (the representative in various passages in the A. V. of the Heb. words בָּשָׂר, בְּשָׂר, בְּשָׂר, "behemah," a "large herd" in general, usually "beast" [see Beemat]; in Num. xx, 4, and Ps. lxxvii, 46, "בַּשָּׂר," "sheep"; in Gen. iii, 24, elsewhere "beast"; so the Gr. ἄγρια, as being φαῦλα, 2 Sam. vi, 22, from Spajura, from being reared, John iv, 12; most frequently and characteristically בַּשָּׂר, בַּשָּׂר, a "possession," as possessed from the fact that Oriental wealth ["substance," Job i, 8, 10] largely consisted in this kind of property; like the Gr. ἀμένα, as being possessa-
ed, 1 Mac. xii, 28; also idiomatically בַּשָּׂר, בַּשָּׂר, Gen. xxx, 32; Isa. vili, 25; xiii, 22; Ezek. xxxiv, 17, 20, 22, an individual sheep or lamb, as elsewhere rendered; or בַּשָּׂר, Gen. xxx, 80, 40, 41, 42, 43; Ezek. xxx, 10, 12, 14, 16; Ecclus. ii, 7, "sheep collectively or a flock," as rendered elsewhere. In scripture language, embraces the same tames quadrupeds employed by mankind for domestic purposes, as oxen, buffaloes, horses, sheep, goats, camels, and asses (Gen. i, 25; xiii, 2; xxiii, 18-17; Ezek. xii, 29; xxxiv, 19; Num. xx, 19; xxxii, 16; Ps. l, 10). See each of these in their alphabetical place. The Holy Land was eminently distinguished for its abundance of cattle, to the management of which, the inhabitants, from the earliest times, chief-
ly applied themselves, as indeed they have always constituted the principal and almost only possession of a nomadic race. In this case, wealthy people were exposed to all the misfortunes of the seasons (Gen. xxxii, 40). Moses was a shepherd during his early life. Shammug was taken from the herd to be a judge in Israel, and Gideon from his threshing-floor (Judg. vi, 11), as were

Jair and Jephtahiah from the keeping of sheep; Saul and David might also be mentioned. Some of the prophets were called from that employment to the prophetic dignity, as Elisha was from the plough (1 Kings xix, 19), and Amos from being a herdsman. But the tending of flocks was not confined to the men. Rachel, the daughter of Laban, kept her father's sheep (Gen. xxix, 9), and Zipporah and her six sisters had the care of their father Jethro's flocks, who was a prince or priest of Midian (Exod. xii, 16). The following is a general treatment of the subject under its two great sections. See HERD; FLOCK.

Bull of Palestine.

I. Next. Cattle.—These are designated collectively by the Heb. term בַּשָּׂר, "baker;" single animals of this kind are called בַּשָּׂר, "all'aph," an "ox," or יִשְׂר, "shor" (Chald. יִשְׂר, tor), a "bullcock;" the calves are styled בַּשָּׂר, e'gul, often a yearling—fem. בַּשָּׂר, עַגָּל, a "heifer" (also a young cow, even when broken to the yoke, Judg. xiv, 18; Hos. x, 11); when grown, but still in full youthful vigor, יַבַּשָּׂר, a "steer"—fem. יַבְשָׂר, עָגָל, a "heifer" (juvena, jarenae; comp. Varro, Rea Rust. ii, 5, 8). The nomadic Abrahamite (like the Humeric chiefs, see Fecht, Antiq. Hos. p. 406) already practiced the raising of cattle (Gen. xii, 16; xvii, 7; xxxiv, 5; xxxii, 5; xxxiv, 28; comp. xiii, 5), and when they emigrated into Egypt still carried it on (Exod. x, 2, 21; xii, 32). In later times, also, this was a principal pursuit of the Israelites, especially in several districts of Palestine (Deut. viii, 13; xiii, 21; 1 Sam. xi, 5; xii, 3; 2 Sam. xii, 2; Ps. cxiv, 14; Jer. iii, 24; v, 11; Judith vii, 5, 6). The oxen are there somewhat small, with short horns, and a bunch of fat on the shoulders (Haisseguis, Travels, p. 180; comp. Shaw, Travels, p. 160). The finest herds and strongest bullocks were found in Bashan, beyond Jordan (Num. xxxii, 4); hence the Bashanite steers are often put metaphorically for formidable enemies (Ps. xxxii, 13), while Bashanite cows are a symbol of sate-
ly women (Amos i, 4). In the district west of the Jordan, the plain of Sharon, extending to the Medi-
terranean Sea, afforded the finest pastures (Isa. lxv, 10; see Jerome in loc.). Even the kings had their herdsmen (1 Chron. xxviii, 29). There was great de-

mand for neat cattle; many hundreds were yearly slaughtered in sacrifices (and these were animals of the finest quality, as among other nations, see Herod. ii, 41; Xenoph. Cyrop. viii, 31; Varro, Rea Rust. ii, 5, 11; Pliny, viii, 10, etc.). Other were employed for food or festive occasions (Deut. xii, 21; 2 Sam. xii, 4; Tobit viii, 21; Matt. xxiii, 4), as then generally beef (1 Sam. xiv, 22; 1 Kings xix, 21; comp. iv, 28; Neh. v, 18), and still often veal was a feast to the Israelites (Gen. xviii, 7; 1 Sam. xxviii, 24; Amos iv, 6; Luke xvi, 25, 27, 30), it being anciently regarded as an animal of wan-
ton prodigality to slay useful agricultural beasts (compare Apollo. Rhod. ii, 655 sq.) in order to enjoy their flesh (Alian. Var. Hist. v, 14; Anim. xii, 84; Varro, R. R. ii, 5, 6; Pliny, Hist. Nat. viii, 70; Valer. Max. vii, 1; Gie. Nat. Deor. ii, 65). See FOOD. The milk was used either sweet or curdled, and was made also into cheese. See MILK; CHEESE; BUTTER. Cattle
were yoked to the plough (Deut. xxii, 10; 1 Kings xix, 19 sq.; Isa. xxx, 24; Amos vi, 12; Job i, 14; comp. Judg. xiv, 18; Josephus, Ant. xii, 4, 6), likewise for draught (Num. vii, 8, 7; 1 Sam. vii, 7; 2 Sam. vi, 3, 6), and were sometimes employed for burdens (1 Chron. xii, 40; comp. Elish, Anim. vii, 4), but especially for threshing (comp. Baha Mesia, vi, 4; Chelum, xvi, 7). See AGRICULTURE. They were driven (Judg. iii, 31; 1 Sam. xiii, 21; compare Sirach xxxviii, 20; Acts ix, 5) with a pointed stick (גָּלֶה, malaad, or אָדוֹג, dorbon; φηγόμενον, also βολβολίζω in ἱερά, vi, 130, Lat. stimulus [comp. prók. ad Pindar, Pyth. ii, 178]), an instrument employed also for horses (Ovid, Metam. xiii, 517; see Schoenherr, Anim. xii, 400). To avoid άληθείας, the Goath. During summer cattle ranged under the open sky. In the stalls (2 Chron. xxxvii, 28) their fodder (Prov. xiv, 25; Luke xii, 15) was placed in a crib (בָּכָר, ebus; φάρυγν). Besides fresh grass and meadow-plants (Dan. iv, 29; Num. xxxii, 4), meslin (בָּכָר, beln), Job vi, 5; Isa. xxx, 24; דָּלָה, dal, Ben, Isa. xi, 7) is mentioned as provender of cattle, a mixed food, like the Roman farrago (Gesenius, Theaur. p. 212). That salt (to gratify the appetite) was added may be inferred from Isa. xxx, 24 (see Gesenius, loc. cit.). Cler. were greatly annoyed by insects, and perhaps the אָדוֹג, kēts (A. V., 'destruction'), of Jer. xlvi, 30, indicates some sort of such noxious creature, namely, the gadfly or astrus (see Hitzig in loc.; otherwise Gesenius in loc.). See BREVE.

In the Mosaic law the following enactments relate especially to oxen: 1. The mouth of the threshing z-cattle was not to be bound so as to prevent their eating the provender spread under them (compare Burkhardt, Prosbebi, p. 67). See MIZRAH. Hence the term 'threshing oxen' sometimes stands for t. or well-conditioned animals (Jer. i, 11; see Rosenmüller in loc.), 2. Whoever stole and then sold or slaughtered an ox must give five oxen in satisfaction (Exod. xxii, 1); but if the animal was found alive in the possession of the thief, he was merely required to make double restitution (Exod. xxii, 4). See THREET. 3. Whoever met an ox that had fallen or strayed was obliged immediately to help it up and bring it back to the owner (Exod. xxii, 4; Deut. xxii, 1, 4), an injunction the more needful in a country not only thinly inhabited, but intersected by many meandering tracks. See PALESTINE. 4. An ox and an ass must not be yoked together to the plough (Deut. xxii, 10). This prohibition is evidently akin to those relating to heterogeneous combinations, although Michaelis (Mose. Rech., iii, 145) gives it another interpretation. See DIVERSE. Respecting unruly cattle (Exod. xxii, 28 sq.), see DAMAGED. It was considered unmerciful to take the only beast of a widow in payment (Job xxiv, 3). See DEBT. On the subject generally, see Bochart, Hieros. i, 268 sq.; Ugolino, De Re Rust. Hbr. (in his Theaur. xix, ii), 9 sq. For the symbolic worship of the young bull, see CALF, GOLDEN. Compare BEAST.

II. Small Cattle: 1. Sheep.—These are designated collectively by נָצָר, tann (a general term, like μῦλον and pecus, including also goats), singly by רָאוֹשׁ, rosh; while רָאָשׁ, rō'ach, means ox: אָשֶׁר, ašer, wether (Child. רָאָשׁ, dekar); רָאָשׁ, kar, a fat pasture lamb: שְׁבָא, leza, a lamb of one to three years (compare Gesen. Thes. p. 659); רָעֲשׁ, rōsh, or רָעָשׁ, rōsh, a suckling or milk-lamb; דְּבִי, melchim ("fattening"); 1 Sam. xv, 9), is an obscure term, possibly signifying two or three milk calves (compare melamella, Res Rust. vii, 8; comp. Bochart, Hieros, i, 469). Next to near herds, sheep formed the most important staple of Oriental nomadic pursuits in Arabia (Gen. xxix, xxx) and Palestine (Gen. xii, 16; xiii, 5; xx, 14; xxi, 27; xxiv, 25; xxvii, 5; xxxiv, 28), as in Egypt (Gen. xvi, 17; Exod. ix, 8), Arabia Petraea and Deserts (Exod. ii, 16, 18; iii, 1; Num. xxxii, 8; Isa. xlvii, 6; Jer. xlvii, 5), and Moabitis (2 Kings iii, 4; Isa. xxi, 1). In military feuds between such tribes, we always find sheep mentioned among the booty of the victors (Num. xxxii, 8; Josh. vi, 21; 1 Sam. xiv, 22; xv, 3 sq.; xxvii, 9; 1 Chron. vii, 21, etc.). The same is still universally true of modern Bedouin Arabs, whose traffic in sheep (comp. Ezek. xxvi, 21) is their leading mark of prosperity and even opulence (comp. Arvieu, iii, 132). The patriarchs had large flocks of sheep in Palestine, as later in Egypt or Gothon (Exod. x, 9, 24; compare Hengstenberg, Pent. p. 5 sq.); also upon the occupation of Canaan by the Israelites, sheep-reed: continued to be the chief employment of a large part of the population down to the latest period, being carried on amid the numerous open tracts and hills of the country (Isa. vi, 18), many of which were productive of saline plants (comp. Deut. vii, 13; viii, 18; xxviii, 4; Judg. vi, 4; 1 Sam. xxii, 19; 2 Sam. xii, 2; Prov. xxvii, 23; Eccl. ii, 7; Jer. iii, 24; v, 17; Hos. v, 6; Joel i, 18; Judith viii, 6, etc.). There were rich owners of flocks (1 Sam. xxi, 2; 2 Sam. xii, 2; comp. Job i, 8; xiii, 12), and even kings had their shepherds (1 Chron. xxxvii, 31; Amos vi, 1; compare 2 Chron. xxxiii, 28), from whom they derived a revenue of sheep and wool as presents (2 Sam. xxix, 29; 1 Chron. xiii, 40) or tributes (2 Kings iii, 4; Isa. xvi, 13). Among the regions most favorable for sheep-rearing are mentioned the plain of Sharon (Isa. ix, 10), Mt. Carmel (Mic. vii, 14), Bashan (Ezek. xxxix), and Gilead (Mic. i. c.). The sheep in the patriarchal age were tended oftentimes by the daughters of the owners (Gen. xxix, 9; compare Exod. ii, 16); later by overseers or hired men (John x, 12); sometimes by the sons of the family (1 Sam. vii, 11; xvii, 15). See SHEPHERD. The keepers gave their sheep, especially the bell-wethers, regular names (John x, 3; compare Theoc. v, 102 sq.; Aristot. Anim. vi, 16; Longin. Pastor. v, 17 and 19), and familiarized these animals with their voice so as to follow them (compare 2 Sam. xii, 2). The sheep roamed all summer in the open air, being folded only at night (Num. xxxii, 16; 2 Chron. xxiii, 28) in a pen (םוֹס, gederaḥ; Talmud, "םוס"), where, in exposed positions, they were guarded by sentries (Luke ii, 8). In the daytime they appear to have been sometimes sheltered from the heat of the sun in canvases (רְמִית, Zeph. ii, 6; which, however, according to others, signifies only צֶרֶךְ, i.e. cisterns for watering the sheep). Shepherds' dogs were indispensable (Job xxx, 1). Of the young, which sheep bear twice a year, the autumn lambs were considered the more vigorous (Varro, Res Rust. ii, 2, 18; Colum. R. E. vii, 8; Pliny, viii, 72; comp. Hamaker, Miscell. Phemic. p. 117 sq.). The flesh of the sheep, especially that of wethers and lambs,
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The milk of sheep was also an article of culinary use (Deut. xxix, 14; comp. Diod. Sic. i, 18; Pliny xxviii, 3; Strabo, xvii, 835; Colum. R. R. v. 2; Dioscor. ii, 73). Sheep, especially lambs and rams (q. v.), were a prominent animal in sacrifices (q. v.), and a stock of them was often sacrificially offered for sale is the Jewish temple (John ii, 14). The wool (κατελθήναι, τέμνερ, or Ἰς, γείτων), which, on account of the pasturing of the flock under the open sky, attained a high degree of fineness (as in Spain), was worth a high price (Rev. xvi, 11; Ezek. xxviii, 14; Job xxxi, 20; Prov. xxvii, 26; xxxi, 13), and the Israelites were obliged to pay tithes of this product (Deut. xii, 5). Sheep-shearing (Gen. xxxix, 12) was a rural festive occasion (1 Sam. xiv, 4; 2 Sam. xili, 28).

As enemies of the shepherd are named the lion (Mic. v, 7), the bear (1 Sam. xiii, 23), and the wolf (Strabo, xvii; Matt. x, 16; John x, 12; comp. Isa. xi, 6; lx, 25), which might easily carry off a single animal in the extensive and solitary pastures, although even this was often rescued by the sheep-tender (1 Sam. xvii, 34 sq.). See Lion. The sheep were very liable also to the diseases that prevail in the wide pastures of Spain and Italy (Isa. liii, 6; Hosea, iv, 16; Matt. xviii, 12). On the "rot," or disease peculiar to flocks, see Bochart, i, 596; Aristot. Anim. ix, 3. The color of sheep is in the East generally white (Psa. cviii, 16; Isa. i, 18; Dan. vii, 9; Cant. vi, 5; Rev. i, 14; comp. Ezek. xxviii, 18); although black (κάτωθι, dusky, Gen. xxx, 82) ones are also found (Colum. R. R. vii, 2; Pliny, viii, 73; comp. Whatm. ii, 215; Strabo, xx, 449; Pliny, xxxii, 9; comp. Rossellini, Monum. Civil. i, 246). See Jacob. A peculiar species of sheep (Ovis lat. camandia, Linn.) is found in the East, with a long fat tail (αὐγάκτον, αὐγαθή, Arab. αὐγάθ; A. V. "rump"); Lev. iii, 9; vii, 5; viii, 25; 13, 5; 14, 15 (Gen. xxv, 24) and the intestines and pounds, turned up at the end, and often drawn by the animal upon a board or small two-wheeled cart (Herod. iii, 113; Aristot. Anim. viii, 28; Pliny, vii, 75; Diod. Sic. ii, 54; Εὐλίαν, Amm. iii, 8; Εἰνατος, 4; Olear. Persian. v, 8; Kämpfer, Amor. p. 56 sq.; Lucas, Reise nach d. Levante, p. 192; Rossell, Aleppo, ii, 8; Descript. de l'Egypte, p. 452; Trav. en E. xxi, 358 sq.; Oedem, i, 759 sq.; comp. Korte, Orient. p. 429; Robinson, Ros. ii, 169, 180; Schubert, iii, 118). That the same contrivance was customary with the Jews may be seen from the Mijmim (Skabb, v, 4). This kind of sheep is farther distinguished from the common species of the Bedouins by its turned-up nose, and long, pendent ears. On the Mosaic enactments respecting the rights of property in sheep (Exod. xxii; Deut. xxii), see above. Compare generally Bochart, Hieroz. i, 451 sq.; Michaelis, Vorn. Schrift. i, 118 sq. In Dan. viii the Persian empire (king) is personified by a ram. See Persia. On this figure (which represents the subjects as a flock), see Lengerke, Diniel, p. 356 sq. Compare Sheper.

2. Goats.—This kind of stock is usually classed with sheep under the word חץ, lexem, or (when a single head is intended) שֹׁרֶכֶת, seker, and thus associated with neat cattle, לְבָנָה, bakoar (as in Hom. μύκτην, then βελών). The terms for goats individually are: בּוֹרֶכֶת, a ke-goat; בּוֹרֶכֶת סֵיֵירִית, seyeruth izim (shaggy female of the goats), a she-goat; for the buck, more distinctively, there are several terms: בּוֹרֶכֶת, torath; בּוֹרֶכֶת סֵיֵירִית (more fully בּוֹרֶכֶת סֵיֵירִית, seyeruth izim), i.e. shaggy male of the goats); בּוֹרֶכֶת, torath; בּוֹרֶכֶת, gaddi, is a collective term. Goats were reared by the early patriarchs (Gen. xxv, 9; xxvii, 14; xxxvii, 31), as by the modern Bedouins; and in later times they also formed an important element (in all the hilly regions of Palestine) of agricultural wealth.

Goat of Palestine (Cupra Mammibrae). (comp. 1 Sam. xcv, 2; Cant. vi, 5; Prov. xxvii, 26; see Ezek. xxvii, 21). They were used not only for sacrifice, but also for food (Deut. xlv, 4; comp. Buchanan, ii, 67; Robinson, i, 342; Wellsted, p. 406), especially the young males (Gen. xxvii, 9, 14, 17; Judg. vi, 19; xiii, 15; 1 Sam. xv, 20), as still in the East (Russel, Aleppo, ii, 28). The milk of goats was also an article of food (Prov. xxvii, 27), being more wholesome than that of sheep (Pliny, xxxvi, 83; comp. Bochart, Hieroz. i, 717; Prosp. Alpin. Res. Egypt. p. 229). Goat-skins were only employed as clothing by poor persons, or such as chose to wear mean apparel (Heb. xi, 37). They were generally made into water or wine casks. See Bottle. Goat's hair is often the material of tent-cloth (Exod. xxvii, 7; xxxvi, 14; comp. Deuta. Valle, Prov. i, 206; Arriuex, iii, 256; Volney, i, 208; Thevenot, i, 196), as well as of mats, resses and bedding (1 Sam. xix, 18, 16; but see on this passage Kolker, Quest. Bibl. spec. ii, 56 sq.), and frequently of cloaks (Robinson, i, 270). See Tent; Boster; Clothing. The goats of the nomadic Arabs are generally black; but in Syria (Russel, ut sup.; Thevenot, ii, 196; Russegerger, i, 717) and Lower Egypt (Sonini, i, 229) there are found goats of a large size, like the European, with hanging ears (often a foot or more in length), and of a bright red color; this species is called Cupra Mammibrae. Whether the Angora goat (Cupra Angoraerum of Linn.) (see Haussel, p. 285; Tournefort, iii, 488; Scheuchzer, i, 879), whose long, soft, silky hair is made into the well-known "camlet" stuff, was also indigenous to Palestine (Schulte, Leit. v, 28; will have it found on Lesbos), is undetermined; it is possibly that referred to in Cant. vi, 5. On the Mosaic enactment respecting the cooking of a kid in its mother's milk (Exod. xxiii, 19; xxxv, 26; Deut. xiv, 21), see Kid. The symbol of the Macedonian (Alexander's) empire by a goat (γατός, γάτης) in Dan. viii, 5 sq., may be illustrated by the epithet Egean (αἰγηνής, q. d. goatmen), applied to the Greek colonies on that part of the Mediterranean Sea (comp. Justin. vii, 1, 7). See Macedonia. See generally Bochart, Hieroz. i, 705. On the Syrian wild goats, see Inex. Comp. Goat.

Caul (חֹרֶת, gohe) reth, properly a redundant part, i.e. Rep. Exod. xxix, 13, 22; Levit. iii, 4, 10, 15; iv, 9; vii, 4; viii, 16, 25; ix, 10, 19) is, according to Septuagint and Vulgate, the great lobe of the liver; the margin of our version says, "It seemeth by anatomy and the Hebrew doctors to be the midstrif." The word might be rendered the lobe over the liver, although it makes a part of the liver itself, and this appears to be more applicable than the net over the liver, termed the lesser omentum. In 110, 8 the word rendered "caul" of the heart is מַעֲרֵות (maare), literally enclosed), and means the pericardium, or parts about the heart.
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The term translated "cauls" in Isa. iii, 18 (ןבישים, shebiyim, literally settings, Sept. ʾispaläion) was perhaps a cap of network worn by females. The caps of network in the accompanying wood-cut are from a relief in the British Museum, representing singers and harpists welcoming Sennacherib on his return from conquest. Fig. 1 has the hair curiously arranged, but perhaps not in a caul. There is also in the British Museum a real cap of network for the hair, from Thbes, the meshes of which are very fine. See Headdress. As to the true meaning in this passage, the versions give but little assistance. The Sept. renders יִמְלֹא (implóa, "plaited work," to which κοσκύλοι, "fringes," appears to have been added originally as a gloss, and afterwards to have crept into the text. Aquila has γυλαγωγεῖς, "belts." The Targum merely adopts the Hebrew word without translating it, and the Syriac and Arabic vaguely render it "their ornaments." It occurs but once, and its root is not elsewhere found in Hebrew. The Rabbinical commentators connect it with חֵלֶּבֶת, shibbehēth, rendered "embroider" in Exod. xxviii, 39, but properly "to work in squares, make checker-work." So Kimchi (Lex. s. v.) explains shebiyim as "the name of garments wrought in checker-work." Rashi says they are "a kind of network to adorn the head." Abarbanel is more full; he describes them as "head-dresses made of silk or gold thread, with which the women bound their heads about, and they were of checker-work." The word occurs again in the Mishna (Kelim, xxviii, 19), but nothing can possibly be inferred from the passage itself, and the explanations of the commentators do not throw much light upon it. It there appears to be used as part of a network worn as a head-dress by women. Bartenora says it was "a sort, which they made upon the network for ornament, standing in front of it, and going round from one ear to the other." Schroeder (De Vest. Mul. cap. ii) conjectured that they were medallions worn on the necklace, and identified them with the Arab shomah, the diminutive of shama, the sun, which is applied to denote the sun-shaped ornaments worn by Arab women about their necks. But to this Gesenius very properly objects (Jesua, i, 209), as well as to the explanation of John (Archæol. i, ii, 129), who renders the word "gauze veil" (Smith, s. v.). Others understand golden ornaments appended to braids of the hair behind (see Kitto's Daily Illustration in loc.). The hair of Oriental women is usually divided into a number of braids or tresses, which fall down upon the back, and to each of which is added three silken threads, each charged with small ornaments in gold, and terminating in small coins of the same metal (see Kitto, Pict. Bible in loc.; Lane, Mod. Ezg. i, 59, 60; ii, 409, 410). See Ornament.

Causeway (גָּשַׁי, medrash), a raised way (1 Chron. xxxvi, 16, 19), or a stairs of work ("terrace," 2 Chron. ix, 11). In these passages it apparently refers to an ascent by steps, or a raised slope between Zion and the Temple, which in subsequent times was replaced by the bridge. In 2 Chron. ix, 4, it is called יָשָׁש (yalash), an "ascent." In most of the passages where it occurs, the former word signifies any public road, and is translated "highway."

Caussin, Nicholas, a French Roman Catholic divine, was born at Troyes, in Champagne, in 1583, and was received in the order of the Jesuits in 1607. He taught rhetoric for a time in different colleges, and Richelieu made him confessor to Louis XIII. He died July 2, 1651. His principal work is Cour Sainte (5 vols. 12mo, The Holy Court, transl. by Sir Thomas Hawkins, Lond. 1658, fol.). It had great success from the style of its biographies and its fervid devotion. Fuller has adopted much of its style in his Holy and Profane State. Part of it was translated into Latin, under the title Aulae Impia Heroida (Col. 1644, 8vo).

He published also De eloquentia sacra et humana, libri xvi (7th ed. Lugd. 1651, 4to); Symbolica Lyceorum apudianorum, s et Anhemi, in quibus populi edocti sunt. (Paris, 1617, 4to); Hoefer, Nouv. Bibl. Générale, ix, 282.

Cavalleri or Cavallier, Jean, one of the chief leaders of the Camerolese (q. v.), was born in 1679, at Ribante, near Alais, in Languedoc. He was a Protestant, and in the persecution of 1701 he fled to Geneva. When the insurrection in the Cévennes broke out in 1702 he joined the insurrents, and soon rose to command. With incredible skill and courage he kept up the warfare until 1704, when he made a treaty with Marshal Villars. He then became a colonel in the king's service, and was even introduced at Versailles. Afterwards feeling himself to be an object of suspicion, he escaped, and subsequently went to Great Britain. Here he published his Memoirs, which were translated into English (Dublin, 1726, 8vo). After having commanded a regiment of Huguenot refugees at the battle of Almanza, he died, governor of Jersey, in 1740.—Smedley, Hist. of the Reform. Rel. in France, vol. iii, chap. xxxv; Hoefer, Nouv. Bibl. Générale, ix, 294; Bibl. Univ. tom. iii, p. 448.

Cavalleri, Giovanni Michele, an Augustinian monk of Lombardy, born at Bergamo about the end of the 17th century. He died in 1757, leaving behind him as a monument of learning and industry a work entitled Opera omnia literaria (Aug. Vind. 1764, 5 vols. folio), containing a vast mass of information in the shape of commentaries on the decrees of the "Sacred Congregation of Rites" at Rome.—Hoefer, Nouv. Bibl. Générale, ix, 294; Bibl. Univ. tom. iii, p. 448.

Cavalry. See Horse; Chariot.

Cavaslar. See Caramaslas.

Cave, properly תֶּנֶס, medrash (everywhere so rendered, except "don" in Isa. xxiii, 14; Jer. vii, 11; "Mearah" [q. v.]. In Josh. xiii, 4; χωρον ["don" except in John xiii]. Occasionally "a" hole," as generally rendered; hence a cavern, Job xxx, 6, etc.; whence the name Horite, i.e. tropogeia;
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also HAINAX, i. e. cavernous; HORONAIM, i. e. twin caves; BETH-HORON, i. e. place in the hollow), or 'מִין, chur' (also rendered "hole"); once רַעֲשֹׁת, mekhelith, Isa. ii. 19. Grottoes seem also to be indirectly denoted by the terms דִּינְעָה, chirwim (refuges in the rocks, "clefts"); Cant., ii, 14; Jer. xlvi, 16; Obad. 8; and דִּינְעָה, misharakh (a fissure through which a stream flows, "den"); Judg. vi, 2; both of which are combined in the Greek term σπηλιά ("cave"), Heb. xl, 36; "place" of water; James iii, 12. See DEX.

1. At Natural Features.—The geological formation of Syria is highly favorable to the production of caves. It consists chiefly of limestone, in different degrees of density, and abounds with subterranean rivulets. The springs issuing from limestone generally contain carbonate of lime, and most of them yield a large quantity of free carbonic acid upon exposure to the air. To the erosive effect upon limestone rocks of water charged with this acid the formation of caves is chiefly to be ascribed (Enc. Metropol. art. Geology, p. 692, 693).

Many of these have also been artificially enlarged and adapted to various purposes both of shelter and defence (Parks, Text-Book of Geology, p. 141; Kitto, Phys. Geogr. of Jud., p. 72). This circumstance has also given occasion to the use of so large a number of words as are employed in the Scriptures to denote caves, holes, and fissures, some of them giving names to the towns and places and their neighborhood (Gen. xix, 6; xxxvi, 21; Deut. ii, 12; Job xxx, 6; comp. Strabo, i, 42; xvi, 756, 776; see Burchardt, Syria, 410; Robinson, ii, 424; Stanley, Sinai and Palestine, Append. § 68-71).

The strata of strata of Syria, sandstone, chalk, basalt, natron, etc. favor the formation of caves; consequently the whole region abounds with subterranean hollows of different dimensions. Some of them are of immense extent; these are noticed by Strabo, who speaks of a cavern near Damascus capable of holding 4000 men (xvi, p. 1096, edit. 1707). This cavern is shown to the present day. Modern travels abound with descriptions of the caves of Syria. The Crusade writers record the local traditions respecting them current in their times (William of Tyre; Quaresimus, Elucid. Ter. Sanc.).

Tavernier (Voyage de Perse, part ii, chap. iv) speaks of a grotto between Alepp and Bir, which would hold near 3000 horse. Maundrell has described a large cavern under a high rocky mountain, in the vicinity of Sidon, containing 200 smaller caverns (Travels, p. 154, 156). Shaw mentions the numerous caves, holes, and caverns in the mountains on the sea-coast, extending through a long range on each side of Joppa. An innumerable multitude of excavations are found in the rocks and valleys round Wady Musa, which were probably formed at first as sepulchres, but afterwards inhabited, like the tombs of Thebes (Robinson's Researches, ii, 593). Other excavations occur at Deir Dubbâan (ii, 353); others in the Wady leading to Santa Hanneh (ii, 360)." "In the mountains of Kûl'at Hû Mû'ân, the natural caverns have been used by passages cut in the rocks, in order to render them more commodious habitations. In the midst of these caverns several cisterns have been built; the whole would afford refuge for 600 men" (Burchardt's Travels, p. 381). Almost all the habitations at Om-keis (Gadara) are caves (Burchardt, p. 273). An extensive system of caves exists between Bethlehem and Hebron (Irby and Mangles, p. 108).

2. Scriptural Notices.-(1) The first mention of a cave in Scripture relates to that into which Lot and his two daughters retired from Zoar, after the destruction of Sodom and Gomorrah (Gen. xix, 30). It was some cavern in the mountains of Moab, but tradition has not fixed upon any of the numerous hollows in that region. See ZOAR.

(2) The next is the cave of Machpelah, in the field of Ephron, which Abraham purchased of the sons of Heth (Gen. xxv, 9, 10). Here Abraham buried Sarah, his wife. It was said of himself after his death (xxvii, 10). Here also Isaac, Rebekah, Leah, and Jacob were buried (Gen. xlix, 31; i, 13). The cave of Machpelah is said to be under the Mohammedan mosque at Hebron, surrounded by a high wall called the Haram; but even the Moslems do not allow to descend into the cavern (Ben. of Tudela, Early Trav. p. 86; Stanley, p. 139). The tradition that this is the burial-place of the patriarchs is supported by an immense array of evidence (Robinson, Researches, ii, 433-440). See MACHEPHEL.

(3) The situation of the cave at Makkekah, into which the five kings of the Amorites retired upon their defeat by Joshua, and into which their carcasses were ultimately cast, is not known (Josh. x, 16, 57). It is thought by many that the cave of Makkekah can hardly be the one to which tradition has assigned the name (Irby and Mangles, p. 93); for, though it is not necessary to suppose that the cave was close to the town of Makkekah, yet the situation of the great caverns both at Beit Jibrin and at Deir Dubbân in neither case agrees with that of Makkekah as given by Eusebius, eight miles from Eleutheropolis (Reland, p. 885; Robinson, ii, 392, 397; Stanley, p. 211). See MACKEDAH.

(4) The cave of Adullam, to which David retired to avoid the persecutions of Saul (1 Sam. xxii, 1, 2). This, according to tradition, is an immense natural cavern at the Wady Khureitan, which passes below the Frank mountain. The site assigned by Eusebius to Adullam, 10 m. E. of Eleutheropolis, agrees little with that of this cave, which in some respects agrees with the Scripture narrative better than the neighborhood of Deir Dubbân, assigned to it by Mr. Stanley (see 1 Sam. xx, 6, and particularly xxii, 4, 3; Josephus, Ant. vi, 12, 3, Reland, p. 549; Irby and Mangles, p. 108; Robinson, ii, 175; Stanley, p. 239). See ADUL-

(5) The cave at Engedi, which afforded a retreat to David and his followers (1 Sam. xxiii, 29; xxiv, 1), and in which he cut off the skirt of Saul's robe (1 Sam. xxiv, 4), can be clearly identified. The place is now called 'Ain Jidy by the Arabs, which means the same as the Hebrew, namely, "The Fountain of the Kid." "On all sides the country is full of caverns, which might serve as lurking-places for David and his men, as they do for outlaws at the present day. The whole scene is drawn to the life" (Robinson,
The cave in which Obadiah concealed the prophet (1 Kings xix, 9), as well as that of the "cleft" of Moses on Mount Horeb (Exod. xxxiv, 22), is also obviously indeterminate; for, though there are not said to be a place for the former on Jebel Mûsâ, and consecrated the spot by a church, there are caves on the competing summit of Serbâl to one or another of which it might with equal probability be transferred (Stanley, p. 49; Robinson, i, 153; Burchhardt, p. 688). See HOREB. The cave of Elijah is pretended to be shown at the foot of Mount Sinai, in a chapel dedicated to him; and a hole near the altar is pointed out as the place where he lay (Robinson, i, 152). See also CARMEL.

(7.) In the New Test. are mentioned the rock sepulchres of Lazarus (John xi, 38) and Christ (Matt. xxvii, 60). The former is still shown with little probability by the monks at Bethany (see Robinson, ii, 100), and the latter a disputed question. See CALVARY.

Besides these special caves there is frequent mention in O. T. of caves as places of refuge. Thus the Israelites are said to have taken refuge from the Philistines in "holes" (1 Sam. xiv, 11), to which the name of the well of Jonathan's compound is prefixed (Mishma, sufficiently answers (Stanley, p. 204; Robinson, ii, 112; Iryb, p. 89). So, also, in the time of Gideon, they had taken refuge from the Midianites in dens, and caves, and strongholds, such as abound in the mountain region of Manasseh (Judg. vi, 2; see Stanley, p. 341).

3. Uses of Caves.—(1.) Caves were used as dwellings-places by the early inhabitants of Syria. The Horites, the ancient inhabitants of Idumæa Proper, were troglodytes, or dwellers in caves, as their name imports. Jerome records that in his time Idumæa, or the whole southern region from Eleutheropolis to Petra and Ailah, was full of habitations in caves, the inhabitants using subterranean dwellings on account of the great heat (Comm. on Obad. v, 6). "The excavations at Deir Dubban and on the south side of the wady, leading to Santa Hanneh, are probably the dwellings of the ancient Horites" (Robinson, ii, 350), and they are peculiarly early and in the ground Belt Eleutheropolis (ii, 425). The Scriptures abound with references to habitations in rocks; among others, see Num. xxxiv, 21; Cant. ii, 14; Jer. xxix, 16; Obad. 3. Even at the present time many persons live in caves. The inhabitants of Anah, a town on the east of the Jordan, all live in grottoes or caves hollowed out of the rock (Buckingham's Travels among the Arab Tribes, p. 61). In the neighborhood of Hebron peasants still live in caves, and especially during summer, to be near their flocks (Wilkinson's Travels, i, 333). Poor families live in caves in the rocks which seem formerly to have been inhabited villages, near the ruins of El Bori, also at Siloam, and in the neighborhood of Nazareth. For the rock-dwellings and temples of Idumæa, see PETRA.

(2.) Caves afforded excellent refuge in the time of war. Thus the Israelites (1 Sam. xiii, 6) are said to have hid themselves in caves, and in thickets, and in rock holes (in clefts in the rocks, see Jer. xi, 9; Josephus, Ant. xii, 11). Hence, then, to "enter into the rock, to go into the holes of the rocks, and into the caves of the earth" (Isa. ii, 19), would, to the Israelites, be a very proper and familiar way to express terror and consternation. Such were most of the caves named, especially the strongholds of Adullam and Engedi.

(3.) Not only have the caves of Palestine afforded refuge from enemies, but during the earthquakes also, by which the country has been so often visited, the inhabitants have found in them a safe retreat. This was the case in the great convulsion of 1837, when Safed was destroyed; and in 1849, when the near-by rocks on the summit of Betel, which form one of the most celebrated cataracts of the Jordan, and the river near the ruins of El Bori, also at Siloam, were raised in the air by some of the most intense earthquakes that have ever been felt. The cave in which Lazarus was buried was possibly something of this kind. No use, indeed, of rock caverns more frequently used for other purposes more or less akin with the above, such as stables for horses and for granaries (Iryb and Manges, p. 140). Again, the "pits" spoken of in such a context (Isa. xxi, 10) seem to have consisted of large wells, in "the sides" of which excavations were made leading into various chambers. See CISTERNS. Such pits were sometimes used as prisons (Isa. xxxiv, 22; ii, 14; Zech. ix, 11). See PRISON. Those with nickes in the sides were even occupied for brick-making (Ezek. xi, 20). Many of these vaulted pits remain to this day. The cave in which Lazarus was buried was possibly something of this kind. No use, indeed, of rock caverns more
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strikingly connects the modern usages of Palestine and the adjacent regions with their ancient history than the employment of them as tombs or vaults (compare the early Christian Catacombs). The rocky soil of so large a portion of the Holy Land almost forbids interment, excepting in caves either natural or hewn out. But the caves of Edessa (see Demonstrations, vol. ii, 36; Stanley, p. 148). Among these may be mentioned the cave of Machpelah, the tomb of Aaron on Mount Hor, of Joseph, and of Rachel, as those for which every probability of identity, in site at least, may be claimed (Irry and Mangles, p. 184; Robinson, v. 321, 322; iii, 38-57). More questionable are the sites of the tombs of Elisah, Obadiah, and John the Baptist at Samaria; of Habakkuk at Jebaâtha (Gabatha), Micah near Keila, and of Deborah, Rebekah's nurse, at Bethel (Stanley, p. 143, 149); Reland, p. 772, 698, 981; Robinson, iii, 140). The questions so much debated relating to the tombs in and near Jerusalem and Betha- naiah, and the biography of the most remarkable rock-tombs of Jerusalem, there can be no doubt that the caves bearing these names are sepulchral caverns enlarged and embellished by art. The sides of the valley of Jehoshaphat are studded with caves, many of which are inhabited by Arab families (Sandy, p. 188; Maundrell, p. 446; Robinson, i, 355, 516, 539; Bartlett, Wals about Jerusalem, p. 117). It is not the doubt of vast numbers of caves throughout the country, together with, perhaps, as Maundrell remarks, the taste for hermit life which prevailed in the fifth and sixth centuries of the Christian era which has placed the sites of so many important events in caves and grottoes: e.g. the birth of the Virgin, the Annunciation, the Salutation, the birth of the Baptist and of our Lord, the scene of the Agony, of Peter's denial, the composition of the Apostles' Creed, the Transfiguration (Oliphant, pr. ii, 2; Maundrell's Early Travels, p. 479); and the like causes have created a traditionary cave-site for the altar of Eliah on Mount Carmel (1 Kings xviii, 19; comp. Amos iv, 8), and people its sides, as well as those of Mount Tabor, with hermit habitations (see Irry and Mangles, p. 60; Reland, p. 343). Sir J. Maundrell, in his Antiquities of Palestine, p. 83; Sandy, p. 203; Maundrell, Early Travels, p. 478; John, Bibl. Arch. p. 9; Stanley, p. 853; Kitto, Phys. Geogr. p. 50, 51; Van Egmont, Travels, ii, 5-7). See SEPULCHRE.

CAVE, William, an eminent English divine, was born at Pickhill, Leicestershire, Dec. 30, 1637. He studied at St. John's College, Cambridge, where he graduated A.B. in 1656; A.M. in 1660. In 1662 he was appointed vicar of Islington; and afterwards he became chaplain in ordinary to Charles II. In 1671 he was made rector of All-Hallows, London; in 1681 he was made rector at Windsor; and in 1690 became vicar of St. Alfege. He died at Windsor, Aug. 4, 1718. His works are: 1. Primitive Christianity (Lond. 1672); and several times reprinted—A French translation, Amsterdam, 1712, 2 vols. 12mo)—2. Tabula Ec- clesiastica, or Tables of Ecclesiastical Writers (Lond. 1674; Hamburg, 1676)—3. Antiquitates Apostolicâs, or Historical Illustrations of the Holy Apostles, Mark and Luke (Lond. 1676 and 1684, fol.; also, edited by Cary, Oxon. 1840, 8vo)—4. Apostoli, or the Lives, Acts, etc., of the Contemporaries or Immediate Successors of the Apostles, and the most eminent of the Fathers of the Church in the first three centuries (Lond. 1677, fol.; also, edited by Cary, Oxon. 1840, 8 vols. 8vo)—5. A Dissertation concerning the Government of the Ancient Church, by Bish-
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he was ordained priest, and settled at Lewes; but his health failed there, and in 1780 he became minister of St. John's, Bedforf. London. In 1800 he obtained the livings of Chobham and Bisham, Surrey. In 1818 he was attacked by a paralytic seizure, and was compelled to visit Clifton. The journey did not much, however, improve his health, and he retired in May, 1809, to Tunbridge Wells. He died August 15, 1810.

"The exertions of Mr. Cecil as a preacher were immense. His talents were eminent; his eloquence was impassioned, yet solemn, and sometimes argumentative. As a Christian, he was habitually spiritually minded; modest and unassuming, he never intruded his capacities on the attention of mankind. He was contented with doing good and getting good; and his works, though few, are valuable for their sterling sense and genuine piety" (Jones). The Works, edited by Pratt (London, 1811, 4 vols. 8vo), of which vol. i contains a Life of Cecil, by Pratt, with Cecil's Lives of Bacon and Newton, vol. ii contains sermons and miscellaneous tracts; vol. iii, thirty-three sermons; vol. iv, Cecil's Remains, which are among the most valuable writings on pastoral life and work, as recorded by the faithful preacher of the Gospel in modern times. There is also an American edition (N. Y. 1845, 3 vols. 8vo).—Pratt, Memoir of Cecil; Jones, Christian Biography, s. v.

CECILIAN, bishop of Carthage (A.D. 311). See DOMASTISTS.

CEDAR ("περα, s. v, trees, from its deep root or compressed form; Gr. cedroph, occurs in numerous places of Scripture, and is not agreed on the exact meaning of the term. Celsus (Hierobol. I, 106, sq.), for instance, conceives that it is a general name for the pine tribe, to the exclusion of the cedar of Lebanon, which he considers to be indicated by the word bereth, or "בֶּרֶה". The majority of authors, however, are of opinion that the cedar of Lebanon (Cedrus cedror, or Cedrus Libani of botanists) is alone intended. This opinion is confirmed by the Septuagint and Vulgate, which uniformly (as in the English version) render the word by cedroph. cedræ; and also by the fact that the Arabic name for the cedar of Lebanon is arz, evidently cognate with cedrus, the true cedar. In all these respects it is difficult to be discriminative on the subject. See BOTANY.

1. The earliest notice of the cedar is in Lev. xiv, 4, 6, where we are told that Moses commanded the leper that was to be cleansed to make an offering of two sparrow, cedar-wood, wool dyed in scarlet, and hyssop; and in ver. 49, 51, 52, the houses in which the leper dwelt are ordered to be purified with the same materials. Again, in Num. xix, 6, Moses and Aaron are commanded to sacrifice a red heifer: "And the priest shall take cedar-wood, and hyssop, and scarlet." Here the proper cedar can hardly be meant, as it does not grow in Egypt, and its wood is scarcely aromatic. The Hebrew word cuero is occasionally rendered, the wood and berries of which were annually applied to such purposes. The term cedar is applied by Pliny to the lesser cedar, Apycedrus, a Phoenician juniper, which is still common on the Lebanon, and whose wood is aromatic. The wood or fruit of this tree was anciently burnt by way of perfume, especially at funerals (Pliny, H. N. xii, 1, 5; Ovid, Fast. ii, 158; Homer, Od. v, 90). The tree is common in Egypt and Nubia, and also in Arabia, in the Wady Mouse, where the greater cedar is not found. It is obviously likely that the use of the more common cedar should be enjoined while the people were still in the wilderness, rather than of the uncommon (Shaw, Tureela, p. 454; Burchhardt, Syria, p. 430; Russell, Nabata, p. 425). See JUNIPER.

At a later period we have notices of the various uses to which the wood of the cedrus was applied, as 2 Sam. v, 11; vii, 2, 7; 1 Kings v, 6, 8, 10; vi, 9, 10, 15, 16, 18, 20; 2 Sam. v, 7, 11, 12; ix, 11; x, 27; 1 Chron. xlvii, 6; 2 Chron. ii, 8; ix, 27; xxx, 18. In these passages we are informed of the negotiations with Hiram, king of Tyre, for the supply of the cedr. trees out of Lebanon, and of the uses to which the timber was applied in the construction of the Temple, and of the king's palace: he "covered the house with beams and boards of cedar; "the walls of the house within were covered with'the wood" as well as boards of polished pine, the pillars, and the "beams of cedar," and the altar was of cedar. But in these passages of Scripture, likewise, the common cedar cannot well be signified, as the wood is neither hard nor strong enough for building purposes. Other kinds varied trees, however, doubtless existed in the same locality with the cedar of Lebanon, which were suitable in these respects, as well as on account of beauty and durability, for architecture. Perhaps nothing more is meant than the pine-tree, which is known to grow on Mt. Lebanon. This opinion seems to be confirmed by Ezek. xxvii, 5: "They have made all thy ship-boards of fir-trees of Senir; they have taken cedar from Lebanon to make masts for thee;" nor is it probable that any other tree than the common pine would be taken for masts, when this was procurable. Also in the second Temple, rebuilt under Zerubbabel, the timber employed was cedar from Lebanon (Ezra iii, 7; 1 Esdr. iv, 48; v, 65). Cedar is also said by Josephus to have been used by Herod in the roof of his temple (War, v, 5, 2). The roof of the round church of the Holy Sepulchre at Jerusalem is said to have been of cedar, and that of the church of the Virgin at Bethlehem to have been of cedar or cypress (Williams, Holy City, ii, 202; Quarenghi, Edin. Arch. Trans. vi, 12; Todd, Bethlem, p. 110, 112). See Cedar.

It may here also be remarked that the Syriac and Heb. interpreters generally, at Isa. xxi, 19; lx, 13, render the word taslabur ("ץלובער," literally erectness), translated in our version (after the Vulg. and Chaldee) "box-tree," by sherbin-cedar, a species of cedar distinguished by the smallness of its cones and the upward direction of its branches (see Rosenmüller, Afterthmsk. IV, 1, 292). Another form of this word, nasan, used in Ezek. xxvii, 6, has there been mistranslated in our version by "Ashurites," where the clause "the cedar of the Ashurites" is translated "thy benches of ivory," is literally, "thy benches they make of ivory, the daughter of the cedar-tree," i. e. inlaid or bordered with it. For a full account of the various readings of that passage, see Rosenmüller's Schol. In Ezek. xxvii, 6. The most satisfactory translation appears to be given by the Vulg., based on the LXX (c. 6, 180) and Rosenmüller: "They have benches they make of ivory, inlaid with box-wood from the isles of Chittim." Now it is probable that the isles of Chittim may refer to any of the islands or maritime districts of the Mediterranean. Borchart believes Corsica is intended here, and in the adjoining verse, Sardinia, and so Italia. Corsica was celebrated for its box-trees (Plin. xxxvi, 16; Theophrast, H. P. ii, 15, § 5), and it is well known that the ancients understood the art of veneer-
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ing wood, especially box-wood, with ivory, tortoise-shell, etc. (Virg. Aen. x, 137). However, Celsus (Hier. rob. 1, 80) and Sprengel (Hist. Rei Herb. i, 267) identify the sternum with the Pinus cedrus (Linn.), the cedar of Lebanon. See Box-tree.

If, on the other hand, we consider some of the remaining passages of Scripture, we cannot fail to perceive that they forcibly apply to the cedar of Lebanon, and to the cedar of Lebanon only. Thus, in Ps. xci, 12, it is said, "The righteous shall flourish like a palm-tree, and spread abroad like a cedar of Lebanon." But Ezekiel (chap. xxxi) is justly adduced as giving the most magnificent, and, at the same time, the most graphic description of this celebrated tree (comp. Homer, H. xiii, 359; Virgil, Æne. ii, 628; v, 447; Horace, Od. iv, 6). The other principal passages in which the cedar is mentioned are 1 Kings iv, 33; 2 Kings xix, 28; Job xi, 17; Psalms xxxix, 6; xxx, 10; civ, 16; cxxviii, 9; Cant. i, 17; v, 15; viii, 9; Isa. ii, 13; ix, 10; xiv, 8; xxxvii, 24; xii, 19; xiv, 14; Jer. xxii, 7, 14, 23; Ezek. xvii, 3, 22, 28; Amos ii, 9; Zeph. ii, 14; Zech. xi, 1, 2; and in the Apocrypha, Ecclus. xxiv, 13; 1, 12. See Tree.

The conditions to be fulfilled in order to answer all the descriptions in the Bible of a cedar-tree are that it should be tall (Isa. ii, 12), spreading (Ezek. xxxi, 5), abundant (1 Kings v, 6, 10), fit for beams, pillars, and boards (1 Kings vi, 10, 15; vii, 2), mast of ships (Ezek. xxvii, 5), and for carved work, as images (Isa. xiv, 14). To these may be added qualities ascribed to cedar-wood by profane writers. Pliny speaks of the cedar of Crete, Africa, and Syria as being most esteemed and imperishable. In Egypt and Syria ships were built of cedar, and in Cyprus a tree was cut down 120 feet long and proportionately thick. The durability of cedar was proved, he says, by the duration of the cedar roof of the Temple of Diana at Ephesus, which had lasted 400 years. At Utica the beams, made of Numidian cedar, of a temple of Apollo had lasted 1178 years! (Pliny, Hist. Nat. xiii, 5; xvi, 40). Vitruvius (ii, 9) speaks of the antiseptic properties of the oil of cedar (comp. Josephus, Ant. viii, 5, 2; Sandys, Travels, p. 166, 167). The corresponding Arabic word, ars, is used to express not only the cedar of Lebanon, but also at Aleppo the Pinus sylvestris, which is abundant both near the coast on Lebanon. A similar statement will apply also to the Thuya articulata of Mount Atlas, which is called by the Arabs al-ars, a name that led to the mistake as to the material of the Cordova roof from its similarity to the Spanish acerce (Niebuhr, Desc. de l'Aubar., p. 131, etc., and Questions, xc, 169, etc.: Pliny, H. N., xiii, 11, 12; Hey, West Barb. c. iv, 49; Gesenius, Thea., p. 148). Besides the trees which belong to the one grove, known by the name of "the Cedars," groves and green woods of cedar are found in other parts of the range (Buckingham, Travels among the Arabs, p. 488; Eng. Cyclopaedia, s. v. Syria; Robinson, new ed. of Bes. iii, 593; Burckhardt, Syria, p. 19; Loudon, Arboretum, iv, 2400, 2407, 2408; Celsius, Hierobo. i, 89; Belon, Obs. de arboribus coniferis, ii, 162, 165, 166). The remains of wood used in the Nineveh palaces were supposed by Layard to be cedar, a supposition confirmed by the inscriptions, which show that the Assyrian kings imported cedar from Lebanon. This wood is now proved by microscopic examination to be yew (Layard, Nin. and Bab, p. 366, 357; Loudon, Fl. sup. p. 2431). See Fin. Gen. Text. The Lebanon is well known to be a widely-spreading tree, generally from 50 to 80 feet high, and, when standing singly, often covering a space with its branches the diameter of which is much greater than its height. The horizontal branches, when the tree is exposed on all sides, are very large in proportion to the trunk, being disposed in distinct layers or stages, and the distance to which they extend diminishes as they approach the top, where they form a pyramidal head, broad in proportion to its height. The branchlets are disposed in a flat, fan-like manner on the branches (see Shelby, Forest Trees, p. 522). The leaves, produced in tufts, are straight, about one inch long, slender, nearly cylindrical, tapering to a point, and are on short footstalks. The male catkins are single, solitary, of a reddish hue, about two inches long, terminal, and turning upwards. The female catkins are short, erect, roundish, and rather oval; they change after fecundation into oval oblong cones, which, when they approach maturity, become from 2 inches to 6 inches long. Every part of the cone abounds with resin, which sometimes exudes from between the scales. As its leaves remain two years on the branches, and as every spring contributes a fresh supply, the tree is an evergreen, in this resembling other members of the fir family, which, the larches excepted, retain the same suit for a year or upwards, and drop the old foliage so gradually as to render the "fall of the leaf" in their case imperceptible. As far as is at present known, the cedar of Lebanon is confined in Syria to one valley of the Lebanon range, viz. that of the Kedisha River, which flows from near the highest point of the range westward to the Mediterranean, and enters the sea at the port of Tripoli. The
grove is at the very upper part of the valley, about 15 miles from the sea, 6000 feet above that level, and their position is moreover above that of all other arboresous vegetation. Belon, who traveled in Syria about 1550, found the cedars about 28 in number, in a valley on the sides of the King’s Mountains. Bauwels described the cedars in 1574, ‘‘could tell no more but 24, that stood round about in a circle, and two others, the branches whereof are quite decayed from age.’’ De la Roque, in 1688, found but 20. Maundrel, in 1696, found them reduced to 16; and Dr. Pococke, who visited Syria in 1744 and 1745, discovered ‘‘The wood,’’ he says, ‘‘does not differ from white deal in appearance, nor does it seem to be harder. It has a fine smell, but is not so fragrant as the juniper of America, which is commonly called cedar, and it also falls short of it in beauty.’’ M. Lamartine, in 1882, says, ‘‘These trees diminish in every succeeding age. There are now but 7. These, however, from their size and general appearance, may fairly be presumed to have existed in biblical times. Around these ancient witnesses of ages long since past there still remains a little grove of yellow cedars, appearing to me to form a group from 400 to 500 trees or shrubs. Every year, in the month of June, the inhabitants of Kandib, of Ednun, of Kandib, and of the neighboring valleys and villages, climb up to these cedars and celebrate mass at their feet.’’ Dr. Graham gives the following measurements of the twelve largest cedars: the circumferences of the trunk at the base respectively 40 feet, 38, 47, 184, 30, 223, 28, 253, 254, 293, 22, 294; the largest having thus a diameter of nearly 48 feet (Jordan and the Rhine, p. 26). Within a few years past a chapel has been erected there (Robinson, Later Res., p. 590, 591: S. anley, Sinai and Pal., p. 140). See Trew’s treatises, Cedror. Libri H. et Apologia de cedro lib (Nornim. 1757 and 1767); Penny Cyclop. s. v. Abies; Thomson, Land and People of the Holy Land, pp. 338 and 339; Dr. Hooker, in the Nat. History Review, Jan., 1862, p. 11-18; and Mr. Jessup, in the Hours at Home, March and April, 1867.

Cedron, the name of a place and of a rivulet.

1. (q) Kedron v. τ. Kedaron. A place fortified by Cendeusus, under the orders of king Antiochus (Sidelos), as a station from which to command the roads of Judea (1 Mac. xxv. 39, 41, xvi. 9). It was not far from Janmab (Janmeh), or from Asotus (Ashod), and had a winter-torrent or wady (ζυγιμπος) on the eastward of it. On the westward the river Adonis had its course before Cendeusus could be attacked (xvi. 5). These conditions are well fulfilled in the modern place Kudur or Kutrah, which lies on the maritime plain below the river Rubin, and three miles south-west of Akir (Ekron). Schwarz (Palest., p. 119) gives the modern name as Kudran, but this wants confirmation. Ewald (Jr. Gesch. iv. 380, note) suggests Tel-Tummeis, five or six miles farther south. The Syriac has Hebron, and the Vulg. Gedor, which some compare with the village Gedorus (Kedrun), mentioned by Eusebius and Jerome (Onomat., s. v. 'Iebrin, Gedor) as lying ten miles from Diopis, toward Elathropolis.

2. In this form is given in the N. T. the name of the brook Kidron (‘‘γεφυρος Κεδρον’’ the black torrent’) in the ravine below the eastern wall of Jerusalem (John xvii. 1), Lachmann, with codices A and D, has ζυγιμπος του Kedud; but the Lce. Text with B has του Kedron, i.e. ‘‘the brook of the cedars’’ (so, too, the Sept. in 2 Sam. xxv. 28). Other MSS. have the name even so far corrupted as του Kedron (so K), cedri, and του Cerdou. The word, however, has no connection with ‘‘cedar.’’ In English, the name in this form is often erroneously pronounced as (if written Kedron) with a hard G. See Kimon.

Ce'lanon (Kedwan, Vulg. Cian), a person named (1 Esdr. v. 15) as the family head (in connection with Azetas) of sixty-seven Israelites who returned from Babylon; but the Heb. texts (Ezra ii. 16; Neh. vii. 21) do not contain either name.

Ceiling. There are three Heb. words employed in the Old Test. which our translators have rendered "ceiled" or "covering." 1. צタイトル (chaphak), to cover or overlay, as it is, elsewhere rendered occurs 2 Chron. iii. 5, where it is said, ‘‘He ceiled the greater house with fir-trees.’’ 2. צ שאנחנו (sawasacon) or pl. saksakim, to cover, render ‘‘ceiled’’ (e.g. Amos ii. 7), or (as in Ezek. xlii. 15) ‘‘is ceiled with cedars, and painted with white paint’’; by the Heb. צvalueOf (from the same root), in this manner were called ‘‘ceiled houses’’ (Hag. i, 4). The ‘‘ceiling’’ of the walls itself is likewise spoken of (Ps. cxviii, Isaiah, vii, 15). In Ezek. xlii. 16, the word rendered ‘‘ceiled’’ is פֶּן (sakilj), ‘‘the ceiling of this house, a board simply, used for that purpose. These ceilings were adorned with ornaments in stucco, with gold, silver, gems, and ivory. Oriental houses appear to have been the reverse of such as we inhabit, the ceiling being richly ornamented and painted, and the floor plastered or stucco, the walls being generally wainscoted. The Egyptian monuments still exhibit elegant specimens of painted ceilings, no doubt greatly resembling those mentioned in the above texts (Wilkinson’s Anc. Egypt., ii, 125). According to Mr. Layard, in the ancient Assyrian houses also the ceiling was made of planks covered with stucco, painted with flowers or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings” (Nineveh, i., 208). The following remarks are from Smith’s Dict. s. v.: The descriptions of Scripture (1 Kings vi. 1, 2; vii. 5, 9; Jer. xxxii. 14, Psag. i, 4); and of Josephus (Ant. viii. 3, 2-9; xxv. 11, 5) show that the ceilings of the Temple and the palaces of the Jewish kings were formed of clear planks applied to the beams or joints crossing from wall to wall, probably with sunk panels (φαραγγυατα), edged and ornamented with gold, and carved with incised or other patterns (Keykubad: tlystac), sometimes painted (Jer. xxxii. 14). It is probable that both Egyptian and Assyrian models were in this, as in other branches of architectural construction, followed before the Roman period. See Architecture. The construction and designs of Assyrian ceilings in the more important buildings can only be conjectured (Layard, Nineveh, ii, 265, 280), but the proportions in the walls themselves answer in a great degree to those mentioned in Scripture (Nin. and Bab., p. 642; Ferguson, Hand-book of Architecture, i, 203). Examples, however, are extant of Egyptian ceilings in stucco painted with devices of a date much earlier than that of Solomon’s Temple. Of these devices, the principal are the guilloche, the chevron, and the scroll. Some are painted in blue, with stars, and other bear representations of birds and other emblems (Wilkinson, Anc. Egypt., ii, 290). The excessive use of vermilion and other glaring colors in Roman house-painting, of which Vitruvius at a later date complains (vi. 7, 5, ii), may have been introduced from Egypt, whence also came, in all probability, the taste for vermilion painting shown in Jehoahaz’s palace (Jer. xxii. 14; Amos iii. 15; Wilkinson, i, 19). See also the descriptions given by Atheneus (v. 196) of the tent of Ptolemy Philadelphus and the ship of Philopator (ib. 296), and of the so-called sepulchres of the kings of Syria, near Tyre, by Hasselquist (p. 165).
Celmiarchae (σημειοφατικοὶ, keepers of the sacred vessels), a class of inferior officers in the ancient church. They had charge of all utensils and precious things laid up in the sacred repository of the church. The name σημειοφατίκος is used in the same significance; also chartophylax, or custos archierarum, custodian of the rolls or archives (Sicuer, Theaurum, ii, 971). This officer was commonly a presbyter; Macedonius was both presbyter and sceiotophylax of the church of Constantiople; and Sozomen styles Theodore, presbyter of Antioch, who in the days of suffered martyrdom in the days of Julian, φιλάκα τῶν ειρημένων, "keeper of the sacred utensils." He was put to death because he would not deliver up what he had in his custody. In the Greek Church the chartophylax acts as the patriarch's substitute, excommunicating and licensing presbyters and deacons, and sitting as supreme ecclesiastical judge in many cases.—Bingham, Orig. Eccl. bk. iii, ch. xii, § 3; Sozomen, Hist. Eccl. v, 8.

Celestine (or Celsestina) I, Pope, a Roman by birth, was elected Pope in 422, on the death of Boniface I. During his pontificate the Council of Ephesus, against Nestorius, was held, upon which occasion he wrote several letters to the Eastern bishops, claiming authority and primacy in the Roman See, and sought to exercise it over the African Church in vain. In the Nestorian dispute above mentioned he was more successful, as Cyril, in order to put down Nestorius, accepted the authority of Celestine against him. He left thirteen letters; among them is a complaint to the Pope against the dress of bishops; but it is doubtful whether it means that the clergy should dress like the laity, or should abstain from some special garment which some had adopted. He died March 25 (or July 26), 432. Celestine is said to have sent Palladius and St. Patrick as missionaries to Ireland, but the story is very doubtful. It is not clear that either of them ever had any connection with Rome. His letters are preserved in the Collection of Councils. He is counted among the saints of the Church of Rome.—BHG. Unit. vii, 497; Cornemn, Lives of the Popes, l, 79.

II. Pope, originally Guido, of Città di Castello, in Tuscany, studied under Abelard, and succeeded Innocent II September 26th, 1148. He died in March, 1144.

III. Pope, a Roman named Iacinto Orsini, cardinal of Santa Maria, was elected Pope March 30, 1101, at eighty-five. He crowned Henry V and his wife Constance, and gave a great display of arrogation in doing it; entered warmly into the scheme for delivering the Holy Land, on which account he espoused the cause of Richard I of England, and fulminated censures against Leopold of Austria and the emperor, who detained Richard prisoner. He died January 6, 1109. During his last illness he proposed to transfer his papal authority to cardinal Colonna, to which, of course, the cardinals objected.

IV. Pope, originally called Goffredo, of the family of Castiglione, of Milan. He was elected Pope October 26, 1241, and died on the 17th of November following.

V. Pope, originally Pietro de Murrone, was born 1215 at Isernia. With a few companions he withdrew to a cave on Monte Majella, where he lived a life of extreme austerity. After a time his disciples multiplied so greatly that he was induced to form them into a new order (called first the congregation of St. Damian, but subsequently and by order of Celestine II) of the order of St. Benedict. This order was confirmed by Gregory X in the Synod of Lyons, 1274. On the 6th of July, 1294, he was elected pope, and took the name of Celestine V. He proved to be too ignorant of the world and its ways, as well as of literature, for the office which he was so suddenly thrown upon. Upon this account, finding that many abuses were committed in his name, he resigned Dec. 13, 1294, and retired to his solitude. He was cruelly imprisoned by
his successor Boniface, who detained him in custody until his death, May 19, 1296. Clement V canonized him, and his day in the calendar is May 19.—Monast. Hist, i. 489; Hoefer, Nouv. Biog. Generale, ix, 346.

Celestines, or Celestines (I.), an order of bare-footed Minorites (see Discalcani); (II.) a monastic order, so called from the founder, Pietro de Murreone, afterwards Celestine V, in 1254. After his death his order made great progress, not only in Italy, but likewise in France, whither the then general, Peter of Tar- vol, sent twelve religious, at the request of king Philip the Fair, who gave them two monasteries, one in the forest of Orleans, and the other in the forest of Compeigne, at Mont Chartres. This order had at one time 200 monasteries in Italy, France, Germany, and the Netherlands. They had about ninety-six convents in Italy, and twenty-one in France, under the name of priories. Their Constitutions consisted of three parts: the first refers to the provincial chapters and the election of superiors; the second contains the regular observances; and the third, the visitation and correction of the monks. The rule required the Celestines to be absent from Rome from midnight to say mass, to eat no flesh except when it was necessary; to fast every Wednesday and Friday from Easter to the feast of the Exaltation of the Holy Cross; and from that feast to Easter, every day. Their dress was a white gown, a capuche, and a black scapulary; in the choir, and out of the monastery, a black cowl with the capuche; shirts of serge. The order is decayed; in Italy a few monasteries survive. See Franciscans.

Celestines. See Celestines.

Celibacy (celestia, Lat. cœlebs or cœlebs, unmarried, derived by some Roman writers from cæli hosti- tudio, the blessedness of heaven), the state of virginity, or of unmarried persons.

I. In the Scripture.—Under the Mosaic law, priests were not only allowed, but encouraged to marry. The priesthood was confirmed to the descendants of one family, and consequently involved even an obligation to marry. In the N.T. we find passages in which an unmarried life, voluntarily assumed, is commended, under certain circumstances (Matt. xix, 12; 1 Cor. vii, 1-80). But no passage in the N.T. can be interpreted into a prohibition against the marriage of the clergy under the Gospel dispensation; on the contrary, there are many indications that marriage was approved. One of the twelve, Peter, was certainly a married man (Matt. viii, 14), and it is supposed that several of the others were also married. Philip, one of the seven deacons, was also a married man (Acts xxii, 5); and if our Lord did not require celibacy in the first preachers of the Gospel, it cannot be argued that indissoluble matrimony is forbidden to their successors. Paul says, “Let every man have his own wife” (1 Cor. vii, 2); and that marriage is honorable in all (Heb. xiii, 4), without excepting those who are employed in the public offices of religion. He expressly says that “a bishop must be the husband of one wife” (1 Tim. iii, 2), and gives the same direction concerning elders, priests, and deacons. When Aquila traveled about to preach the Gospel, he was not only married, but his wife Priscilla accompanied him (Acts xviii, 2); and Paul insists that he might have claimed the privilege of carrying about a sister or wife (1 Cor. ix, 5), as other apostles did. The “for- bidden of to marry” (1 Tim. iv, 11) is mentioned as a character of the apostacy of the latter times.

II. In the Early Church.—At an early period virginity came to be held in honor in the Church. Several passages of the N.T. (e. g. Matt. xix, 10, 12; 1 Cor. vii, 7, 8) in which voluntary virginity for “the kingdom of heaven,” “of God,” and under certain circumstances, were interpreted as favoring asceticism and as deprecating marriage. Moreover, in the old Pagan times celibacy had been held in honor (e.g. the Vestal Virgins). Wherever dualistic ideas of a good and evil principle, and of matter as the seat of evil, prevailed, there it was natural that ascetic notions of virginity should arise. An undue regard for virginity, and corresponding deprecation of marriage, began to appear strongly about the middle of the second century, and reached their height in the fourth. Few of the so-called fathers escaped from extravagant notions and opinions on this subject; in fact, their errors here have done more, perhaps, than any other cause to weaken their authority as guides for Church doctrine (see, e.g., Chrys, Ancient Christianity, passim). But not enforced celibacy of the clergy was known in the Church immediately following the apostolic age. Bingham collects the facts carefully (Orig. Ecclés. bk. iv, ch. vii) to the following effect. In the age immediately succeeding that of the apostles we read of the wives of Valens, presbyter of Philippi (Polycarp, Ep. ad Philipp. ii, 31), of Chereemon, bishop of Nilus (Euseb. vi, 42), of Novatus, presbyter of Carthage (Cyprian, Ep. 49), of Cyprian himself, of Cecilius, who converted him (Pont. Vit. Opy.), and of several other bishops and presbyters. But it has been said by the advocates of celibacy that married persons promised to separate themselves from their wives as soon as they should receive ordination. The history of Novatus distinctly proves the contrary. He was accused, long after he was a presbyter, of having caused the miscarriage of his wife by a passionate blow. In fact, throughout the first three centuries we read of no exact laws of clerical celibacy. Christianity combats the notion that the clergy, peculiarly, were required to live unmarried (Ep. 1 ad Cor.: Hom. XIX ad I Cor. vii, 1). But the first step towards clerical celibacy was taken in the disapproval of second marriages. “Yet so late as the beginning of the third century there were many clergymen in the Catholic Church who were married a second time. This appears from the accusation of Tertullian, who asks the Catholics, with Montanistic indignation: ‘Quot enim et vigili presbyteri aut episcopi sunt, insolentiae utique apostolae? ... Digamos turgidis digamos offeris!’ Second marriage thus seems to him disgraceful, for the administration of the sacraments of baptism and the Lord’s Supper. Hippolytus, in the Philo-Apothecary, reproaches the Roman bishop Callistus with admitting to sacerdotal and episcopal office those who were married the second and even the third time, and allowing the clergy to marry after having been ordained. The next step was to forbid marriage for the clergy, but not yet the prohibition of it. The priesthood and marriage became more and more incompatible in the prevailing view. The Montanists shared in this feeling; among the oracles of the prophetic Frisca is one to the effect, ‘Only a holy (that is, an unmarried) minister can administer in holy things.’ Even those fathers who were married, like the presbyter Tertullian and the bishop Gregory of Nyssa, gave decided preference to virginity. The apostolic constitutions and some provincial councils accordingly prohibited priests not only from marrying a widow, but from marrying at all. That marriage is essential for the clergy, and also from contracting marriage after ordination. The Synod of Ancona, in s14, allowed it to deacons, but only when they expressly stipulated for it before taking orders. The rigoristic Spanish Council of Elvira (Iliberis), in 305, went farther. It appears even to have forbidden the continuance of nuptial intercourse after the confimation upon pain of deposition” (Schauff, Church Hist., i, § 96).

Phileas, bishop of Thumis, and Philoromus, had both wife and children, and were on that account urged by the heathen magistrate to deny the faith and save themselves (Euseb. lib. vi, cap. 42; lib. vii, cap. 9). Eusebius (iv, 22) mentions a certain presbyter of Puyatun in Crete, being desirous to enforce celibacy, was rebuked by Dionysius, bishop of Corinth. In the great Council of Nicaea it was proposed to enact a law to
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that effect, but Paphnutius, an Egyptian bishop, himself unmarried, resolutely withstood it as an innovation, declared that marriage is honorable in all men, and desired that the ancient tradition of the Church should continue to be observed. It is, though individual bishops, such as Socrates, H. E. i. 11 ; Sozomen, H. E. i. 23. The only reply which Bellarmine and Val-risea give to this statement is to suspect the veracity of the historians; in which they are followed by Thomassin, who, cautious and judicious, asserts that the practice of marriage among the bishops of Alexandria was not unconnected with the first very ancient, and that neither Socrates, Sozomen, nor any such irreproachable writers, nor of such weight, that we need believe their word in a matter of such importance. In opposition to all this, Roman writers allege the testimony of Ephraim and Jerome, and the tenth canon of Anency, which forbids deacons who did not, at ordination, declare their intention to marry, to do so afterwards. But all these testimonies are subsequent to the third century; and the Council of Gangra, held probably about 378, long after all of which Anency, mathematicizes those who separate from the communion of a married priest: "Sic quis discerneret propter conjunxitum, tamquam occasionem noniurationis quodammodo excessit, qud emptius rationemque habent in Distributione," etc. (Canon iv). See Wilson, The Doctrine of the Apostolic Fathers (Liverpool, 1845), p. 178.

311. In the Church of Rome.—Sirisicus, bishop of Rome (A.D. 385), decided against the Canon of Gangra (ad Epist. v. 21), although by the Decretals of Innocent I, A.D. 404, 405, c. 6, xxxi; of Leo I, A. D. 416-458, in e. 1, i. xxxii. 10, 12, xxxii, etc.; Conc. Carth. ii. A.D. 390, c. 8, in 3, xxxiii; c. 8, lxxxiv; Conc. Carth. v. A.D. 401, c. 3, in 13, xxxiii; c. 4, lxxvii, etc.). The prohibition applied at first only to bishops, priests, and deacons, but from the fifth century onward subdeacons were prohibited marriage after ordination (Leo I, A. D. 449); in c. 1, i. xxxi; Gregory I, A.D. 591-609, in c. 1, i. xxxii; c. 1, xxvii; Conc. Agath. A.D. 506, c. 38, in 19, c. 38, xxvi; Conc. Carth. v. A.D. 401, c. 8, in 13, xxxiii; Greg. I, A. D. 601, in 3). The civil law confirmed these regulations, enacting that married persons, or such as have children or grandchildren, should not be chosen bishops. It was further enjoined by the civil law that all marriages of higher clergy after their ordination should be held as invalid, and the children of such marriages illegitimate (Zehrg, Real-Encyklop. p. 772)

19 centuries this question of the celibacy of the clergy was a subject of constant struggle within the Church. See History, iv. 94. Many priests lived openly in wedlock, although the councils were always issuing new decrees against them. 15 Popes Leo IX (1049-1054), Nicholas II (1059-1061) interdicted all priests that married wives or concubines from the exercise of any spiritual function, on pain of excommunication. Alexander II (1061-1073) decreed excommunication against any priest who married, and that any priest married should be depredated by a priest having no wife or concubine. This decision was renewed by Gregory IX (Hildebrand) in a recent synod at Rome in 1240, and was approved by every canon law. By this law a priest could receive the communion from the hands of any priest who married or lived in concubinage should be deposed. The decree met with the most violent opposition in all countries, but Gregory succeeded in carrying it out with the greatest rigor; and, although it has been said that this law cannot be still to be found in the twelfth and thirteenth centuries, the celibacy of the Roman Catholic clergy was established, and has since continued both in theory and practice (Chambers, s. v.). Nevertheless, after the Reformation, the question came up, and at the Council of Trent, the doctrine of celibacy for the Roman Catholic clergy was inspired by the emperor Charles V, favored a relaxation of the rule. But the majority of voices decided that God would not withhold the gift of chastity from those that that is not prayed for, and the rule of celibacy was thus finally and forever imposed on the ministers of the Roman Catholic Church. Those who have only recently known the lower kinds of consecration may marry on resigning their office. For all grades above a sub-deacon, a papal dispensation is necessary. A priest that marry inures excommunication, and is incapable of any spiritual function. If a married man wishes to become a priest, he receives consecration only on condition that he loses his wife, and that his consent to the separation, and enter a religious order, or take the vow of chastity (e.g. xxvii, c. viii). It is a question among divines of the Roman communion whether the law of the celibacy of clergymen be of divine right, e. whether marriage is by holy Scripture forbidden to the clergy, or whether it is a ponens of canonical authority, and binding on every clergyman in consequence of the vow to that effect voluntarily made at his ordination. Their best and most moderate writers maintain the second view.

IV. In the Greek Church.—The Greek Church has never adopted the law of celibacy absolutely for all its clergy, but adheres to the ancient canon law. The Council in Trullo (A.D. 692) enacted, that though bishops may observe celibacy, yet presbyters and deacons might live with their wives (c. 14; Conc. Chal. A.D. 451, c. 8, 16, 18, 48; Conc. Trullan, A.D. 692, c. 7, 19). In the Russian Church, a parish priest must be married before ordination; if he loses his wife, he generally enters a monastery; or, if he marries again, he lays aside his priestly functions (Nesel, Voices from the East, p. 58). Celibacy is to this day enjoined upon the bishops, who are therefore generally chosen from the monks, or from widowed presbyters; and, during the middle ages, no ordinands for the marriage of priests, deacons, and subdeacons, after ordination, on, they do not forbid the ordination of married men, nor require them to abstain from the conversation of their wives. In the Armenian Church marriage is imperative; an unmarried man cannot be ordained; but he cannot marry again. The Vartanets (regulars), on the other hand, take the vow of celibacy, live in convents, and from their ranks the bishops are chosen (Dwight, in Coleman's Ancient Christianity, ch. xxv., § 2); and the Roman Church allowed this in the case of the Greeks, Maronites, etc., who united with her (Benedict XIV, in the constitution Eeti Pastoralis Bullar. Mag. t. xvii, fol. 100, and his Ecunus et tempore. May 1746, t. xvi, 6, 296). The priests of the united Greek Church have received permission from the popes to continue in marriage, if entered into before consecration, but on condition of always living apart from their wives three days before they celebrate mass. There have been discussions in the Roman Church even in regard to the validity or nullity of marriages among the Copts and Greeks entered into after ordination (see Bullar. Mag. t. xvi, p. 67). "The Greek Church differs from the Latin, not by any higher standard of marriage, but only by a closer adherence to the presbytery usage, and by the more stringent application of the ascetic principle. It is in theory as remote from the evangelical Protestant Church as the Latin is, and ap-
proaches it only in practice. It sets virginity far above marriage, and regards marriage only in its aspect of negative utilitv. In the single state a priest is expected to be an ecclesiastic - at best only a conditionally good, a wholesome concession to the flesh for the prevention of immorality - and requires of its highest office-bearers total abstinence from all matrimonial intercourse. It wavers, therefore, between a partial permission and a partial condemnation of priestly marriage. Such a system seems to be a necessary evil - but only a condition of a good, a wholesome concession to the flesh for the prevention of immorality - and requires of its highest office-bearers total abstinence from all matrimonial intercourse. It wavers, therefore, between a partial permission and a partial condemnation of priestly marriage. 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the special points demanded is the abolition of celibacy.

On the other hand, the Romanizing party in the Church of England seemed inclined to revive celibacy and the ancient admiration of virginity. See Shipley, The Church and the World (Vaux's Essay), London, 1856, 8vo.

Litterature.—For the older writers on both sides, see Walch, Bibliotheca Theologica, i, 202; ii, 254. As later authorities, besides those cited in this article, see Gieseler, Ch. History, i, § 65, 124; ii, § 80, 65; Schaaff, Apostol. Church, l. c.; Brown, On Thirty-nine Articles, a. art. xxvii; Burnet, On the Articles, art. xxvii; Mackintosh, Ethical Philosophy, § 5; Taylor, Ancient Christianity, i, 138, 488 (N. Y. ed.); Neander, Planting, etc., i, 246 sq.; ibid. Church History, ii, 147; iv, 94 (Torrey's); Atterbury, Sermon before the Sons of the Clergy (Dec., 1709); Thiersch, Vortex, av K. Kathol. E u. d. Protestant. Verein, 83; Marueineke, Inst. Symbol., § 49, and references there; Hersig, Real-Engl. Pädag., i, 771; Wetzar u. Welte, Kirchen-Lexikon, ii, 656 (for Romanist view); Palmer, On the Church, pt. vi, ch. ix, Cramp, Text-book of Popyry, ch. xx, § 2; Elliott, Doctrine of Romanism, bk. iv (a very full treatment of the subject); Burnet, History of, i, 149 sq.; Macaulay, History of England, vol. i, ch. vi; Valentinian gegen d. Christenteit (Franz. 1823); Theiner, D's Einführung d. päpstlicher Ehrenklaus oder ihre Folgen (Altenburg 1828); Kiltzsch, Gesch. d. Christenheit (Augs. 1890); Balder, Die erheblichen Gründe für u. gegen d. Christentum (Const. 1828); Lea, Sacred Church History (Philadelphia, 1867, 8vo); Stanley, London, p. 264; Millman, Lat. Christianity, iii, 108 sq. See Marbach, Monarchium, Virginitas.

Cell (Lat. cella).—In classical archaeology cella is applied to a cave or cellar to preserve wine, oil, or other provision. It also was applied to the enclosed space of a temple, to bath-rooms, to the sleeping apartments of slaves.

But from last use of the word it was transferred in the fourth century to the sleeping apartments of monks and nuns in cloisters (q. v.). These at first held three or four occupants, but later they usually received but one person. These cells are small, have one door and window, and are generally plainly furnished.

3. The word was also applied to a monastic dwelling, either for a single monk or for a community, subordinate to some great abbey. The former was mostly the abode of hermits, and erected in solitary places. See Hermits. In the Quininal Palace at Rome are the cells of the concilae (q. v.).

Cellar (lm. cella, something laid up in store). This word is in 1 Chron. xxvii, 28 rendered "cellar," but in another verse of the same chapter, "treasury," and "store-house," from which we may conclude that subterranean vaults were spoken of in each case. The same word is sometimes applied to the treasury of the Temple (1 Kings vii, 51) and of the king (xiv, 25).

Cellarius, or Cellarer, an officer in monasteries to whom belonged the care of procuring provisions for the monks. See Annates. He was one of the four officii priori, or great officers; under his ordering was the piastrum, or bake-house, and the brachium, or brew-house. In the richer houses there were lands set apart for the maintenance of the office, called, in ancient writings, ad cibum monachorum. His whole office had respect to that oriri in. He was to see the corn got in and laid up in the house, and his wages consisted of a portion of the property, usually fixed at a thirteenth part of the whole, and a furred pown. The office was equivalent to that of bursar.—Footebrooke, Antiquities, i, 177; Farrar, Eccl. Dict. a. v.

Cellarius, Martinus (surnamed Borrhaeus), was born at Stuttgart in 1499; studied at Tubingen, and afterwards at Wittenberg (under Melanchthon)
Both conclude that the persons were different. The evidence of their oneness is chiefly Origen's conjecture that they were the same person (cont. Cels., iv, 36). The evidence against it is: (1) That Lucian's friend attacked magical rites; (2) Celsus of Origen seems to have believed them. (2) That Lucian's friend was probably an Epicurean; the other Celsus a Platonic or Eclectic. (3) That the former is praised for his mildness; the latter shows want of moderation. Presnial (Très Prem. Siciles, vol. ii, 163) regards them as the same. (p. 53). Frequent is quite in harmony with the whole spirit of the book, as well as of the Pagan philosophy of the time, to suppose that Celsus is, as Origen supposed, the Epicurean friend of Lucian; and that, in this treatise, he argues on any principles that may serve his purpose. But, whatever Celsus may have been, his writings are very important to Christian apologetics. They "are valuable on account of their admissions of the grand facts and doctrines of the Gospel as preached by the apostles and contained in their writings, by an enemy who lived little more than one hundred and thirty years after the ascension of our Lord. He has nearly equal respect for the doctrines of the New Testament, which he not only applies to as existing, but as universally received by the Christians of that age as credible and divine. He is most minute in his references to the circumstances of the life of Christ and his apostles, which shows that he was well acquainted with them, and can be depended on. If of old he ridicules the idea of our Lord's divinity, contrasting it with that of his poverty, sufferings, and death; which proves not only that the Christians of that early age avowed their belief in the doctrine, but that Celsus himself, though an unbeliever, found it in the documents to which he refers, as the source of his acquaintance with the Christian religion and its divinity" (Buck, s. v.). Moreover, he is the "original representative of a kind of intellect which has presented itself over and over again in the various attacks made on Christianity: wit and acuteness, without earnest purpose or depth of research; a worldly understanding, that glances merely on the surface, and delights in hunting up difficulties and contradictions. His objections against Christianity serve one important end: they present in the clearest manner the opposition between the Christian standing-ground and that of the ancient world; and, in general, the relation which revealed religion will ever maintain to the human intellect by natural reason. Thus many of his objections and strictures became testimonies for the truth" (Neander, l.c.).

Lardner (Testimonia, chap. xviii; Works, vii, 210 sq.) gives full summaries of the book, classified under different heads, especially with reference to the authenticity of the books of the N. T., for which these allusions and citations are of special value, as coming from a heathen opponent. A full analysis is also given by Neander, Ch. History, i, 160 sq. (Torrey's transl.), and by Tischendorf, Fall des Heidenkultus, i, 280 sq. Presented, in his Hist. de l'Eglise des Très Prem. Siciles (2d series, ii, 140 sq.), attempts ingeniously a reproduction of the treatise as it was stated from Origen, while Farrar follows (Critical History of Free Thought, lect. ii) in the outline which we here present. The references are to the Benedictine edition (Paris, 1783). Celsus introduces a Jewish rabbi as opposing Christianity from the Hebrew monotheistic point of view. "The rabbi first criticizes the doctrine of Christianity, and then the facts narrated. He points out difficulties in the Gospel narratives of the genealogy of Christ: utters the most blasphemous calumnies concerning the incarnation; turns the narrative of the infancy into ridicule; imputes our Saviour's miracles to magic; attacks Christianity by the literal meaning of the Scripture on the affecting narrative of our blessed Lord's most holy passion. Each fact of deepening sorrow in that divine tragedy, the betrayal, the men-

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tal anguish, the sacred agony (ii, 24), is made the subject of remarks characterized no less by coarseness of taste and unfairness, than to the Christian mind by irreverence. Instead of his heart being touched by the majesty of our Saviour's suffering, Celsus only finds an argument against the divine character of the adorable sufferer (ii, 16). The wonders accompanying Christ's death are treated as legends (iii, 8); the resurrection regarded as an invention or an optical delusion (iii, 50, 55, 57, 78).

"After Celsus has thus made the Jew the means of a ruthless attack on Christianity, he himself directs a similar one against the Jewish religion itself (iii, § 1 and elsewhere). He goes to the origin of their history; describes the Jews as having left Egypt in a sedition (iii, § 6); as being true types of the Christians in their ancient fastfulness (iii, § 6); considers Moses to be only on a level with the early Greek legislators (i, 17, 18; i, 52); regards Jewish rites like circumcision to be borrowed from Egypt; charges anthropomorphism on Jewish theology (iv, 71; vi, 62), and declines allowing the allegorical interpretation in explanation of it (iv, 46); examines Jewish prophecy, parallels it with heathen prophecies, thus falsifying the goodness, not the truth of a prophecy, ought to be considered (vii, 14); points to the ancient idolatry of the Jews as proof that they were not better than other nations (iv, 22, 23); and to the destruction of Jerusalem as proof that they were not special favorites of the God of heaven. If Celsus be nowhere else everywhere (iv, 74; vi, 49, etc.) and here reveals the real ground of his antipathy. While he objects to details in the narrative, such as the mention of days before the existence of the sun (vi, 60), his real hatred is against the idea of the unity of God, and the freedom of Deity in the act of creation. It is the struggle, of pantheism against theism.

"When Celsus has thus made use of the Jew to refute Christianity from the Jewish stand-point, and afterwards refuted the Jew from his own, he proceeds to make his own attack on Christianity; in doing which, he first examines the lives of Christians (iii, 10), and afterwards the Christian doctrine (vi, vii), thus skillfully prejudicing the mind of his readers against the persons before attacking the doctrines. He alludes to the quarrelsomeness shown in the various sects of Christians (iii, 10), and repeats the calumnious suspicion of disloyalty (ii, 14), want of patriotism (iii, 55; viii, 75), and political uselessness (viii, 8), and hence defends himself by the persecution of the Christians. Filled with the esoteric pride of ancient philosophy, he reproaches the Christians with their carefulness to proselytize the poor (iii, 44, 50) and to convert the vicious (iii, 58, 62, 74), thus unconsciously giving a noble testimony to one of the most divine features in our religion, and testifying to the preaching of the doctrine of a Saviour for sinners.

"Having thus defamed the Christians, he passes to the examination of the Christian doctrine, in its form, its method, and its substance. His aesthetic sense, ruined with the idolatry of form, and unable to appreciate the thought, is then allowed to detest Christianity through simplicity (iii, 55; viii, 87). The method of Christian teaching also seems to him to be defective, as lacking philosophy and dialectic, and as denouncing the use of reason (vii, 9; i, 2; i, 9; iii, 39; vi, 10). Lastly, he turns to the substance of the doctrine itself. He finds regular, and sometimes obvious, elements in it, the one of which, as bearing resemblance to philosophy or to heathen religion, he regards as incontestably true, but denies its originality, and endeavors to derive it from Persia or from Platonism (vi, 15; vii, 22, 58, 62; v, 63; vi, 1), resolving, for example, the worship of a human being into the ordinary phenomenon of apotheosis (iv, 40). The other class of doctrines which he attacks as false consists of those which relate to creation (iv, 87; vi, 49), the incarn-
Celtic Religion

Celtic Church or Christians. See CULDEES; GALLATANS.

Celtic Religion. Unless preceded by the Hel- layars, and then from the Caspian Sea, spread them- selves over Europe. This people, of unknown antiquity, not only at one time held all of Western and Central, but also an important part of Southern and Eastern Europe, and their armies threatened Rome and Asia Minor by the Black Sea and the Danube. In the 4th and 5th centuries, they were conquered and then conquered by the Romans and Saxons, the Celts have now ceased to be active agents in history as distinct national bodies, and have, indeed, a clear descent, as an unmixed race, only in Brittany, in France, Ireland, Wales, and part of Scotland and the Ionian islands. The Celts occupied a low stage of culture. They despised agriculture, were skillful traders and miners, and passionately fond of war, piracy, ornaments, and wine. They were cruel to their wives and children on the death of chiefs, practised polygamy, had few roads, but built great fortresses. They destroyed the barrier which separates the Celts from the mali is, obliterate the perception of the fact that a single free responsible being may be of more dignity than the universe."

The order in which the objections of Celsus are ar- ranged in Origen's reply is different from that above given in some respects, and it is therefore here subjoined: "The first half of book i is a preface (ch. i-xl); the second half, together with book ii, contains the attack by the Jews on Christianity given in lect. ii. The early part of book iii (1-9) contains Origen's ref-utation of the Jews. The subsequent parts and remain- ing books of book iii add some things to the subject, but the main attack is on Christianity. First, Celsus attacks the char-acter of Christians in the remainder of book iii. In book iv he returns to his attack on Judaism, and on the Scriptures of the Old Testament, especially on many of the narratives, either regarding them as false or as borrowed, and objecting to their anthropomorphic character; also objecting to the account of man's place in creation, and of divine interference. In book v he continues his attack on the doctrines of both religions, chiefly so far as he considers them to be untrue; and in book vi so far as he considers them to be borrowed, dragging to light the difference which existed between Judaism and Christianity. In book vii the subject of prophecy and some other doctrines, as well as the ethics of Christianity, are examined; and in book viii, when the attack on Christianity is mainly over, a de- fence of paganism is offered by Celsus. Such is the type of a philosophical objector against Christianity a little later than Celsus, and whose ideas meet here for the first time a remarkable effort of pagan thought, endeavoring to extingush the new religi- on; the definite statements of a mind that investigated its claims and rejected it. Most of the objections of Celsus are sophistical, a few are admitted difficulties, but the anthropomorphic claims of them will be seen to be the corollary from his general principle before ex- plained."
CELTIC RELIGION

appeared on the battle-field, firing the soldiers to deeds of heroic valor. By the touching tones of their lyres and songs they often stayed the flow of blood between hostile clans. In the early ages the bard stood in the highest esteem. At Caesar's time they had sunk to be beggar-poets, seeking their living by singing flattering songs in the palaces of rich men and princes.

The religion of the Druids seems to have been originally a monotheism, which developed later into the deification of the powers of Nature, and the final incorporation of them as deities. Tanumus (the Thundereous) was the god of thunder, Cerat the god of lightning, the highest judge, scattering the thunderbolts of his vengeance among mortals. Belenus was the benevolent son of God, who gives life to the vegetable world and healing power to plants. Henua, Hues or Hu, originally the founder of the religion of the Druids, was the god of war and of agricultural labor. Trestates was the god of manufactures, the arts, and trade, therefore was identified by the Romans as Mercury. Fairias, "motherly virgins," were female deities who spun out the thread of life and of fate, and who were guardian angels of both lands, cities, and individual persons, and in the minds of the people were clothed with all attractions and virtues. Many places had also their local female deities.

The instruction in the schools of the priests consisted largely in tracing out the attributes of their deities. This was done with a surprising completeness. Instruction was also given concerning the stars and their courses, the size of the universe, the nature of matter and of existence, and especially of the human soul. The Druids taught the immortality of the soul; that after death it enters into another body, and that it leads in a more beautiful world than this a happy life, like the earthly life in its better phases, with the same occupations; and its same friends and enemies. The dead and living stand in a certain communication. At burial, letters were thus often thrown into the flames, that the dead might read them. This belief gave the Celta a high regard for their dead, and spurred them to deeds of great bravery. But it also brought with it deeds of horrible cruelty. In their earlier history it was not unusual, on the death of a man of station, for some of his nearest friends to throw themselves into the flames of his funeral pile. This led to tragic results. Thus, after the feudal system of the late Celtic period had developed itself, it was not rare, on the death of a chieftain, for some of his favorite slaves or followers to be set on fire, and burnt as sacrifices to the dead.

Sacred trees formed the chief part of the Celtic religious rites. Human sacrifices were frequent, being regarded as the most effectual and acceptable way of appeasing Deity. It was believed that one human life could only be redeemed by the life of another human being. Thus, a person suffering from a dangerous sickness, a person in danger or in battle, offered to the deities instead of animals a human being, or vowed to do so, so that the gods might feel pity for them. In behalf of the state also the Druids offered human sacrifices. Great figures in the human form, made of wicker-work, were filled with human beings and then set on fire. The sacrifice of criminals was considered especially grateful to the deities. Tribes and nations, in the days of their innocence and ignorance, innocent persons were offered up. For a long time also the custom of sacrificing all prisoners of war, accompanying the dreadful offering with loud songs and wild music, and out of the flowing blood and quivering members to diviné the future.

The Celta also had Druidesses, or female priests, who, however, held less respect and privileges than the Druids. Companies of these priestesses inhabited certain islands, which no man dared to set foot upon. When they wished to have intercourse with the people of the mainland, they had to come in boats, and then return to their islands. These islands were avoided by sailors, as their fancy attributed to the Druidesses the power of sending tempests to destroy them. Once each year these priestesses had to remove from their houses, and to restore a new one before the setting of the sun. If one of them, crowned with ivy and other leaves, let a stick fall while at this work, the others fell upon her with wild cries and tore her to pieces.

All legal questions were decided by the Druids. All the Druids gathered every year at chartres, and there decided all matters of dispute, both public and private. They appointed the punishment for murder and other crimes, and decided all disputes of inheritance and boundaries of estates. If any private person or chieftain refused to stand by their decision, he was refused permission to attend the religious rites—the worst severe punishment they could inflict. He was an outcast, a godless criminal, avoided by all, and deprived of all rights at the hand of his fellow-man or of the law itself.

The medicine of the Druids consisted mostly in incantations, the power being deemed only the vehicles of accomplishing the healing power. The most prized plant was the mistletoe. This was gathered from the oak in dark forests on winter's nights of the holy festival days, and was cut with golden sickles. It was called the "oil-healing."

Theologiae of various kinds were prepared with incantations by the priests and given to the people. The eggs of snakes, gathered by moonlight and carried in the bosom, were considered the most powerful protection against evil fortune. Many of these rites have left their traces on the religious customs of modern times, and are the foundation of many superstitions in Christian times. These practices were observed in Brittany, and are so much in modern France are similar remains of Druidical worship, also in Anglesea (Wales), on the Isle of Man, and other places in England. The tombs of the chiefs are mounds, or subterranean chambers. In the first are usually found bronze and earthen urns, bones, and ashes; in the latter, skeletons, earthen vessels, knives, battle-axes, chairs gathered up in his grave. The warrior's favorite steed, his arms, dress, and ornaments, were also buried with him, that he might lack nothing in the other life. Sacrifices formed the chief part of the Celtic religious rites. Human sacrifices were frequent, being regarded as the most effectual and acceptable way of appeasing Deity. It was believed that one human life could only be redeemed by the life of another human being. Thus, a person suffering from a dangerous sickness, a person in danger or in battle, offered to the deities instead of animals a human being, or vowed to do so, so that the gods might feel pity for them. In behalf of the state also the Druids offered human sacrifices. Great figures in the human form, made of wicker-work, were filled with human beings and then set on fire. The sacrifice of criminals was considered especially grateful to the deities. Tribes and nations, in the days of their innocence and ignorance, innocent persons were offered up. For a long time also the custom of sacrificing all prisoners of war, accompanying the dreadful offering with loud songs and wild music, and out of the flowing blood and quivering members to diviné the future.

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Cemeteries (connuque, dormitoriae, or sleeping-places), a place of burial for the dead. The word cemetery, in this use, is exclusively Christian origin; the burial-places of the Christians were so called to denote not only that they rested from their earthy labors and sorrows, but to point out the hope of a future resurrection (Bingham, Orig. Ecles., bk. xxiii, ch. I). See BURIAL; CATACOMB; SEPULCHR.

Cen'chre'ai (rather Cenchre, Kychreai), the eastern port (περιοι) of Corinth (i.e. Ορσερος, the Saronic Gulf) and of its trade with the Asiatic shores of the Mediterranean, as Lesbos (now Lutaki) on the Corinthian Gulf connected it with Italy and the west (Philo, Opp. ii, 559; Theoret., in Rom. xvi). A line of walls extended from the citadel of Corinth to Leucisium, and thus the Pass of Cenchreas was of peculiar military importance in reference to the approach and retreat of the Thracians from the Morea. See CORINTH. The apostle Paul sailed from Cenchreas (Acts xviii, 18) on his return to Syria.
from his second missionary journey; and when he
wrote his epistle to the Romans, in the course of the
third journey, an organized church seems to have been
formed here (Rom. xvi, 1), probably a branch of that
in Corinth (see Paul, in the Miscell. Diui b, i, 51 sq.).
See Phoebus. The first bishop of this church is said
(Apost. Const. vii, 40) to have been named Lucas, and
to have been appointed by Paul. The distance of Cy-
nesas from Corinth was seventy stadia, or about nine
miles (Strabo, viii, 380; Livy, xxxii, 17; Pliny, iv, 4;
Apulej. Metam. x, p. 255, Bip. ed.). Pausanias (i, 8)
describes the road as having tombs and a grove of
eypress trees by the wayside. The modern village of Kik-
dres retains the ancient name which is conjectured by
Dr. Sibthorpe to be derived from the millet (kikdon),
which still grows there (Walpole’s Travels, p. 41).
The site is now occupied by one small farm-house.
Close to the sea, and in parts even covered by its waters,
are the foundations of a variety of buildings, the plans of
which may yet be traced, as the walls still remain to
the height of from two feet to three feet and a half.
Some traces of the moles of the port are also still visi-
ble (Leake’s Moreen, iii, 238-239). The following coin
exhibits the port exactly as it was described by Pau-
sanias, with a temple at the extremity of each mole,
and a statue of Neptune on a rock between them (see
Conybeare and Howson, St. Paul, ii, 193).

Cendebeus, a member left by Antiocbus VII (q. v.) in command (στρατηγός την Ἰπποτικήν) of the sea-board (στρατι-
Δόνας) of Palestine (1 Macc. xxv, 38 sq.) after the defeat of Tryphon, B.C. 138. He fortified Kedron (q. v.)
and harassed the Jews for some time, but was afterwards
defeated by Judas and John, the sons of Simon Maccas-
baius, with great loss (1 Macc. xxxvi, 1-10). The account
of Josephus (Ant. iv, 7, 3; War, i, 2, 2) is somewhat
different.

Cendevia, according to Pline (xxxvi, 26), the
name of a lake from which the river Brus (q. v.) takes
its rise, near Mt. Carmel (see Roland, Palest., p. 267);
probably the fountain now called Kuridjana, near Shefr
Amur (Thomson, Lond. and Scot. i, 486).

Cênne. See LÊcne.

Cenckick, John, was originally one of Wesley’s
lay preachers, who appointed him as a sort of lay-chap-
lain at the High School in 1738. In a year or two
he began to preach against Wesley’s Arminian doc-
trines, and to raise a party within the Wesleyan So-
ciety. After unavailing delays and setbacks of peace,
Wesley read publicly a paper declaring, “by the con-
sent and approbation of the Band Society of Kings-
wood ret瘾, that Cenckick and his followers were no lo-
ger members thereof.” Cenckick corresponded con-
stantly with the Whitefield Methodists, but did not continue
long with them. He became at last a Moravian. He
was a good though weak man, and his subsequent en-
nest and laborious life shows that he deserves more
lentiness than has usually been accorded to him by Meth-
oist writers. After many years of deplorable labor as an
evangelist, he died July 4, 1755. His Discourses
were published in 1770 (2 vols. sm. 8vo); and a new edition,
with a ‘Life,’ was published in 1852 by Matthew
Wilks, who says: “He possessed a sweet simplicity of
spirit, with an ardent zeal in the cause of his divin-

Censer, a vessel in which incense was presented
in the Temple, being used by the Jews in the daily offer-
ing of incense, and yearly on the Day of Atonement,
when the high-priest entered the Holy of Holies (2
Chron. xxviii, 12; Ezek. vii, 11; Lev. xvi, 12, 13). In
the latter occasion the priest filled the censer with live
coals from the sacred fire on the altar of burnt-offer-
ing, and bore it into the sanctuary, where he threw
upon the burning coals the ‘sweet incense beaten
small’ which he had brought in his hand (Lev. xvi,
12, 13). In this way he strewed the incense over the
high-priest held the censer in his hand; but in the
daily offering the censer in which the live coals were
brought from the altar of burnt-offering was set down
upon the altar of incense. This alone would suggest
the probability of some difference of shape between
the censers used on these occasions. The daily censers
must have had handles standing to a great height,
placed on the golden altar, while those employed on
the Day of Atonement were probably furnished with a
handle. In fact, there are different names for these
vessels. Those in daily use were called רמיבש רמיבש
(miskite’rels, occurs only in 2 Chron. xxvi, 19; Ezek.
vi, 11), from הָנַח מַעֲשֶׂה; whereas that used on
the Day of Atonement is distinguished by the title of
יִשְׂרִי חֹתַם, something to take fire with, or coal-
pan (often ‘fire-pan’ in the English version). We
learn also that the daily censers were of brass (Num.
xxvi, 89) (according to the Mishna, Tamid, v, 5, in
the second temple, also of silver), whereas the yearly
one was of gold (Josephus, Ant. xiv, 4, 4). The latter is
also said to have had a handle (Mishna, Yoma, iv, 4),
which, indeed, as being held by the priest while the
incense was burning, it seems to have required. It is
conjectured that this distinction is alluded to in Rev.
v, 8; viii, 8, where the angel is represented with a
golden ‘censer’ (Ἄθαρμον, from λιθαρμός, incense),
and the twenty-four elders each with a golden ‘vial’
(βαλάντια). In the Apocrypha, silver (1 Esdr. ii, 18)
as well as golden (1 Macc. i, 22) ‘censers’ (Συλλεκτήρια)
are similarly referred to. Paul, in Heb. ix, 4, speaks of
the golden ‘censer’ as a thing which remained in the
Tabernacle, but the Greek word βυθαρμιου, which
there occurs, may signify ‘altar of incense’ (see
Bleek, Comment. p. 488; Meyer, Bibelbúvat. p. 7 sq.;
Mynster, in the Stud. u. Krit. 1829, ii, 842 sq.). The
latter of the above Hebrew words seems used gene-

eralh for any instrument to seize or hold burning coals,
or to receive ashes, etc., such as the appendages of
the brazen altar and golden candlestick mentioned in
Exod. xxv, 38; xxxvii, 2 (in which sense it seems
rendered in the Sept. by יִשְׂרִי חֹתַם, יִשְׂרִי חֹתַם, or
perhaps יִשְׂרִי חֹתַם). It, however, generally bears the
limited meaning of a small vessel or pan, viz. a small
portable vessel of metal, on which the incense was sprinkled by the priest to whose office this exclusively belonged (2 Chron. xxvi, 18; Luke
i, 9). Thus “Korah and his company were bidden
to take ‘censers,’ with which, in emulation of Aaron
and his sons, they had perhaps provided themselves (comp.
Ezek. viii, 13); and Moses tells Aaron to take the
‘censer’ (not s, as in the A. V.); i.e. of the sacri-
ficary or that of the high-priest, to stay the plague by
atonement. The only distinct precepts regarding the
use of the censer are found in Num. iv, 14, where
among the vessels of the golden altar, i.e. of incense,
‘censers’ are reckoned (comp. Lev. xii, 1), and two
theology. We find that the high-priest was to carry it (here also
it is ‘the,’ not ‘a censer,’ that he is ordered to
‘take’) into the most holy place within the valley,
where the ‘incense’ was to be ‘put on the fire,’ i.e.
on the coals in the censer, ‘before the Lord.’ This
must have been on the Day of Atonement, for then only was that place entered. Solomon prepared "censers of pure gold" as part of the same furniture (1 Kings vii, 50; 2 Chron. iv, 22). Possibly their general use may be explained by the imagery of Lev. viii, 3, 4, and may have been to take up coals from the brazen altar, and convey the incense while burning to the "golden altar," or "altar of incense," on which it was to be offered morning and evening (Exod. xxx, 7, 8). So Uzziah, when he was intending "to burn incense upon the altar of incense," took "a censer in his hand" (2 Chron. xxvi, 16, 19). See Altar.

Ancient Egyptian Censers.

1. Throwing incense on the flames in censer. 2. Balls of incense burning in censer; a, Box for holding incense. 3, 4. Censers of different forms. 5. Box or cup for incense. 6. Head of handle and pan of censer, in bronze.

These intimations help us to conclude that the Jewish censers were unlike those of the classical ancients, with which the sculptures of Greece and Rome have made us familiar, as well as those (with perforated lids, and swung by chains) which are used in the Church of Rome. It is observable that in all cases the Egyptian priests had their incense broken up into small round pellets, which they projected successively from between their fingers and thumb into the censer at such a distance that the operation must have required a peculiar knack, such as could have been acquired only by much practice. As the incense used by the Jews was made up into a kind of paste, it was probably employed in the same manner. See Sonnechmidt, De Thymisterio sanctissimi (Veteb. 1729); Devling, Obser. ii, 565 sq.; J. G. Michælis, in the Mus. Brom. ii, 6 sq., and in Ugolinii Thesaur. xi; Wentz, in the Nova Biblioth. Brom. v, 357 sq.; Zehlich, De thuribus aureis (Gerl. 1768); Kocher, id. (Jen. 1769); Braun, Selzbacher, p. 200 sq.; Regna, De thuribulis (Regiom. 1724); also in Ugolinii Theor. xii. See Incense.

CENSOR, in Roman Catholic worship. See THURIBLE.

Censorship of Books, supervision of publications by means of a preliminary examination and authorization, under Church or state law. The design of censorship has always been to hinder the publication of writings supposed to be dangerous either to the state or to religion (i.e. under Roman Catholic authority, to the Church). The practice has been defended (1) by the example given in Acts xix, 9, where the "books of curious arts" were burnt; (2) by the responsibility of the Church for the souls of the flock, liable to be destroyed by bad books; (3) by the duty of teaching, which includes the withholding of bad doctrine as well as the furnishing of good. History shows that the practice was comparatively easy to control the circulation of manuscripts, and to destroy them when thought necessary. But the discovery of that art, and the spread of the Reformation in the sixteenth century, induced stronger measures and rules on the part of the Roman Church than had been known before, in order to prevent the diffusion of heretical literature. A censorship was officially established by the bull of Leo X, May 12, 1515, commanding the bishops and inquisitors to examine all works before publication, and not to tolerate any of heretical tendencies. The Council of Trent expressly prohibited the printing or reading of heretical books in the terms for which No. 18 had been laid down; if any book should be printed, or cause to be printed, any books relating to religion without the name of the author; neither shall any one hereafter sell such books, or even retain them in his possession, unless they have been first examined and approved by the ordinary, under penalty of anathema, and of a pecuniary fine adjudged by the last Council of Lateran. And if they be regular they shall obtain, besides this examination and approval, the license of their superiors, who shall examine the books according to the forms of their statutes. Those who circulate or publish them in manuscript, without being examined and approved, shall be liable to the same penalties as the printers; and those who possess or read them, unless they declare the authors of them, shall themselves be considered as the author. The approbation of books of this description shall be given in writing, and shall be placed in due form on the title-page of the book, whether manuscript or printed; and the whole, before that, and examination and approval, shall be gratuitous, that what is deserving may be approved, and what is unworthy may be rejected" (Session IV). A committee was appointed to carry out this law by proper enactments, which resulted in the Index Librorum prohibitorum, or Index Expurgatorius, and in the establishment of the Congregation of the Index as a perpetual censorship. The popes sought also to obtain the assistance of the civil authorities in the carrying out of the censorship, and we find that several German states published edicts in 1624, 1580, 1541, 1518, 1567, 1577, etc. recommending a stricter control of the press. Still stricter regulations were afterwards enacted in New England, in 1646; in France, in 1664; in Legate Chiericiatti maintained in the free town of Novauberg that it was right to take and burn all works printed without authority, and that the printers and publishers of such works were punishable. In most Roman Catholic countries there arose a twofold censorship, that of the bishops and that of the state. In many cases the two were united into one. The process was simple: the censor or licensor read over the MS, to be printed, and, after striking out any objectionable passages, certified that the work might be printed. Hence, in old books, we see the word imprimitur (let it be printed), followed by the signatures of the authorities. In England the censorship was begun by an act of Parliament in 1662, 18 Char. II, c. 38: "An act for preventing the frequent abuses in printing seditions, treasonable, and unlicensed books and pamphlets, and for regulating of printing and printing presses." This was a temporary act, renewed from time to time, and its renewal was refused in 1683, owing to a quarrel between the House of Commons and the licensor. Since that time there has been, generally speaking, no restriction on what any man may publish; and he is merely responsible to the law if in his publication he should commit any public or private wrong. On the Continent, however, censorship became generally less stringent after the conclusion of the peace of Westphalia, although Leopold I and Francis II continued to enforce it. It was abolished in Denmark in 1770; Sweden, 1809; France, 1827; Belgium, 1850; Spain, 1853; Germany and Austria, 1848. — Poer, Universal Lexicon, v. v.; Chambers, Encyclopaedia,其中; Poer's Lexicon, vol. viii; Machen, Library Policy of the Ch. of Rome; M'Crie, Reformation in Italy, ch. v. See INDEX (EXPURGATORIUS).

Censures, Church (Censura Ecclesiastica), the penalties by which crimes are visited by Church authority (pecunias, pecuniarum), the scriptural authority for which is found in such passages as Tit. i, 12, 11,
10; 1 Tim, v, 20; Matt, xvii, 17, 18; John xx, 23; 1 Cor, v, 3; 2 Thess, iii, 6, 7; Gal, v, 12. These censures are, in the state churches, admonition, degradation (q. v.), excommunication (q. v.), suspension, interdict (q. v.), and irregularity (q. v.), which hinders a man from being admitted into higher orders.

The canonists define an ecclesiastical censure to be a spiritual punishment, inflicted by some ecclesiastical judge, whereby he deprives a person baptized of the use of some spiritual things, which conduce not only to his present welfare in the Church, but likewise to his future and eternal salvation. It differs from civil punishments, which consist only in things temporal—such as confiscation of goods, pecuniary mulcts or fines, and the like—but the Church, by its censures, does not deprive a man of all spirituals, but only of some in particular. This definition speaks of such things as conduce to eternal salvation, in order to manifest the end of this censure; for the Church, by censures, does not intend the destroying of men's souls, but only the avenging them, by enforcing repentance for past errors, a return from contumacy, and an abstaining from future sins" (Hook, Church Dictionary, s. v.). All churches claim the right of censure. Art. 30 of the Westminster Confession is as follows: "Of Church Censures. The Lord Jesus, as king and head of his Church, hath therein appointed a government in the land of Church officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impudent both by the word and censures, and to open it unto penitent sinners by the ministry of the Gospel, and by absolution from censures, as occasion shall require. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offenses; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the Gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders. For the better attaining of these ends, the officers of the Church are to proceed by admonition, suspension, from the sacrament of the Lord's Supper for a season, and by excommunication from the Church, according to the nature of the crime and demerit of the person."

In most Protestant churches, censures can only be inflicted after trial by the peers of the accused person. On the persons liable to Church censures, and the crimes for which they were inflicted in the ancient Church, see Bingham, Orig, Eccles, lk. xvi, ch. iii; and on the rightfulness of Church censures, Burnet, On the Articles, art. 33; Palmer, On the Church, ii, 277; Watson, Theol, Institutes, ii, 600 (N. Y. ed.). See also DISCIPLINE; EXCOMMUNICATION.

Census, a term that does not occur in the A. V. (although it is found in the original text of the N. T. in the Greek form εκκοιτον, "tribute," Matt, xviii, 25, etc.), while the act denoted by it is severally times re-

ferred to both in the Heb. and Gr. Scriptures (אכיקת, or אכיקת, "numbering", combined with lustration, from אכיקת, to survey in order to purg. Genenius, Theo, p. 1120; Sept, עיקת; N. T. ἐκκοιτος; Vulg, de- nuntiaitor, descripunt). See POPULATION.

1. Jewish.—Moises laid down the law (Exod, xxx, 13, 18) that whenever the people were numbered an offering of half a shekel should be made by every man above twenty years of age, by way of atonement or propitiation. A previous law had also ordered that the first-born of man and beast should be set apart, as well as the first-fruits of agricultural produce; the first to be redeemed, and the rest, with one exception, offered to God (Exod, xiii, 12, 13; xxii, 29). The idea of lustration in connection with numbering predominated also in the Roman census (Smith, Dict, of Class. Antiq, s. v. Lustrum), and among Mohammedan nations at the present day a prejudice exists against numbering their possessions, especially the fruits of the field (Hay, Western Barbery, p. 15; Crichton, Arbaia, i, 180; see also lana, Mod. Egypt, ii, 72, 73). The instances of numbering recorded in the O. T. are as follows:

1. Under the express direction of God (Exod, xxxix, 26), in the third or fourth month after the Exodus, during the encampment at Sinai, chiefly for the purpose of raising money for the Tabernacle. The numbers then taken amounted to 603,550 men, which may be presumed to express with greater precision the round number of 600,000 who are said to have left Egypt at first (Exod, xii, 37).

2. Again, in the second month of the second year after the Exodus (Num, i, 2, 3). This census was taken for a double purpose: (a) To ascertain the number of fighting men from the age of 20 to 50 (Joseph, Anti, iii, 12, 4). The total number on this occasion, exclusive of children, was 400,000; the total number 609,560 (Num, ii, 32); Josephus says 603,650: each tribe was numbered, and placed under a special leader, the head of the tribe. (b) To ascertain the amount of the redemption-offering due on account of all the first-born, both of persons and cattle. Accordingly, the numbers were taken of all the first-born male persons of the whole nation above one month old, including all of the tribe of Levi of the same age. The Levites, whose numbers amounted to 22,000, were taken in lieu of the first-born males of the rest of Israel, whose numbers were 22,737, and for the surplus of 273 a money payment of 1350 shekels, or 5 shekels each, was made to Aaron and Levi (Num, iii, 39, 38).

If the numbers in our present copies, from which those given by Josephus do not materially differ, be correct, it seems likely that these two numberings were in fact one, but applied to different purposes. We can hardly otherwise account for the identity of numbers even within the few months of interval (Calmel on Num, i; Kittto, Pictorial Bible, ii.). It may be remarked that the system of appointing head men in each tribe as leaders, as well as the care taken in preserving the pedigrees of the families, corresponds with the practice of the Arab tribes at the present day (Crichton, Arbaia, ii, 185, 186; Niebuhr, Descr. de l'Arabie, p. 14; Buckingham, Arab Tribes, p. 88; John, Hist, lk, ii, 8, 11; Malcolm, Sketches of Persia, xiv, 157, 159).

3. Another numbering took place 38 years afterwards, previous to the entrance into Canaan, when the total number, excepting the Levites, amounted to 603,780 males, showing a decrease of 1870. All the tribes presented an increase, except Reuben, which had decreased 2770; Simeon, 87,100; Gad, 5150; Ephraim and Naphthali, 8000 each. The tribe of Levi had increased 727 (Num, xxvi). The great diminution which took place in the tribe of Simeon may probably be assigned to the plague consequent on the misconduct of
Zimri (Calmet on Num. xxv, 9). On the other hand, the chief instances of increase are found in Manasseh of 20,500; Benjamin, 10,200; Asher, 11,900; and Issachar, 9000. None were numbered at this census who had been above 20 years of age at the previous one in the second year, excepting Caleb and Joshua (Num. xxxvi, 63-65).

4. The next formal numbering of the whole people was in the reign of David, who in a moment of premonition, contrary to the advice of Joab, gave orders to number the people, without requiring the statuteable offering of a half-shekel. The men of Israel above 20 years of age were 800,000, and of Judah 500,000; total, 1,300,000. The book of Chron. gives the numbers of Israel, 1,100,000, and of Judah 470,000; total, 1,570,000; but informs us that Levi and Benjamin were not numbered (1 Chron. xxvi, 6; xxvii, 24). Josephus gives the numbers of Israel and Judah respectively 900,000 and 400,000 (2 Sam. xxiv, 1, 9; and Calmet, in loc.; 1 Chron. xxi, 1, 5; xxvii, 24; Joseph. Ant. viii, 13, 1). The census of David was completed by Solomon, by causing the foreigners and remnant of the conquered nations resident within Palestine to be numbered in, by first caravans, and by these or others, and they were employed in forced labor on his great architectural works (Josh. ix, 27; 1 Kings v, 15; ix, 20, 21; 1 Chron. xxii, 2; 2 Chron. ii, 17, 18).

Between this time and the Captivity, mention is made of the numbers of armies under successive kings of Israel and Judah, from which may be gathered with more or less probability, and with due consideration of the circumstances of the times as influencing the numbers of the levies, estimates of the population at the various times mentioned.

5. Rehoboam collected from Judah and Benjamin 180,000 men to fight against Jeroboam (1 Kings, xii, 21).

7. Abijah, with 400,000 men, made war on Jeroboam with 800,000, of whom 500,000 were slain (2 Chron. xiii, 3, 17).

8. Asa had an army of 300,000 men from Judah, and 280,000 (Josephus says 250,000) from Benjamin, with which he defeated Zerah the Ethiopian, with an army of 1,000,000 (2 Chron. xiv, 8, 9; Josephus, Ant. viii, 12, 1).

9. Jehoshaphat, besides men in garrisons, had under arms 1,000,000 men, including perhaps subject foreigners (2 Chron. xviii, 14-19; 2 Kings, xix, 7, 8).

10. Amaziah had from Judah and Benjamin 300,000, besides 100,000 mercenaries from Israel (2 Chron. xxiv, 5, 6).

11. Uzziah could bring into the field 307,500 men (307,000, Josephus), well armed, under 2,600 officers (2 Chron. xxvi, 11-15; Joseph. Ant. ix, 10, 3).

Besides these more general statements, we have other and partial notices of numbers indicating population. Thus, a. Gideon from 4 tribes collected 32,000 men (Judg. vi, 35; vii, 3). b. Jephthah put to death 42,000 Ephraimites (Judg. xi, 6). The numbers of Ephraim 300 years before were 32,500 (Num. xxvi, 67). c. Of Benjamin 25,000 were slain at the battle of Gibeah by which slaughter, and that of the inhabitants of its cities, the tribe was reduced to 600 men. Its numbers in the wilderness were 45,600 (Num. xxvi, 41; Judg. xx, 35, 46). d. The number of those who joined David after Saul's death, besides the tribe of Issachar, was 4,922 (1 Chron. xxii, 28-36). e. At the time when Jehoshaphat could muster 1,100,000 men, Ahaz in Israel could only bring 7000 against the Syrians (1 Kings xx, 15). f. The numbers carried captive to Babylon, B.C. 688-692, from Judah are said (2 Kings xxiv, 14, 16) to have been from 8000 to 10,000, by Jeremiah 460 (Jer. iii, 80).

12. The number of those who returned with Zerubbabel in the first caravans is reckoned at 42,860 (Ezra lii, 64), but of these perhaps 12,542 belonged to other tribes than Judah and Benjamin. It is thus that the difference between the total (v, 64) and the several details is to be accounted for. The purpose of this census, which does not materially differ from the statement in Nehemiah (vii, vii), was to provide an accurate reference to the year of Jubilee the inheritances in the Holy Land, which had been disturbed by the Captivity, and also to ascertain the family genealogies, and ensure, as far as possible, the purity of the Jewish race (Ezra ii, 59; x, 7, 8, 18, 42; Lev. xxy, 10).

In the second caravan the number was 1496. Women and children are in neither case included (Ezra viii, 1-14).

It was probably for kindred objects that the pedigrees and enumerations which occupy the first 9 chapters of the 1st book of Chronicles were either composed before the Captivity, or compiled afterwards from existing records by Ezra and others (1 Chron. vii, 28, 82, 89; v, 9, vi, 57, 61; vii, 28; ix, 2). In the course of this we meet with notices of the numbers of the tribes, but at what periods is uncertain. Thus Reuben, Gad, and half the tribe of Manasseh are set down at 44,760 (v, 18), Issachar at 67,000 (vii, 6), Benjamin 48,484 (vii, 7, 9, 11), Asher 26,000 (vi, 40), and Simeon 22,200 (vi, 40). Between these figures and the numbers given in some cases can with difficulty be reconciled with other numbers of no very distant date, as well as with the presumed capacity of the country for supporting population. Thus the entire male population above 20 years of age, excepting Levi and Benjamin, at David's census, is given as 1,200,000, or 1,570,000 (2 Sam. xxiv, 1; 1 Chron. xxii), strangers 153,600; total, 1,453,600, or 1,728,000. These numbers (the excepted tribes being borne in mind) represent a population of less than 4 times this amount, or at least 5,814,000, of whom not less than 2,000,000 belonged to Judah alone (2 Sam. xxiv, 9). About 100 years after, Jehoshaphat was able to gather from Judah and Benjamin (including subject foreigners) an army of 1,100,000, besides garrisons, representing a population of 4,640,000. Fifty years later, Amaziah could only raise 300,000 from the same 2 tribes, and 27 years after this, Uzziah had 307,500 men and 2600 officers. Whether the population of the foreigner, as subject to Jehovah, constitutes the difference at these periods must remain uncertain.

To compare these estimates with the probable capacity of the country, the whole area of Palestine, including the trans-Jordanic tribes, so far as it is possible to ascertain their limits, may be set down not exceeding 11,000 square miles; Judah and Benjamin at 8132, and Galilee at 900 square miles. The population, making allowance for the excepted tribes, would thus be not less than 580 to the square mile. This considerably exceeds the ratio in most European countries, and also the capacity of the country of England. But while, on the one hand, great doubt rests on the genuineness of numerical expressions in O. T., it must be considered, on the other, that the readings on which our version is founded give, with trifling variations, the same results as those presented by the Sept. and by Josephus (John, v, 68; Glasser, Phil. 4, 4). In the list of cities occupied by the tribe of Judah, including Simeon, are found 129 "with their villages," and by Benjamin 26. Of one city, Ai, situate in Benjamin, which like many, if not all the others, was walled, we know that the population, probably exclusive of chief servants 12,000, while Josephus said that it was larger than Ai (Josh. viii, 25, 29; x, 2, xxvi, 21-22; xvii, 21, 28; xix, 1-9). If these "cities" may be taken as samples of the rest, it is clear that South-
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But Josephus, in his accounts (1) of the population of Galilee in his own time, and (2) of the numbers congregated at Jerusalem at the time of the Passover, shows a large population inhabiting Palestine. He says there were many cities in Galilee, besides villages, of which the least, whether cities or villages is not stated, being inhabited by a certain number of people; and he says that its population in 66 AD (War, iii, 8, 2 and 4; comp. Tacit. Hist. v, 8). After the defeat of Cestius, A.D. 66, before the formal outbreak of the war, a census taken at Jerusalem by the priests, of the numbers assembled there for the Passover, founded on the number of lambs sacrificed, compiled in the account of the annual sacrifices pertaining to that occasion and that gave 2,700,000 persons, besides foreigners and those who were excluded by ceremonial defilement (see Tacit. Hist. v, 12). In the siege itself 1,100,000 perished, and during the war 97,000 were made captives. Besides these many deserted to the Romans, and were disinherited by them (War, vi, 6, 9, 9). These numbers, on any supposition of foreign influx (μικρὶς ἀληθείας) imply a large native population; and 53 years later, in the insurrection of Barcochebaeus, Dion Cassius says that 50 fortified towns and 980 villages were destroyed, and 500,000 persons were slain in war, besides a countless multitude who perished by famine. All this makes the Jewish race become almost depopulated (Dion Cass. xix, 14).

Lastly, there are abundant traces throughout the whole of Palestine of a much higher rate of fertility in former times as compared with present times—a fertility remarked by profane writers, and of which the present neglected state of cultivation affords no test. This, combined with the positive divine promises of population, increases the probability of at least approximately correctness in the foregoing estimates of population (Tacit. Hist. v, 6; Amm. Marc. xiv, 8; Josephus, War, iii, 8; Jerome on Ezek. xxii, and Rabbinic authorities in Rendel, c. xxi; Shaw, Travel. ii, pt. ii, c. i, p. 336, 340, and 275; Hasselquist, Travels, p. 120, 137, 130; Stanley, Palest. p. 129, 374; Kittel, Phys. Geogr. p. 38; Ramler, Palestina, p. 8o, 80, 88, App. cxxi; Gen. xiii, 16; xxii, 15; Num. xxiii, 10; 1 Kings iv, 19; Acts xii, 20, 33; See Meiner, De Hebr. & Classical, & De Hebrorum & De Semitic Hebrorum). See Palestine.

II. Roman.—This, under the Republic, consisted, so far as the present purpose is concerned, of an enrolment of persons and property by tribes and households. Every paterfamilias was required to appear before the censors, and give his own name and his father’s; if married, also that of his wife and of his children; after this, an account and valuation of his property, on which a tax was then imposed. By these lists obtained every man’s position in the state was regulated. After these duties had been performed, a faurum, or solemn purification of the people, followed, but not always immediately (Smith, Dict. of Class. Antiq. s. v. Census). See Dionys. iv, 15, 25; Cicer. de Legg. iii, 8; Clinton, Fast. Heil. iii, p. 457, c. 10). The census was taken, more or less regularly, in the provinces, under the republic, by provincial censors, and the tribute regulated at their discretion (Cicero, Verr. ii, liii, 53, 56), but no complete census was made before the time of Augustus. The census carried out under these three general inspections of this kind, viz. (1.) B.C. 98; (2.) B.C. 8; (3.) A.D. 14; and a partial one, A.D. 4. The reason of the partial extent of this last was that he feared disturbances out of Italy, also, and that he might not appear as an exactor. Of the returns made, Augustus, Nov. 17, 101, Tacitus, Ann. i, 11; Tab. Anncy. ap. Ernesti, Tacit. ii, 188). A special assessment of Gaul, under commissioners sent for the purpose, is mentioned in the time of Tiberius (Tacit. Ann. i, 21; ii, 6: Livy, Ep. 134, 136). In the New Test., two enrolments of this kind, executed under the Roman government, are mentioned by Luke (ἀπογραφή, "taking"). See Tax. 1. In Acts v, 37, a census is referred to as at the time a well-known event, during which certain Judas of Galilee raised an insurrection. This import of the term there employed is sustained by Josephus (Ant. xviii, 1, 1; 19, 1, 10), who says that it was an assessment of property (ἀποτίμησις τῶν ὀνόματος τρητίμων), which the prosul pirus, Kepnos, Cyreniis), carried out on behalf of the emperor Augustus after the banishment of king Archelaus (A.D. 6), in which Samaria, Judea, and Idumea were joined with the province of Syria; the name for such a valuation, which was occasionally instiuted in all the provinces of the Roman empire, is the well-known one census; by it new lists (ἀπογραφαὶ, tabulae census), Polyb. ii, 25, 9) were made out, of persons, property, and business, and upon this basis the tax was imposed. See Assessment. The matter was naturally odious generally to the subjects, especially to the Jews (see Publican); not only on account of their religious prejudices (see Zealots), but also the violent and extortionate manner in which Oriental taxation is always enforced. See Tribute. The word ἀπογραφή is used almost invariably by Greek writers of the Roman period for the census, and for enrolment for taxation is more properly called αὐτογραφία, a sense, however, not inapplicable (even in the Attic dialect) to ἀπογραφή and ἀπογραφέας (see Wachsmuth, Hellen. Alterth. ii, 71, 238, 280). See Judas (The Galilæan).

2. In Luke ii, 1, there is mentioned an enrolment or ἀπογραφή as having taken place in the year of Christ’s birth, by order of Augustus, and, as the words seem to express, under the superintendence of Quirinus or Cyrenius, president of Syria, extending over the entire land (ῥιτα ὀνομασία). This seems, according to the date indicated, to have been different from the census above mentioned, as it is indeed implied in the language “this the first tax-list was made while Quirinus was governor” (αὕτη ἡ ἀπογραφή πρὸ τοῦ ἵνα ἵματος ἡμείς ὁ Ἱωάννου Κυρίου). But this passage contains great historical difficulty as well as importance (see Huschke, Über die Aufnahme der Juden in Christen gehaltenem Census, Breslau, 1840; Wieseler, Joseph. p. 82 sqq.; Kirmis, in the Jenaer Lit.-Zeitung, 184, No. 100 eqq.). The principal discrepancies alleged with regard to the tax itself have been adduced by Strauss (Leben Jesu, 128, De Wette (Comment. ad loc. in loc.)..1. Palestine was not yet directly Roman, or immediately liable to such a measure, and Augustus, A.D. xviii, 1, 1; Apian, Civ. vi, 70); an ἀπογραφή at this time, therefore, as being neither available for the purposes of the emperor, nor adapted to the relations of the Jewish vassal-kings towards him, would have been the more likely to have created a popular or governmental disturbance than the later one above referred to. 2. At all events, no historical mention of so unusual a proceeding occurs either in Josephus or the Roman writers of the period. 3. Yet some notice of this event is the more to be expected, inasmuch as the ἀπογραφή in question covered the whole empire, the restriction of its terms (‘the whole earth’ or ‘land’) to Palestine being impossible, and also the fact that the “census” the subjects were assessed at their actual residences; a journey to the family seat could only be requisite on the supposition of a Jewish genealogical registry. 5. As wives were in no case required to repair to the assessors, Mary must have undertaken unnecessarily a journey to Bethlehem, and, as she was wearing her condition, was harassing in her condition. Some of these objections were canvassed by Paulus (in his Comment. in loc.), Tholuck (Glaubenslehre d. d. evang. Gesch. p. 188 sqq.), Huschke (sup. sup.), and others have pretty effectually answered them all. They may mostly be oliv-
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atplied by simply and naturally assuming that this was a registration instituted indeed by the Roman emperor, but executed in accordance with the local usages (see Strong's *Harmony of the Gospels*, notes to viii). See Cyrenius.

In the first place, an *a p o r p a h* was properly only an enrollment of the inhabitants, which may have been set on foot for statistical purposes, in order to obtain a complete account of the population, perhaps as a basis for a levy of troops from this as a subject territory. The emperor Augustus caused such a roll or a list to be made out ("breviarium totius imperii," Suetonius, *Octav. 101*), which included an account of the provincial allies ("quantum sociorum in armis,"Tacitus, *Annal. 11, 11*), and from this Palestine could not well have been excepted. The ordering of such a register was not inconsistent with the political relations of Herod (as thought by Hoven, *Ober Ritter*, ii, 57 sq.), since he was himself but a dependent monarch; and as the word in question has usually the sense of a list with a view toassessment, the probability of such taxation in this instance can certainly not be denied. Similar exactions are mentioned in the Gospels in modern times among dependent countries. Moreover, Herod was so subject to the rule of Augustus that he did not even assume to judge two of his own sons, but referred the trial to the emperor (Josephus, *Ant*. xvi, 4, 1; conf. p. xxvi, 5, 8); and he, in fact, submitted to an oath of allegiance to which the Jews were required to take (Ant. xvii, 2, 4). The latter circumstance may indeed be naturally attributed to the vassalage of a nation, but the former was a voluntary act on the part of Herod, who nevertheless, without such ceremony, executed other members of his family (conf. however, Josephus, *Ant*. xvi, 11, 2). At all events, it abundantly appears from Josephus that Augustus, in moments of passion, was capaible of resolving to proceed to extremities with Herod (*Ant*. xvi, 9, 3); and that, after Herod's death, he hesitated about transferring the land to the sons of the latter (*Ant*. xvi, 11).

There are monographs in Latin on the census of Quirinus by Ammon (Erlang, 1810), Birch (Hafn. 1799), Bornitz (Viteb, 1650), Breithaupt (Helmst. 1737), Dayling (Observe. ii, 824 sq.), Hascer (Regiom. 1796), Heinemann (Gottting. 1783), Janus (Viteb. 1715); also in IkeniT. The. ii, 424 sq.), Ourecht (Argentor. 1672); and in French by Bross (Paris, 1672), Philimatier (Abbe, 1785), Richard (Viteb. 1774); also in IkeniT. The. ii, 434 sq.), Volberth (Gottting. 1767), Wredel (Jen. 1708), Wernsdorf (Viteb, 1683, 1720); in Greek, by Friberg (Alexo, 1730); in German, by Kist (Utr. 1701), Pichelmans (Doub. ser. Inst. i, 1-13), Steckman (Grund. Nachrichten. 1770).

**Central America** comprised, in 1868, five sovereign states, viz. Costa Rica, Nicaragua, Guatemala, Honduras, and Salvador. The eastern coast of Central America was discovered by Columbus in 1502, the western by H. Ponce in 1526. The Spaniards soon subjected to their rule the greater part of the country. Mexico was long continued as the seat of their independence, and the districts of Peten was not taken possession of until 1697. In 1821 the five states overthrew the Spanish rule by a bloody revolution; in 1822 they called a Constituent Assembly, and in 1828 they declared themselves an independent republic, under the name the United States of Central America. The new confederacy was continually a prey to civil war, arising principally from the mutual hostility of the three races: the white, which prevails in Costa Rica; the Indian, to which in Guatemala almost 90 per cent. of the entire population belong; and the mixed, which is predominant in the other states. The year 1838 marked the end to the union, and the confederacy was divided into five sovereign and independent states. Together with the Spanish dominion, the ecclesiastical rule of the Roman Catholic Church was established throughout the whole extent of Central America. After the declaration of independence, the Central American confederacy showed itself favorably to the (Ottomist) ideas of religious toleration. The Constituent Assembly forbade the proclamation of papal bulls, and the receiving of money for indulgences. From 1826 to 1831 all the converts of monks except those of the Bapthlemites (q. v.) were suppressed, and in 1825 an annual visitation of the female convents was ordered, in order to see that no nun was retained in a convent against her will. In 1825 religious liberty was proclaimed, and Hindus even arrogated for some time the celibacy of priests. Since the dissolution of the union there has always been a fierce struggle between the clerical and the liberal parties. Some of the states, in particular Guatema, have retained the priests, and the others have enforced the most odious laws of intolerance which ever disgraced a papal country; others, in particular Honduras, have been more faithful to the principles of liberalism. The religious conditions of the people, as in all the papal countries of America, is very low. The grossness of the superstition is well shown in the modern time.

In the Indian villages the rule of the priest is almost absolute. Worship consists mostly in processions and in the veneration of the images of the saints. Every Indian endeavors to possess a saint's image, which is preserved in the church, and which he carries about atprocessions. Some of these processions are regulated by the law of the state, that the saint the possessor of the image gives a great banquet, and the priest receives for the mass which he says, in honor of the saint, money and food. If the possessor of the image dies without heirs, it is bought by another Indian, lest it be rejected from the church; for the church rejects every image that has no owner, and every such rejection is expected to forebode a calamity to the village. The processions are attended by flutes and other instruments, by immense clouds of frankincense, and by a great display of fireworks. A peculiar custom is observed on the day of Pentecost, when a white dove, ornamented with flowers, is placed on the head of the priest who stands before the altar, and flowers are showered upon him from all sides. Marriages are conducted in the villages before sunrise, a custom probably transmitted from the times of Indian paganism.

Efforts to establish Protestantism in Central America have been repeatedly made, especially by missionaries sent out from the States and elsewhere, but thus far without great permanent fruit. The Moravians, however, have had (since 1848) some flourishing missions on the Mosquito Coast, an independent district of Central America inhabited by about 20,000 Indians. Their missionary statistics in 1868 were as follows: stations, 3; in all, 5; converts, 216. The Roman Catholic Church in the five states of Central America is under the jurisdiction of the archbishop of Guatemala (who is assisted in his diocese by two bishops in *portu laicorum*) and four bishops, at San Salvador, Nicaragua, Camaquaya (the capital of Honduras), and St. Thomas (in the state of Costa Rica). The aggregate number of Roman Catholics in 1868, according to the last account, is 248, with 4 missions, and the number of churches 716. See Reichard, *Centro-America* (Bruneon. 1861); Fröel, *Sever Years Travel in Centro-America* (Lond. 1868); Marr, *Reise nach Central-Amerika* (Hamb. 1868, 2 vols.); Equier, *The States of Central America* (N. Y. 1868). See AMERICA.

**Centurions,** the writers of the Centuries of Magdeburg (q. v.) are so called.

**Centuries of Magdeburg** (Centuriae Magdeburgenses), the name given to the first great work on Church History by Protestant reformers. It was projected by Matthias Flacius, and prosecuted by him in conjunction with Joh. Wiegand, Matt. Judex, Basilius Taler, Andr. Corvinus, and Them. Holzheuter, of Magdeburg. Several of the Protestant princes joined to defray the
expense incurred in the preparation of the work. "The centuriorum thus describe the process employed in the composition of their work. Five directors were appointed to manage the whole design, and ten paid agents supplied the necessary labor. Seven of these were well-informed students, who were employed in the main work, and five were instructed by the members of the directors, who carefully examined what had been done, and made the necessary alterations; and, finally, a regular amanuensis made a fair copy of the whole. At length, in the year 1599, appeared the first volume of their laborious undertaking. It was printed at Basle, where the thirteenth and final volume (61 vol.) appeared in 1574; but, as it was projected at Magdeburg, that name was to remain on its title; and the first great Protestant work on Church History has been always commonly known as the Magdeburg Centuries. It was in every point of view an extraordinary production. Though the first modern attempts to set up an independent Church, it was written upon a scale which has scarcely been exceeded. It brought to light a large quantity of unpublished materials, and cast the whole subject into a fixed and regular form. One of its most remarkable features is the elaborate classification. This was strictly original, and, with all its inconveniences, undoubtedly tended to introduce scientific arrangement and minute accuracy into the study of Church History. Each century is treated separately, in sixteen heads or chapters. The first of these gives a general view of the history of the century; then follows, 2. The extent and progress of the Church; 3. The condition and tranquillity of the Church; 4. Doctrine; 5. Heroes; 6. Rites and Ceremonies; 7. Government; 8. Schisms; 9. Councils; 10. Lives of Bishops and Doctors; 11. Heretics; 12. Martyrs; 13. Miracles; 14. Condition of the Jews; 15. Other religions not Christian; 16. Political changes of the world" (Hook, Church History, s. v.).

The whole section on the Roman emperors of the age. It was distinguished for its familiarity with original authorities, for its frequent citations, for a criticism which paid no deference to earlier writers on the same subject, and for its passionate style of controversy. For more than a century afterwards, nothing was published but text-books filled from the materials supplied by the Centuries, and written in the same spirit."(Hase, Church History, §10). As a whole, the work is controversial rather than purely historical; but its spirit, its thoroughness, and its method were far in advance of any book in the same field that had arisen in the Roman Church. The "Annales" of Baronius were undertaken in order to counteract the influence of this great work.

The "Centuries" do not reach beyond the 1st century. The best edition is the original one (Ecclesiastica Historia, etc. per aitque Studiious et plus viris in urbe Magdeburgiensi, Basili, 1609, 74, 43 volumes, 9 fol., 12, 269 pages, 84 volumes, 9 fol.).

Cantuaria (καστόριον και ιστορίων), a translation of the Latin centurio, which also occurs in the Graecized form καστυρίων, Mark XV, 29, 44, 45, a Roman military officer in command of a hundred men, as the title implies. The number under him, however, was not always uniform, being enlarged or lessened according to circumstances (see Smith's Dict. of Cass. Antiq. s. v.).

Cornelius, the first Gentile convert to Christianity, held this rank (Acts x, 1, 22). See Cornelius. Other centurions are mentioned in Matt. viii, 5, 8, 13; Luke vii, 2, 6; Acts XXI, 32; xxii, 23, 26; xxiii, 25, 39; xiv, 29, 31; xvi, 6, 4, 11, 13, 26; xxvii, 18. See Army. The centurion by Bar's Saviour's cross (Matt. xxvii, 54; Luke xxii, 47) is said to have been named Longinus (see the treatises on this point by Goetze and by Möller, Obs. philol. Rost. 1696, p. 4 sq.). See Captain.

Ceolfrid, or Ceolfrith, a Saxon monk and writer, was born about the year 642, in the kingdom of Northumberland. In 674 he is mentioned by Bede as a scribe, Benedict Bishop in building the monastery of St. Peter at Wearmouth; and when Benedict founded the monastery of St. Paul at Jarrow, he made Ceolfrid the abbot. Benedict, on his death-bed, designated Ceolfrid abbot of both the monasteries at Wearmouth and Jarrow. Bede describes him as "a man of great perseverance, of acute intellect, bold in action, experienced in judgment, and zealous in religion." He died on his way to Rome, when he had nearly reached Lannores, in France, on the 28th of September, 716. His remains were carried to Wearmouth, but were subsequently removed to Durham. His most famous letter, addressed to Neitain, king of the Picts, and preserved by Bede, is distinguished by strength of reasoning and clearness of style. Bala attributes to him some homilies, epistles, and a tract, De sua Pergrinacione.—Wright, Beg. Brit. Lit. i, 234 sq.; Bede, Hist. Eccles. bk. v, ch. xxi; Hook, Eccles. Biography, iii. 539.

Cephorasia (ἐκποράσια), a compound of the Hebrew קָפַר (see Caphar), a town of Palestine mentioned in the Pentecost Table as lying between Ashkelon and Jerusalem, 8 (or 18) miles from Eleutheropolis, and thought by Roland (Pales, p. 684) to be the same as Caparossa (q. v.); but identified by Robinson with "a deserted village, Kefer Ubrich, in or near the plain, not far from Tlmeh and the mouth of the Surah" (Researches, ii, 649).

Cephas (Κάφας; in later Heb. or Syriac Κφας), a surname which Christ bestowed upon Simon (John i, 42), and which the Greeks rendered by Κφαζος, and the Latins by Petrus, both words meaning "a rock," which is the signification of the original. See Peter.

Ceras (Καράσ), mentioned (I Esdr. v, 29) as one of the "temple servants" whose sons returned from Babylon; evidently the Kebar (q. v.) of the Heb. texta (Ezra ii, 44; Neh. vii, 47).

Cerasites. See Serpents.

Ceratone, Ceratonia. See Hek.

Cerdus, or Cerron, a Gnostic of the second century. Little is known of his history. Ireneus says that he came to Rome from Syria in the time of Hyginus, A.D. 140. Lardner rests the testimonies of the fathers with regard to his history as follows: Cerdon taught, according to Ireneus, that "the God declared in the law and the prophet is not the father of our Lord Jesus Christ. For he was well known, the latter unknown; the former was just, the latter good" (Ireneus, as cited by Eusebius (Hist. Eccles. iv, 11). Epiphanius's summary is to this purpose (Hier. 41): "That Cerdon learned his doctrine from Iacelon, making, however, some additions of his own; that he came from Syria to Rome, and that he held the notions in the time of Hyginus. He held two contrary principles; he said that Christ was not born. He denied the resurrection of the dead, and rejected the Old Testament." In his larger article Epiphanius writes that "Cerdon succeeded Iacelon, and came from Syria to Rome in the time of Hyginus, the ninth bishop after the apostles; that, like many other heretics, he held two principles and two gods: one good and unknown,
the Father of Jesus; the other the Creator, evil and known, who spake in the law, appeared to the prophets, and was often seen. He taught, moreover, that Jesus was not born of Mary, and that he had flesh in appearance only. He denied the resurrection of the body; and rejected the Old Testament. He said that Christ descended from the unknown Father; that he came to overthrow the empire and dominion of the Creator of the world, as many other heretics do; and, having been a short time at Rome, he transmitted his venom to Marcion, who succeeded him.

Theodore's account of Cerdo is to this effect: "He was in the time of the first Antinous. He taught that there is one God, the Father of our Lord Jesus Christ, unknown to the prophets; another, the Maker of the universe, the giver of the Mosaic Law; and this last is just, the other good. For he goes in the law orders that an eye should be given for an eye, and a tooth for a tooth; but the good God in the Gospel commands that to him who smiteth thee on the right cheek, turn the other also; and that to him who would take away thy coat, thou shouldest give thy cloak also. He in the law directs to love a friend and hate an enemy; but the other, to love even our enemies. 'Not-otherwise,' he says, for in the law it is directed that if a man meet his enemy's ox going astray, he should bring him back; and not forbear to help his beast when lying under his burden; and that he who, according to him, is alone good, threatens 'hell-fire to him who calls his brother fool,' and showing himself to be just, said, 'With what measure ye mete, it shall be meted to you again.'" Irenæus says that when Cerdo was at Rome, he several times renounced his errors; but at length, for returning to them again, or for teaching them in a clandestine manner, he was finally excluded from the Church. Cerdo's views were adopted and amplified by Marcion. See Mosheim, Commentaries, cent. ii, 53; Lardner, Works, viii, 445 sq.; Bauer, Die Christliche Gnosis, p. 101, 278 sq.; and the articles Gnostics; Marcion.

Cerealis, Pettius, a relative of the emperor Vespasian, and a Roman general of note in several provincial campaigns (Tacitus, ann. xiv, 82; Hist. iii, 59, 78, 79; iv, 71, 66; Agr. 8, 17). During the war of Titus against the Jews he commanded a detachment against the Jews; took Josephus and the temple, and was ac-
tive in the siege of Jerusalem (ib. iv, 9, 9; vi, 2, 5, 4, 8).

Cereals, a general term embracing all those kinds of grain ("μάλλυ" = "corn") of which bread (q. v.) is made. See Agriculture. These, among the Hebrews, were the following (see Jahn, Bibl. Arch. col. 58). See Grain.

1. Wheat ("μύθη", "chithah", i.e. "mumin"
un kinhah; the several kernels are denoted by the plur. breshmin; Greek φύκος; in the N. T. the generic term σῖρος; in modern Egypt and Barbary kamunchus, Heb. הֵשָׁרֹת) was the most important kind of bread-corn grown in Palestine (Isa. xxxviii, 25; Ezek. iv, 9), and, like barley, was raised throughout the land (Deut. viii, 8; Judg. vi, 11; Is. vii, 21; 2 Sam. vi, 18; 2 Sam. iv, 6; xviii, 20; comp. Piny. xvii, 21); so fully supplying the inhab-
tants that Solomon was enabled with a surplus to procure the services of king Hiram's artificers (1 Kings v, 11), and considerable exports of wheat to Tyre were spoken of at a later date (Ezek. xxvii, 17). The culture of wheat is still practised there (Robinson, Researches, ii, 276 etc.). The finest wheat said to be grown is Michmash, and an unknown locality called Masewichah (מַעְיָן הָיוֹיָה). In Ezek. (i. c.) a peculiar kind of wheat ("אַיִלְוֹת, "wheat of Minnith") is spoken of. See Minnith. The sowing of wheat fell in March-September; and the reapings (בּוֹזָה, "wheat-harvest") at the end of Nisan (March-April). See Calendar. Wheat still ripens in Palestine sometimes in April (Korte, Reise, p. 145, 482; Shaw, Trav. p. 290), although it is usually fit to cut in May or the beginning of June (Robinson, Researches, ii, 89, etc.). See First-fruits. Wheat flour (יֵצָר, "Exod. xxi, 2) was used for bread and cakes (q. v.), and the grains were also roasted (see Parceled Corn) when green (Joshua v, 11; Ruth ii, 14; Sam. xxvii, 17; 2 Sam. vi, 18); and baked in the case in Palestine, especially by the reapers (Hes- seh, p. 91). See Harvest. The kernels were also pounded (Lev. vi, 14; xxvii, 14; 2 Kings iv, 42) into a kind of gruta (גְּרֵעַ). See Ear (or Corn). In the sanctuary wheat was used in considerable quantity (Exod. vii, 22; comp. vi, 9; see Bel 2). Wheat was universally cultivated in the lands of both Asia and Europe, being an adjoining part (Egypt), from the earliest times; but how it was intro-
duced to the Hebrews is unknown. See generally Link, in the Abhandl. der Berliner Akademie, 1816-17, p. 127 sq.; Celcius Hierobol. ii, 112 sq. See Wheat.

2. Barley (איילות, "sebroth"), of various kinds (chiefly the six-rowed), was largely cultivated (Gen. xxvii, 16; 2 Chron. xxvii, 26; 1 Sam. vi, 17; 2 Sam. xxxiv, 10; Isaiah xxi, 25; Jer. xii, 8) by the Egyptians (ib. vii, 81 sq.) and Hebrews (as one of the staple products of Pale-
est, Deut. viii, 8; comp. Joel i, 11), and was used partly as fodder (1 Kings iv, 28; comp. Pesh. f. iii, 2) for cattle (Phaedr. v, 5; Jos. vii, 104; Piny. xxvii, 47; xviii, 14; xxvii, 11) or horses (Ezech. I, 140; comp. Num. xxiii, 20), partly for making bread (Piny. Hist. Nat. xviii, 20) for the poorer classes (Judg. vii, 13; 2 Kings iv, 42; John vi, 15, 15; comp. Ezek. iv, 9; Joseph. War, v, 10, 2; Philo, ii, 807; Sene-
ce, Ep. 18, p. 25; Bib. Athen. vii, 304; Plutarch, Apoph. v. p. 6; Lips. Xenoph. Anab. iv, 51; see Barley). In Egypt (Westenr. Ges. ar. 177) it was regarded as wholesome (Lucian, Macrod. b; Piny. xxii, 65); but, being less palatable than wheat (Athen. iii, 115), it was not usually eaten except under the pressure of hunger (Wihlerym. xi, 22, p. 860); and there-
fore constituted the regular fare of Roman soldiers when undergoing correction (Liv. xxvii, 18; Sueton. Aug. 24; Verg. Mill. i, 13; Dio Cass. 102, c. 27 and 36; Polyb. viii, 88, 4; Polyen. iv, 24), as of the hermits in the Christian Church (Jerome, Opp. ii, 5); although in early times it was a common article of food (Piny. xviii, 14; Artim. i, 71), and is still highly relished by the Arabs in Morocco (Hest. Nasc. p. 337). It was also used for malt for a special barley중의 맛 (q. v.). See Wine. Barley was sown in the middle of the month of Marchesan (q. v.), or November (Lightfoot, p. 830, 1004), and was reaped in the month Abil (q. v.), or April (at Jericho in March; see Bulbe, Calendar. Palest. comm. p. 14, 26; in less favor-
ed situations even in May, Robinson, Res. ii, 98, 100); and these seasons became regular notations of time (2 Sam. xxix, 16; Ruth ii, 22; Judith viii, 2). See Har-
est. See generally Celsius, Hierob. ii, 239 sq. On the kinds of barley known to the ancients, see Link, in the Abhandl. der physikal. Classe der kön. preuss. Akademie d. Wissenschaft. 1823, p. 108. See Comp. the article BARLEY-OFFERING. See Bulbe.

3. Spelt (יִשְׁבַּל, kushe'meth; Aram. kusumath; Aram. ᵁᵘⁿᵘᵗ: Triticum spelta of Linn.: by the Latins ador or odorum, Aadam, Rom. Ant. ii, 454), mentioned in Exod. ix, 22; Isa. xxxvi, 25; Ezek. iv, 9 (see Fitch-
wha), is a species of bread-corn with a four-petaled, minute calyx, hermaphrodite blossoms, followed by lit-	le bearded slender ears, seemingly small (hence the name, from יִשְׁבַּל to carvulx), whose grains adhere so firmly in the husk as to be with difficulty separated from it. It is said about as tall as barley, and is cultivated in the southern parts of Europe (Strabo, v
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227, as well as in Egypt (Herod. ii. 88; Pliny, xviii, 19), Arabia, and Palestine (where it is still raised), of several varieties, the winter grain being esteemed the best (Exod. ix. 32). Among the Israelites it was usually associated with barley as a field-crop (Isa. i. c.). The meal was first eaten only with the first-fruits (Exod. xxviii, 11); the bread made of it (Phocaes, c. 23) is more brittle and less nutritious than wheat (Dioscor. ii. 111). Comp. generally Celsus, Hiero. ii. 98 sq.

Various other significations of the above Heb. term may be seen in Liddell and Scott, s.v. hebel and among modern terms (S. St. John, "Agriculture" and "Fruit""); the Sept. has ζύζα in Isa., but σκόρος in both the other passages (both are synonymous terms, Herod. ii. 84). Comp. Link, Utwelt, i. 404 sq.

See SPERT.

4. Millet appears to be denoted by the Heb. סַדִּיק (Arab. duchna) of Ezek. iv. 9, which, however, Gesenius (Thea. p. 302) regards as a generic term, in distinction from the Indus duchna (Hulchus duchna, Linn.), a species of cereal (Pliny, xxvii, 63) peculiar for its hermaphroditic or two-bearded and mostly two-petaled calyx. It stands quite tall, and bears prolate brown kernels pressed together and resembling rice. It blossoms in Egypt (Roscellini, Monum. civ. 1, 363 sq.; Forcellini, Rosetta) in the beginning of November, and is also now cultivated in Arabia (Wellste, Trad. i. 295), where the grain is used for a poor sort of bread (Niebuhr, Reise, i. 156). See generally Celsi Hiero. i. 458 sq.; Oedmann, Summt, v. 92 sq. See MILLET.

Some distinct species of grain is thought by many (so the Sept., Aquila, Theod., and Vulg.) to be designated by the term סַדִּיק, nismun, of Isa. xxvii, 5; whether a variety of millet, spelt, or barley, or some totally different cereal, is not agreed; but the word is perhaps rather an appellative indicative (so the A. V. "appointed" barley) of a barley-field (see Rosenmüller and Gesenius, in loc.). Other modern grainaceous plants, as rye, oats, maize, rice, etc. do not appear to be mentioned in Scripture. See RY. Some of the smaller grasses, however, seem to have been employed as farinacea. See CUMMIN. Certain legumes also, as beans, peas, etc. were used for similar culinary purposes. See PULSES.

Ceremony, Latin ceremonia, a word sanctioned by Ciceronian usage; but of uncertain etymology, and variously explained by (1) from Cere, and the offerings made to her; (2) from Cares, the Egyptian scene, which traced to the sacred things and Vestals of the Romans were conveyed for safety from the Gauls (Forcellini, Lex. tot. Latin.); (3) from Carere; (4) from Curru and Curditic; (5) from Curus, an obsolete Latin word = pium, sanctus, s. a. pieus, sacred (Scalegge); (6) from Cura = Curu (Georgen's Lexicon); (7) from Calum, as though it should be Calsulmin.

Particular ceremonies are treated in this work under their appropriate heads. We propose only to consider here (1) whether the term is a suitable one to denote Christian church services, and (2) its import in creedal and symbolical books, making free use of Paul's article in Herzog, Real-Encyclopaedia. (Suppl. i. 814.)

Whenever the word ceremony is used in an indeterminate way of a religious act, we must not overlook the distinction between the essential, necessary part of the act, without which no worship can be, and its accompanying forms, which then serve to give it greater solemnity, and bring out more strikingly the contrast with common life. This non-essential part only is ceremony.

To illustrate further: the religious act may be defined as something done in obedience to divine command, and therefore necessary to salvation; while ceremony regards man's voluntary work, the offspring of the connection of the religious impulse and his aesthetic taste. Hence results the truly Protestant doctrine that these forms, because they are subjective-

ly conditioned, may vary according to times and places. The Roman Catholic Church, in spite of her longing for absolute unity, is unable to prevent some freedom and variety in this respect, and allows that particular rites (ritus particulares) need not be everywhere exactly the same; that is correct, and the only question would seem to be, which rites belong to the one and which to the other class. Yet, under the Romish view, we have only to rank among the universals as many as possible of the most formal, unmeaning, and arbitrary things, and thus make them obligatory.

In the distinction of the divinely commanded and the humanly devised, we must keep in view (1) that the Mosaic law made what we call ceremony the subject of divine enactment, and did not leave it to man's choice; and (2) that this choice is not individual caprice. Whatever, through the Church's tendency to improvement in matters of worship, has grown into ritual form, which has become ceremonial, the Church, should be respected by the individual, as a custom inherited from the fathers—with the condition, indeed, that when a ceremony has lost its original, correct meaning, or assumed a false one, or when its outward form has become opposed to the moral consciousness and conviction of the Church, it is for him, as a freeman, to assert his right to abolish, simplify, or replace such ceremony.

The distinction may be made clearer by the following illustrations: To baptize is not a ceremony, but a necessary church act; but the use of a cope and surplice, of a chalice and the usual cup and bowl, of liturgically prescribed words, the laying on of the hands, the sign of the cross—these constitute ceremony. Again, we celebrate the Lord's Supper in obedience to Christ's command, but ceremony prescribes how we shall furnish a table, as a New Testament altar; what kind of vessels we shall use; whether, like the Lutherans, we shall give the minister to each communicant, with the same words, or, like the Reformers, shall cut the bread, etc.; whether the communicants shall kneel or not, etc. These examples show that what is necessary and what is voluntary, what is divinely enjoined and what is pleasing to man, the kernel and the husk, the idea and the form, are so connected and that, though some ceremony enters into all religious services, it should never be more empty, unmeaning, form. What are called in public life court ceremonies are indeed such, but the minister of the Gospel may not be merely a master of ceremonies. In judicial proceedings ceremony may have real significance, e.g., in the taking of oaths, the raised hand and set form of words, the assumption of a black cap by the judge when pronouncing sentence of death, and the breaking of a staff before the execution, non-essential, yet symbolic acts, powerfully influence the imagination.

The application of the term ceremony to the rites of Christian baptism, marriage, burial, etc. is repugnant to our feelings, as implying excessive formality. The Socinians alone call baptism and the Lord's Supper ceremonies, regarding them as essentially unmeaning observances, though enjoined by Christ. On the other hand, the Roman Catholic and High-Church view assigns to certain outward acts such Christian efficacy, to attain which duly authorized forms must be observed. The evangelical Protestant, eschewing either extremes, accepts as helps in the Christian life such ritual forms as by their outward correspondence with the religious idea tend to edify; but he does not trust in them for empowering to a more important than sprinkled water, folded hands, chrism, or holy vessel, is the Word of God, understood.
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of divine authority, implied in their respect to the ritual which that authority is conceived to have sanctioned, may be taken as a proof that they have nothing to apprehend from the violation of the law under which they are placed (Watson, s. v.).

"The rites and ceremonies of the Christian Church, agreeable to the general rules of Scripture, ought to be of such a kind as to promote the order, the decency, and the solemnity of public worship. At the same time they ought not to be numerous, but should preserve that simplicity and purity which flow from true divinity, and which accords especially with the spiritual character of the religion of Christ. The apostles often remind Christians that they are delivered from the ceremonies of the law, which are styled by Peter 'a yoke which neither their fathers nor they were able to bear' (Acts xv, 10). The whole tendency of our Lord's discourses, and of the writings of his apostles, elevates the mind above those superstitious observances in which the Pharisees placed the substance of religion; and, according to the divine saying of Paul, 'The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost' (Rom. xiv, 17). The nature of this kingdom is forgotten when frivolous observances are multiplied by human authority; and the complicated, expensive pageantry of Roman Catholic worship, together with the still more childish ceremonies which abound in the Eastern or Greek Church, appear to deserve the application of that censure which is pronounced against them. The Reformation represented the attempts made in his days to revive the Mosaic ritual as a 'turning again to weak and beggarly elements.' Further, all the Scripture rules and examples suggest that, in enacting ceremonies, regard should be had to the opinions, the manners, and prejudices of those to whom they are prescribed, and that those who entertain more enlightened views upon the subject should not despise their weak brethren. Upon the same principle, it is obvious that ceremonies ought not to be lightly changed. In the eyes of most people, those practices appear venerable which have been handed down from remote antiquity. To many the want of those helps to which they have been accustomed in the exercises of devotion might prove very hurtful, and frequent changes in the external parts of worship might shake the steadfastness of their faith. The last rule deductible from the Scripture examples is this, that the authority which enacts the ceremonies should clearly explain the light in which they are to be considered; should never employ any expressions, or any means of enforcing them, which tend to convey to the people that they are accounted necessary to salvation; and should beware of seeming to teach that the most punctual observance of things in themselves indifferent is of equal importance with judgment, mercy, and the love of God."—Hill, Lectures on Divinity (N. Y. ed., p. 778).

See also Palmer, in Herzog's Real-Encyclopädie, Suppl. i, 314; Farndon, Sermons, ii, 180, 181; iii, 27, 226; Common Prayer (Ch. of England), Of Ceremonies; Barrow, Works (N. Y. ed.), i, 499; ii, 389; iii, 108.

Cerithians, followers of Cerinthus (q. v.).

Cerinthus (Κηρίνθος), a heresarch, who lived in the time of the apostle John, towards the end of the first and at the beginning of the second century. The accounts of the ancients and the opinions of modern writers are very at variance with respect to him. He was a Jew by nation and religion, who, after having studied in the schools of Alexandria, appeared in Palestine, and spread his errors chiefly in Asia Minor. Our sources of information as to his doctrines are Irenæus, ode. Hær. i, 25; Esselhull, Hist. Eccl. iii, 28; Eadmer de Picardia, i, 28; and so wonderful a source of information as undeniably Erasmen, Feb. Hær. ii, 3 (Opp. tom. iii). Epiphanius makes him to have been one of those Jews who, in their zeal for the law of Moses, troubled the Church.
CERTITUDE

of Antioch by insisting on the necessity of the legal ceremonies for the Gentile converts; but in this he is probably mistaken. The account of Ireneus is that he appeared about the year 86, and was known to St. John, who wrote his Gospel in refutation of his errors. Ireneus, on the authority of Polycarp, narrates that the apostle John, when at Ephesus, going on a certain day to the bath, and finding Cerinthus within, fled from the building, saying: "Let us even be gone lest the bath should fall to pieces, Cerinthus, that enemy of the truth, being within." (iii, 28. 30.) Quoting from the presbyter Calus, states that Cerin-
thus put forth some Revolutions, written by himself, as it were by some great apostle, filled with the most monstrous narrations, which he pretended to have re-
ceived from angels.

As to his peculiar tenets, also, there is great dif-
fERENCE OF OPINION. Some consider his system to be
pure Gnosticism; others a compound of Gnosticism, Judaism, and Christianity. Ireneus says, 'Cerinthus taught that the world was not made by the supreme
God, but by a certain power (Demijuge) separate from
Him, and below Him, and ignorant of Him. Jesus he
supposed to be the son of a virgin, not the son of Joseph and Mary, born altogether as other men are; but he excelled all men in virtue, knowledge, and wisdom.
At His baptism, the Christ came down upon Him, from God who is over all, in the ships of a dove; and then He declared to the world the unknown Father, and sent angelic miracles. At the time of his death, first Judas, and Jesus suffered and rose again, but the Christ, being spiritual, was impassible.' Epiphanius says near-
ly the same, but asserts that Cerinthus taught that the
world was made by angels, and that he opposed the
apostles in Judea. It appears that Cerinthus consid-
ered Christ an ordinary man, born in the usual way,
and devoid of miracles, but distinguished from the
rest of the Jews by possessing superior wis-
dom, so that He was worthy to be chosen as the Mes-
siah; that he knew nothing of his high dignity till
it was revealed to Him in His baptism by John, when He
was consecrated to the Messiahship, and furnished,
with the necessary powers for the fullness of His
office by the descent of the supreme Logos or Spirit
from the heavens, which hun over Him like a dove,
and at length entered into His heart; that He was
then raised to the dignity of the Son of God, began
to perform miracles, and even angels were now taught by
Him. The opinion that redemption was to be effect-
ed by His sufferings, Jesus, in union with the mighty
Spirit of God, could not suffer, but must triumph over all
His enemies. The very fact of suffering was as-
sumed to be a proof that the Spirit of God, which had
been previously united to Him, was now separated
from Him, and had returned to the Father. The suf-
f erings were of the man Jesus, now left to himself.
Cerinthus denied also the resurrection of Christ. He
adhered in part to Judaism, and considered the Mosaic
law binding on Christians. He taught that the right-
geous would enjoy a paradise of delights in Palestine,
and that the man Jesus, through the power of the Log-
os, again coming upon Him, on the Messiah, would
reign a thousand years" (Parrar, Eccles. Dict. s. v.).

It is supposed that Cerinthus and his doctrines are all-
luded to in John's Gospel. The system of Cerinthus
seems to combine Eudionism with Gnosticism, and the
Judaico-Christian millenarianism. A full discus-
sion of Cerinth and his doctrines is given by Mos-
heim, Comment. c. i, § 70. See also Glæser, Ch. Hist.
period i, § 86; Hagenbach, Hist. of Doctrines, i, § 23;
Neander, Ch. Hist., i, 396; Neander, Planting, etc., i, 295,
895; Dorner, Lehr u. d. Person Christi, i, 810; Lard-
er, Works, viii, 404 sq.; Schaff, Ch. Hist., i, 396; Pau-
lius, Historia Ecclesiastica (Jena, 1793); Schmidt, in Bib-
lithik fur Kirchengeschichte, etc., i, 294 sq.; Cunnin-
ham, Historical Theology, i, 125 sq.

Certitude of Salvation. See Assurance.

CEYLON

Cerulianus. See CERULIUS.

Cesar, Cesarea, Cesarius. See CesAR, CESA-
AREA, CESARIUS.

Cestius Gallus, son of C. Cestius Gallus Camer-
onus, was governor (legatus) of Syria A.D. 64, 65, when
the Jews broke out into the rebellion which ended in
the destruction of their metropolis and Temple by Titus.
Maddened by the tyranny of Gessius Florus (q.v.),
they applied to Gallus for protection; but, though he
sent Neposianus, one of his officers, to investigate the
case, and received from him a report favorable to the
Jews, he took no effectual steps either to redress their
injuries or to prepare for any outbreak into which their
discontent might drive them. When at last he found
it necessary to act, he marched from Antioch, and, hav-
ing LKen Ptolemais and Lydia, advanced on Jerusa-
lem. There he drove the Jews into the upper part of
the city and the precincts of the Temple, and might,
according to Josephus, have finished the war at once,
but he had not been dissuaded by some of his officers
from pursuing his advantage. Soon after he unaccount-
ably (comp. Matt. xxiv, 15, 16) drew off his forces, and
was much harassed in his retreat by the Jews, who
looked for him a quantity of spoil. Nero was at the
time in Achia, and Gallus sent messengers to him to
give an account of his affairs as favorable as possible
to himself. The emperor, however, much exasperated,
was commissioned by Vespasian to conduct the war; and
the language of Tacitus seems to imply that Gallus died
before the arrival of his successor, his death being probably hastened by vexation. (Josephus, Life, 43;
War, ii, 14, 5; 16, 1 and 2; 18, 9 and 10; 19, 1-9; ? 2,
1; iii, 1; Tacit. Hist. v, 10; Sueto. Vesp. 4.)—Smith,
Dictionary of Biography, ii, 226. See Jerusalem.

Cetab (Karbis. Vulg. Celtra), given (1 Exod. v,
32) as one of the officers of the 'servants of the Temple' whose "sons" returned from Babylon; he was a native of Jerusalem (Ezra ii, 46; Neh. vii, 48) do not contain any corre-
sponding name.

Cetubim (the usual Anglo-Latin form of the Heb
term מֶ֫הֶ֫בֵ֫מָ֫מָ֫א, Kethubim, the Writings), one of the
tree large divisions of the Old Test. used by the Jews,
and thus distin. quished from the Law and the Prophets
(the other divisions), as being, in the first instance,
committed to writing, and not orally delivered. Hence
the name of the Book of Psalms. In this section, his prop-
hecies having been originally written, they were there-
uttered orally. This division of Scripture is also shown
by the equivalent Greek name Hagiographa (q. v.).

It contains the Psalms, Proverbs, Job, Canticles, Ruth,
Lamentations, Ecclesiastes, Esther, Daniel, Ezra and
Nehemiah (reckoned as one), and Chronicles. See
Bible.

Ceylon (the Tippobini of the Greeks and Romans,
the Sermonides of the Arabian Nights' Lanterns), in Sin-
galese; Sevedare, in the Indian language, whence,
probably, Ceylon or Ceylon, the European name), an
island in the Indian Ocean, southeast of the coast of Cor-
opand (Hindostan), from which it is separated by the
Gulf of Mannar. It lies between 8° 55' and 8°
51° N. lat. and 79° 42' and 81° 55' E. long. From
north to south its length is about 270 miles; its nar-
rowest width 40 miles, and its greatest 1374 miles.
Its area is about 25,000 square miles. Ceylon can vie
with any part of the world in natural beauty, richness
of soil, and variety of fauna and flora.

The climate is much more equable than that of the
main land of India. The average temperature is about
80°; 80 inches is the average annual fall of rain.
The population, according to the Gotha Almanac for
1867, numbers 2,079,881. The European and other inhabitants, including the military, amount to about 25,000, and the E. Tennessee and Ceylon, when in the height of its prosperity, must have been ten times as densely populated as at the present
day. The natives are divided into four classes: first, the Ceylonese or Singhalese, occupying the Kandian territories and the coast; second, the Moormen, who are found in all parts of the island; third, the Veddahs, a wild race who live in the mountains in the eastern part of the island, and, fourth, the Hindoos, who occupy chiefly the N. and E. coasts, and speak the Tamil language. Besides these there are also in the island some 30,000 Dutch and British colonists; and an intermixture of these with each other, and with the native races, forms still another class called "burghers." The Singhalese believe themselves to have been the aborigines. The Portuguese discovered Ceylon in 1505. They subsequently became masters of the island, and it was conquered by the Dutch in 1656, just a century and a half after the arrival of the Portuguese. In 1796 the English took possession of Colombo, and in 1815 of Kandy (Newcomb, Cyclopaedia of Missions, s. v.).

Religion.—The Singhalese are devoted to Buddhism, which is the prevailing religion of the island. It does not exist, however, in that state of purity in which it is still found in the Indo-Chinese peninsula. Its sacred books are identical with those of Burmah and Siam, and both record the doctrines of Gautama in the Pali language; the deviations are in matters of practice. The Malabar kings adulterated Buddhism to such an extent that it was Bramhism. Intronized into the worship of Hindoo deities into the Buddhist temples, and this continues more or less to be the case. More than once have the Buddhists of Ceylon sought to restore the purity of their faith—at one time sending deputes to Siam, at another to Burmah, with this object in view. The Burman or Amarapura sect has long been the reformers of Singhalese Buddhism, and maintain no very friendly relations with the party who, supported by the priests of Siam, acknowledge the civil power in matters of religion, sanction the worship of Hindoo deities and the employment of the priesthood in secular occupations, uphold caste, and restrict the sacred books. Casta was acknowledged by the Singhalese prior to the introduction of Buddhism, which in principle is opposed to it; but so firmly was it rooted that it still endures, though more as a social than a sacred institution. Gautama Buddha is said to have visited Ceylon three different times to propound, and his scriptures, or sacred footstep, on the summit of Adam's Peak still commands the homage of the faithful. Buddhism was not, however, permanently introduced into Ceylon till 807 B.C., when Mahindo, obtaining the support of the king, established it as the national faith. The influence of the Buddhism was gradually increased by the administration of the Singhalese kings, monasteries were richly endowed; for though the Buddhist monk is individually forbidden to possess goods, a community may own property to any extent; and it is a remarkable fact that, at the present day, no less than one third of the cultivated land of the island is computed to belong to the priesthood, and is exempt from taxation" (Chambers, s. v.). The Moormen, scattered through the island, are Mohammedans. The Hindoos (Malabar or Tamils), who form the chief population of the district of Jaffna, follow Brahminism. See Brahminism. Buddhism. Jaffna.

MISSIONS IN CEYLON.—1. Roman Catholic.—During the tenure of Ceylon by the Portuguese (1505-1565), they introduced the Roman Catholic religion. In 1544, Xavier (q. v.) preached to the Hindoos in Ceylon. The mission was very successful; a Jesuit college and several convents were erected, and the province of Jaffna became wholly Christian. The missionaries did not penetrate far into the interior. The Church of Rome has at present two vicariates apostolical, Colombo and Jaffna, and claim a membership of about 140,000, of whom 55,000 belong to the vicariate of Jaffna. Detailed statistical information on the vicariate of Jaffna is given in Battersea's Catholic Directory for 1817 (Dublin, 1816, p. 287-300).

2. Dutch.—When the Dutch drove out the Portuguese, they began at once to plant the Reformed religion. (In the remainder of this account we follow Newcomb, Cyclopaedia of Missions, p. 228 sq., and Brown, History of Missions, vol. i.) They took possession of the Roman Catholic churches and convents, and banished the priests, and the Dutch missionaries; and an intermixture of these with each other, and with the native races, forms still another class called "burghers." The Singhalese believe themselves to have been the aborigines. The Portuguese discovered Ceylon in 1505. They subsequently became masters of the island, and it was conquered by the Dutch in 1656, just a century and a half after the arrival of the Portuguese. In 1796 the English took possession of Colombo, and in 1815 of Kandy (Newcomb, Cyclopaedia of Missions, s. v.).

The London Missionary Society.—In 1804 this society entered upon a mission in Ceylon, and the Rev. Messrs. Vos, Ehrhardt, Palm, and Read were employed as missionaries for several years; but after several years of toil and peril, the Rev. Mr. Vos died in 1812, in the person of Mr. Chater, whose efforts to Christianize the Singhalese, or Buddhists, and to systematize the study of their language, have made his name memorable. He died in 1819. The labors of his successors had reached, in 1868, to 131 villages of the Singhalese, in which they maintained 78 schools, with an average attendance of 2987 pupils. They had also 961 enrolled as Church members.

5. The American Board.—One of the first missionaries of the American Board to the East was the Rev. Samuel Newell. This missionary spent some time at Ceylon. In a letter dated at Colombo, Dec. 20, 1813, Mr. Newell urged an American mission in Ceylon on the following grounds, among others, that the government (English) was friendly to missions; that the population of the island is very small, and that there were but two languages to be learned in order to preach to three millions of people; that the natives could read and write; that the whole Bible had been translated into Tamil, and the New Testament into Singhalese; that there were 200,000 native Christians so called, and at least 100 schools were in operation, and that the piety of the Singhalese was very great. The board decided to make Ceylon a mission field, and sent, in 1815, the Rev. Messrs. Meigs, Richards, Warren, Bardwell, and Poor, who landed at Colombo in March, 1816. In a year Mr. Poor was able to preach in Tamil, and schools were established at different points. By 1818, through deaths and changes, Messrs. Meigs and Poor only were left in Ceylon; but in 1819, Messrs. Winlow, Spalding, and Woodward, with John Scudder, M.D., arrived in Ceylon. A printing-press was established in 1820. In 1824 an extensive revival occurred in the island. By 1827 there was a high school, 80 scholars, and 16 assistants. The mission has passed through many vicissitudes, but, on the whole, its results have been very satisfactory. In 1849 a new version of the Bible in the Tamil was published. The statistics in 1889 were as follows: stations 7; out-stations 25; 18 American laborers, 8 women; 800 native scholars, 300 native laborers, 30 native teachers; 15 churches, with 1442 communicants and 3116 adherents; 185 schools of all grades, with 8358 under instruction. The native contributions for the year amounted to $8466. The government schools are in charge of the missionaries, so that the mission has no expense from this part of the work.
The addition by confession during the year 1865 was only 18, while 9 were removed by death and 3 by excommunication. The aggregate number reported as attending the Sabbath morning exercises at 9 of the 10 stations was 1328; 46 preaching-places were reported, and 63 prayer-meetings were conducted each week; 15 adults and 38 children were baptized. The contributions of the churches for 1865 amounted to £102 7s. 2d. The income of the Native Evangelical Society was £51.

There were 7 stations, 7 sub-stations, 6 missionaries, 1 physician, 8 female assistant missionaries, 5 native pastors, 22 children, 92 attachees, 6 teachers in seminaries, 40 school-teachers, and 9 other helpers.

6. The Church Missionary Society.—The Church Missionary Society sent four missionaries in 1818 to Ceylon. Two of them—Mr. Mayor and Mr. Lambrick—stationed themselves in Kandy. The town itself has only about 3000 people, but in the neighboring mountains, to which the labors of these missionaries extended, there is a population of 200,000. The fruits of this mission among the Kandians have been very small. The secluded and solitary condition of the Kandian territory, within which Europeans seldom entered, had kept this region under the sway of Buddhism for ages, and prevented the establishment of any permanent mission amongst them.

After five years five schools had been established, numbering 127 pupils; and in 1839 the number of schools had increased to 15, and the number of scholars to 400. During the last twenty years Europeans have settled among the Kandian Hills, causing some irritation to the peasants, but affording protection to the mission, which is still continued. It is stated in a recent report that the labors of the missionaries are confined in a great measure to sojourners from the maritime provinces, who reside at Kandy and other places in the interior, and who are nominal Christians, and that the native Kandians have received comparatively little attention.

The Church mission station at Baddagame, in the low country, ten miles north of Point de Galle, commenced at the same time as that at Kandy, has been even less successful. Schools have been established, printed books have been circulated and read, and many have been made acquainted with the principles of Christianity. Still there have been but few conversions.

In the annual report for 1852, the Rev. Mr. Parsons, one of the missionaries, says: "At this place the church is built (it was dedicated by bishop Heber), and here are the mission residences, seminary, and girls' school. But here, alas! is the greatest indifference to the good news of salvation."

By far the most important of the stations of the Church of England mission in Ceylon is that at Cotta, a populous district within a few miles of Colombo. Here the mission commenced its labors in 1829, and a collegiate institute was founded in 1827 for the training of native teachers and assistants. It commenced with ten pupils, and has continued to the present time with success, being resorted to by the Tamils of Jaffna, the Kandians from the hills, and the Singhalese from the low country. In this "Oriental college" there were ten pupils in Greek, Latin, Euclid, Scripture History, etc. A printing-press has been in operation for some years, in operation, which has issued a translation of the Scriptures known as the "Cotta version."

7. Wesleyan Methodist Missions.—The British Conference, stimulated by the earnest appeals of Dr. Coke (q.v.), and by the wishes of Sir A. Johnstone, chief justice of Ceylon, determined in 1818 to organize a mission in Ceylon. Dr. Coke, accompanied by six missionaries, Messrs. William Ault, James Lynch, George Erskine, William Martin Harvard, Thomas Hall Squance, and Benjamin Clough, set sail from Portsmouth on the 8th of December, 1818. Two of the party, Mr. Squance and Mr. Clough, soon acquiesced with the management of the printing-press, which subsequently became the chief instrument in the mission.
The word rendered "chaff" in Isa. v. 24; xxxiii, 11, is שָׁבַע (šavah), and means rather dried grass or hay. In Jer. xxxii, 28, it is צַעֲרָה (tezera), elsewhere "straw." In Exod. v, 12, we read of אֶפֶן (aphen), stubble for straw; so that it is not the same as stubble. It means straw cut into small portions, in which state it was mixed with the mud of which bricks were made to give it consistency. See STRAW. In 1 Kings iv, 28, mention is made of a mixed provender for horses and camels of barley and דַּשָּׁה (dashah), such as the Arabs call ḫaṣ to this day. In Dan. i, 35, the term is the Chaldee _MUT (ur). See THRESHING.

Chaff in the Scriptures is a frequent emblem of abortive wickedness (Isa. i, 4; Matt. iii, 12, etc.). False doctrines are called chaff; they are unproductive, and cannot abide the trial of the word and Spirit of God (Jer. xxiii, 29). See BAPTISM OR FIRE. The carrying away of chaff by the wind is an ordinary scriptural image of the destruction of the wicked, and of their powerlessness to resist God's judgments (Isa. xvii, 13; Hos. xii, 3; Zeph. ii, 2). Chagab. See LOCUST.

Chagigah. See TALMUD.

Chains (represented by several Heb. and Gr. terms). Chains of different metals appear to have been used by the ancients for various purposes, similar to those of modern times.

1. As a Badge of Office.—The gold chain (סֵפֶך, saph), placed about Joseph's neck (Gen. xii, 40), and that promised to Daniel (Dan. v, 7; Matt. ii, 1); חָּזָן (chazan), are instances of the first use (comp. 1 Esdr. iii, 6). In Egypt it was one of the insignia of a judge, who wore a jewelled image of Thmei or Truth attached to it (Wilkinson's Anc. Egypt. ii, 26); it was also worn by the prime minister. In Persia it was considered not only a mark of royal favor (Xenophon, Anab. i, 2, § 57), but a token of investiture (Dan. i. c.; Morier's Second Journey, p. 83). In Egypt xvi, 11, the chain is mentioned as the symbol of sovereignty. The breastplate of the high-priest was in like manner fastened to the ephod with golden chains (Exx. xxix, 16, 21). See ATTIRE.

2. Chains for ornamental purposes (comp. Judith x, 4) were worn by men as well as women in many countries both of Europe (Smith's Dict. of Class. Ant. s. v. Torques) and Asia (Wilkinson, iii, 578), and probably this was the case among the Hebrews (Prov. i, 9). The necklace (טֶפֶך, ŭneak) consisted of pearls, corals, etc., threaded on a string; the beads were called מַחְצָר, machzar, that is, perforated (Cant. i, 10, "chains," where "of gold" is interpolated. Besides...
the necklace, other chains were worn (Judith 4, 4) hanging down as far as the waist, or even lower. Some were adorned with pieces of metal, shaped in the form of the moon, named לָבַע (sharānīm), נְפָרָכה (Sept. ψυκονον, Vulg. lunules; A. V. round tiers like the moon) Isa. iii, 18); a similar ornament, the kisil, still exists in Egypt (Lane’s Modern Egyptians, App. A.). The Midianites adorned the necks of their camels with such (Judg. viii, 21, 26); the Arabs still use a similar ornament (Wellsted, i, 301). To other chains were suspended various trinkets, as scent-bottles, יֶשֶׂנֶה (bottles han-nsē’eh, phials, tablets or houses of the soul) Isa. iii, 20), and mirrors, מַעַסֵּרִים (giltymirrors) Isa. iii, 23). Step-chains, בָּשָׁבָא (beshābā, tinkling ornaments), were attached to the ankle-rings, which shortened the step and produced a mincing gait (Isa. iii, 16, 18). See AKLET; NECKLACE. The particular female ornaments thus rendered in Isa. iii, 19 (יִשֶּׂנֶה, netzphoth, Sept. kisahma, Vulg. torques), signify drops or pendants to earrings or other articles of jewelry. See EARRING.

3. The means adopted for confining prisoners among the Jews were either manacles or fetters of copper or iron, similar to our handcuffs, יֶשֶׂנֶה (neckshita’gam, lit. ṭevo brasses, as though made in halves), fastened on the wrists and ankles, and attached to each other by a chain (Judg. xvi, 21; 2 Sam. iii, 34; 2 Kings xxv, 7; Jer. xxxix, 7). It was a custom among the Romans to fasten a chain to the neck of a light chain to the soldier who was appointed to guard him. One end of it was attached to the right hand of the prisoner, and the other to the left hand of the soldier. This is the chain by which Paul was so often bound, and to which he repeatedly alludes (Acts xxvii, 20; Eph. vi, 19; 2 Tim. i, 16). When the utmost security was desired, the prisoner was attached by two chains to two soldiers, as was the case with Peter (Acts xii, 6; Walch, De vinculis Petri, Jen. 1758). (See Smith’s Dict. of Class. Antiq. a. v. Catena.) See FETTER.

Idols, it appears, were fixed in their shrines with chains (Isa. xi, 19). Pride is emblematically termed a chain which keeps men under its power (Ps. lxxii, 6; comp. 1 Esdr. i, 40; Wisd. xvii, 37; Ecclus. vi, 24, 29).

Chair. See CATHEDRA; SEAT; THRONE.

Chair, CHARLES-PIERRE, a Swiss divine of the Reformed Church, was born at Geneva in January, 1701. In 1728 he became pastor of the French congregation there, and remained on the charge until his death, October 1735. He translated, from the English of Stackhouse, Le Sens littéral de l’Écriture Sainte (La Haye, 1788, 3 vols. 8vo), and also published a commentary on the Bible (La Sainte Bible avec un Comment. littéral, et des Notes choi- nées et tirées de divers auteurs Anglais, 6 vols. 8vo; La Haye, 1742-77; a seventh volume was issued after his death by Dr. Maclaune, with preliminary dissertations, 1790; a work on Biblical Theology (Theol. de l’Écriture Sainte, ou la Science du Salut, 2 vols. 1792); Catéchisme historique et dogmatique (La Haye, 1755; 8vo); and numerous minor works.—Senebier, Histoire Lit. de Genève; Hoeffer, Nouv. Biog. Generale, i, 556.

Chair. See LA CHAISE.

Chajug, JERUSA BEN-DAVID, commonly called CHIDO, and in Arabia Abukariz, Jacky B. Duid el- Fasi el-Kurtabi, and Jackia, a Jewish writer who is regarded by Jewish critics as the chief of Hebrew grammarians (שִׁדּוֹ) (תְּאֹלוֹ), was born in Fes about A.D. 1020-1040, and hence is sometimes also called Jhuda Fasi (טונד טוני). He was the first who recognised that the stem words of the Hebrew consist of three consonants, as up to his time some of the chief etymologists and expositors, e. g. Saadia Gaon, Menahem, Ibn-Saruk, maintained that there were bi-literary and even monoliteral stems. He, too, was the first who discovered the true relation of the quiescent letters, forming the mnemonic יונק, and their changes. It was he, too, who arranged the Heb. verbs according to their conjugations, distributing them under two heads: 1. קא. light, not burdened with any forma- tive additions; and, 2. כבש, heavy, being burdened with formative additions. Some of his works are cited in Cioc. vi. 1; Kud.; 2. Napk.; 3. Hitpapp; 4. Hiphap; 5. Pual and Hophal; and, 6. Pic. This arrangement has been substantially adopted by all grammarians, and is exhibited in all the regular paradigms of the verb given by Gesenius, Ewald, and all modern linguists in their Hebrew grammars. These discoveries and scientific principles of Chajug are considerably treated in three books. The first is called יונק אֲשֶׁר יונק by ierr, and treats chiefly of the quiescent letters, in three sections. The second book is called יונק אֲשֶׁר יונק by ierr, and treats of verbs whose second and third radicals are alike—Agin doubled. The third book is called יונק אֲשֶׁר יונק, and treats of the vowel points and accents. Originally written in Arabic, these marvellous grammatical discoveries were at first inaccessible and unknown to the German-French interpreters, but they exercised so extraordinary an influence upon the Spanish school of interpreters, that it is generally supposed that they were translated into Hebrew by Aben-Ezra. They have been published by Leop. Duke, of Frankfort a. M. 1844, 8vo, who has given a sketch of the life and linguistic discoveries of Chajug in his Libraturhistorische Mittheilungen, etc. (Stuttg. 1844).


Chalalim (חַלְם), a place in Palestine mentioned by the Talmudists (Baba Bathra, 17) as being near Nave’a, in Galilee, in East (p. 706); also by Schwartz (Palest. p. 290) as the same with the modern Sunamim. See Sunamim.

Chaldæon, a city of Bithynia. It was the seat of one of the so-called General Councils of the Church, held A.D. 461 (the fourth ecumenical council), which was called by the emperor Marcianus, at the request of the bishops (especially of Leo I), to put down the Eutychian and Nestorian heresies. The emperor sent 12 bishops and deputies, all Eastern except four legates sent by Leo I from Rome. The sessions began Oct. 8, 451, and ended Oct. 31. As the two parties in the Council were roused to the hilt of pitch of passion, the proceedings, especially during the early sessions, were very tumultuous, until the lay commissioners and senators had to urge the bishops to keep order, saying that such iñiqos διώκοντοι (vulgar outcries) were disgraceful. (See the account from Mansi, cited by Stanley, Eastern Churches, i, p. 165.)

At the first session (October 8, 451) the Council assembled in the Church of St. Euphemia; in the centre sat the officers of the emperor; at their left, or on the epistle side, sat the bishops of Constantinople, Antioch, Cæsarea in Cappadocia, and of the other Eastern dioceses, and Pontus, Asia, and Thrace, together with the four legates; on the other side were Dioscorus, Juvenal, Theodassius of Cæsarea, and the other bishops of Egypt, Paphlagonia, and Illyria, most of whom had been present in the pseudo-council of Ephesus. In the midst were the Holy Gospels, placed upon a raised seat. When they had taken their seats, the legates of the pope demanded that Dioscorus should withdraw from the assembly, accusing him of his scandalous conduct at Ephesus, and declaring that otherwise they would depart. Then the imperial officers ordered him
to withdraw from the Council, and to take his seat among the accused. The acts of the so-called "Robber Council" of Ephesus (q. v.) were discussed and condemned, and Diocletian was left with only twelve bishops to stand by him. The Eutychian heresy, that in our Lord we were two natures before his incarnation, and but one afterwards, was anathematized. The majority of the assembled bishops then proceeded to anathematize Diocletian himself, and demanded that he, together with Justinian of Jerusalem, Thalassium of Caesarea, Eusebius of Cup, and Eusebius of Berytus, and Basil of Seleucia, who had presided at the Council, should be deposed from the episcopate. See Diocletian.

At the second session (Oct. 10), the following exposition of faith, substantially taken from a letter of Leo to Flavianus, was approved, and its opponents anathematized: "The divine nature and the human nature, each remaining perfect, have been united in one person, to the intent that the same Mediator might die, being yet immortal and impassible. . . . Neither nature is altered by the other; he who is truly God is also truly man. . . . The Word and the flesh preserve their proper functions. His capture proved equally the verity of the two natures. He is God, since it is written, 'In the beginning was the Word, and the Word was God.' He is also man, since it is written, 'The Word was made flesh, and dwelt among us.' As man, he was tempted by the devil; as God, he is exalted above angels. As man, he went under the tomb of Lazarus; as God, he raised him from the dead. As man, he pleased to the cross; as God, he makes all nature tremble at his death. It is by reason of the unity of person that we say that the Son of Man came down from heaven, and that the Son of God was crucified and buried, although he was so only . . . as his human nature. At the third session the deposition of Diocletian was pronounced irreconcilable, and soon after he was banished to Gangra, in Paphlagonia, where, in the course of three years, he died.

In the fifth session the following formula of faith on the question at issue was adopted: "We confess, and with one accord teach one and the same Son, our Lord Jesus Christ, perfect in the divinity, perfect in the humanity, truly God and truly man, consisting of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood, all things being alike in us, sin only excepted; who was begotten of the Father before all ages, according to the Godhead; and in the last day, the same was born according to the manhood, of Mary the Virgin, mother of God, for us and for our salvation; who is to be acknowledged one and the same Son, the Son of God, the Lord, the only begotten in two natures, without mixture, change, division, or separation; the difference of natures not being removed by their union, but rather the propriety of each nature being preserved and concurring in one person and in one incarnate, so that he is not divided or separated into two persons, but the only Son, God and Lord, Jesus Christ, one and the same person." At the later sessions (ix-xv) a number of questions of order, supremacy, discipline, etc. were settled. But by far the most important was the 28th canon, sees. xv, by which the patriarch of Constantinople was placed on equality of authority with the bishop of Rome, saving only to the latter priority of honor. The Roman delegates protested against this and, after its adoption, Leo constantly opposed it, upon the plea that it contradicted the sixth of Nicæa, which assigned the second place in dignity to Alexandria; however, in spite of his opposition and that of his successors, the canon remained and was executed. See SUPREMACY OF THE POPE.

The acts of this Council in Greek, with the exception of the anathemas, are lost. See Evagrius, Hist. Eccl.
CHALCOL

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7, 1; War, I, 9, 2; ii, 12, 1) and Strabo (xvi, 2, 16, p. 753, 755) as lying under Mount Lebanon, near Heliopolis; but thought by Beland (Palot. p. 81d) to be different from the Chalde in Syria, placed by the Antesine Itinerary between Beroa (Senna or Bara) and Androta. Modern travellers (Thomson, in the Bibliotheca Sacra, 1848, p. 761; Seetzen, Reise, i, 262; Porter, i, 14-16; Robinson, Lat. Bibl. Res. p. 497, 498) have sought its site in the considerable ruins near Medjez Anjar, 8 hours S. of Zalakh (Van de Velde, Memorie, p. 805).

Chalcol' (Heb. Kalkol, חֲרֵךְ, perhaps sustenta- mance; Sept. Χαληχαί v. r. Χαλήχα, Josephus Χαληχίς, Ast. viii, 2, 6), one of the four sons of Mahal, who were famous for their wisdom before the time of Solomon (1 Kings iv, 31). B.C. ante 1010. In 1 Chron. ii, 6 (where the name is Anglicized “Calcol”) he and his brothers are enumerated as the sons of Zerah, the son of Judah, perhaps by an error for the name Hamul preceding, which may be a transposition for Mahal. See Darda.

Chal'da's (Jer. i, 10; ii, 24, 85; Ezek. xvi, 29; xxiii, 16; Gr. Χαλδαίαν for the Heb. חֲרֵךְ, elsewhere “Chaldeans”) is properly only the southern portion of Babylonia. It is used, however, in our version for the Hebrew ethnic appellative Kasdim or “Chaldees,” under which term the inhabitants of the entire country is designated, and it will therefore here be taken in this extended sense. The origin of the term is very uncertain. Its most approved etymology is that of the Talmudic sages, who consider it in minuscule shape that Kadmi or Kaldi, not Kasdim, is the native form (Rawlinson, Herod. i, 533, note). The Chaldeans are mentioned in the cuneiform inscriptions (q.v.). In Persian cuneiform the name of Babylon or Babylonia is written very differently:

\[\text{B ab i r u sh}\]

The Babylonian cuneiform writes it in many ways, but none have any resemblance to Kasdim or Kadmi. See Babylon.

1. Extent and Boundaries.—The tract of country viewed in Scripture as the land of the Chaldeans is that vast alluvial plain which has been formed by the deposits of the Euphrates and the Tigris—at least so far as it lies to the west of the latter stream. The country to the east is Elam or Susiana; but the entire tract between the rivers, as well as the low country on the Arabian side of the Euphrates, which is cultivable by irrigation from that stream, must be considered as comprised within the Chaldeans of which Nebuchadnezzar was king. This extraordinary expanse of land, covering a distance, in expression, of the long and the short of the expected distance of 400 miles along the course of the rivers, and is on the average about 100 miles in width. A line drawn from the junction of the river Khabur with the Euphrates to that of the Lesser Zab with the Tigris may be considered as marking its northern limit; the southern boundary of the city of Ctesiphon is the line of the Tigris itself; the southern the Persian Gulf; on the west its boundary is somewhat ill defined, and in fact would vary according to the degree of skill and industry devoted to the regulation of the waters and the extension of works for irrigation. In the most flourishing times of the Chaldean empire the watercourses had been brought to the extreme limit of the alluvium, a canal having been cut along the edge of the tertiary formation on the Arabian side throughout its entire extent, running at an average distance from the Euphrates of about 80 miles.

2. General Character of the Country.—The general aspect of the country is thus described by a modern traveller, who writes from the condition of things at this time, the appearance which it must have presented in ancient times. “In former days,” he says, “the vast plains of Babylon were furnished by a complicated system of canals and water-courses, which spread over the surface of the country like a net-work. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn stood frequent groves of palm-trees and pleasant gardens, according to the idler or traveller their grateful and highly valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation among their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots are wholly effaced, and the whole countryside is now a desolate waste. The soil is upon her waters,” says the prophet, “and they shall be dried up!” All that remains of that ancient civilization—that glory of kingdoms—‘the praise of the whole earth’—is recognisable in the numerous mouldering heaps of brick and rubbish which overspread the landscape. Instead of the groves and gardens, nothing now meets the eye but an arid waste—the dense population of former times is vanished, and no man dwells there” (Lortuit’s Chaldea, p. 14, 15). The cause of the change is to be found in the neglect of man. “There is no physical reason,” says the same writer elsewhere, “why Babylon should not be as beautiful and as thickly inhabited as in days of yore; a little care and labor bestowed on the ancient canals would again restore the fertility and population which it originally possessed.” The prosperity and fertility of the country depend entirely on the regulation of the waters. Carefully and properly applied and husbanded, they are sufficient to make the entire plain a garden. Left to themselves, they desert the river courses to accumulate in lakes and marshes, leaving large districts waterless, and others most scantily supplied, while they overwork streams formerly under cultivation, which become covered with a forest of reeds, and consequently the summer season is a pestilential misera. This is the present condition of the greater part of Babylonia under Turkish rule; the evil is said to be advancing, and the whole country threatens to become within a short time either marsh or desert.

3. Divisions.—In a country so uniform and so devoid of natural features as this, political divisions could be only accidental or arbitrary. Few are found of any importance. The true Chaldeans, as has been already noticed, is always in the geographers a distinct region, being the portion most southerly from Babylon, lying chiefly (if not solely) on the right bank of the Euphrates (Strabo, xvi, i, § 6; Pliny, v. 26). Babylon above this is separated into two parts, called respectively Amardacia and Auramitis. The former is the name of the central territorial round Babylon itself; the latter is applied to the regions toward the north, where Babylonia borders on Assyria (Ptol. v. 20).

4. Cities.—Babylonia was celebrated all times for the number and magnificence of its cities: Babylon, Erech, and Accad, and Calneh in the land of Shinar, are the first towns mentioned in Scripture (Gen. x, 10). The “vast number of great cities” which the country possessed was noted by Herodotus (i, 178), and the whole region is, in fact, studded with huge mounds, each with a name, on which it has been supposed that the site of a considerable town. The most important of those which have been identified are Borsippa (now Birs-Nimrud), Sippa or Sepharvaim (Mousai), Cutha
(Ibrahim), Calneh (Niffer), Erech (Warka), Ur (Mugheir), Chilimad (Kabradha), Larancha (Senkeresh), Is (Hit), Durara (Akkerka); but of these not fully, and of many others not at all, have the exact sites been determined, as the Accad of Genesis (x, 10); the Teredon of Abydenus (Fragment. 8); Așši, Achara, etc., towns mentioned in the inscriptions. Two of these places—Ur and Borsippa—are of particular note. Of the rest, Erech, Larancha, and Calneh were in early times of the most consequence, while Cutha, Sippa, and Teredon attained their celebrity at a comparatively recent period. (See each name in its place.)
5. Canals.—These constituted one of the most remarkable features of ancient Babylonia. Three principal canals carried off the waters of the Euphrates toward the Tigris, above Babylon. These were, 1. the original canal (or river), which drained the Nineveh plain, which left the Euphrates at Perisbar or Anbar, and followed the line of the modern Saklaweyh canal, passing by Akkeruf, and entering the Tigris a little below Bagdad; 2. the Nahir Ma’ch’s of the Arabs, which branched off at Ridhivaniyah, and ran across to the site of Seleucia; and, 3. the Nahir Kutha, which, starting from the Euphrates near the town of Mosail, passed through Cutha, and fell into the Tigris twenty miles below the site of Seleucia. On the other side of the stream, a large canal, perhaps the most important of all, leaving the Euphrates at Hit, where the alluvial plain commences, skirted the deposit on the west along its entire extent, and fell into the Persian Gulf at the head of the Bubian creek, about twenty miles west of the Shat-el-Arab; while a second main artery (the Pallacora of Arrrian) branched from the Euphrates nearly at Mosail, and ran into a great lake in the neighborhood of Borsipa, whence the land to the southeast was watered by various streams from the sea. Other similar channels numerous branches were carried out, from which further cross cuts were made until at length every field was duly supplied with the precious fluid.

6. Sea of Nedjef, Chaldaean Marshes, etc.—Chaldaea contains one natural feature deserving of special description—the great inland fresh-water sea of Nedjef” (Loftus, p. 45). This sheet of water, which does not owe its origin to the inundations, but is a permanent lake of considerable depth, surrounded by cliffs of a reddish sandstone in places forty feet high, extends in a south-easterly direction a distance of forty miles, from about 31° 30’ N. lat. to 31° 52’ N. lat.; 44° 45’ to 44° 35’ long. Its greatest width is thirty-five miles. It lies thus on the right bank of the Euphrates, from which it is distant (at the nearest point) about twenty miles, and receives from it a certain quantity of water at the time of the inundation, which flows through it, and is carried back to the Euphrates at Samawa by a natural river course known as the Shat-el-Atcham. Above and below the sea of Nedjef, from the Birs-Nimrud to Kufa, and from the south-eastern extremity of the sea to Samawa, extend the famous Chaldaean marshes (Strab. xvi. 1, § 12; Arrian, Esp. A. vii, 22), where Alexander was nearly lost; but they are distinctly distinct from the sea itself, depending on the state of the Hindiyeh canal, and disappearing altogether when that is effectually closed.

7. Productions.—The extraordinary fertility of the Chaldaean soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild. Baro is noticed this production (Fragm. 1, § 2), and also the spontaneous growth of barley, sesame, ochra, peas, apples, and many kinds of shell fruit. Herodatus declared (i. 195) that grain commonly returned 200-fold to the sower, and occasionally 300-fold. Strabo made nearly the same assertion (vii. 11). Not. xvi. 17) that the wheat was cut twice, and afterwards was good for beasts. The palm was undoubtedly one of the principal objects of cultivation. According to Strabo it furnishes the natives with bread, wine, vinegar, honey, porridge, and rope; with a fuel equal to charcoal, and with a means of fattening cattle and sheep. An ancient poem celebrating the fertility of the country (Strab. xvi. 1, 14). Herodatus says (i. 198) that the whole of the flat country was planted with palms, and Amnumus Marcellinus (xxiv, 8) observes that from the point reached by Julian’s army to the shores of the Persian Gulf was one continuous forest of verdure. At present it is reported that there is no forest to be seen, and even there they do not grow thickly except about the villages on their banks. The soil is rich, but there is little cultivation, the inhabitants subsisting chiefly upon dates. More than half the country is left dry and waste from the want of a proper system of irrigation, while the remaining half is to a great extent covered with marshes, owing to the same neglect. Thus it is at once true that “the sea has come up upon Babylon, and she is covered with the waves thereof” (Jer. ii. 42); that she is made “a possession for the bittern, and pools of water” (Isa. xiv. 28); and also that “a drought is upon her waters, and they are dried up” (Jer. i. 89); that she is “a wilderness, a dry land, and a desert” (ib. 12, 13). (See Loftus’s Chaldaea and Susiana; Layard’s Nin. and Bab. ch. xii-xiv; Rawlinson’s Herodotus, vol. i, Essay ix; and Mr. Taylor’s Paper in the Journal of the Asiatic Society, vol. xv.) See BASSITYA.

8. Inhabitants.—The monuments of Babylonia furnish abundant evidence of the fact that a Hamitic race held possession of that country in the earliest times, and continued to be a powerful element in the population down to a period very little preceding the accession of Nebuchadnezzar. The most ancient historical records found in Babylon, the most curious and scientific documents, are written in a language which belongs to the Alphilian family, presenting affinities with the dialects of Africa on the one hand, and with those of High Asia on the other. The people by whom this language was spoken, whose principal tribe was the Akkad (Akech) of Genesis, x, 10, may be regarded as represented by the Chaldeans on the one hand, and the Greeks, the Kassidim of the Hebrew writers. This race seems to have gradually developed the type of language known as Semitism, which became in course of time the general language of the country; still, however, as a priest-caste, a portion of the Akkad preserved their ancient tongue and formed the learned and scientific Chaldeans of later times (Rawlinson, Herodotus, i, 533). Their language was the language of science in those countries; and the Chaldeans devoted themselves to the study of the sciences, and especially astronomy. See CHALDEAN PHILOSOPHY.

The scientific tables discovered at Nineveh and Tell-el-Amarna in this dialect. These facts throw new and clear light on the many allusions to the Chaldean wise men in the Bible (Dan. i, 4; ii, 2; iv, 7; Ezek. xxiii, 14). The influence and power of the Chaldeans rapidly increased, so that in the early part of the ninth century B.C. they became the dominant race of Babylonia, and gave their name to the mountains of Armenia. (2 Chron. xxxvi. 17; Dan. iv, 1). During the eighth century B.C. a number of them emigrated from their native plains, and settled in the mountains of Armenia. This is possibly the true explanation of the occurrence of the Chaldeans in that region, as noted by many ancient writers (Xenoph. Anab. iv, 3, 4; Strabo, xii, Steph. Byz., s. v. Xalacria); and this, too, shows why Gesenius and other recent authors were led to believe that the Chaldeans of Babylonia were a colony from the northern mountains, settled in that country by one of the later Assyrian monarchs. (See Rawlinson, First Great Monarchies, c. 404 B.C.; Ditmar, Ritterland K. Challäer, Berlin, 1786; Palmblad, De rebus Babylonicis, Upsal, 1829; Bochart, Geography.) See CHALDEANS.

Chaldean. See CHALDEANS; CHALDEES.

Chaldean Philosophy. Ritter (History of Philosophy, bk. ii, ch. i) remarks that he passes over the philosophy of the Chaldeans without special notice; both because the fragments of Manetho, Berosus, and Sanchoniathon are not free from suspicion as to genuineness and antiquity, and also because the ideas and conceptions prevailing in that portion of the Alphilian family of literature, in Kitto’s Cyclopaedia (s. v. Philosophy), remarks, nevertheless, that the subject is “of interest to the student of the Bible, in con-
sequence of the general and decided influence which the Babylonian philosophy exerted on the opinions and manner of thinking of the Jews during their captivity in Babylon (Roeh Haskanah, p. 66). See Captivity. The system of opinion and manner of thinking which the captives met with in Babylon was made up of elements whose birthplace was in various parts of the East, and which appear to have found in Babylon a not ungenial soil, where they grew and coalesced into one system. Of these elements the two principal were the Chaldean and the Medo-Persian or Zoroastrian.

The former of these, which alone we shall here consider, was a system cultivated in the province of astronomy (q. v.), a science very early pursued under the clear sky of Babylonia, although generally corrupted with a mixture of astrology (q. v.). Light naturally came to be regarded as a divine principle, and the heavenly bodies were worshiped as the residence or incarnation of Deity. This soon diverged into polytheism, as the celestial luminaries were assigned to separate powers of Nature. See Idolatry. An observation of the astronomical phenomena led not only to the formation of horoscopes with a view to divining the future, but it likewise induced a belief in certain intermediate powers, which were supposed (as by many pagans) to affect the course of the heavenly bodies together, and whose presence was made to fill the void between them and the invisible Being at the centre. This arose the emanation theory, which figures so conspicuously in the Cabalistic (q. v.) and in Gnosticism (q. v.). These intermediate or derived existences were invested with intelligence, and formed again a link between spirit and matter, giving rise to a whole world of demons (q. v.), of various characters and capacities. To guard against the malignant influence of some of these, tallismans (q. v.) were used, and the arts of sorcery (q. v.) were resorted to. See Chaldeans.

The fragments of Berosus, preserved by Eusebius and Josephus, and to be found in Scaliger (De Emendat. Temp.), and more fully in Fabricius (Hist. Gr. xiv. 170), afford some information on the subject of Chaldean philosophy. Berosus was a priest of the god Bala, at Babylon, in the reign of Alexander the Great. The chief and most noted works of the Jewish Rabbins may also be advantageously consulted, together with the following authors: Euseb. Prepar. Evang. ix. 10; Philo, De Mijg. M.; Selden, De Deis Syriis, Proleg. 8; Stanley’s History of Oriental Philosophy; Rosenroth, Caballes damudicae (1. 1. Solis, 1827, t. 2); Liber Joh. resumus (Francois 1834); Kleuker, Emansations-lehre den Cabalisten (Riga, 1726); Molitor, Philosophie der Geschichte (1827–8); Hartmann, Verbindung des A. T. mit dem Neuen (1831); Fritz, Ketzer-Lexicon (1838); Brucker, Hist. Crit. Phil.; Nork, Vergleichende Mythologie (Lpz. 1830). See Magi. Chaldean Christians, a name by which the Nestorians (q. v.) call themselves. More commonly it is used to designate that portion of the Nestorians who have acknowledged the supremacy of the Pope.

The writings of Ibas, bishop of Odessa, and the activity of the school of Odessa disseminated the Nestorian doctrines in Mesopotamia, Assyria, Persia, and other Eastern countries in the 5th century. The adherents of these doctrines received from the orthodox party the name of Nestorians, while they chose for themselves that of Chaldean Christians. Thus separated from cooperation with the Western Church, and theologically distinct from the schism of the Greek Church, they formed a separate organization, and established an ecclesiastical system of their own, having at its head Ctesiphon, patriarch of Seleucia. After the Council of Florence (q. v.) had to some extent reunited the Greek and Latin Churches, a large number of Nestorians returned to them. Timothaeus, archbishop of Ctesiphon, was received by the emperor Constantine V, by the patriarch of Jerusalem, and by the patriarch of Alexandria, and was consecrated in the church of Gaza. See Chaldean Christians. The Greek and Latin Churches, however, did not receive the Nestorian Church as fully integrated in their communion, and the same restrictions were applied to it which had been applied to the Roman Catholic Church in virtue of a bull of Pope Eugene IV (1446), which bull also decided that the name of Nestorians should no longer be applied to the Chaldean Christians. After this, partial accessions of Nestorians to the Roman Catholic Church took place. In 1618, and from time to time, the union of the Nestorians with the Roman Church was carried on, and in 1555, the patriarch of the Nestorians of Mosul, asked and obtained the ratification of his election by the Pope. This union was continued by the patriarch Elias, who, in 1618, assembled a synod at Amid, where the patriarch, together with five bishops, was confirmed in the tenets of the Roman Catholic Confession of Faith, and declared in favor of union with Rome. Yet separations occurred from time to time. Under Pope Innocent IX a large number of Nestorians joined the Roman Church, and he gave them, as well as to all Chaldean Christians, a patriarch in the person of Joseph I, who made his residence at Amid, usually called Diarbekir. From this time forward the Roman Catholics of Chaldeas have had a patriarch of their own, bearing the title of patriarch of Babylon, and residing at Bagdad. They also preserve a ritual of their own in the Chaldean language. Besides the patriarch, the Chaldeans have a different kind of archbishop, called the head of the Chaldean church (q. v.) (tetarchs or patriarchal bishops), who, with five other bishops, are in the East (chiefly in Persia and Armenia) and four bishops in Turkey, and two in Persia. This sect is accessible through the missions of the A. B. C. F. M. at Oromiah and Diarbekir, but principally through the station at Mosul, where some of the members of the Protestant Church are converted Chaldeans. Recently, through papal intrigues with the pasha, the large Chaldean village of Telkeif has been closed to missionary efforts, and even Protestants who own property there have been forbidden to visit it. But such a state of things cannot last, and we may hope soon to hear that such measures have been redone, as they always do, to the furtherance of the truth! (Newcomb, Cyclop. of Missions, 248.)—Wetzer und Welte, Kirchenlex. n. Schem, Year-book for 1859, p. 38; Assemani, Biblioth. Orient. t. i, p. 203–251, 543–544; ii, p. 457; iii, part ii, p. 412; Guriel (a Chaldean priest), Elementa lingvis Chaldaicae quibus occedit series Patrologiachalous. Chaldeorum (Louvain 1847–9); Aneoty of the Propagation of the Faith (1815); Perkins, Eighteenth Annual Report of the Nestorian Christians (N. Y. 1848). See Nestorians. Chaldean Language is the name by which the elder or Eastern form of the Aramaic idiom is generally distinguished (see the Intro. to Winer’s Chalda. Gramm. 2d ed. tr. by Prof. Hackett, N. Y. 1861, p. 9 sq.). Whether there is any authority in the Old Testament for applying this designation to the Aramaic language is a question which depends on the sense in which the expression “tongue of the Chaldees,” in Dan. i, 4, is to be taken, and which involves such important historical points that it does not come within the scope of this article (see Hinnom and Aramea des Donzel, p. 810). Another preliminary question is, whether there is any propriety in the common definition of the Chaldean language as the Eastern, and especially as the Babylonian dialect—or, indeed, even as a dialect at all—of the Aramaic. Hufschl sternly maintains the necessity of these qualifications in the Theologische Studien for 1880, p. 290 sq. Avoiding these debatable points, however, we apply the name Chaldean language to that Aramaic idiom which, in our present text of the Old Testament, is employed in the passages of Daniel, from ii, 4, to vii, 28; in Ezra, from iv, 6, to vi, 18, and vii, from 12 to 26; in the books of Esra, Nehem. and Ben. xxxix. 27, xxxvi. 11, in which several translations and paraphrases of portions of the Old Testament, the so-called Targums, are written. The language is thus distinguished, as to the nature of the documents in which it is employed, into
Biblical and Targumical Chaldees. Winer, however, regarding linguistic characteristics chiefly, distinguishes three grades of its purity: the language, as found in the Targum of Onkelos, as most free from Hebrewisms; the Biblical Chaldean, which, as it frequently intermixes certain peculiarities of Hebrew (as the מ of the article, the plural ending יוא, the dual form, and the conjunction Hosaph), ranks below the first class; and the idiom of the other Targums, which, though not always with foreign words, but possesses several peculiar formations bordering on those of the Syriac and the Biblical Hebrew. See Targum. The language of the Talmud is also usually called Chaldean; and, if we except the Mishnah (which is written in an idiom not so very far removed from Biblical Hebrew, with a tincture of Chaldean), it is true of the Gemaras that they are written in such very corrupt Chaldean that their idiom is more properly designated as the Talmudical dialect. See TALMUD.

Under the article ARAMÆAN LANGUAGE have been noticed those several features which the Chaldean possesses in common with the Syriac; and it now remains to define those, certainly not marked, characteristics by which it is distinguished from it. These are—the prevalent use of the Hebrew ש as a sound with a guttural. Chaldean has this avoidance of diphthongs and of isotic letters; the use of dagesh-forte; the regular accentuation of the last syllable; and the formation of the infinitives, except in פל, without the preformative מ. The mode of writing is also much less defective than in Syriac.

Writers auxiliary to the study of the Chaldean:

Graeco: Cellarius, Grammat. Ling. Chald. (Cisam, 1684); Opitz, Chaldæusis Targum. Talmud. Robbin. (Kiel, 1696); Holgermaier, Chaldæonis Biblii fundamenta (Tub. 1770); J. D. Michaelis, Grammatica Chaldaica (Göttingen, 1771); H. Axen, Anno israelini zum Chald. (Lemgo, 1787); Schroeder, Instruct. ad Chaldæam. Biblicum (1787, 1810); Wittich, Grundzüge d. bl. u. torp. Chaldæismus (Leipzig, 1824); Hirschl, De Chaldæis biblii ori. et auct. criticæ (Lips. 1830); Dietrich, De sermo Chaldæi propriitate; Longfield, Introduction to Chaldee (London 1839); Riggs, Manual of Chald. Language (N. Y. 1856); Gariel (a Chaldean priest), Elementa Semiticæ, (Rome, 1837); Lehmann, Revidirte Übersetzung der aram. Idioms. (Leipzig, 1856). The best manual is Winer's Grammaticæ (Lpz. 1824), 2d ed. translated by Professor Hackett, Grammar of the Chaldee Language as contained in the Bible and Targums (N. Y. 1855). The most complete Lexicon is Buxtorf's Lexicon Chaldaico-latinum-russinicum (Basel, 1659); a new edition, in 8vo, with G. H. Lepsius in the editors, (Lpz. 1846, sq., 4to). There are also Landau's Rabbinisch-aramäisch-deutsch-österreichischer Wörterbuch. (Prag, 1819-24), new ed. by Spenerling (Lemgo, 1857); Levy, Chald. Wörterbuch (Lpz. 1866, sq.). The Biblical Chaldee words are contained in the Hebrew lexicons. CHRISTIANITIES have been edited by Bauer (Norhni, 1792); J. Jahn (Wien, 1800); Grimm (Lemgo, 1801); Winer, Chald. Lexicon a. d. Targumim, m. Anmerk. u. Wortregister (Leipzig, 1823); P. Ewald, 'Ueber die kirchlichen u. m. Lehnwörter (2 vols., 1827); Petermann (Borol, 1840). The Biblical Chaldean is contained in the Heb. Bible.

Chaldee Paraphrases. See TARGUMS.

Chal'dees (or "Chaldeans," Hebrew <a title="Hebrew word in the Old Testament" href="https://www.biblegateway.com/isv/bible/1781/001#p=1781/1731">קדמ</a> in Sept. Χαλδαιοι, Chal. קדמ, "Chaldee" or קדמ, "Chaldean") appear in Scripture, until the time of the Captivity, as the people of the country which has Babylon for its capital. ② The Chaldees (2 Esdr. ii, 12; Isa. xlix, 19; xlix, 13; comp. Isa. xxxii, 14; Jer. xxxi, 4; xxxii, 2 sqq.; Ezek. xxviii, 15, etc.), and which is itself termed Shinar (ניא), but in the book of Daniel, while this meaning is still found (v. 30, and ix, 1), a new sense shows itself. The Chaldeans are there classed with the magicians and astronomers, and evidently form a sort of priest class, who have a peculiar "tongue" and "learning" (i. 4), and are consulted by the king on religious subjects.

The same word is variously applied to personages of no regular or recognized rank, or to the non-regular, the non-professional, the non-ordained. In this view, however, is joined another, namely, that the Chaldeans are the inhabitants of a particular part of Babylonia, viz. the country bordering on the Persian Gulf and on Arabia (Strab. xvi, 1, § 6; Ptol. v, 20, 3). See BABYLONIA.

1. It appears that the Chaldeans (Kalda or Kaldi) were in the earliest times merely one of the many Cushiite tribes inhabiting the great alluvial plain known afterwards as Chaldea or Babylon. Their special seat was probably that southern portion of the country which is found to have so late retained the name of Chaldea. Here was Ur of the Chaldees, the modern Warka, which lies some 30 miles east of Borsippa, near its junction with the Shat el-Hilê. Hence would readily come those "three bands of Chaldeans" who were instruments, simultaneously with the Salsams, in the affliction of Job (1, 15-17). In process of time, as the Kaldi grew in power, their name gradually prevailed over that of the others, until all the rest of the country, and by the era of the Jewish Captivity it had begun to be used generally for all the inhabitants of Babylonia. We may suspect that when the name is applied by Berosus to the dynasties which preceded the Assyrian, it is by way of protest. The dynasty of Nabopolassar, however, was (it is probable) really Chaldean, and this greatly helped to establish the wider use of the appellation. It had thus come by this time to have two senses, both ethnic; in the one it was the special appellation of a particular race, to whom it had belonged from the remotest times; in the other it designated the nation at large in which this race was predominant.—Smith, a. v. Probably it was a branch of the same people that are spoken of in Greek writers as an uncultivated tribe of mountain-dwellers, on the Carduchian mountains, in the neighborhood of Armenia, whom Xenophon describes as brave and rich and joyous (Cyrop. i, 1; Anab. iv, 8, 7, 8, 9, 20). In Hephthalites, the Chaldean was the corresponding term. The circumstances, moreover, that a Semitic dialect is found to have prevailed in Babylon, corroborates the idea that the Chaldeans were of a mixed character. See CHALDEA.

2. The kingdom of the Chaldees is found among the four "thrones" spoken of by Daniel (vii, 6 sq.), and is set forth under the symbol of a lion having eagles' wings. The government was despotic, and the will of the monarch, who bore the title of "king of kings" (Dan. ii, 87), was supreme law, as may be seen in Dan. iii, 12; xiv, 28. The kings lived inaccessible to their subjects in a well-guarded palace, denominated, as with the ancient Persians (Xenoph. Cyrop. i), "the house of the king," or "king's house" (compared with Esther xii, 19, 21, and iii, 7). The number of court and state servants was not small; in Dan. vi, 1, Darius is said to have set over the whole kingdom no fewer than "a hundred and twenty princes." The chief officers appear to have been a sort of "mayor of the palace," or prime minister, to whom was given the office of "the chief governor" (Dan. ii, 49), "a master of the eunuchs" (Dan. i, 8), "a captain of the king's guard" (Dan. ii, 14), and "a master of the magicians," or president of the magi (Dan. iv, 9). Distinct, probably, from the foregoing, was the class termed (Dan. iii, 22, 27) "the king's counsellors," who seem to have been a kind of prime minister, or even "cabinet," for advising the monarch and governing the kingdom. The entire empire was divided into several provinces (Dan. ii, 48; iii, 1), presided
over by officers of various ranks. An enumeration of several kinds may be found in Dan. iii, 2, 3. The head officers, who united in themselves the highest civil and military power, were denominated "rulers" (Jer. ii, 23, 25, 57), or "princes" (Dan. vi, 2); those who resided over single provinces or districts bore the title of "governors" (Hagg. i, 1; ii, 2; in Chald. Matt.). The administration of criminal justice was rigorous and cruel, which being substituted for law, and human life and human suffering being totally disregarded. Nebuchadnezzar (Dan. ii, 5) declares to the college of the magi: "If ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dung-hill" (see also Dan. iii, 19; vi, 5; Jer. xxii. 22). The religion of the Chaldeans was, as with the ancient Arameans and Syrians, the worship of the heavenly bodies; the planets Jupiter, Mercury, and Venus were honored as Bel, Nebo, and Meni, besides Saturn and Mars (Genesius, Jes. ii, 382 sqq.). The language spoken in Babylon was what is designated Chaldee, which is Semitic in its origin, belonging to the Arabic branch. See Chaldean Language.

8. That the Kalád proper, however, were a Cushite race, is proved by the remains of their language, which closely resembles the Galla or ancient language of Ethiopia. Now it appears by the inscriptions that while both in Assyria and in later Babylon the Semitic type of speech prevailed for all purposes, the ancient Cushite dialect was retained, as a learned language, for scientific and religious literature. This is no doubt the "learning" and the "tongue" to which reference is made in the book of Daniel (1, 4). It became gradually inaccessible to the great mass of the people, who were Semitized by means (chiefly) of Assyrian influence. But it was the Chaldean language, in the old Chaldean or Cushite language. Hence all who studied it, whatever their origin or race, were, on account of their knowledge, termed Chaldeans. In this sense Daniel himself, the "master of the Chaldeans" (Dan. vi, 13), would no doubt have been reckoned among them; and so we find Seleucus, a Greek, called a Chaldean by Strabo (xvi, i, § 6). It may be doubted whether the Chaldeans at any time were all priests, though no doubt priests were required to be Chaldeans. They were really the learned class, who by their acquaintance with the language of science had become degenerates. They were priests, magicians, or astronomers, as their preference for one or other of those occupations inclined them; and in the last of the three capacities they probably effected discoveries of great importance.

According to Strabo, who well distinguishes (xvi, i, § 6) between the learned Chaldeans and the mere race descended from the ancient Kalád, which continued to predominate in the country bordering upon Arabia and the Gulf, there were these chief seats of Chaldean learning, Borsippa, and Ur or Orchose. To these we may add from Pliny (H. N. vi, 26) two others, Babylon, and Sopharavim. These seats (it would appear) congregated into bodies, forming what we may perhaps call universities, and pursuing the studies in which they engaged together. They probably mixed up to some extent astrology with their astronomy, even in the earlier times, but they certainly made great advances in astronomical science, to which their contact with the transparent atmosphere, and regular horizon specially invited them. The observations, covering a space of 1908 years, which Callisthenes sent from Aristotle from Babylon (Simplic. ad Arist. de Cal. ii, p. 128), indicate at once the antiquity of such knowledge in the country, and the care with which it had been preserved; for many learned classes in later times they seem certainly to have degenerated into mere fortune-tellers (Cicero, de Div. i, 1; Aul. Gell. i, 9; Juv. vi, 552; x, 94, eto.); but this protract is not justly levelled against the Chaldeans of the empire, and indeed it was but partially deserved so late as the reign of Augustus (see Strabo, xvi, i, § 6). Josephus, however, uses the word in this sense (War, ii, 7, 88).

Upon the walls of the Assyrian palaces are representations of various magi, all distinguished by a peculiarity of dress. It is possible that the elaborations of the so-called Botta, pl. xlix and pl. xciv, that may be particularly mentioned in the diviner, and probably of the Chaldean race, for his person is much thinner, and his features are more delicate than are those of the other attendants of the court, indicating a different order of occupations, and an exemption from the kudr and more active employment of life. See Diviner.

Challice (Lat. calix), the cup in which the wine of the Eucharist is administered. At first, when the Christians were few, the cups were of common materials; but when they grew rich, the cups were of the most costly materials they could afford, such as gold, sardonyx, silver, and gold. The chalices are of two kinds, the greater, containing a large quantity of wine, and the less, called ministeriales, because the priests deliver them to the people to be drunk out of them. —Binyon, Orig. Eccles. bk. viii, ch. vi, § 21; Doughton, de Coel. Euchar. Vet. (Helmst. 1725); Siegel, Alterthumer, i, 61.

Chalk. The Heb. נ"ב, gir, thus rendered in Isa. xxvii, 9, properly denotes limon. To make the stones of the Hebrew altars like lime-stones is to crumble and destroy them. See Lime.

Challilah. See Talmud.

Challamish. See Flint.

Challamuth. See Persia.

Challenge. See Single Combat.

Challoner, Richard, an English Romanist, was born at Lewes, Sussex, Sept. 29, 1691. His parents were Protestants, but he was led over to Rome by his tutor, Mr. Gother, a Romish chaplain at Warworth, Northamptonshire. In 1704 he went to the English college in the University of Douay, where he was appointed professor of poetry, afterwards of rhetoric, in 1718 of philosophy, and in 1718 of divinity. In 1720 he became vice-president of his college, and ten years afterwards went on a mission to England. He now commenced a series of controversial works, among which was a reply to Coynes Middleton's Letter from Rome. In 1741 he was made titular bishop of London and Salisbury, and vicar apostolic. He was accused of acting against the anti-papal law of William III, but was acquitted. In 1760 he was again in danger from Lord George Gordon's riots. He died in 1761. See Barnard, Life of Richard Challoner (Lond. 1784, 8vo). Among his writings are, 1. The Catholic Christian Instructed in the Sacraments, Sacraments, and Ceremonies of the Church (against Middleton's Conformity between Popery and Papism).—2. Britannia Sancta Memoirs of British Saints, 1745, 2 vols. 4to.—3. A Catechism against Methodism, etc.—Gorton, Biog. Diction. xiv, v; Allibone, Diction. of Authors, i, 861.

Chalmers, Thomas, D.D., LL.D., eminent alike
as preacher, philanthropist, and philosopher, was born in
Anstruther, in Fifehire, Scotland, March 17, 1780. He was sent at an early age to the ancient University of St. Andrew's. He devoted himself chiefly to ph
cisical science, especially to astronomy, in which he be
came a proficient. In May, 1803, he was appointed
minister of Kilmany, in Fife. During his first y
years he was more busy than usual in his scientific
pursuits, and published his first impor
ant work, the Inquiry into the Extent and Stability of
National Resources, in which two points are especially
prominent—an intense dislike of the spirit of trade, and a burning military ardor. About 1809 he was engaged in the Dictionnaire Science and his article on
Edinburgh Encyclopedia. In prosecuting the studies
necessary for this article, he began to perceive that
there was something in Christianity which he had
never yet comprehended. The reflections to which a
severe illness gave rise completed his "conversion,
and on his recovery he began to confine publicly his
previous blindness, and to preach Christ crucified.
In 1815 he was invited by the town council of Glas
go to take charge of the Tron Church and parish in that
city. It was here, perhaps, that the highest triumphs of
his eloquence were achieved. In 1828 he was trans
ferred to the chair of moral philosophy in the Univer
sity of St. Andrews; and in 1830, when he had before
presented a beggary account of empty
benches, was soon crowded with classes of enthusiastic
students. In 1830 he was appointed to the chair of
theology in the College of Edinburgh—the summit of
ecclesiastical elevation and influence in the National
Establishment. In this post he continued to labor un
til the disruption of the Establishment. See Free
CHURCH OF SCOTLAND. In May, 1843, the pride
and power of the ancient Church—four hundred ministers,
with Chalmers at their head—departed from her, and
organized the first "General Assembly of the Free
Church of Scotland," over which he presided. With
the stupendous exertions that were then put forth to
direct churches, manse, school-houses, and colleges;
to send missions to Jews and heathen, and to set on
foot all the machinery of an efficient Church; with
the amazing labors of Chalmers, who travelled over
the length and breadth of Scotland, breathing his own
burning words, like a flaming wave, seeming, like
the eagle, to have renewed his youth; and with the
wonderful success that Crowned these exertions, we
cannot be detained without exceeding our limits.
Suf
face to say that, in a great measure, by the infusion
of his own untiring energy into every class, rank, and
age, the ancient Church was thrown into a new
state, like Aladdin's palace, as it was in a single
night, and the world stood amazed at the unparalleled
spectacle." Chalmers was appointed principal and
professor of theology in the Free Church College, in
which post he continued till his death. Buined with
his professorship, with the preparation of his Institutes
of Theology and his Daily Scripture Readings he has yet
found time for varied works of benevolence and phi
lanthropy. On Sunday night, May 30, 1847, he retired
to his chamber apparently in his ordinary health,
and was found dead in his bed next morning.
In analyzing the "intellectual character of Dr.
Chalmers we find but two prominent peculiarities.
The first is the large development of the perceptive
faculties. It was this peculiarity that directed his
mind to natural science, and fitted him to excel in
those departments that demanded the exercise of the
perceptive powers; that determined his thoughts to
the study of the organic, the vegetable, the animal,
the physical, the moral, the political; etc., etc.,
that furnished him with the exuberance of illustration
that adorns his discourses, and led him generally to
reason by analogy rather than on abstract principles
or by metaphysical deductions. The other prominent
fact in his intellectual structure was imagination. He
did not look at a subject in the cold, dry light of pure
intellection, but in the warm and vivid light of a po
etical fancy. The "body of divinity," or ethics, which
in the hands of other analysts became a skeleton of
rattling bones, by his plastic touch was transformed
into an image of living, breathing beauty, warm and
bright with a glorious life. The abstractions of cold
er and more logical minds were to him concrete,
embodied, and he presented them in a shape in which
we critically find much to condemn. There is an ut
ter disregard of all the laws of style and language.
The sentences are long, involved, and tangled. The
veriest colloquialisms, the most unauthorized idioms,
and in some cases even an approach to vulgarisms, ap
pear with their fullorate in his "Polity." Upon his
ignificent efforts, he tells his hearers that he does not
expect by such appeals to break the "confounded spell"
that chained them to the world. The most offensive
trait in his style is its endless amplification and repeti
tion" (Moore, cited below).
We cannot assign Chalmers a high rank as an ex
positor of Scripture. His Lectures on Romans,
and still more fully his Posthumous Works, prove that
his excursions into this vast field were short and nar
row in their range.
The Works of Dr. Chalmers are published in a uni
and 12mo). The following are the principal vol
vols.; Christian Evidence, 2 vols.; Moral Philosophy,
1 vol.; Commercial Discourses, 1 vol.; Astronomical
Discourses, 1 vol.; Congregational Sermons, 3 vols.;
Public Sermons, 1 vol.; Tracts and Essays, 1 vol.; Es
seys on Christian Authors, 1 vol.; Christian and Eco
nomic Polity, 3 vols.; Church Establishment's, 1 vol.;
Church Examinations, 1 vol.; Political Economy, 2 vols.;
Parochial System, 1 vol.; Lectures on Romans, 4 vols.
Besides these, his Posthumous Works contain, Daily
Scripture Readings, 3 vols.; Sabbath Scripture Read
ings, 2 vols.; Discourses hitherto unpublished, 1 vol.;
Lectures on Butler, Hald, etc. 1 vol.; Institutes of Chris
tianity, 1 vol.; His Life and Correspondence, by the
Rev. W. Hanna, D.D. (4 vols. 12mo), is not equal to
the reputation of Dr. Chalmers. An abstract of his
Theology, by the Rev. J. M. Manning, is given in the
Bibliotheca Sacra, xiii, 477 sq.—Moore, in the Methodis
ist Quart. Review, Oct. 1849; Hanna, Life of Chalmers
(New York, 1850); N. Brit. Review, vii, 292;
viii, 210; xvii, 110; Princeton Review, xiii, 20.
Chalon. See HALL.
Chalons, a town in France, on the Saone, on the
site of the ancient Cubillumum. See FRANCE.
Several provincial councils were held during the
Middle Ages at Chalons, of which the most impor
tant was that of A.D. 819, ordered by Charlemagne. It
published sixty-six canons, of which the first eleven re
late to bishops, and direct that they shall read the
holy Scriptures, the councils, and the pastoral of St.
Gregory: that they shall preach to their people and
effitably: that they shall establish schools, etc. The twenty-sev
enth forbids the repetition of confirmation. The thir
ny-third declares that spiritual sins must be confess
ed, as well as bodily sins. The thirty-sixth declares that
almsgiving avails only to release from senial sins,
raising from frurity, and repaves those who go on in
sin, thinking to escape punishment for their much
almsgiving. The forty-ninth ordains that the dead to be
said at every mass, and declares it to be an
ancient custom in the Church to commend to the Lord
the spirits of those asleep. The forty-third declares
the ordination of certain priests and deacons conferred by
certain Scotch bishops to be null and void, being done without the consent of their dioceses, and with
suspicion of simony. The forty-fifth condemns pil
grimages made in order to obtain remission of sins,
which, on that pretext, the persons about to make
the pilgrimage go on committing more freely; pilgrim
ages made from proper devotional motives are com

Chaluza. See *Chelusia*.

Chamber. (The translation of various Heb. words.) Oriental houses have in general a court in the centre, with cloisters and a gallery, into which the chambers open, the apartments of the women being at the back, and only to be approached by passing through the others. Toward the street is a dead wall, with a porch, over which is a chamber, sometimes used as a lodging for guests, and sometimes as a store-room, it being used (as a place of rest) for these purposes, by being connected with the rest of the house by a door in the gallery, and having a separate staircase opening into the porch. This is the "chamber on the wall" (חֹ֣מֶר בֵּ֛ית). In a particular sense it was the place where a man received his guests. In modern times, a large room is called "chamber" by analogy (אֲוֹרָה מִּשְׁרָקָה).

Modern Oriental "Chamber on the Wall."

*wall* of the Sept. (יוֹרְפַע) which the Shunammite prepared for the prophet Elisha (2 Kings iv, 10). Such an "upper chamber" (יוֹרְפַע) is still the guest-chamber where entertainments are made, which was the custom with the Greeks as well as with the Jews (Matt. ix, 14; Mark xiv, 14). Among the former it occupied the upper story; among the Hebrews it seems to have been on, or connected with, the flat roof of their dwellings (comp. Acts xx, 8). These upper chambers were also sometimes used for the performance of idolatrous rites (2 Kings xxii, 12), and in them the bodies of the dead were laid out (Acts ix, 37). The early Christians, too, held their meetings for worship in such places. Besides these, there were inner chambers, or a "chamber within a chamber" (1 Kings xxiii, 25), such as that into which the messenger of Elisha retired to anoint Jeho (2 Kings ii, 25). See *Horaz*.

The term "chamber" is used metaphorically in many places of the Scriptures, as Ps. civ, 3, 13; Prov. vii, 27. To apply ourselves to earnest prayer and supplication, and to depend on the promises and providence of God for special protection, is to enter into our chambers, that we may be safe, as the Hebrews were in their houses, from the destroying angel (Isa. xxxi, 20). See *Bed-chamber*.

The "chambers of the south" (Job ix, 9) are the constellations, or clusters of stars, belonging to the southern part of the firmament. See *Astronomy*.

The term "Chamber of Imagery" (יוֹרְפַע עֵינָיִים, *figura-orsomenia*; Sept. οὐρανός ἐξωτικός) is used by the prophet Ezekiel of (vili, 12) to denote the vision which he had of the abominations practiced by the Jews in the distant Jerusalem. As the practices there denounced were evidently borrowed from their Chaldean oppressors, they derive striking elucidation from the gorgeous halls of the Assyrian palaces lately brought to light by Layard, with their long rows of sculptured animals, and kings worshipping before them (Nimrud, ii, 299). See *Imagery*.

"Chambering:" (coïtus) signifies in Rom. xiv, 18, that lawword accompanied with courteous and similar characters that was a peculiar feature of the heathenism of that age. See *Harlot*.

Chamberlain (גּוּר עֵנָיִים, saris', 2 Kings xxiii, 18; Esth. i, 10, 12, 14; ii, 5, 14, 15; iv, 4, 5; vi, 14; Sept. regularly קָנָן, twice κρατέος, all signifying constrained; in other places it is translated "exhibit," or "officer."). The term appears to have been applied to officers confidentially employed about the person of the sovereign; thus Potiphar, who was also captain of the guard, in the Egyptian court, is styled thus (Gen. xxxviii, 26; xxxix, 1). It probably also occurs in the title Ralazaris (q. v.). The title "chamberlain" (coινονεύος), in Rom. xvi, 23, probably denotes the steward or treasurer of the city, called by the Romans the *questor*.

The Vulg. renders it by arcarius, which was the title of a class of inferior magistrates, who had the charge of the public chest (arcus publicus), and were under the authority of the senate. The duties of these officers were similar to the accounts of the public revenues. (See Reinsius, *Synag. Inscrip. p. 481; La Cerda, *Aederae Sacr. cap. 56; Elsner, *Obs. Sacr. ii, p. 68; and a note by Reinsius in the *Marmor Ozonense*, p. 515, ed. 1732.) Blastos is said in Acts xii, 20, to have been the king's (Herod's) chamberlain (βιο τοῦ κυρίου τοῦ βασιλέως), by which is probably meant his personal attendant or eunuch of the chamber. It was a post of honor, which involved great intimacy and influence with the king. The margin of our version gives "that was over the king's bedchamber," the office thus corresponding to that of the *profectus cubiculi* (Suetonius, *Dom. 10*). See *Burgh*.

Chamberlain, Jeremiah, D.D., a Presbyterian minister, was born in York Co., Pa., Jan. 5, 1754, graduated at Dickinson College in 1814, and studied theology at Princeton. He was licensed in 1817, when he became a missionary to the West and South, visiting Natchez, New Orleans, and Mobile. In 1818 he supplied the Bedford church, Pa., and in 1822-23 removed to Danville, Ky., to the Presidency of Centre College. In 1824 he became President in a State institution at Jackson, La., but resigned in 1828, and opened an academy. In 1880 he was made President of Oakland College, Claiborne Co., Miss., the establishment of which was the result of his own efforts, and which was established to the heart (Sept. 5th, 1850) by a student, who afterward committed suicide. He published *A Sermon on the Sanctity and Perpetuity of the Sabbath, 1831.* Some of his Addresses and Letters were published in the current newspapers.—Sprague, *Annals*, iv, 500.

Chamberlain, Schuyler, a minister of the Methodist Episcopal Church, was born in Woodstock, Conn., Sept. 4th, 1800. In 1818 he joined the first Methodist class formed in Craftsbury, Vt. He was received into the New England Conference in 1828, and during his itinerant career filled a number of important appointments, including the presidency of the society. He died at Craftsbury, May 5, 1862. He possessed superior abilities as a preacher; his style was easy, impressive, and attractive, and there was great clearness and definiteness in his sermons. He was elected three times a delegate to the General Conference. He also represented the town of Craftsbury in the State Legislature three terms.—*Minutes of Conferences*, 1863, p. 104.

Chameleon, a reptile belonging to the *saurian* or lizard-like order. In the original of Lev. xi, 80, occur the words *κίσκις* (712), so called apparently on account of its great strength) and *τίνακης* (711), the
first of which, in our version, is rendered "chameleou" (after the Sept. and Vulg. χαμαλέον, chameleoon), and the second "mole;" but Bochart and others consider both words as relating to animals of the saurian or lizard tribe, and that our translators have termed the mole is, in reality, the chameleon (Chamaeleo vulgaris), while the chameleon of our version is some other and larger creature of the same order, perhaps a species of the land crocodile. See Mol. "The chameleon is a small species of lizard, celebrated for the faculty it has of changing the color of its skin. This property, however, has no reference to the substance it may be placed on, as generally asserted, but is solely derived from the bulk of its respiratory organs acting upon its transparent skin and on the blood of the animal. The chameleons form a small genus of saurians, easily distinguished by the shagreened character of the skin, and the five toes on the feet, divided differently from those of most other animals, there being, if the expression may be allowed, two thumbs opposed to three fingers. Their eyes are telescopic, move separately, and can be directed backward or forward. Chameleons are slow, inoffensive, and capable of considerable abstinence from food, which consists solely of flies, caught by a rapid protrusion of a long and viscid tongue. Among themselves they are irascible, and are then liable to change their colors rapidly; dark yellow or gray is predominant when they are in a quiescent state, but, while the emotions are in activity, it passes into green, purple, and even ash black. The species found in Palestine and all Northern Africa is the common 'African chameleon,' and probably is that referred to in Is. xx. 29, where unclean animals are mentioned." (See Penny Cyclopædia, s. v.) See Lizard.

Chamier, Daniel, a French Protestant divine, was born in 1565; studied at Orange; and at 16 became one of the professors of the college at Nismes. In 1583 he went to study at Geneva, where he was ordained. On his return he was made pastor of Vans, and afterward of Ambes, and some time afterward succeeded his father, Adrian Chamier, as pastor of Montélimar. In 1596 he was sent by the province to the National Synod of Saumur, and several times afterwards to the Assemblies of Laudun, Vendôme, Saumur, and Châtellerault. He gained great credit by his firmness in the negotiations relating to the Edict of Nantes. In 1600 he distinguished himself in a controversy with Father Coton at Nismes, and the next year with the Jesuit Gaultier. In 1601 he became a delegate to the National Synod of Germain, and, together with Marinval, went as a deputation to the king to ask for the continuation of the Saumur Assembly; this was refused, but the convocation of an assembly at Sainte Poix was granted, and of this he also became a member, as well as of several succeeding assemblies. Made pastor of Montauban, he also applied himself to the restoration of his college, and continued his labors as preacher and professor until he was killed by a cannon-ball at the siege of that city on Oct. 21, 1621. His principal works are: Dispute de l'occupation des ministres en l'Eglise Réformée (La Rochelle, 1598, 8vo); Epistola Jansenios (Gen. 1599, 8vo); Confusion des disputes prétendues (Gen. 1600, 8vo); Disputatio scholastico-theologica de assumpto corpore (Gen. 1601, 8vo); La honte de Babylom (pt. i. 1612, 8vo); Panstria catholicoe sive controversiarum de religione conf. pontifici usurps (Gen. 1628, 4 vols. fol.); 2d ed. Frankf. x. ed. M. 1627, 4 vols. fol.); Corpus theologick, sive Loes communes (Gen. 1618, fol.). See Memoir of Chamier (London, 1822, 8vo).—Haug, La France protestante, iii, 317.

Chamois, the rendering in the Authorized Version at Deut. xix. 5, of the Heb. :req, ze'mer (so called from leaping; Sept. and Vulg. understand the giraffe, ܪܡܐܥܡܐܕܐ, cameloparda, Luther "elend" or elé). The enumeration there requires us to understand ze'mer to be a clean ruminant; but it is plain that the Mosaic list of clean animals would not include such as were totally out of the reach of the Hebrew people, and at best only known to them from specimens seen in Egypt, consisting of presents sent from Nubia, or in pictures on the walls of temples. The camelopard is exclusively an inhabitant of Southern Africa (comp. Strabo, xvi. 771; xviii. 837; Pliny, viii. 27), and therefore could not come in the way of the people of Israel (see Michaelis, Suppl. iii, 628). The same objection applies to the deer than that species of deer never appears further south than Northern Germany and Poland (Cuvier, Anim. Kingd., 576 sq.). As to the chamois (Gazella, Thes. 1. 420), though it did exist in the mountains of Greece, and is still found in Central Asia, there is no vestige of its having at any time frequented Libanus or any other part of Syria. Zamer is still used in Persia and India for any large species of ruminants, particularly those of the stag kind. In the sacred text, however, the word ze'mer is not general, but strictly specific. All, or "stag," is mentioned, as well as several Antilopides, in the same verse; we must, therefore, look for an animal not hitherto noticed, and withal sufficiently important to merit being named in such an ordinance. See DEER; GOAT; GAELLE, etc.

The only species that seems to answer the conditions required is a wild sheep, still not uncommon in the Mokattam rocks near Cairo, found in Sinai, and eastward in the broken ridges of Stony Arabia, where it is known under the name of keba, a slight mutation of the old Hebrew כַּבָּס, keeb, or, rather, כַּבַּס, kebas, which is applied, indeed, to a domestic sheep, one that grazed. This animal is frequently represented and hieroglyphically named on Egyptian monuments (Wilkinson, Anc. Eg. i, 19). It is a fearless climber, and secure on its feet, among the sharpest and most elevated ridges. In stature the animal exceeds a large domestic sheep, though it is not more bulky of body. Instead of wool, it is covered with
close, fine, rufous hair: from the throat to the breast, and on the upper arms above the knees, there is abundance of long, loose, reddish hair, forming a compact protection to the knees and brisket, and indicating that the habits of the species require extraordinary defence while sporting among the most rugged cliffs (see Bochart, Hieros. ii, 278 sq.; Rosenmüller, Alterth. I, v, 186 sq.). The head and face are perfectly ovine, the eyes are bluish, and the horns, of a yellowish color, are set on as in sheep; they rise obliquely, and are directed backward and outward, with the points bending downward. The tail, about nine inches long, is heavy and round. See Antelope.

Chamor. See Ass.

Champaign (चाँचे), arable, desert, an open or uninhabited district (Deut. xi, 30). See Arably.

Champagne. See William of Champoux.

Champion (चाँद, gibbor, 1 Sam. xvii, 51; elsewhere "mighty man"). The Heb. phrase קונה gain, rendered "champion" in 1 Sam. xvii, 4, 23, literally signifies a man between the two, that is, a go-between, an arbitrator, or one who offers a challenge, and appropriately denotes the position of Goliath when he stood up between the Hebrew and Philistine armies. Single combats at the head of armies were not usual in ancient times: in many cases it was a condition that the result should determine the national quarrel. An example of this kind is the combat between Paris and Menelaus, described by Homer. A similar practice obtains in the present day among the Bedouin Arabs. See Single Combat.

Cha'na'kin (Xavāds), a mode of Anglicizing, or, rather, Greeking the name CAA'NA in the A.V. of the Apocalypse and N. T. (Judith v, 9, 10; Bar. iii, 22; Sata, 56; 1 Mac. ix, 87; Acta vii, xii, 19).

Cha'na'litne (Xavāvaloç), another form for Ca'na'nitte (Judith v, 16).

Chanaam. See Frost.

Chancel (Lat. cænællum, from cancer, a lattice), in modern usage, part of a church set off from the rest by a railing. See Cænællum. Modern French writers use the word cænæle in its original sense of a lattice or screen, as they apply it to the screen (trancense) which is placed between the nave or main body of the church. In English Protestant churches the term chancel is applied mostly to that part of the smaller churches cut off from the nave by the cænæle, or rather, the railing where formerly the cænæle stood. The original term choir (q. v.) is retained in the larger churches and cathedrals. The chancel is reserved for the use of the clergy in the administration of their offices during divine service. In the German churches the term "kæsnel" is applied to the pulpit, which projects from the side of a gallery, that all in the church may easily hear.

"By the rubric of the Church of England before the Common Prayer, it is ordained that the chancels shall remain as they have done in times past, "that is to say, distinguished from the body of the church in manner aforesaid; against which distinction Bucer and bishop Hooper (at the time of the Reformation) inveighed vehemently, as tending only to magnify the priesthood; but though the king and the Parliament yielded so far as to allow the daily service to be read in the body of the church, if the ordinary thought fit, yet they would not suffer the chancel to be taken away or altered." See Bingham, Orig. Ecc. bk. viii, ch. iii: Hook, Church Dictionary, s. v.; Guerick, Manual of Antiquities, p. 104 (Eng. translation).

Chancellor (चार्चील, bel êkim; Sept. Bala'tu and Bala'titu). The original word signifies a commander, or lord of the edicts or causes; it was the Chalidean title of the Persian governor at Samaria, but is rendered in our version the title "chancellor" (Esth iv, 8, 9, 17).

Chancellor (Conciliarius), a lay officer who is judge in a bishop's court, under his authority. "In ancient times bishops had jurisdiction in particular causes, as in marriages, adultery, last wills, etc., which were determined by them in their consistory courts. But when many controversies arose in these and other causes, it was not consistent with the character of a bishop to interpose in every litigious matter, and it became necessary for the bishop to depute some subordinate officer, experienced both in the civil and canon law, to determine these. Thence, as a political causes, and this was the original of diocesan chancellors. Henry II of England, requiring the attendance of bishops in his state councils, and other public affairs, it was thought necessary to substitute chancellors in their room, to dispatch those causes which were proper to the bishop's jurisdiction. In a few years a chancellor became such a necessary officer to the bishop that he was not to be without him; for if he would have none, the archbishop of the province might enjoin him to depute one, and if he refused, the archbishop might appoint one himself. The person thus deputed by the bishop has his authority from the law, and his jurisdiction is not, like that of an exarch, limited to a certain district and certain causes, but extends throughout the whole diocese, and to all ecclesiastical matters; not only for reformation of manners, in punishment of criminals, but in all abuses concerning marriages, last wills, administrations, etc." (Hook, Church Dictionary, s. v.). In England a chancellor presides at the bishop's court, and is called his vicar-general, as being clothed with the bishop's authority. In Ireland the chancellor has no ecclesiastical jurisdiction, all matters pertaining to his office being executed by a distinct officer, called the vicar-general. —Bingham, Orig. Eccles. bk. ii, ch. vii, § 5; Marsden, Churches and Sects, 331.

Chandler, Edward, D.D., bishop of Durham, was born in Dublin about 1670. He received his education at Emmanuel College, Cambridge, where he took his degree of M.A., and in 1693 he became chaplain to bishop Lloyd, of Lichfield (afterwards of Worcester), who gave him prebend in both those cathedrals. In 1717 Dr. Chandler was nominated to the see of Lichfield, from whence, in 1720, he was translated to Durham. He died in London July 20th, 1760. Among his writings may be noted the choicer of the Prophecies of the O. T., in reply to Anthony Collins (London, 1725, 8vo), a work which compelled Collins to produce, in 1727, his The Scheme of Literal Prophecy considered, which occasioned a second answer from the bishop, entitled A Vindication of the Defence of Christianity, 1728. He also wrote Eight Occasional Sermons; the Chronological Dissertation prefixed to Arnold's Ecclesiastics; and a preface to Cudworth's Immutability of Morality. —Rose, New Biographical Dictionary, vi, 206; Hook, Eccl. Biography, iii, 530.

Chandler, Samuel, D.D., an eminent dissenting minister, was born at Malmesbury in 1688, and completed his studies at Leyden. In 1716 he was chosen minister to the congregation at Perkham, where he took a seat there was also a bookseller. In 1718 he was chosen lecturer at the Old Jewry, and, about 1726, pastor at the latter place; this last office he held forty years. In 1738 the universities of Edinburgh and Glasgow gave him the degree of D.D. He died May 8, 1766. Among his numerous works, published or published from MS. (London, 1768, 4 vols. 8vo); A Critical History of Davod (London, 1766, 2 vols. 8vo); A Vindication of the Authority of Daniel's Prophecies (London, 1778, 8vo); Paraphrases and Notes on the Prophetic Scriptures (London, 1763, 4to); Paraphrase and Commentary on Joel (London, 1733, 4to). His apologetic writings are still of value. In theology he was a semi-Arian.
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-Chasuring Britishamica, iii. 480; Allibone's Dictionary of Authors, i. 386; Rose, New Biog. Dict. vi. 201.

Chandler, Thomas Bradbury, D.D., a Protestant Episcopal minister, was born in Woodstock on the 26th of April, 1758, and graduated at Yale College in 1774. On his return from England in 1761, he entered the business of a mission in downtown and Woodbridge, N. J. In the winter of 1768-9 Whitefield visited Elizabethan town, and Mr. Chandler refused him his pulpits on the ground of "the rules of our ecclesiastical policy." In 1766 he was made D.D. by the University of Oxford. In 1767 a controversy arose between him and Bostock, Bishop of Rochester, on the subject of epi-
ceracy, and the pamphlets on both sides showed great ability. The Revolution did not enlist the sympathies of Mr. Chandler, and he retired to England, where he remained till 1785, when he returned to Elizabethan town, having previously declined the appointment of bishop of Nova Scotia. He died at Elizabethan town, June 17th, 1790.

-Sprague, Annals, v. 137.

Chandler, William Penn, one of the most eminent Methodist preachers of his time, was born in Charles Co., Maryland, June 22d, 1764. He entered the Philadelphia Conference in 1797, and filled in succession the most important stations in the Church. He took a supernumerary relation in 1811, and located in 1816, returning to the Conference, however, in 1822, the year before his death. As a preacher and a minister, Mr. Chandler was a man of no ordinary mark; in the pulpit, the divineunction that rested upon him, and the evangelical energy of his sermons, gave eminent success to his labors (Minutes of Conference, i. 402). Boehm styles him "one of the most powerful ministers that ever wielded the sword of the Spirit." In May, 1820, he had a paralytic stroke. He visited the West Indies in hope of benefit, but returned no better, and died in Philadelphia, Dec. 8th, 1822. Stevens, Hist. of the M. E. Church, iii. 409-418; Sprague, Annals, vii. 281; Boehm, Reminiscences of Methodism, chap. xv; Ware, Autobiography.

Change of Raiment. See Garment.

Change of Money, or Money-changer (ἐπι-
μαντείαν, John ii, 14; συλλέγεται, Matt. xxi, 22; 
Mark xi, 15; John ii, 15). When Judea became a province of Rome, the Jews were required to pay taxes in Roman currency, and at the same time the annual tribute for the service of the sanctuary was the half shekel of Jewish currency. See Tax. To exchange these foreign coins for Jewish money, or for money-changers, like the business of modern brokers. To obtain custom, they stationed themselves in the outer courts of the Temple, the places of general resort for strangers from every part of Judea, and their oppressive and fraudulent practices probably justified the al-
legation of our Saviour to 'a den of thieves.' Perhaps they were also like the προμάχοι, "exchange-
ers," accustomed to pay and receive interest on loans, and this practice is recognised in Matt. xxi, 12; xxv, 16, 27; John ii, 14. At the present day, in Oriental cit-
es, money-changers are found in the most public places, sitting at little tables covered with coins. See Money.

Channel, the rendering in the Auth. Vers. in cer-
tain passages of two Heb. words: מַעַן, apān', the bed of a brook (2 Sam. xxvii, 16; Ps. xviii, 15; Isa. viii, 7; elsewhere "stream," "river," etc.); and מַעַל, šabbideth, a stream (Isa. xxvii, 12; "good," Ps. lxix, 2, 15).

Channing, William Ellery, D.D., an eminent Unitarian and philanthropist, was born at New-
port, Rhode Island, April 7th, 1780; entered Harvard University in his 14th year; graduated at the age of 18; spent a part of the ensuing two years as a private tutor in Richmond, Va.; returned to Cambridge as re-
cent (a subordinate office) in 1801; was settled as pas-
tor of Federal Street Church, Boston, in June, 1803; visited Europe in 1822; began his celebrated essays on Milton, Napoleon, and Fénelon, which distinguish the commencement of his literary career, proper, in 1826; visited the West Indies in 1890; commenced his anti-
slavery labors in 1830; and died in Boston, Mass., in 1870.

To the American community in general Channing is chiefly known as a theologian, while on the other side of the Atlantic his fame is chiefly that of a literary man and a philanthropist. The common impression that he was the leader of the Unitarian movement in this country is quite erroneous. The publication of the cele-
bated sermon at the ordination of Mr. Sparks, in Bal-
timore, in 1819, the doctoral position of Unitarianism was more generally made known in the American community than at any former date. By this accident, and still more, perhaps, by the fact that his literary reputa-
tion elevated him above all others engaged in the movement, he became recognised as his head, although it could boast of earlier advocates and abler polemics. He is perhaps rather to be classed with Samuel Clarke and Locke, as a high Arian, than with Priest-
ley, Belsham, and the Socinians generally. He is de-
scribed by his biographers "as a member of the Church of God and the New Testament." But he himself says that "he had long ceased to at-
tach any importance to the rank or dignity of Christ, or to believe in the Trinity; that the idea of Christ's death being a satisfaction is nowhere taught in Scrip-
ture; and that evil spirits have no existence, Satan being merely a personification of evil." Still, according to his peculiar views of religious faith and duty, Dr. Channing was a devout and serious man, who had a profound reverence for the authority of Scripture, and was accustomed habitually to view all things in connection with eternity.

With Unitarianism as a system or movement, he unquestionably did not feel satisfied in his later years. In 1837 he wrote as follows: "I feel that among lib-
eral Christians the preaching has been too vague, has wanted unity, has scattered attention too much." In 1839 he thus expresses himself: "I would that I could look to Unitarianism with more hope. But this sys-
tem was, at its recent revival, a protest of the under-
standing against absurd dogmas, rather than the work of deep religious principle, and was early paralysed by the mixture of a material philosophy, and fell too much into the hands of scholars and political reformers; and the consequence is a want of vitality and force, which, however, our contemporaries can only judge under its present auspices or in its present form.

As a preacher Channing was pre-eminent, though he had very few natural oratorical qualities. His pres-
cence in the pulpit was not commanding; he was small in stature, exceedingly emaciated, and enveloped in a superabundance of clothing; his cheeks were sunken, his eye hollow, and his voice feeble though remarkably flexible. He generally read his discourses. Through-
out his long ministry he was the most popular preach-
er in Boston. In philanthropic enterprise he was the Chalmers of America. His journals contain "long lists" of plans for "public works, benevolent operations, special reforms." These plans include, "As-
sociations among Mechanics," "A work to be written on ardent Spirits," "Fire Clubs," "Poor-houses," "Female Employment Societies," "Provisions of Wood on a large Scale," "Bake-houses for the Poor," "Associations for the Relief of the Sick, Old, Debt-
ers," "Societies of Virgins and Brides," for the Reformation of Prostitutes, the Improvement of Af-
cans," etc. His liberality was not absorbed in de
te-
ning plans of good, but his personal charities were great. His latest and maturest strength was devoted to the discussion of American slavery, and no writer has treated the subject with more candor or more impres-
sive eloquence. His literary reputation, especially in England, was scarcely paralleled by that of any other
American author of his time. He possessed the best elements of immediate success as a writer—a poetic temperament, and a style of remarkable transparency and power. The greatest faults of his style are repetition and expansion, the fine gold being often beaten out into very thin leaf. Channing's works were reviewed by Macaulay in the Edinburgh Review (vol. ixix, p. 214), and a graphic sketch of him is given by Stevens in the Methodist Quarterly Review (Jan. 1849, art. iv), from which the present article is condensed. His Works have been published in Boston in 8 vols. 12mo (reprinted in England). Many of them have been translated into German (Berlin, 1850-56), also into French, with an Essay on his Life and Writings, by Laboulaye.—Memoirs and Correspondence of Channing (Boston, 1849, 4 vols. 12mo); Ware, American Unitarian Biography, ii. 1877; Sprague, Church music. 290 sq.; British Quarterly, Nov. 1848, 1st; Literary and Theological Review, i, 804; N. American Review, xii, 366; Democratic Review (Bancroft), xil, 524; Westminster Review (J. Martineau), i, 817; Edinburgh Review, ixix, 214; Allibone, Dict. of Authors, i, 567.

Channuneus (Xαννυνεύς), given (1 Esdr. viii, 49) as a person, several of whose "sons" (there named) were among the priests or Levites secured by Ezra to accompany his party to Jerusalem; corresponding apparently to Merari of the Heb. text (Ezra viii, 19).

Chant ("θύρα, παράθυρον", to chaster, spoken contemptuously; Sept. ἵσχυρος) occurs only in Amos vi, 5, where the passage, "That chans to the sound of the viol," may be rendered, "That sing to the sound of the harp." The Chaldean, Syriac, and Vulgate read, "who sing to the sound of the pæstaly" and the margin of our version gives "quaver." Josephus informs us that the instrument here termed nœbel was of a triangular shape, and carried in the hand. In the paintings on the monuments at Thebes we find players on the harp in the act of singing to the sound of their own music. (See the cut below.) Similar scenes are depicted on the Assyrian monuments. See Musick. Both among the Jews and the Egyptians musical instruments were chiefly played upon by women: the Psalmist, describing a musical procession, says, "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels." (Ps. lxvii, 23.) See Harp.

Chant (canus, a song), the word employed in the early Church to designate the vocal music of the congregation. The term was applied, later, to special tunes adapted to prose; e. g. the Ambronas, established by St. Ambrose, and the Gregoryes, introduced by Pope Gregory the Great, who established schools of chanters who composed the Church music. This, at first, was called the Roman song; afterwards the plain song, as the choir and people sing in unison. In modern liturgical worship, the word designates the musical performance of all those parts of a prose liturgy which are permitted to be sung or recited in a musical manner. In a wider sense, it is used to denote those forms of sacred music in which prose (e. g. passages of Scripture) is sung in simple harmonies. See Musick.

Chantry (old French chancerie, from chanter, to sing), an ecclesiastical benefice or endowment to provide for the chanting of masses for the repose of the souls of the founders. Money was often left also for the building of a chapel in which the masses were to be chanted, and hence the term was applied also to such chapels. They were sometimes built in or near a church, but more usually were attached to an abbey or monastery, and were frequently very richly decorated.

Chaoos. See Dedication (Feast of).

Chaoos, a term taken from the Greek mythology, according to which Chaoos was the first existence and the origin of all subsequent forms of being (Hesiod, Theog. 116; Ovid, Met. deor. i, 3). The word itself (in Greek, chaoos, or cháoos) signifies the vast void, or the confused mass of elements from which it was supposed by the ancient philosophers that the world was formed. It has been employed in later times to denote the undefined mass of primordial matter described by the sacred historian in Gen. 1, 2, corresponding to the Heb. words און, 'ephah, and און, 'onah, a waste void, a desert, a waste solitude, rendered in the Sept. διάπορος and διακρατοῦς, distant and unknown order. These two words, combined for the sake of the paraphrasm into the phrase און און, in which the repetition of similar terms is a Hebrew method of designating intensity or superlativeness, signify simply uter desolation.

The description which Ovid (I. c.) gives of Chaoos itself, and of the formation of the world from the chaotic mass is very remarkable. The following is a literal version:

"Ere sea, or land, or sky, that covers all, Existed, over all of nature's round One sea there was which men have Chaoos named— A rude, unshaped mass, with naught save weight And here were heaped the jarring elements Of ill-harmonious things. No sun as here His rays afforded to the world; the moon Filled not a fresh her horns by monthly growth; Nor hung the globe in circumambient air, Powed by its balanced weight; nor had the sea Reached forth its arms along the distant shore. Where'er was earth, there also sea and air; No land to stand upon, no wave to swim, And rayless air. Nothing preserved its form; Each thing opposed the rest: since in one frame The cold with hot things fought, the moist with dry, The soft with hard, and light with heavy things. This wrote the God and knews Notae, by the sea. An all-mighty power, By cleaving sky from land, and land from sea, And parting liquid sky from thicker air. These thus evolved and from the primeval drawn, Disjoined in space, were tied in friendly peace: The fiery force of heaven's weightless arch, Lashed forth, and chose the topmost point its seat; The air comes next in gravity and place; The denser earth draws down the bulky parts, Crushed with its weight; the water, flowing round, The outset held, and bound the orb entire."

"This statement bears so many striking resemblances to the Mosaic account of the creation that one can scarcely fail to regard it as having been derived by tradition from the same source. There is, however, this great difference between the Egyptian and the heathen cosmogonies—that the former sets out with the emphatic declaration that the unformed mass was the creation of God; while the latter speaks of it as the existing matter out of which He formed the world, or even as itself the cause and author of all things. Most interpreters, who have been ignorant of geological phenomena, have at once decided that the chaoos of which Moses speaks was the form in which
matters was first created. Some have even declared that there cannot have been any such interval as this we have spoken of (Prof. Stuart, in Bib. Reps. No. 357, Jan. 1830). But, on the other hand, the world gives intimations, in the rocks which compose its crust, of various and long-continued changes both of condition and nature, which have taken place in the world since it has existed during some long period before the Mosaic record of creation in six days; (2) that during that period it was the abode of animals differing in organization and structure from those now found on its surface; and (3) that it has been exposed to various changes, such as earthquake and volcanic disturbances generally. A favorite mode of explaining the Mosaic account, a few years back, was to take the six days of creation for unlimited periods, during which the changes we are speaking of took place. This ground has, however, been almost completely abandoned, both because the account, so understood, does not agree with the physical phenomena, and because such an interpretation is, to say the least, hardly admissible on exegetical principles. The first sentence of the inspired record may therefore be regarded as the majestic declaration of a fact, which the world had lost sight of, but which is deeply concerned men to know. What it occurs to those who contemplate the cosmic history of the earth, the abode of man, is to be gathered, not from the written word, but from the memorials engraven on the tablets of the world itself. The succeeding verse of the Mosaic account then relates to a state of chaos, or confusion, into which the world was thrown immediately before the last reorganization of it. Nor is such a chaos opposed to geological phenomena, which plainly tell of 'critical periods' and of 'revolutions of organic life' (Phillip's Geology, in Cab. Cyclop., ii. 284). Whether the chaos of which we are now speaking was universal, or was confined to those regions which formed the cradle of the human race, is a distinct question. The latter supposition has been adopted by Dr. R. Smith, in his lectures On the Relation between the holy Scriptures and some Parts of Natural Science. To these lectures, as well as to the articles by Prof. Hitchcock, in the Biblical Repository (Nos. 17, 18, 20, and 22), and to various papers which have appeared as different parts of the Christian Scholar, the reader is referred for a fuller discussion of this and kindred questions (Kitto, Cyclop., s. v.). The difficulty advanced by some that geology (q. v.) gives no intimation of any such total break in the chain of organized beings as is implied in a chaotic condition of the globe just before its first reorganization, or, in short, is hardly on a consistent with truth; for although the rocky tablets of the earth's crust do indeed exhibit a continued series of organized life, yet they also record great changes of species, and even wholesale demolitions of imperfect orders, not now extant, while they cont in few, if any, specimens identifiable with those that inhabit the present surface of our planet. See also Hitchcock's Relig. of Geology (Bost., 1835). See CREATION.

Chapel (church, holy house, holy place), a general name for a sanctuary (as it is elsewhere rendered) or place of worship, occurs in Amos vii, 13, where Bethel is called "the king's chapel" by one of the idol priests because there the kings of Israel paid idolatrous worship to the golden calves. In 1 Macc. i, 47, the Greek word is εἰδώλευος, and in 2 Macc. x, 2; xl, 5, τίμευος; both used in a similar sense.

Chapel (Lat. capella, a little cloak or hood). The king of Judah is said to have had a piece of the cloak of St. Martin in a little church, and to have taken it with them to the field of battle. The tent or church containing this capella hence received its name. The term was afterward applied to all small churches, and especially to the side rooms or chapels added to the side aisles of a church, and which were separately dedicated, usually to the service of some saint. Before 209

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The term chapel was also sometimes applied to the seats of vessels or the vestments necessary for the celebration of the church services. It is also sometimes applied to a choir of singers; also to a printer's work-house, or a body of printers, because printing in England was first carried on in a chapel of Westminster Abbey.

In England the word is now used to denote: 1. Domestic chapels, built by noblemen for the use of their families; 2. College chapels, attached to colleges; 3. Chapels of ease, built for the use of parishes; 4. Parish church, which differ from chapels of ease on account of their having a permanent minister or incumbent, though they are in some degree dependent upon the mother church; 5. Free chapels, such as were founded by kings of England, and made exempt from episcopal jurisdiction; 6. Chapels which adjoin to any part of the church; such were formerly built by persons of consideration as burial-places. In the great Roman cathedrals and churches of Europe side-rooms are frequently fitted up for prayer, with an altar and the other necessary appendages.

The Methodists and Dissenters in England call their churches chapels, and this erroneous use of the word has crept somewhat into use in America.

Chapelle ardente. See Mole.

Chapin, Calvin, D.D., an eminent Congregational minister, was born in Springfield, Mass., about 1764. He graduated at Yale in 1786, and in 1790 was ordained as the same college, where he remained until March 1794, when he was ordained as the same college, where he was ordained as the same college, where he was ordained as the same college, where he was ordained at Rocky Hill. He was a trustee of the Conn. Miss. Soc., and one of the five organizers of the "American Board of Commissioners for Foreign Missions." He was made D.D. by Dartmouth College in 1804. He moved his pastoral charge in 1847, and died March 16, 1861. He published several sermons on funeral and other occasions.—Sprague, Annals, ii, 322.

Chapin, Stephen, D.D., a Baptist minister, was born at Milford, Mass., Nov. 4, 1778. He graduated at Harvard in 1804, and in 1805 was ordained pastor of the Congregational church in Hillsborough, N. H., from whence he removed, in Nov. 1809, to the Congregational church in Mount Vernon, N. H. Here he remained nine years, but, on account of a change in his views concerning baptism, he was discharged Nov. 18, 1818, and the same month he was received a member of the Baptist Church. In the fall of 1819 he was installed pastor of the Baptist church at North Arm- mouth, Me., where he was greatly esteemed. In 1822 he was made D.D. by Brown University. In 1823 he became professor of Theology at Waterville College, Me., and remained there until his appointment as president of Columbia College, Washington, D. C., where he was installed pastor of the Baptist church to be held for twelve years with unfailing zeal and energy. In consequence of growing infirmities he resigned the presidency in 1841, and retired to a small farm near Washington, where he died Oct. 1st, 1845. Dr. Chapin published a pamphlet on Baptism in 1819, and a number of occasional sermons, addresses, etc.—Sprague: Annals, vi, 765.
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CHAPLAIN (capellanus), a person who performs divine service in a capella (chapel). The position of the chaplain was contingent upon the nature of the capella, which was a church with or without a chancel, or an oratory, a sanctuary, or parts (altar, etc.) of a particular church. See CHAPEL. Thus the chaplain was sometimes the assistant of a parish priest; sometimes even exempted from episcopal jurisdiction. The "royal or palace chaplains" (capellani regii or politiani) usually received large privileges from the pope. At the time the title "chaplain" (capellanus ierarii, et in absentia militaris) was a chaplain general (Capellanus major regiae), to whom usually extraordinary faculties were transferred. There were also special chaplains in the castles of noblemen and in the houses of wealthy citizens. The chaplains of the bishops usually served as their secretaries. The chaplains attached to the papal court were divided into three classes: titular chaplains (capellani honorarii), chaplains assisting at the pontifical ceremonies (ceremonarii), and chaplains employed as private secretaries of the pope (capellini privati). Chaplains were also commonly appointed for the religious services in monasteries, hospitals, and other ecclesiastical institutions; but the common employment of chaplains in the Church of Rome soon became a service at non-parochial churches and religious orders, or as assistants of the parish priests at large churches requiring the services of more than one clergyman.

In many of the Protestant churches the name chaplain was for a long time retained for the assistant clergyman at large churches, but this use has gradually disappeared, and is now only to be found in a few places, especially in Hungary. It is used in modern times as the title of court preachers, of preachers appointed for the chapels of ambassadors or for private chapels, and more commonly for clergyman appointed to the service of the army (navy and army chaplains). In England there are 40 chaplains to the king, who wait four each month, preach in the chapel, read the service to the family, and to the king in his private oratory, and say grace in the absence of the clerk of the closet.

While in other countries they have a table at their attendance, but no salary. In Scotland the king has six chaplains, with a salary of £50 each; three of them having, in addition, the deanship of the chapel royal divided between them, making up above £100 to each. Their only duty at present is to say prayers at the election of peers for Scotland to sit in Parliament.

In England, when the system of army chaplains was remodelled in 1736, a chaplain-general was appointed: this office was abolished by the Duke of Wellington soon after the termination of the great war, but revived by Mr. Sidney Herbert in 1846. The chaplain-general, who receives £1000 per annum, has duties partaking somewhat of those of an archdeacon. He assists the War Office in selecting chaplains, and in regulating the religious matters of the army. His office forms one of the 17 departments under the new organization of the War Office. There are about 80 chaplains on the staff, besides assistant clergymen and chapel clergymen. The commissioned chaplains receive from 156 to 252 a day, and there are still chaplains on half pay, while the assistant clergymen receive from £200 to £400 a year. The whole expenditure for commissioned chaplains, assistant clergymen, chaplains, and church and chapel books, figures in the Army Estimates for 1860 at about £45,900. In the navy every ship in commission, down to and including fifth-rates, has a chaplain. The Navy Estimates (1860-61) provide for 19 commissioned chaplains, at stipends varying from £100 to £256 per annum; 9 others in district guard-ships, at average stips of £175; and 66 on half-pay, at a to. per day. The chaplains perform their services on stated times on shipsboard, visit the sick sailors, and assist in maintaining moral discipline among the crew.

In the United States the national government has not only army and navy chaplains, but also chaplains for both houses of Congress and representatives. Many of the state Legislatures have chaplains also.

Chaplet (French chapel), a string of beads, or other material, used by Romanists in counting the number of their prayers. It is more commonly called the Rosary (q. v.).

Chaplin, Daniel, D.D., a Congregational minister, and native of Bowley, Mass., was born Dec. 80, 1748. He graduated at Harvard, 1772, and was made D.D. by the same college in 1817. He was ordained...
paster at Groton, Jan. 1, 1778, and remained in the
same charge for fifty years. His great piety and de-
cision of character gave him great influence in the
stormy times of the Revolution, and his long ministry
was acceptable and useful, until, toward the close of
his life, part of his congregation chose a Unitarian
minister. He died in peace in 1831.—Sprague, Ann.
als, ii., 150.

Chaplin, Jeremiah D., a Baptist minister,
was born at Georgetown (then Rowley), Mass., Jan. 2,
1776; graduated at Brown University in 1799, and
took charge of the Baptist Church in Danvers, Mass.,
about 1802. In 1817 he became principal of a theo-
logical school in Waterville, Me., of which he was
chiefly charged as Waterville College in 1820, he
was elected President. He held the office thirteen
years with great success. He was made D.D. by the
College of South Carolina in 1819. In 1833 he resign-
ed the presidency of the college, and, after preaching
for some time at Rowley, Mass., and at Willington,
Conn., finally settled at Hamilton, N. Y., where he
died suddenly, May 7th, 1841. Dr. Chaplin published
*The Evening of Life; or, Light and Comfort amidst
the Shadows of Declining Years.*—Sprague, Annals, vii., 463;
Pattison, *Eulogy on Dr. Chaplin,* Boston, 1846.

Chaplin, Jonathan B., a Methodist Episcopal
minister, was born in Connecticut in 1789, was con-
verted in 1792, was made a deacon in 1803, was
appointed in 1804, and was ordained in 1810. He
was one of the first appointees to the Ohio Conference in 1814. He was three years principal of
Norwalk Seminary, Ohio, and then remained in the
itinerant work in Ohio till 1840, when he removed to
the Michigan Conference, and was made principal of
White Pigeon Branch of the Michigan University.
Here he remained until his death, March 1st, 1846. While
young he studied law in the State of New York, and
during the winter of 1812 was aid-de-camp to General
Porter. Soon after the peace he settled at Urbana,
Ohio, where he practiced law till his conversion.
In the cause of education he was of lastling service and
benefit to the Church in Ohio and Michigan.
His care of the institutions committed to him was very
satisfactory. His last words were, "Live holiness, and
preach it from the heart."—*Minutes of Conf.* iv., 176.

Chapman (＇χαρμαν), mosh' hat-tsr, man of
the journeying, traveller, i.e. for purposes of traffic), a
trader who transports articles of commerce from the
place of production to a mart (2 Chron. ix. 14); a mer-
chant-man, as the same phrase is rendered in the para-
ble of the merchants (Matt. xxv. 19, 21; Luke x. 10).

Chapman, John D., an eminent English theo-
logian, was born at Strathfieldaye in 1704; studied at
King's College, Cambridge, and in 1789 became recer-
tor of Merham, in Kent, from whence, in 1744, he
removed to the rectorship of Alderton. He afterwards
became archdeacon of Sudbury, and treasurer of
Chichester, and died Oct. 14, 1764. The most important
of his works are: *Eusebius; or, the true Chris'ti' an's De-
ference ag inst a late Book esteemed the Moral Philosopher
[by Dr. Morgan] (1789-41, 2 vols. 8vo); Miscellaneous
Tracts relating to Antiquity, revised and corrected,
with Additions (London, 1743, 480); Expediency and Cred-
bility of Miraculous Powers among the Primitive Chris-
tians (London, 1789, 4to).”—Darling, Cyclopaedia
Bibliographica, i, 682; Hook, Eccl. Bibliography, iii., 554.

Chappell, William D., bishop of Cork, was
born at Lancing, near the town of the same name,
Dec. 10, 1822, and was educated at Mansfield, from
whence he removed to Christ's College, Cambridge, where he obtained a first class in the
philosophy of science. In 1848 he was made dean of Cashel, Ireland, in 1853, and soon after
provost of Trinity College, Dublin. In 1858 he was
made bishop of Cork. He suffered many hardships in
the Rebellion, and on landing in England was sent to
prison, but soon obtained his liberty. He died at Der-
by in 1862. He wrote *Methodus Concimandii (London,
1648), and A Treatise on the Use of Holy Scripture (Lon-
don, 1655, 8vo). The Whole Duty of Man has also been
assigned to him, but without probability. Archibishop
Usher and bishop Martin opposed him on account of
his apparent leaning to Romanist views of discipline.
—Hook, Church Dictionary, iii., 554; Kipps, Bibliography
Britannica, iii., 493.

Chappelow, Leonard D., an eminent Oriental
scholar, was born in England in 1688. He was edu-
icated at St. John's College, Cambridge, chosen fellow
in 1717, and became Arabic professor in that university
in 1720. He also obtained the livings of Great and
Little Hornead. He died in 1768. His principal works
are: *A Commentary on the Text of the New Testament
in the Languag of the Hebrew Text and English Translation
(London, 1752, 2 vols. 4to); Elementa lingua Arabic (1730, 8vo); Six
Assemblies, or Ingenious Conversations of learned Men among the Arabsians (1767, 8vo).—Darling, Cyclo-
opaedia Bibliographica, i, 683; Rose, New Gen. Bibli.
Dict. vii., 646.

Chapter, an abbreviated form of the word chap-
ter (q. v.), heading, e. g. of a column.

CHAPTER OF THE BIBLE. The present numeral
division of the Scriptures into chapters and verses is,
in some respects, of comparatively recent origin. The
Pentateuch was divided by the Jews, at an early peri-
od, into fifty-four parshiah (םְפָרֶשָׁה) = sections, one
of which was assigned to each day of the week (Acts xiii., 15). These sections were subdivided,
probably by the Masoretes, into 669 edrim (אֶדְרִים),
or orders. After the reading of the law, it was also
customary, from an early period, to read a passage
from the prophets, and with that to dissolve the as-
sembly. Such passages were called hizkhoroth (יהֵזְכָּרוֹת) = dissimi-
nus, and appear to have been selected according
to the choice of any reader (Acts xiii., 15; xxvii. 49; Luke iv. 16). The divisions or sections
found in the Greek and Latin manuscripts are different
from those of the Hebrew books: they are of unequal
and arbitrary length, and very different from the
chapters in our printed Bibles. So, also, the books of
the New Testament were divided, at an early period, into
certain portions, which appear under various names.
The division into church lessons, read in the assem-
bly, is generally recognized as the least of the law and the prophets, was the most ancient. Subsequently the New Testament
was divided into two kinds of sections, called tîlîm (רִ
לְשׁוֹן) and chapters (נְטֵרָה = heads). The tîlîms were portions of the Gospels, with summaries placed at the
top or bottom of the page. The chapters were divi-
sions, with numerical divisions, chief among them the
gospel harmony of Ammonius. Other sectional divisions
are occasionally seen in manuscripts, which ap-
ppear to have varied at different times and in different
churches, accordingly as festival days were multiplied.
See Bible.

The numerical division of the Old and New Testa-
ments into modern chapters is by some ascribed to
Lanfranc, who was archbishop of Canterbury in the
reigns of William the Conqueror and William II., while
others attribute it to Stephen Langton, who was arch-
bishop of the same see in the reigns of John and Henry
III. Its authorship, however, is usually assigned to
the schoolmen, who, with the cardinal Hugh of St. Ch.,
were the authors of the Concordance for the Latin Vul-
gate, about A.D. 1240. This cardinal wrote remarks,
or Postils, as they were called, on all the books of
Scripture: and this Latin Bible, published by him, is
generally supposed to be the first Bible divided into
the present chapters. Yet cardinal Humbert, about
A.D. 1059, cites the 12th and 13th chapters of Exodus,
and the 23rd of Leviticus, according to our present
division of chapters. Whoever was the author, from
about this period the division of the several books into
chapters was gradually adopted in the Latin and other
versions; and, finally, in the Hebrew, with a few va-

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rations, and also in the Greek text. The several Psalms were not included in this division. See Varse. CHAPTER, as an ecclesiastical term, the name of a corporation of ecclesiastics, bound by canonical rules, and generally attached to a cathedral. The name chapter rose from the fact that the first communities of canons (q. v.) were called together daily in a common hall, to hear a chapter of the Bible, or of their common rules, read aloud. The hall was hence called the Chapter, or Chapter-house (q. v.), and the name finally passed to the body of ecclesiastics assembling in it.

Originally the property of the chapter belonged to the diocese; and the monks or canons had a common life, and kept strict obedience. Corporations of this kind rapidly multiplied, however, and soon began to have wealth of their own; by the 12th century these 

episcopal canons were attached to almost every see.

The nomination of the bishop fell to the chapter, and this was allowed by the popes, thus enlarging greatly the power of the chapter, and diminishing the authority of the bishop over it. The nobility of Europe found the canons rich, and the chapters were made sources of income for their children, who in some dioceses filled the see. In some instances these accumulated the revenues of the chapters, and appointed vicars to do the work. The Council of Trent introduced many reforms (vers. 28, 29). In 1803 the chapters, as corporations, were abolished in South Germany, and in 1810 in Prussia. Whatever rights the chapters now have are based upon the canon law, and upon the special legislation of each country in which they exist. In Switzerland, Prussia, and other Protestant countries of Germany, the chapters have received the right of electing the bishops, who in most of the Roman Catholic countries are appointed by the sovereigns.

In the chapter of a cathedral church consists "of persons ecclesiastical, canons and prebendaries, whereof the dean is chief, all subordinate to the bishop, to whom they are as assistants in matters relating to the church, for the better ordering and disposing the things thereof, and for confirmation of such leases of the temporals and officers relating to the bishopric as the bishop from time to time shall happen to make" (Hook, s. v.). The dean and chapter had formerly the right to choose the bishop in England, but that right was assumed by Henry VIII as a prerogative of the crown. In Germany, Luther made an attempt to preserve the chapters as ecclesiastical corporations, but most of them burnt their ecclesiastical character, and nearly all of them perished at the beginning of the present century. A few chapters, like those of Halberstadt, Minden, and Osnabruck, had both Protestant and Roman Catholic canons, and in Osnabruck even the election of the bishop had to alternate between the two denominations.—Herzog, Real-Encyclopädie, ii, 554 sq.; Ersch u. Grube, Enzyklop., xxxii, 383 seq. See Canons; Dean.

CHAPTERS, THE THREE, a title given to three points (epitheta, capitula) condemned by the fifth Council of Constantinoople. They were: 1. The person and writings of Theodore of Mopsuestia; 2. The writings of Theodoret of Cappadocia; 3. The writings of Theodore of Mopsuestia, together with the decrees of Cyril. This, however, was not done. This question involved most of the Eastern bishops, but was opposed by the African and Western bishops, especially by Vigilius, the Roman pontiff, who was ordered to Constantinoople (A.D. 547), and obliged to give a written declaration (Judicatum) approving the condemnation of the "Three Chapters," which he refused to do. The condemnation was finally determined upon by Justinian, A.D. 551, and by the fifth Council of Constantinople, A.D. 553. Dr. Schaff remarks (iii, 770) that the "controversy of the 'Three Chapters' has filled more volumes than it is worth lines."

—Mosheim, Ch. Hist. cent. vi, pt. ii, ch. iii, § 10, note; Schaff, Ch. History, iii, § 144; Gieseler, Church History, i, § 109. See Constantinople.

Chapter-house (see Chapter), an apartment or hall in which the monks and canons of a monastic establishment, or the deans and prebendaries of cathedrals and collegiate churches, meet for transacting the business of the body of the society. Chapter-houses were often built in the most magnificent and costly style of architecture. They are of various forms, more usually contiguous to a church, and often mere places of burial, having occasionally elves under them.

In medieval Latin the chapter-house is denominated capsiulum, and also Domus Capitularis. The former term was also applied to the east end of the church (caput ecclesie), and hence there have been errors of translation.

Charakth'ara (Χαρακθάρα v. r. Χαρακθάραν, Vulg. Cornella et Coreth) is given among the pseudo-priests in 1 Esdr. v, 86, where "Charatharal, leading them and Aalar," is the confused translation for "Cerebus (q. v.), Addan (or Addon), and Immor," of the Heb. texts ( Ezra ii, 99; Neh. vii, 61).

Char'aka (Χαράκα, Vulg. Chorac) is a place obscurely mentioned only in 2 Mac. xii, 17 (κ' εἰς Χαράκα), as to which Judas Maccabaeus retired after his attack of the city of Damascus. It was once inhabited by the Jews called "Tubieni," or of "Tobie" (see Tob), who were in Gilead (comp. 1 Mac. v, 9, 13); and it was 750 stadia from the city Capsin; but where the latter place was situated, or in which direction Charax was with regard to it, there is no clue. It is "between Damascus and the coast of the Holy Spirit," and identifies it with Raphon. The only name now known on the east of Jordan which recalls Charax is Kerak, the ancient Ker-meh, on the S.E. of the Dead Sea, which in post-biblical times was called Χαράκαμος, and Μουσθωνηρασ (see Reland, Polest. p. 705). The Syriac has Kerka, which suggests Ker (Judg. viii, 10).

Character (χαρακτήρ, impress, image), Christian, is the force of a man's moral personality, as modified and developed by the work of the Holy Spirit. Christianity does not seek to destroy the natural and moral qualities of man, but to elevate, strengthen, and sanctify them. But the individual man, under the Christian influence, together with the Holy Spirit, shapes the way of life; and, under his own responsibility, the influence of the Holy Spirit must be voluntarily accepted as the inspiring and controlling principle of the qualities which belong to him by nature. If this be not the case, the man remains a "natural man," and his character is his natural character. But the beginning of a new moral course of life, through the work of the Holy Spirit, is regeneration, and in regeneration the true foundation of the Christian character is laid. But this regeneration, though it requires active faith on the part of man, is, nevertheless, the work of God, and therefore character is necessary to a divine work, "lost any man should boast" (Eph. ii, 8). Of course, all the practical forms of goodness, the cardinal virtues, so called (2 Pet. i, 5-7), and the special Christian virtue of charity, are elements of this Christian character. It manifests itself in the "fruits of the Spirit," which always, in turn, react upon the character, bringing about that inner form, which is a sign of the true or "spiritual" man (Eph. iii, 16; iv, 28). It fixes the moral worth of the individual, as well as his fitness for the kingdom of God, in which the entire character, the whole man, is peremptorily required (Matt. vi, 24; xii, 23). Christianity demands the whole heart; for "out of the heart come evil deeds" (Matt. v, 21). The disposition of a man's heart forms the essence of his character. With Paul, character is the man: the holy
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character is the "new man;" the corrupt character the "old man."

But, though the Spirit works this Christian character in man, it leaves free play for the special gifts and endowments of the individual. Although "in Christ there is neither Jew nor Greek," there is room in Christ's kingdom for diversities springing from temperament, race, or nationality. The apostles Peter, Paul, John, and Jude have been taken, by some writers, as types of the four temperaments, sanguine, nervous, lymphatic, and bilious. The Word of God is regarded, in the Christian system, as the rule of life and standard of appeal for the Christian character.

On perfection of character, see HOMILETICS; SACRIFICIAL; THEOLOGY. — Herwegh, Real-Encyklop. vii, 376: Bibliotheca Sacra, iii, 22.

Character Dominicus (the mark of the Lord), a name by which, as well as character regius (royal mark), Augustine designates the sacrament of baptism; "by which he does not mean any internal quality or spiritual power distinct from baptism imprinted on the soul, but only an external form common to all receivers, both good and bad, who are duly baptized in the name of the Holy Trinity; that they are so far signed by the mark or the Lord as thereby to be distinguished from unbaptized Jews and Gentiles, who never made any formal profession of Christianity, nor ever were so much as the external signification of baptism. He allowed this character to be so far indelible that a Christian, though he turn Jew or pagan, can never need a second baptism, but only repentance and absolution to reintegrate him in the Church." It is clear that Augustine did not dream of the later Romanist theory of sacramental "character." —Bingham, Orig. Eccles. bk. ix, ch. 1, § 7.

Character Indelible. In the Church of Rome it is held that a spiritual sign, called character, is impressed in the soul by certain sacraments. Aquinas taught that, "in consequence of the death of Jesus, the sacraments instituted in the New Testament have obtained what is called ehrus in trium-nuillis, or effects, which those of the Old Testament did not possess. Therefore, by partaking of the sacraments, man acquires a certain character, which, in the case of some sacraments, such as baptism, confirmation, and the ordination of priests, is chacter indelible, and, consequently, renders impossible the repetition of such sacraments, save by grace alone."

The Council of Florence (1439) laid down the following canon (Mansi, t. xxxi, col. 1064 sq.): Inter hae sacramenta tria sunt, baptismus, confirmation et ordo, quaerantur, i.e. spiritualiter quodam signum a careris distinctivm imprimtum in anima indelible. Unde in cadem persona non reiteratur. Reliqua vero quattuor charakterem non imprimt ex reiterationem admittunt.—"Among the sacraments there are three, baptism, confirmation, and orders, which impose in the soul a character, that is, a certain spiritual and indelible sign, distinguishing it from others. Hence, in the same person, these sacraments are not repeated. The other four do not impose a character, and admit of repetition." The Council of Trent gives the following: "9. Whoever shall affirm that a character, that is, a certain spiritual and indelible mark, is not impressed on the soul by the three sacraments of baptism, confirmation, and orders, for which reason they cannot repeat, let him be accursed." (N. C. v, c. 9). There is a great variety of opinions (naturally enough) among Roman miss theologians concerning the nature of this "character." See Ferraris, Promota Biblio-theca, viii, 221 (s. v. Sacramentum); Elliott, Delineation of Romanism, bk. ii, ch. 1.

Char'ashim (Heb. Charashim, נָרָ֖שֶׁשׁ, a valley) inhabitated by the descendants of Jacob (v. 9), of the tribe of Judah, so called from their employment as artificers (1 Chron. iv, 14). The same place is mentioned in Neh. xi, 35, (A. V. "valley of craftsmen;" Sept. γῆ δυνατή) as extant after the Captivity, and inhabited by the Benjamites, and as lying not far from Jerusalem. The Talmud (as quoted by Schwarz, Palest. p. 335) reports the valley of Charashim to consist of Lod and Uno, which lay therein. These notices appear to fix its position as in the undulating ground at the back of the plain of Sharon, east of Jaffa, being, in fact, the depression now marked by Wady Masseiah. See CRAFTSMEN.

Char'chams (Χαράχμας v. r. Χαλαχμᾶς, 1 Esdr. i, 25), Char'chemish (2 Chron. xxxv, 20), other methods of Anglicizing the name CARCHEMISH (q. v.).

Char'cuss (Barqad — Vulg. Barcus), given (1 Esdr. v, 33) as one of the heads of the tribe of Manasseh returned from Babylon; a corruption for Barquos (q. v.) in the lists of Ezra (ii, 58) and Nehemiah (vii, 55), possibly by a change of ר into כ. But it does not appear whence the translators of the A. V. got their reading of the name. In the edition of 1611 it is "Charcus."

Char'ea (Χαριά, given (1 Esdr. v, 62) as the name of another head of the Temple servants who returned with Zerubbabel; see ZEERUBBABEL (q. v.) of the Heb. text (Ezra ii, 52; Neh. vii, 64).

Charleston, a town of France, five miles from Paris. A Protestant Synod was held there in 1631, in which the Confession of Augsburg was declared free of errors on all fundamental doctrinal points, and its adherents are to be entitled to the sacrament of the Lord's Supper in the Reformed churches, to be accepted as sperm with the children, and to intermarry with the Reformed. See FRANCE, REFORMED CHURCH OF.

Charas (Χαράς), one of the most influential of the Jewish commanders, who died of illness during the final struggle with the Romans (Josephus, War, i, 4, 9).

Chariot. See DOVES' DUNG.

Charger. The silver vessels offered by the heads of the tribes for the service of the Tabernacle (Num. viii) are thus termed in our translation, being in the original 诽ש (שֶׁהֶר), literally a deep dish, a bowl, elsewhere rendered "dish" (Exod. xx, 29; xxxvi, 16; Num. iv, 2). These are said to have been of silver, and to have weighed each 130 shekels, or 65 oz. (Hussey, Anc. Weights, chap. ix, p. 190). The "charger" upon which the Baptist's head was presented to Herodias (comp. Homer, H, 1, 111) must have been a large platter (πάταγ), strictly a broad tablet (comp. αρίσταρχος, a wide table in Luke vi, 25). These are said to have been of silver, and to have weighed each 130 shekels, or 65 oz. (Hussey, Anc. Weights, chap. ix, p. 190). The "chargers" of gold and silver, in Ezra i, 9 (בֶּן סִפְּרוֹנָה, apogalma), were probably as interpreted by the Sept., Vulg., and Syriac, braha for containing the blood of sacrifices; although others make them to have been baskets for first-fruit offerings. See BASKET; DISH.

Chariot. See BATTLE.

Chariot (properly 诽ש, merkabh, a vehicle for riding; αἰνος, a car) used either for warlike or peaceful purposes, but most commonly the former. Of the latter use there is but one probable instance as regards the Jews (1 Kings xviii, 44), and as regards other nations, but few (Gen. xii, 43; xlv, 21; 2 Kings v, 9; Acts viii, 26). The Scriptures employ different words to denote carriages of different sorts, but it is not in every case easy to distinguish the vehicle which these words severally denote. We are now, however, through the discovery of ancient sculptures and paintings, in possession of much new information respecting the chariots of Egypt, Assyria, Babylonia, and Persia, which are, in fact, mentioned in the Scri-
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There has been some speculation as to any difference of meaning between the above word and the bierai (masc.) form ἴρπαμο, merobab, which occurs in three passages only. In 1 Kings vi, 6, the latter obviously means chariots, taken collectively. But in Lev. xv, 9 (Auth. Vers., "saddle"), and Cant. iii, 10 ("the covering"), it has been understood to denote this word chariot. To view there is the fatal objection that ancient chariots had no seats. It appears to denote the seat of a litter (the only vehicle that had a seat), and its name merobab may have been derived from the general resemblance of the body of a litter (distinguished from the canopy, etc.), both in form and use, to this same chariot. Another still simpler form, the word ἵρπα, ἵκα (with the analogous forms ἴρπα, ἴκα, Ezek. xxvii, 20, and ἵκα, ἰκα, Ps. civ, 3) from the same root, appears to signify a carriage of any kind, and is especially used with reference to large bodies of carriages, and hence most generally of war-chariots; for chariots were almost never seen together in large numbers except in war. It is applied to the war-chariots of the Egyptians (Exod. xiv, 9), the Canaanites (Josh. xvii, 18; Judg. i, 19; iv, 3), the Hebrews (2 Kings ix, 21, 24; x, 16), the Syrians (2 Kings v, 9), the Persians (Isa. xxi, 7, 9). To this corresponds the ἵρπα of Rev. xviii, 13; the Latin rhedus, a carriage with four wheels, an improvement of later times. By a comparison of these references with those passages in which merobab occurs, the two words applied to all sorts of carriages indifferently and interchangeably, just as we should say either "carriage" or "coach"—neither of which is specific, and both of which differ more from each other than the Hebrew words in question—to denote the same vehicle. Indeed, there are passages in which both words are manifestly applied to the same identical vehicle, as in 2 Kings v, 9, 21, and 1 Kings xxii, 85, 88, where some have endeavored to make out a difference between the Heb. terms. There is another word once rendered chariot, viz. ἰκα (galeb), Psal. xxvi, 9, but it denotes a planum, cart, or wagon drawn by oxen. See CART. The only other word rendered "chariot" in the Bible are ἵλος (ophir), Cant. iii, 9, which the stiymol, as well as the rendering in the Sept. and Vulg. shows to have been a portable sedan or palæonum [see LITTERM.] and ἵρπα (chariot), only in Ezek. xxiii, 24), which, according to etymology and the Rabbinics, means weapon or defensive armor. It is demonstrated that the word ἵκα rendered "horsemen," does not mean "cavalry," but merely riders in the chariots—in other words, chariot-warriors; for Exod. xiv, 7, which gives the first account of the Egyptian army, says, "he took rix hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them" (or each). The "horsemen" in verse 9 and the subsequent verses means literally "riders," not upon the horses, but in the chariots. Hence, though Moses' song of triumph mentions the "horse and his rider" (Exod. xvi, 1), yet ver. 4 clearly indicates that by rider chariot-rider is understood: "Pharaoh's chariots and his horsemen go into the Red Sea also, the chosen captains of Pharaoh also (the chariot-warrors) are drowned in the Red Sea." See HORSE.

The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen. xii, 43), and later when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (xivvi, 29).

In the famous procession of Jacob chariots (Gen. xxx, 24) are mentioned as a part, possibly by way of escort or as a guard of honor (i, 9). The next mention of Egyptian chariots is for a warlike purpose (Exod. xiv, 7). In this point of view chariots among some nations of antiquity, as elephants among others, may be regarded as filling the place of heavy artillery in modern times, so that the military power of a nation might be estimated by the number of its chariots. Thus Pharaoh, in pursuing Israel, took with him 600 chariots. The Canaanites of the valleys of Palestine were enabled to resist the Israelites successfully in consequence of the number of their chariots (Deut. i, 17; 2 Sam. xxv, 18). The war chariots with iron scythes (Josh. xvii, 18; Judg. i, 19; see Schickendorf, De curribus falsatis, Zerbust. 1754). Jabin, king of Canaan, had 900 chariots (Judg. iv, 5). The Philistines in Saul's time had 80,000, a number which seems excessive (3 Sam. xiii, 5; but comp. the Sept. and Joseph. Ant. vi, 6, 1). David took from Hadadezer, king of Zobah, 1000 chariots (2 Sam. viii, 4), and from the Syrians a little later 700 (x, 18), who, in order to recover their ground, collected 12,000 chariots (1 Chron. xix, 7). Up to this time the Israelites possessed few or no chariots, partly, no doubt, in consequence of the theocratic prohibition against multiplying horses, for fear of intercurrences of Egypt, and the result of this prohibition is implied in the possession of them (Deut. xvii, 16; i Sam. xiii, 15). But to some extent David (2 Sam. viii, 4), and in a much greater degree Solomon, broke through the prohibition from seeing the necessity of placing his kingdom, under its altered circumstances, on a footing of military equality r superior to other nations. He purchased, therefore, and maintained a force of 1400 chariots (1 Kings xvi, 15) by taxation on certain cities, agreeably to Eastern custom in such matters (1 Kings ix, 19; x, 25; 2 Chron. v, 4, 9). He chariots themselves, and also the horses, were imported chiefly from Egypt, and the cost of each chariot was 600 shekels of silver, and of each horse 50 shekels (1 Kings x, 29). See SIEGE.

From this time chariots were regarded as among the most important arms of war, than the supplies of them and of horses appear to have been still drawn from Egypt (1 Kings xii, 34; 2 Kings ix, 10, 21; xiii, 7, 14; xvii, 24; xxvii, 30; Isa. xxvi, 1). The prophets also allude frequently to chariots as typical of power (Ps. xxvii, 7; rev. 3; Jer. li, 11; Zech. vi, 1). Chariots of other nations are likewise mentioned, as of Assyria (2 Kings xi, 23; Ezek. xxiii, 24), Syria (2 Sam. viii, and 2 Kings vi, 14, 15), Persia (Isa. xxvi, 6); and, lastly, Antiochus Eupator is said to have had 90 chariots armed with scythes (2 Macc. xiii, 2). In the N.T. the only mention made of a chariot, except in Rev. xix, is in the case of the Ethiopian or Abyssinian eunuch of Queen Candace, who is described as sitting in his chariot reading (Acts vii, 28, 29, 36). See RIDE.

Jewish chariots were not doubt imitated from Egyptian models not actually imported from Egypt. These appear to have come into use not earlier than the 18th dynasty (B.C. 1580). The war-chariot, from which the chariot used in peace did not essentially differ, was extremely simple in its construction. It consisted, as appears both from Egyptian paintings and reliefs, as well as from an actual specimen preserved at Florence, of a nearly semicircular wooden frame with

Ancient Egyptian War Car and Horses, designed from a comp. view of differ. Monuments.
straightened sides, resting posteriorly on the axle-tree of a pair of wheels, and supporting a rail of wood or ivory attached to the frame by leather thongs and one wooden upright in front. The floor of the car was made of rope net-work, intended to give a more springy footing to the occupants. The car was mounted from the back, which was open, and the sides were strengthened and ornamented with leather and metal binding.

Attached to the off or right-hand side, and crossing each other diagonally, were the bow-case, and inclining backwards, the quiver and spear-case. If two persons were in the chariot a second bow-case was added. The wheels, of which there were 2, had 6 spokes; those of pace chariots had sometimes 4, fastened to the axle by a linch-pin secured by a thong. There were no traces; but the horses, which were often of different colors, wore only a breast-band and girths, which were attached to the saddle, together with head furniture, consisting of cheek-pieces, throat-lash, head-stall, and straps across the forehead and nose. A bearing-rein was fastened to a ring or hook in front of the saddle, and the driving-reins passed through other rings on each side of both horses. From the central point of the saddle rose a short stem of metal, ending in a knob, whether for use or mere ornament is not certain. The driver stood on the off side, and in discharging his arrow hung his whip from the wrist. In some instances the king is represented alone in his chariot, with the reins fastened round his body, thus using his weapons with his hands at liberty. Most commonly two persons, and sometimes three, rode in the chariot, of whom the third was employed to carry the state umbrella (2 Kings ix, 29, 24; 1 Kings xxvii, 34; Acts viii, 38). A second chariot usually accompanied the king to battle, to be used in case of necessity (2 Chron. xxxv, 84).

On peaceable occasions the Egyptian gentleman sometimes drove alone in his chariot, attended by servants on foot. The horses wore housings to protect them from heat and insects. For royal personages and women of rank, an umbrelia was carried by a bearer or fixed upright in the chariot. Sometimes mules were driven instead of horses, and in travelling sometimes oxen; but for travelling purposes the sides of the chariot appear to have been closed. One instance occurs of a 4-wheeled car, which (like the ἄγαλμα of Herod. ii, 63) was used for religious purposes. See CART. The processes of manufacture of chariots and harness are fully illustrated by existing sculptures, in which also are represented the chariots used by neighboring nations (Wilkinson, Anc. Egyptians, ii, 506, 507; ii, 70, 76, 2d ed.).

Ancient Egyptian Chariot-makers.

Fig. 1. Sawing out the Axle; 2, Preparing the bent pieces of Wood; 3, b, 3, 4, Shaping the Pole; f, c, Wheel.

The earliest Egyptian chariot noticed in Scripture (Gen. xii, 45) was a two-horse chariot; but, among the Egyptians, it does not appear to have been different from the war-chariot, the splendid military appointments of which rendered it fit for purposes of royal pomp. Hence, although the same word (7ς7γ7γ, merkabah) is again used for chariots of state in Gen. xlvi, 29; 1 Sam. viii, 11; 2 Sam. xv, 1, it undoubtedly denotes a war-chariot in Exod. xvi, 4; Joel ii, 5. In Isa. ii, 7, the same word appears to comprehend chariots of every kind which were found in cities. In fact, chariots anciently in the East were used almost entirely for purposes of state or of war, being very rarely employed by private persons. We also observe that where private carriages were known, as in Egypt, they were of the same shape as those used in war, only having less complete military accoutrements, although retaining the case for arrows. One of the most interesting of the Egyptian paintings represents a person of quality arriving late at an entertainment in his chariot, drawn (like all the Egyptian chariots) by two horses (on hidden by the other in profile). He is attended by a number of running footmen, one of whom hastens forward to knock at the door of the house, another advances to take the reins, a third bears a stool to assist his master in alighting, and most of them carry their sandals in their hands, that they may run with the more ease. This conveys a lively illustration of such passages as 1 Sam. viii, 11; 2 Sam. xv, 1. The principal distinction between these private chariots and those actually used in war was, as appears from the monuments, that in the former the party drove himself, whereas in war the chariot, as among the Greeks, often contained a second person to drive it, that the warrior might be at liberty to employ his weapons with the more effect. But this was not always the case; for in the Egyptian monuments we often see even royal personages alone in their chariots, warring furiously, with the reins lashed round their waist. So it appears that Jehu (who certainly rode in a war-chariot) drove himself, for his peculiar style of driving was recognised at a considerable distance (2 Kings ix, 20). The Egyptians used horses in the equipment of an armed force before Jacob and his sons had settled in Goshen; they had chariots of war, and mounted asses and mules, and
therefore could not be ignorant of the art of riding; but for ages after that period Arab nations rode on the bare back, and guided the animals with a wand. Others, and probably the shepherd invaders, noosed a single rope in a slip-knot round the lower jaw, forming an imperfect bridle with only one rein: a practice still in vogue among the Bedouins. Thus cavalry were but little formidable, compared with chariots, until a complete command over the horse was obtained by the discovery of a true bridle. This seems to have been first introduced by chariot-drivers, and there are figures of well-constructed harness, reins, and mouth-pieces in very early Egyptian monuments, representing both native and foreign chariots of war. In fighting from chariots great dexterity was shown by the warrior, not only in handling his weapons, but also in stepping out upon the pole to the horses’ shoulders, in order the better to attain his enemies; and the charioteer was an important person, sometimes equal in rank to the warrior himself. Both the kingdoms of Judah and Israel had war-chariots, and, from the case of king Josiah at the battle of Megiddo, it is clear they had also traveling vehicles, for, being wounded, he quitied his fighting chariot, and in a second, evidently more common, he was brought to Jerusalem (2 Chron. xxxv. 24). Chariots of war continued to be used in Syria in the time of the Maccabees (2 Macc. xiii. 5), and in Britain when Caesar invaded the island (Bell. Gall. iv. 29).

In the prophecy of Nahum, who was of the first captivity, and resident (if not born) at Elkosh in Assyria, there is much allusion to chariots, suggested doubtless by their frequency before his eyes in the streets of Nineveh and throughout the Assyrian empire. In fact, when prophesying the downfall of Nineveh, he gives a particular and animated description (ii, 84) of their action in the streets of the great city:

The shield of his horses is reddened,
The men of prowess are crimsoned [in drawn]:
With the fire of iron [shining steel armatures] is the chariot in the day of his array,
And the cypress [lances] are brandished;
In the streets will madness the chariot-force,
They will race in the broad places;
Their appearance is as the torches,
As the lightnings will they rush.

Abundant illustrations of this passage occur on the recently discovered sculptures of Nineveh and Babylon. They are minutely described by Layard (Nineveh, i, 268 sq.). The earlier Assyrian war-chariot and harness did not differ much from the Egyptian. Two or three persons stood in the car, but the driver is sometimes represented as standing on the near side, while a third warrior in the chariot held a shield to protect the archer in discharging his arrow. The car appears to have had closed sides. The war-chariot wheels had 6 spokes; the state or peace chariot 8 or more; and a third person in state processions carried the royal umbrella. A third horse, like the Greek παπηρός, was generally attached (Layard, Nineveh, ii, 350). In later times the third horse was laid aside, the wheels were made wider, and had 8 spokes, and the front of the car, to which the quiver was removed from its

Ancient Assyrian Warriors in a Chariot.

former side position, was made square instead of round. The cars were more highly ornamented, panelled, and inlaid with valuable woods and metals, and painted. The embroidered housings, in which in earlier times the horses were clothed, were laid aside, and plumes

Royal Chariot. From the later Assyrian Monuments.

and tassels used to decorate their necks and foreheads (Layard, Nineveh, ii, 353, 356; Nineveh and Babylon, p. 541, 587, 608, 618; Mon. of Nim. 2d series, pl. 24; comp. Ezek. xxvii, 20). Chariots used for other purposes than that of war, especially in hunting, were

Also found sculptured on the Assyrian monuments, as well as occasionally carts for the transportation of persons or baggage.

The Persian art, as appears from the sculptures at Persepolis, and also at Koyounjik, shows great similarity to the Assyrian; but the processions represented at the former place contains a chariot or car with wheels of 12 spokes, while, from the sculptures at the latter, it appears that the Elamites, or Persians, besides chariots

Ancient Persian Chariot.
CHARIOT

containing two persons, which were sometimes drawn by four horses, used a kind of cart, drawn by a single mule or more, consisting of a stage on high wheels, capable of holding five or six persons, of whom the driver sat on a low stool, with his legs hanging on each side of the pole (Isa. xxvii, 6; Ezek. xxviii, 24); see Xenophon, Cyrop. iv, 3, 1; ii, 22; Niebuhr, Voyage, ii, 105; Chardin, Voyage, vii, 257, pl. lix; Layard, Ninev. & Bab. p. 447, 449; Olearius, Travel. p. 502. Chariots armed with scythes (lapis se kravipora, Xen. Ancab. i, 7, 10) may perhaps be intended by the "chariots of iron" of the Canaanites; they are mentioned as part of the equipment of Antiochus (2 Macc. xiii, 2), and of Darius (Diod. Sic. xvii, 58; Appian, Syr. 82). Xenophon mentions a Persian chariot with 4 poles and 8 horses (Cyrop. vi, 4). The Persian custom of sacrificing horses to the Sun (Xen. Cyrop. vii, 3, 12), seems to have led to offerings of chariots and horses for the same object among the Jewish monarchs who fell into idolatry (Ezek. viii, 17; 2 Kings xxii, 11; see P. della Valle, p. 255). See WAGON.

Not very different from the Persian chariot is one represented on a coin found at Babylon, but somewhat ruder; but the spokes of the wheels are eight, as in the Assyrian chariot. This coin has given occasion to much inaccurate speculation in the attempt to connect it with the history of Daniel. See BABYLON.

Ancient Babylonian Chariot.

Among the Greeks and Romans, chariots were used at all times for purposes of war, and the chariot-race of the "Isthmian Games" were especially famous (see Smith's Dict. of Class. Antiquity, s. v. Carraus). See CHARIOT-RACE.

Ancient Greek Chariot.

Among the parts of wheel-carriages mentioned in the Scriptures are: 1, the wheel, בָּתֶן (Bethan, Exod. xiv, 25, etc.); also בָּתֶן (Bethan, Exod. xxviii, 28) or בָּתֶן (Bethan, Isa. v, 28; Ezek. x, 2, 6; xxviii, 34; xxvi, 10; id. Chald. Dan. vii, 1); 2, the rim, בַּל (Bal, 1 Kings vii, 33; Ezek. i, 18); 3, the spoke, בָּתֶן (Bethan), 1 Kings vi, 33; 4, the hub, בָּתֶן (Bethan), 1 Kings vii, 33; 5, the axle, בָּתֶן (Bethan, 1 Kings vii, 33, 38). To horses (yoke) the horses or other animals is designated by בָּתֶן (Bethan, Gen. xxii, 29; 1 Sam. vi, 7; 1 Kings xxiv, 14), or בָּתֶן (Bethan, Mic. i, 13); also בָּתֶן (Bethan, Hos. v, 11), which properly signifies to ride or drive. See WHEEL.

The word chariot is sometimes used figuratively for horses or armies (Psa. cxviii, 17; 2 Kings vi, 17); and Elijah, by his prayers and counsels, and power with God, was "the chariot of Israel, and the horsemen thereof" (2 Kings ii, 12; see Rashi, De curra Israel, Buntz. 1756). See also נַגְד (Ngad), as he did more for them than all the chariots they could muster (Psa. xxv, 7; Isa. lii, 1). See WAR.

The term "chariot" is likewise used poetically in Scripture to designate the rapid agencies of God in nature (Psa. cv, 3; lxvii, 17; Isa. lxvi, 16; Hab. iii, 8).

CAPTAINS OF CHARIOTS (Exod. xix, 4) might be supposed to denote the officer or officers who had charge of the chariot forces, but the literal meaning is mounted third men (תְּנִינָה). This passage seems obscure, but a picture from an Egyptian tomb (the Ramesseum of Thebes), nearly or quite as ancient as the period to which the above-cited passage relates, furnishes a key to this otherwise difficult expression. It represents three men standing upon a chariot, two of whom are prepared for action, and the third manages the horses (compare the large cut above of the Assyrian chariot). They were probably selected for their valor, and perhaps formed by themselves a distinct division of the army, and each had its distinct officer (Exod. xiv, 7). See CAPTAINS.

CHARIOT OF THE CHERUBIM probably means the frame-work on which the cherubim rested, and one pattern of which might resemble the body of a chariot (1 Chron. xiii, 18). See CHERUB.

CHARIOT-CITIES, cities specially designated for storing the chariots of war during the time of peace, as magazines and arsenals of modern times are used (2 Chron. i, 14). See CITY.

CHARIOT-HORSES, such as were peculiarly fitted, by size, spirit, docility, or special training, for service in chariots, as carriage, draught, and saddle horses of later days (2 Kings vii, 14). See HORSE.

CHARIOT-MAN, the driver or charioteer, or perhaps an officer who had charge of the chariot (2 Chron. xviii, 38). See DRIVER.

CHARIOTS OF WAR (Exod. xiv, 7; 2 Sam. viii, 4). One class of carriages thus deminated were used as the common vehicles of princes and generaces; but another formed the most terrible of military engines, and were employed in great numbers to break the enemy's battalions by rushing in among them (1 Sam. xiii, 5; 1 Chron. xviii, 4). Like other ancient carriages, they had usually only two wheels; and iron hooks or scythes, strong and sharp, were affixed to the extremities of the axles on each side, which made dreadful havoc among the troops (Josh. xi, 4; Judg. iv, 8, 18). War-
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rators sometimes fought standing on them, or leaping from them upon the enemy. The chariots in the army of Cyrus, were numerous, and fully twenty men fought from them. If we examine the sculptures of Egypt, we find that the strength of the armies of the Pharaohs was in their chariots, an Egyptian army being composed exclusively of infantry and bigas, or two-horsed chariots, which carried the driver and the warrior. In no instance is an Egyptian ever represented on horseback. Such evidence shows that the Egyptians did not employ cavalry is difficult to reconcile with the Scripture account of the pursuit of the Israelites, which expressly speaks of "the horses and chariots of Pharaoh, and his horsemen" (Exod. xiv. 9). Hengstenberg, after a critical examination of the text (loc. cit.), writes in the Doctor's Manual (p. 126), that "Moses does not mention cavalry at all; that, according to him, the Egyptian army is composed only of chariots of war, and that he therefore agrees in a wonderful manner with the native Egyptian monuments." See Army; CHARIOT.

CHARIOTS OF THE SUN. The ancient Persians who worshipped the sun dedicated to that luminary certain horses and chariots, which, in allusion to his rapid course, they consecrated to him. The kings of Judah fell into this peculiar idolatry. In these chariots, the Rabbins informs us, the king and nobles rode when they went forth to meet the morning sun. The idolatry was prohibited by the Mosaic law, and the penalty for using them was death on the spot (2 Kings xx. xxi. 11). See SUN.

In the narrative of the translation of Elijah (2 Kings ii. 11), it is said "there appeared a chariot of fire, and horses of fire," and a corrupt tradition of this miraculous ascension seems to have been preserved in the East. Mr. Roberts says, "The Hindoes believe their supreme god Siva sends his angels with a chariot, to fetch the souls of those who are devoted to him; and there are occasionally horses, but at other times none. The holy king Tirru-Sangiv (divine chank) was taken to heaven, body and soul, without the pain of dying."

CHARIOT-RACE, the most renowned of all the exercises used in the Olympic games of the ancient Greeks and Romans, and those from which the victors were held to derive the greatest honor. There appear to be but one or two allusions to them in the New Testament, and these are involved in some uncertainty. In the Old Testament verse properly success is in collecting a church at Ephesus: "But I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries;" alluding, it is thought, to the door of the circus, which was opened to admit the chariots when the races were to be in; and by the word εὐρωπίαμος, "adversaries," which Doddridge renders "oppressors," he is supposed to mean antagonists or competitors. In Colos. iii. 15, he says, "Let the peace of God rule (ἡ τύχῃ προείστη, preside, as the arbiters or judges of the games) in your hearts:" 2 Thess. iii. 1, "that the word of God may have free course (τεῦχω, run), and be glorified;" reiterating the wish of the apostles to the expositors; 1 Tim. iv. 8, "Bodily exercises (γυμνασία, gymnastic discipline) profiteth little," alluding to the training of the racers; Heb. xii. 23, "the general assembly (καὶ ἡ συνόδος, crowd of attendants). See GAMES.

Charisma (χαρίσμα), (1) one of the names by which baptism was designated in the early Church; (2) a spiritual gift. See Gifts, Spiritual.

Charity, one of the three chief Christian graces. The Greek word χάρις, rendered in the authorized version love, is occasionally translated charity, and is rendered throughout 1 Cor. xiii. The old English word charité meant—love to God and man, which is the fulfilling of the law. Perhaps it would have been better had the word been rendered "love." The meaning of the term can, however, scarcely be misunderstood after a careful perusal of that important chapter. In popular usage, charity is often restricted to one's giving, which is only one of its manifestations. See Love. Charity considered, in this sense of love, is to be the habitual affection of the heart, in all our relations to our fellow-creatures. Charity considered, 1. As to its source, implies a regenerated state of mind. 2. As to its exclusiveness, shuts out all, 1; anger; 2, impecability; 8, hatred; 4, pride; 5, jealousy; 6, envy; 7, artificial distinctions, as its limitations. 3. As to its active expression; (1) it delights in sympathy, liberty, and, in general, in benevolence; (2) it dictates and regulates works of mercy; (3) it teaches us that we are only stewards of the divine goodness. "All spiritual gifts are surpassed by charity, which alone puts on them the crown of perfection (1 Cor. xiii, 8-13). By this we are to understand not a mere indelation and emotion, however pure, or natural benevolence and philanthropy, however disinterested; but a disposition wrought by the Holy Ghost, springing from the consciousness of reconciliation to a vital supernatural energy, uniting all the powers of the soul with God, the essence of all love, and consecrating them to the service of his kingdom. Without this, even speaking with the tongues of angels were but 'sounding brass or a tinkling cymbal.' Without this, the beauty of Charity, the splendor of knowledge, and a power of faith which could call the impossible into being, have no abiding worth or practical importance. Without this, the other gifts would separate, pass into the service of ambition, and thus ruin themselves and the whole church. Without this, the gift of tongues is as a wind and enthusiasm, knowledge puffs up (1 Cor. xiii, 8), and the gift of government degenerates to despotism. As faith lies at the bottom of all the charisms, and forms their common root, so also love is properly not a gift by itself, but the soul of all gifts, binding them together like the members of a body, making them work in for each other, and directing them to the common good. It maintains the unity of the manifold divine powers, subordinates every thing individual and personal to the general, and makes it subservient to the interests of the body of Christ."

"For another reason, love transcends all the other gifts. For it is the root of all. In the future world the other gifts will disappear, at least in their present nature. The mysterious tongues will cease in the land, where all understand them. Prophecies will be lost in their fulfilment, like the aurora in the moon. Knowledge, which on earth is but partial, will merge in immediate, perfect intuition. Nay, faith itself will be exchanged for sight, and hope for fruition. But love, by which even here we have fellowship of life with God through Christ, remains love. It changes not. It rises not out of its element. It passes not into another sphere. It only deepens and expands. It can never gain higher grounds, never reach another and letter form of union with another. It is appraised of all and can behold the more fully, more lively, and more blissful (1 Cor. xiii, 8-13)." Charity, says Bishop Warburton somewhere, "regulates and perfects all the other virtues, and is in itself in no want of a reformer."

"Hence Paul exhorts the Corinthians, who were inclined to place an undue estimate on the more striking and showy charisms, to strive after charity, above all, as the greatest and most precious gift, the cardinal and universal Christian virtue, of which heathenism had scarce the faintest notion. 'Heathenism,' observes Olshausen (Comment. iii. p. 698), 'did not get beyond χαρίς. It knew nothing of the Christian χάρις, in the Old Testament being but the same as χαρίσμα. Eros, even in its purest, noblest form, is but the result of want, the longing for love, springing from the consciousness that we have not what is worth loving.
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But the Christian diēgýv of charity is the streaming forth of positive love, God himself dwelling in the believer, so that streams of living water flow out of him (John iv, 14). And he commands it, in the most glowing and attractive description ever uttered by tongue of man or angel, in language which draws the heart with perpetual freshness, like music from the bowers of eternity, and is of itself enough to put beyond all doubt the divinity of Christianity and its infinite superiority to all other religions. 'And now (and in the present earthly life of Christians) alidith faith, hope, charity, these three; but the greatest of these is charity.' (1 Cor. xiii, 13.) (Schaff: Apostolical Church, § 124). See also Watson, Theol. Institutes, pt. iii, ch. iv, § 8; Fellowes, Body of Theology, ii, 61, etc.; Barrow, Works, vol. i, ser. 27, 28; Fletcher, Works (N.Y. ed.), iii, 156 sq.

Charity, Brothers of (called, in Italy, Fate ben fratelli; in France, Frères de l'Charité; in Spain, Brothers of Hospitality), a Romanist order, founded in 1540 at Seville, by the Portuguese Johannes a Deco, for caring for the poor in France by reforming their home life. In 1572 Pope Pius V confirmed it, under the rule of St. Augustine, and it then limited itself to serving hospitals for the sick of all nations and religions. In 1590 it had a number of institutions in France, Italy, Germany, Poland, both Indies, and other countries. In 1617 it was received into the number of regular orders by adopting the solemn vows. In 1638 the brethren were exempted from the jurisdiction of the diocesan bishops, and in 1624 they received all the privileges of the mendicant orders. Among the hospitals of this order, those of Milan, Paris, Rome, Naples, Vienna, Prague, are especially celebrated. The number of houses amounts at present to over a hundred, in Italy, France, Spain, Austria, Prussia, Bavaria, and North and South America. See Helyot, Ordres Religieux, vol. ii; Fehr, Geschichte der Mönchskorben, ii, 80 sq.

Charity, Sisters of, called also Daughters of Christian Charity (Sœurs ou Filles de la Charité), a community of women in the Roman Catholic Church for nursing the poor and the sick, founded in 1629 at Caen in France by Vincent de Paul, aided by Madame Louise de Marillac le Gras. The rule which Vincent gave to his community was confirmed by the pope in 1666, when the community spread rapidly, and by 1685 had two hundred and twenty-four houses were established. It still at the end of the eighteenth century they remained almost entirely confined to France, where their labors were interrupted by the Revolution. After a few years they were permitted to take them up again, and in 1807 they were placed under the protection of the mother of Napoleon. Since that time they have enjoyed the patronage of all French governments. In 1827 they nursed in France 145,000 sick persons and 220,000 children, whom they served after their own fashion. They have rapidly established themselves in all states in which monastic orders are not forbidden. Several states, as Prussia and Baden, which exclude most of the monastic orders, have made an exception in favor of the Sisters of Charity. Since 1849 they have been admitted into all the German states except Saxony. In all Germany they had, in 1868, establishments in 194 places, with about 2000 members. Spain promised to admit them in the Concordat of 1851. They established themselves in Portugal in 1857, but were thrown out as also in Brazil, by the then liberal party, and mobbed by the populace. Large numbers of them were called to Russia by the government of Alexander II, and they have penetrated even into Denmark and Sweden. In Turkey they conduct several largely-attended schools. They are also found in many of the states of the United States, in Canada, and in several of the states of Central and South America. In the United States they were established in 1809 by Elisabeth Seton (a convert from Protestantism), with a distinct rule, which is still followed in the dioceses of New York, Brooklyn, Newark, and Halifax. The houses in the other dioceses have abandoned Mrs. Seton's rule, and have united with the French order. In 1852 there were 86 houses under the charge of the sisters in different parts of the United States, and the number of sisters was 420. This number has since considerably increased. In the diocese of New York alone there are now about 290 sisters, having under their care, besides children, the Charity schools in New York, a hospital, and female asylums, and an industrial school. Their mother-house is at Fonthill, on the Hudson River, near Yonkers.

Numerous other communities of women have been established on the same plan, and on nearly the same principle. The most important among them is the congregation of St. Carolus Borromeus, so called because they chose Borromeo as their patron. Their mother-house is at Nancy, France; and in 1845 they counted 70 houses, with about 700 members. Another was founded in 1808 in Westphalia, by baron Droste zu Vischerling, who became afterwards archbishop of Cologne. It counted, in 1858, 41 establishments, with about 2500 members. The United States have also a number of similar institutions, as Sisters of Charity of Montreal, Sisters of Charity of Nazareth, Sisters of our Lady of Mercy, Sisters of Mercy, Sisters of Charity of the Blessed Virgin, Sisters of Charity of St. Augustine, most of which have been founded during the present century.

No monastic institution has spread so rapidly since the beginning of the present century with equal rapidity, and the increase is still going on in nearly every part of the world. In 1862, the number of establishments, as far as known, was 1064; namely, 947 in Europe, 60 in America, 17 in Asia, 17 in Africa, and 5 in Australia and Oceania (from the last edition of the Buch der Kirche, Basle, 1862). The number of members of the French order was estimated at 13,000, and that of all the Sisters of Charity at 28,000.

"Conscious that celibacy alone excites little admiration in modern times, Rome has sought, by her "Sisters of Charity," and by her educational orders, to give her female aristocracy better claims on the gratitude of mankind. In England and America the female orders have attracted many to the Church of Rome, and softened many antipathies. The association of unmarried females for such purposes will ever have an attraction for romantic minds; yet the well-worked Protestant congregations in our cities send out more such sisters of charity and educators of the young than any of the sisterhoods of Rome. Without any bond but the law of love, and without observation, because without the dress and separation of Rome's "Sisters of Charity," thousands now do the part of Priests in this part of the world, and, like Counties, duties and enjoyments, unconscious that they are better than others, or that they have attained a higher perfection than their fathers and mothers" (Lewis, Bible, Missal, and Dictionary, i, 124). See also Fahr, Geschichte der Mönchskorben, ii, 3 sqq.; Erenites, Der Orden der barmherzigen Schwestern (Schaafhausen, 1814); Methodist Quarterly Review, Jan., 1819, art. v.
Charlemagne (Charles I, or the Great), Emperor of the West, was born at Salzburg, in Bavaria, about 742, and, jointly with his brother Krollof, succeeded his father, Pepin-le-Bref, in 768. Karolom died in 771, and Charlemagne became sole sovereign. By his wars against the Saxons and the Saracens of Spain, he increased his empire until he was master of the best part of Europe. Pepin had granted the exarchate of Ravenna to the pope and his successors forever. After Pepin's death, Diedrich, the Lombard king, attacked the pope (Adrian I), who applied to Charlemagne for aid. He crossed the Alps (A.D. 774) with a formidable army, and terminated the contest between the bishops of Rome and the kings of Lombardy forever. The exarchate of Ravenna was overthrown, its vanquished prince was sent into France, and Charlemagne proclaimed himself king of the Lombards. The conqueror visited Rome, where it is said he not only confirmed the grants which Pepin had made to his bishops, but added to them new donations. By these acts he opened a way to the attainment of an object which Pepin had contemplated, but was unable to accomplish—he was enabled to gain the authority as well as to assume the title of Emperor of the West. When the Lombards were defeated, he was anointed by Pope Leo III crowned him Emperor of the West, with the title of Carolus I, Caesar Augustus. "Although this added

nothing directly to his power, yet it greatly confirmed and increased the respect entertained for him; such was still the lustre of a title with which were associated recollections of all the greatness of the Roman empire. Nicephorus I, emperor of Constantinople, also acknowledged him, and between them they fixed the limits of the Eastern and Western Empires. A profound statesman and legislator, as well as a successful conqueror, he then devoted the remainder of his life to the internal improvement of his vast empire, and to the fortification of its frontiers against the incursions of the Normans and Danes. In 813 he named his third son, Louis (Louis le Débonnaire), his colleague in the empire, and died at Aix-la-Chapelle January 28, 814. "His last days, after the coronation of his son Louis, were occupied in correcting the text of the four Evangelists, in which he was assisted by Greeks and Syrians. Charlemagne had long shown a great zeal for religion; he never failed, while his health permitted, to attend divine service daily, morning and evening. He took great care that the service should be conducted with decorum and propriety, supplied his chapels with abundance of vestments and ornaments, and, being perfectly instructed in the best manner of reading and singing, he corrected the mode of performing both; but he himself never read publicly in church, but contented himself with singing in a low tone and with others. His aims were not only liberally bestowed in his own dominions, but on all the poor and distressed Christians in Syria, Egypt, Africa, Jerusalem, Alexandria, and Carthage; and he cultivated the friendship of unbelieving princes with a view to assuage the sufferings of the Christians under their dominion" (Palmer, Church History, ch. xv).

Charlemagne was throughout his reign the champion of Christianity. He never rested until the Saxons were not only subjected, but baptized, if not Christianized; his war against the Lombards, whose kingdom he finally annexed, was originally commenced at the instance of the pope, whose power was menaced by the inroads of these barbarians. It cannot be denied, however, that Charlemagne propagated Christianity by the use of "campaigns" and "knights" (as he called the Saracens of Spain), he increased his empire until he was master of the best part of Europe. Pepin had granted the exarchate of Ravenna to the pope and his successors forever. After Pepin's death, Diedrich, the Lombard king, attacked the pope (Adrian I), who applied to Charlemagne for aid. He crossed the Alps (A.D. 774) with a formidable army, and terminated the contest between the bishops of Rome and the kings of Lombardy forever. The exarchate of Ravenna was overthrown, its vanquished prince was sent into France, and Charlemagne proclaimed himself king of the Lombards. The conqueror visited Rome, where it is said he not only confirmed the grants which Pepin had made to its bishops, but added to them new donations. By these acts he opened a way to the attainment of an object which Pepin had contemplated, but was unable to accomplish—he was enabled to gain the authority as well as to assume the title of Emperor of the West. When the Lombards were defeated, he was anointed by Pope Leo III crowned him Emperor of the West, with the title of Carolus I, Caesar Augustus. "Although this added

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Charles was crowned emperor with great pomp at Aix-la-Chapelle, Oct. 22, 1526. His first act was to issue a call for convoking a diet at Worms early the next year, in order to consider the means of suppressing the new religious ideas awakened by the teachings of Luther. This assembly was held April 17-26, 1521, and thither Luther repaired under a safe-conduct, and plead his case; but an edict of outlawry was pronounced against him. See Worms. The prudent action of Charles was proverbial. Having alienated the Emperor, who was naturally jealous of the Habsburg power, and thither left to himself the affairs of the empire, Charles had to meet the new danger with a strong army. He marched against the Imperialists, and after a bitter struggle in which many of his troops were killed, he forced the Imperialists to agree to a truce. The treaty was signed at Passau, Aug. 2, 1523, and was a great victory for Charles. He had now established his power in Germany, and was able to turn his attention to other matters.

Shortly before this, the death of Francis I of France had given Charles the opportunity of acquiring new possessions in Italy. He therefore decided to take the field against the Turks, who were threatening to invade the empire. He marched against the Turks, and after a hard-fought battle, he captured the city of Belgrade. This was a great victory for Charles, and he was now able to turn his attention to the affairs of the empire.

In 1526, Charles issued a decree for the suppression of the religious wars in Germany. This was a great victory for Charles, and he was now able to turn his attention to the affairs of the empire.

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CHARLES IX

Casare commentarii (Frank. 1735, 8 vols. 8vo); Ranke, History of the Reformation; Prescott, History of Philip II; Ranke, History of the Papacy (2 vols. 8vo, 1855); Motley, The Rise of the Dutch Republic (2 vols. 8vo. N. Y. 1857); Sismondi, Histoire des Francais, 18 vols. 8vo (Bruxelles, 1849; see index in 18th vol.); Robertson, History of the Reign of Charles V; Lanz, Correspondence des Kaisers Karl V (Leips. 1844-46, 8 vols.); Kervyn de Lettenhove, Aufzeichnungen des Kaisers Karl V (Germany trans. Leips. 1862); Gachard, Correspond. de Charles Quint (Brussels, 1860). Special works on the life of Charles V after his abdication and retirement have been written by Stirling (Cloake's Life of the Emperor Charles the Fifth, N. Y. 1:mo); Gachard (Ritrac et Mort de Ch. V (Brussels, 1864-55); Pichot (Chronique de Charles V, Paris, 1864), and Migne (Charles Quint, Paris, 1864).

Charles IX, second son of Henry II and of Catharine de Medicis, was born at St. Germain-en-Laye June 27, 1550, and on December 5, 1550, succeeded his brother, Francis II. "His character was a compound of passion, acuteness, heartlessness, and cunning. Although only twenty-four years of age when he died, so well had he acquired this talent that he had a love of perfidy and cruelty, that he found time, with her assistance and that of the Guises, to perpetrate an act so hideously diabolical that all civilized Europe still shudders at the recollection. The massacre of St. Bartholomew's (q. v.), Aug. 24, 1572, was the culmination of a campaign of terror that the ambiguities which disgraced his reign. The result was that civil war broke out anew, and assumed a very threatening character, as political malcontents associated themselves with the Protestants. Charles died May 30, 1574."—Chambers, Encyclopedia, s. v.; and a good article, with an account of the massacre of St. B., in the English Cyclopedia, s. v. Charles IX. See France, Reformed Church of.

Charleton, Walter, M. D., an English physician, was born Feb. 3, 1619, was educated at Magdalen Hall, Oxford, became an eminent practitioner in London, president of the College of Physicians in 1669, and died in 1707. He was mentioned here on account of his Darkness of Atheism dispelled by the Light of Nature (London, 1692, 4to); and Harmony of Natural and Positive Divine Laws (London, 1860, 8vo).—Darling, Cyclopaedia Bibliographica, ii, 637; Rippin, Bibliographia Britannica, iii, 448 sq.

Charm (��), n. [haskh, to whisper, as enchanters]. In Psa. lvii, 5; Jer. viii, 17; Eccles. x, 11 ("enchantment"); this word is used to express serpent-charm ag. In most of the first passages it occurs in connection with תוי (cher, strictly a confederacy, i. e. with spirits of the other world), which is rendered in the same manner, and has a similar meaning. In other passages, although still rendered "charm," both words, as is the case also with other terms, signify ordinary necromancy or conjuration. That the most venomous reptiles might be rendered tame and harmless by certain charms, is a matter of much doubt, and was first supposed to be true when Virgil said, "that they were accustomed to try the legitimacy of their new-born children by exposing them to the most cruel and venomous serpents, which dared not molest or even approach them unless they were illegitimate. He thinks their power resided in some kind of charm which is supposed to be in London, and present in the abhorred (Hist. Nat. lib. vii, c. 2). Shaw, Bruce, and indeed all travellers who have been in the Levant, speak of the charm of serpents as a thing frequent, seen (especially Thomson, Land and Book, ii, 216, 238). The much-dreaded Cobra di Capello, or good Serpent of the Hindoos, is capable of being tamed; and the Malabar jugglers have the art of teaching them to dance to the music of the harmonious sounds of their diageleot. The serpent first seems astonished, then begins to renew himself, and sometimes, by a gentle undulatory motion of the head, and with distended hood, seems to listen with pleasure to the notes. These dancing snakes are carried about in baskets by the jugglers all the winter. It is a well-attested fact that when a house is infested with these snakes, and some others of the Coluber genus, which destroy poultry, or with some even of the larger serpents of the boa tribe, the musicians are sent for, who charm the reptiles from their hiding-places to their own destruction (Oriental Memoirs). It is often said that the charmer introduces the tame serpents, and that they obey the accustomed call, and are exhibited in proof of the triumph of the charmer's art. This may sometimes be the case, but instances are known in which there could not have been any collusion or contrivance; and, after the severest test and scrutiny, many have been obliged to rest in the conclusion that the charmers do really possess the physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking-places. This is Mr. Lane's conclusion, who also suspects that they discover the presence of serpents by the growth of the animal. "The principal power is a voice or noise, to those of the Fowler, who, by the fascination of his voice, allures the bird into his net (Modern Egyptians)."

Charnock, Stephen, D. D., an eminent English Nonconformist, was born in London in 1628. He received his earliest education from his father, and when very young he entered Emanuel College, Cambridge, under Dr. William Sancroft. He commenced his labors in the north of England, where he was a minister in the church of Manchester, and was afterwards sent to Oxford, where he became chaplain to the Bishop of Durham in 1652, and became fellow of New College, Oxford, and in 1652 became senior proctor of the university. In 1663 he went to Dublin, and his ministry there was eminently successful. About 1660, ejected by the Act of Uniformity, he returned to England, and spent fifteen years in some parts of the country, and in about London, and was for some time kept in prison. He then settled at the house of the Lord Mayor of Bath, and was granted a pension by the Duke of Buckingham, and settled congregation until about 1675. He died July 27, 1680. His sermons constitute the chief of his works; and while on the doctrines they contain, being
decidedly Calvinistic, a variety of opinions are entertained, yet it is universally admitted that they are distinguished by great originality and genius, and are well deserving of the widely-spread attention they have so long received. His reasons are nervous and his appeals affecting. His judgment was sound, his taste correct, his imagination lively; his piety undismayed. He was grave without being dull, and perspicuous without being wearisome. His "Treatise on the Attributes of God" is acknowledged to be the best in the English language" (Jones). His Works were republished in 1615 (Lond. 9 vols. 8vo), with a life prefixed by Edward Parsons. There is an American edition of the Attributes, with a life of Charnock, by Symington (N. Y. 2 vols. 8vo), and a new edition of his Works is now going on at Edinburgh (Nichols), 1866, vols. 1-9, 8vo. See Jones, Christian Biography, p. 106; Symington, Charnock, with his Life (N. Y. 12mo); Middleton, Eccles. Biography, iii. 448; Calamy, Non-conformist's Memorial (Lond. 1778), i. 159 sq.

Charr'd (Kaph cid), another mode of Anglicizing the name Haran (q.v.).

Charter-house (a corruption of Chartreux, i.e. Carthusian house) is a hospital, chapel, and school-house in London, established in 1611 by Sir Thomas Sutton. It had originally been a Carthusian monastery, but after the dissolution of monastic establishments by Henry VIII it fell into various hands, and was finally purchased from Lord Suffolk by Sir Thomas Sutton for £15,000, who endowed it with the revenues of upward of 20 manors, lordships, and other estates in various parts of England. This "masterpiece of Protestant English charity," as old Fuller calls it, serves three uses—it is an asylum for poor brethren, an educational, and a religious institution; hence Bacon terms it a "triple good." The Charter-house school is memorable as the place where Barrow, Addison, and John Wesley received their early education.

Charm. See MAGICIAN.

Chartraw. See CRIMEIARIAN.

Charmeaux. See CARThUSIANS.

Charteaux. See CrEmEIAriAns.

Chartes. See KERNELL.

Charul. See Nettle.

Chase (חַץ, חַץ, ḫ̄oww, etc.). The practice of hunting wild animals early prevailed among the nomadic Hebrews (Gen. xxv, 28; xxvii, 8 sq.), and continued to later times to be a common employment (Lev. xvii, 13; Prov. xii, 3; Josephus, War, i. 21, 18), both for the sake of the flesh of the game (Sirach xxxvi, 21; but in the Sabatical year it was allowed to multiply, Exod. xxiii, 11; Lev. xxv, 7; comp. Michaelis, Mos. Reck, iii, 178 sq.), and also for the extermination of noxious beasts (2 Sam. xxiii, 20), of both which there was no lack in Palestine (see Harmar, i. 828 sq.). The means employed in this pursuit were usually the bow (Gen. xxvii, 3), the spear or javelin (comp. Strabo, xv, 754), the net (נֶפֶשׁ, נֶפֶשׁ); which was likewise used for the larger kinds of animals, as gazelles, Isa. ii, 21, and even for lions, Ezek. xix, 8), the sling (ןָבָּר, נָבָּר, Eccles. ix, 12; Psa. xci, 8), and the pitfall (הֶבְדֶל, הֶבְדֶל, Plix. x, 54; comp. Ezek. xix, 4; 2 Sam. xxiii, 20), the last especially for the

Ancient Chase in the Desert of Thebaid (Wilkinson).

tion (Shaw, Trav. 152 sq.). Compare the description in Job xviii, 8 sq. They do not appear to have had hunting dogs (yet comp. Joseph. Ant. iv, 8, 9), and it is doubtful if in hunting for them they trained falcons or other species of birds (Elian, Anim. viii, 54), although hawks (Harmar, iii, 79), like hounds (Odys. xix, 418; Strabo, v, 215; Philostr. jovm. i, 28; Polyb. xxxi, 22; Curt. i, 3, 31; Plin. viii, 61; Becker, Char- thole. i, 889) were anciently, and still are universally common in the East (Shaw, Trav. p. 506; Kampfer, Amm. p. 131). On the Egyptian monuments hunting scenes are frequently represented (Wilkinson, i, 213 sq.). Hunting became an aristocratic sport (Meurs. ad Lyco. p. 499 at least in later periods of Jewish history (Josephus, Ant. xv, 7, 7; xvi, 10, 3; see also Philo, ii, 886; comp. Heindorf on Horace, Sat. ii, 2, 9). Scenes occur in which when he removed over new wild animals even without weapons (Jugd. xiv, 6; 1 Sam. xvii, 35). (See Jahns Bibli. Arch. § 52.) See NIMROD.

The instruments and modes of the chase are sometimes used figuratively, to indicate the wiles of an adversary, great danger, or impending destruction (Ps. xix, 19; Prov. xi, 21; xv, 32; Prov. xxi, 27; Isa. xxxiv, 17; xiii, 12; Jer. v, 26; vi, 21; xvi, 16; xviii, 22; xlviii, 44; Amos iii, 5; Hosea, xiii, 14; Luke xxii, 35; Rom. xi, 9; 1 Cor. xv, 53). See Hunt.

Chase, Abner, a minister of the Methodist Episcopal Church, was born in Stonington, Conn., Dec. 31, 1784, and died in Peoria, Ill., April 27, 1864. At the age of 19 he was converted, and joined the Methodist Episcopal Church. When 22 years of age he was licensed to exhort, and soon after received license to preach. He continued as an exhorter and local preacher about six years, laboring very successfully in winning souls to Christ. In 1819 he was admitted to the New York Conference, and appointed to the Delaware Circuit. The next year, at his own request, he was transferred to the Genesee Conference, in whose ranks he remained, part of the time as superannuated, until his death. Very few men have served the Church more faithfully, acceptably, and usefully.

Minutes of Conf. v, 419; Sprague, Annals, vii, 497.

Chase, Henry, a minister of the Methodist Epis- copal Church, was born in East Haddam, Conn., Sept. 10, 1790. His father being unable to send him to a classical school, he began, unaided, in youth a course of study which ended only with his life, and which included Latin, Greek, Hebrew, French, and German, besides general literature and theology. In 1819 he entered the New York Conference, and served in several laborious circuits until 1829, when he removed to New York, and became a teacher in the Wesleyan Seminary. In 1823 he devoted himself to the service of the scenes of New York, and continued, with short interruptions, to be pastor of "The Mariners' Church" until his death, July 8, 1858. He was greatly beloved and esteemed both by his own flock and by the general public.

Sprague, Annals, vii, 478.

Chase, Philander, D.D., a bishop of the Protestant Episcopal Church, was born at Cornish, N. H., Dec. 14th, 1775, and graduated at Dartmouth College in 1795. After ordination, he was occupied for about a year and a half as a missionary in the State of New York, extending his services to Ulitsa, Auburn, Canaan-digua, and other places. In 1797 he accepted the charge of the Protestant Episcopal churches at Poughkeepsie and Fishkill. He was next appointed to Christ Church, New Orleans, but returned to New England in 1811 to become rector of Christ Church, Hartford, "where he labored with great assiduity, accepting also the churches." His thoughts, however, were directed to the "Great West," and in 1817 he journeyed thither, preaching as he advanced. In May, 1817, he presided at the first meeting of the parishioners of Christ Church, Cincinnati, and became rector at Walth- ington, Columbus, and Delaware, and accepted also the charge of an academy. In 1819 he was elected bishop of Ohio; in 1821 he became President of Cincinnati College. Desiring to supply the West with an efficient ministry, he visited England, and received large contributions for education. About 1826 he en- gaged in the foundation of Kenyon College and the Theological Seminary of Ohio. This activity and energy were, however, ill rewarded, for a "stand was taken by the professors of Kenyon College as to the extent of his powers over the institution of which he was the originator; and on the same day, in September, 1831, with his usual magnanimity, he resigned his offices of president and bishop of Ohio." Being now in search of temporary repose, he selected as his residence a place in Illinois, which he named "The Val- ley of Peace," engaged here, and on the St. Joseph, Michigan, in missionary labors, and planning for himself a wide circle of visitation, which "invaded no man's diocese, parish, or labor." In 1835 he was elected bishop of Illinois, and used similar expedients for the interests of his diocese as those which he had employed in Ohio. Before addressing his new See, however, he paid a visit to England, and collected nearly $10,000 for this purpose. In 1838 he laid the foundation of Jubilee College, and shortly after visited Mississippi, Louisiana, Georgia, and South Carolina, where he received liberal contributions. His colleges were subsequently better endowed, and his own circumstances were correspondingly improved; but he soon died, and thus, towards his latter end, "the smiles of Providence beamed on his broad philanthropy and in- domitable perseverance."

He died Sept. 20th, 1842. His published works are: A Plea for the West (1820); The Star in the West, or Kenyon College (1828); De- fense of Kenyon College, Ohio (1831); Reminiscences: An Autobiography, containing a History of the principal Events in the Author's Life to 1844 (1846; 3 vols. 8vo).


Chase, Equire, a Methodist Episcopal minister and missionary. He was born in Scipio, Cayuga Co., New York, February 15, 1802; was converted at about fourteen; entered the travelling ministry in the Genesee Conference in 1822; was set off with the Black River Conference at its organization in 1826; sailed as missionary to Liberia, Oct. 15, 1866; returned to America in August, 1877; was delegate to General Conference in 1840; sailed again to Africa in January, 1872; returned to Liberia in May, 1874; continued on his mission in Cur- nsey, N. Y., July 26, 1843. Mr. Chase was of pre- possessing appearance, natural amiability, and unaffected piety. In the pulpit his "commanding figure and earnest manner gave him great advantage over his audience, and his sermons bespoke a cultivated mind and diligent preparation." He was a good scient- ific and classical scholar, and a vigorous writer. At presiding elder he was eminently efficient. In 1840 he published An Examination of the Doctrine, His- tory, and Moral Tendency of Roman Catholic Indul- gences. — Black River Conference Memorial, p. 10; Sprague, Annals, vii, 564.

Chase's E'ba (Xen. 5, 7, 6; Vulg. Chaves), a name among the list of the "servants of the Temple" (Ezech. v, 81), which has nothing corresponding to it in Ezra (Josh. 48) or Nehemiah (vii, 50), and is probably a mere cor- ruption of that succeeding it—GazerA (q. v.).

Chasham. See Amber.

Chasuble. See Chasuble.

Chasidah. See Stork.

Chasidim (מじゃדיה), i. e. wisdom; comp. 'A'zolah, 1 Macc. vii, 18), a name which among the ancient Jews was given to all who manifested their attachment to the Jewish creed in some extraordinary manner. In
a more special sense it was given to a sect which was organized for the purpose of opposing Hellenistic innovations, and uniting the true believers by voluntary imposition of works of supererogation. In the time of Judas Macabaeus the sect readily joined the great leader of the true Jewish faith (1 Macc. 10, 10); the essential principles of the Chasidim were as follows: most rigidly to observe all the ritual laws of purification; to meet together frequently for devotion, carefully preparing themselves for it by ablutions, and wearing their phylactery longer than others; to seek diligently for opponents of their liturgy; not to impose upon themselves voluntarily great acts of self-denial and mortification; to abstain from wine and all intoxicating liquors sometimes for several weeks, and sometimes for their whole lives; and to observe, like the priests, the Levitical purifications during the time of their being Nazarites, and sometimes longer. It also appears from the Mishna that they frequently had all things in common (Abod. Zav., v., 10); that they sometimes withdrew altogether from general society, and devoted themselves entirely to contemplation, and to the study of the written and oral law, while others of the sect, by pursuing secular avocations, procured the common necessaries of life, which they distributed, not to their own wives, and would not at all look at strange women. The Mishna states (Sota, iii., 7) that these principles were carried by some to extravagant excesses. In the course of time the association was split up into parties, those insisting upon the rigid observances forming separate denominations, such as the Essenes, etc., while the moderate party retained the name Chasidim. In the Talmudic period (A.D. 200-500) the meaning of Chasidim was on the whole that of the word in the Old Testament, denoting those who are pious, temperate, mild, forbearing, benevolent, etc. They were, however, occasionally at variance, and sometimes the name of Chasidim would not, for instance, extinguish a fire which broke out on the Sabbath; but they were an exception. In the post-Talmudic period, and in the Middle Ages, the philosophical school appears to have understood by the term those who possessed simple piety in contradistinction to scientific knowledge. The Karaite declared the name for those who earnestly strove to know God as he is, and only gave it to their spiritual heads. The German and French schools also fixed so high a standard for the qualifications of a Chasid that few except the Rabbins could attain it. In these schools it somewhat approaches the ascetics of the old sect, and it was the case in the Cabalistical school representing the gnosticism, in which a rigorous observance of externals and mortifications is insisted upon.

The Chasidim were reorganized as a special sect in the eighteenth century by Rabbi Israel ben-Eliezer Baal-Shem (בּאל-שֶם, "lord of the name") = שְׁמוֹנָה, a man who by words of conjuration and other formulas knows how to exercise a power over the visible and invisible world, also called Baal, בָּאל, from the initials of בַּל פְּרָא תָּבוּךְ. Baal-Shem made his public appearance about 1740 in Tisat, in the district of Czernow, from whence he subsequently removed to Medzhibozh, in Podolia. His moral and prophetic words attracted attention in large circles; his mode of life, consisting of contemplation, study of the book of Psalms, giving advice to all applying for it, and frequent washings in rivers, soon spread a halo round him, while his liberal views on the gratification of asceticism,相结合 with his mode of life, disposed a large number to become his disciples. To promote the separate organization of a sect, his disciples circulated many miraculous reports; for instance, that his father had been visited by the prophet Elijah, to predict his birth, and that his mother was a hundred years old when she was delivered of him; that, when a youth, he had vitally struggled with evil spirits, etc.—all of which may be found in the book הרמחים, published in 1815 by the grandson of Baal-Shem, R. Bar Linnz. Baal-Shem and his successors received the name Zadik (זָדִיק, i.e. righteous), and his fame attracted multitudes of Jews from all parts of Poland, who were desirous to submit themselves to his guidance, and become members of the sect. The following are the chief principles of the Chasidim: 1. The great aim of every Chasid is to be in intimate communion with הוראות, or wedded to the Deity (הָבִיא, 39), who is regarded as a bride. This communion is effected through prayer, and more especially through frequent contact with the Zadik, or spiritual head, who is espoused to God, and who, as his delegate upon earth, can do all manner of wonderful things. The Zadik is therefore the king and supreme judge of the community; has absolute power over their thoughts, words, and deeds; is richly supported by the voluntary contributions of his followers; they perform pilgrimages to him to spend the Sabbaths and festivals with him, when the rich sit with him at the table, and the poor esteem it the greatest privilege to touch the hem of his garment. 2. The Zadik is required to give his disciples a glimpse of him. 2. Revelation and the reward of all good works depend upon absolute faith, which is greatly interfered with by research and philosophy. 3. Miracles must be implicitly believed in; the greatest devotion is to be manifested during prayer, and hence shouting, clapping of hands, singing, dancing before the Lord, etc., must be resorted to, so as to preclude the intrusion of profane thoughts. 4. Repentance and conversion are essential to salvation; a man must always prepare himself for them, and never despair. 5. The Chasid must keep aloof from profane knowledge, and from the loss of mammon, which leads to unbelief, but worship God, and is necessary for the performance of his business. 6. He must be exceedingly cheerful, contented, unsullied, beneficent, peaceable, charitable in judging others, courageous, temperate in his dress and mode of living, etc. In every town or village where ten Chasidim are to be found, they must meet separately for prayer and meditation, and use the Spanish form of prayer, introducing it into the Cabalistic elements. The Chasidim derive their doctrines from the Bible, the Talmud, and more especially from the Sohar. At the death of Baal-Shem, his three grandsons, Bär of Meseritz, Mendel of Przemielz, and Michael of Kolk, continued to govern the sect, which at that time numbered about 45,000 men and women, and had established in Poland, Wallachia, Moldavia, Galicia, and Palestine, in all of which countries it still exists, though divided into several parties. Into Hungary it was introduced in 1809, by R. Moses Dattelbaum, one of the ablest men that have thus far belonged to the sect.

The Chasidim have published a number of works in defence of their doctrines. The following are some of them: 1. A small work called תורתון (Tradition), by Senior Samuel Lidan, 1780, reprinted in Königsberg, 1823; 2. רַבִּי אַרְוָן לְגֵשׁוֹת וּלְטְהָרָה (Gates of Love and Truth), by R. Aaron the Levite, Sklow, 1820; 3. רַבִּי אַרְוָן לְגֵשׁוֹת וּלְטְהָרָה, a book of ethics, arranged in alphabetical order by R. Nachman, 1821. See Kitto, Cyclop., i., 475 sq.; Herzog, Real-Encyklop. ii., 657 sq.; Jost, Geschichte des Judenthums und seiner Secten, iii., 185 sq.; Ben Chananja, ii., 1, 49, 145, 198; Pirrest, Bib. Jud., i., 74. Compare T. & S. Z.A.N. See T.S.B. Z.A.N. See T.S.B.

Chasid. See CATERPILLAR.

Chasikuni ben-Manoach, a learned Jew, who flourished in the last half of the 13th century. See T.Z.A.N. Ben-Hana, in which he made large use of the Midrashic literature; indeed, it is almost entirely a compilation.
from some twenty older annalists. It was printed by Bomberg at Venice in 1524, fol., and again at Basle in 1566, and in 1559 a carefully revised edition, by Vittorino Elano, appeared at Cremona, 4to. It may be found also in the Edition magna of Moses Furtwangler (q. v.), Amst. 1724-27. — Kitto, Cyclopaedia, i, 476; First, Bib. Jud., i, 171.

Chassidim. See CHASSIDISM.

Chasten; chastises, correct. (1.) To strike or afflict one for his advantage and correction; and to refuse or despise chastisement, or correction, is to undervalue it, and be not reformed by it (Jer. ii, 30, and vii, 28; Heb. xii, 5). The overthrow of the Jewish nation by the Chaldeans was the chastisement of a cruel one; it was visited and inflicted by cruel instruments and means (xxx, 14). (2.) To punish in just wrath (Lev. xxvi, 28). Thus the chastisement of our peace was laid on Christ; that punishment, by the bearing of which our reconciliation with God is effected, was laid on him as our surety (Isa, iii, 5). To chasten one's self is to be exercised before God in self-abasement, fasting, and prayer (Dan. x, 12). The Scriptures are for correction; by their powerful influence they pierce a man to the heart, and make him amend his evil courses (2 Tim. iii, 16).

Chastity (Lat. castitas), in the Christian sense, denotes (1) freedom from impure thoughts, desires, or imaginations; and (2) a abstinence from illicit sexual intercourse. It requires a control of the passions and of the senses (1 Tim. iii, 12). He who lives in the system of morals, except the Christian, has ever succeeded in securing the love of God in the heart. The only sure safeguard against evil lusts. The body, in Christian ethics, is "the temple of the Holy Ghost." But, apart from pure religious life, a strict morality may do a great deal in securing purity, in the use of heart, and at least of life. The evil consequences of sexual disorder should be taught in morals as hindrances to lust. Among them is the certainty that domestic happiness, as well as the physical and mental health of the criminal, are endangered by it. Chastity is the noblest result of pure morality, or of the free mastery of spiritual elevation and purity over the natural instinct; it protects liberty from sinking into subjection to the flesh, so far only, however, as it is the result of virtue, not of a natural indiistence arising from temperament. The best sources of chastity are, first, the true fear of God, which leads to avoid offending God by a sinful misuse of the forces of nature; and, secondly, the divinizing human reproduction by beastly indulgences; secondly, education, inculcating honesty, modesty, and morality; thirdly, active occupation both of mind and body; fourth, moderation in the use of drink and spirits. Chastity is highly blessed in its results, for from it results the purity of the soul, the liberty of the will, the preservation of health and strength, and freedom from the difficulties and misfortunes which unchastity entails on its unfortunate victims. It is also the seal of a high mind, a true virtue, and a sincere fear of God (Mark vii, 21, 22; Rom. xiii, 13). Let us walk honestly, as in the day: not in rioting and drunkenness, not in chamberings and wantonings, not in strife and envying; 2 Cor. vi, 4, 6; Gal. v, 19-22; 1 Cor. vii, 5. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that so Satan be not your mastermind: This iv, 8; 1 Tim. iv, 12; v, 2; Titus, i, 8, 15; 2 Pet. i, 22; iii, 2. While they behold your chaste conversation coupled with fear; iv, 3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries. But now have we left all these; the lusts which walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, who in time past knew not God, are admonished, and are called also penitents. It succeeded the old Roman toga. The penula was a circular cloth, with an aperture to admit the head in the centre, while it fell down over the body, so as completely to cover it. It was otherwise called χαστίζω, amphibalium, and planeta. This penula, worn by the women longer than commonly expected, was admet by an early age for the outer dress of the clergy. The Romish Church has altered it by cutting it away at the sides, so as to expose the arms, and leave only a straight piece before and behind. The color of the vestment varies according to the different festivals of the Church at which it is used. The Greek Church retains it in its primitive shape. It often appears on the older sculptures and mosaics, and also in old brasses in England. — Palmer, Orig. Liturg. iii, 390; Hook, Church Dictionary, s. v.; Siegel, Althichthner, iii, 63 sq.; Martigny, Dictionnaire des Antiquites, 146.

Chatel, Du. See DU CHATEL.

Chatlinim (칙린) or Chatulin (瞋禮) or Chastum, a place in Palestine mentioned by the Talmudists (Me'arnoch, 86 b), and made by Schwartz (Palest. p. 178) to be "the modern village Al-Chaft, east of Mt. Tabor, not far from Jordan," where it is marked as El-Bahl on Van de Velde's Map.

Chatuir. See LEER.

Chaucer, Charles, a Congregational minister, was born in Yardleybury, Hertfordshire, Eng., 1592. He entered as student in Trinity College, Cambridge, and passed M.A. in 1617. He was chosen fellow, and was made bachelor of divinity in 1624, and, still later, was elected professor of Greek. He left the University, entered the ministry, and in 1627 became vicar of Ware. He was brought before Laud for his opposition to the "Book of Sports" in 1639, and in 1656 he was found guilty of disobedience and contempt of Church authority, but he made a recantation. He was afterwards silenced, and came to New England in 1639. About three years he lived at Plymouth, and then became pastor in Scituate. In November, 1654, he was chosen president of Harvard College, in which station he remained with honor until his death, Feb. 19, 1672. He was the author of several Latin and Greek poems, and also of Reformation of Chas. Chau- cher, formerly written by Ware, in his life of Ware, in which it is marked "his master". He was also a translator of Shakespeare's works, and was one of the first to translate the "Comedy of Errors" (1623) and "The Merchant of Venice" (1634). He was the author of a few occasional sermons. — Sprague, Annals, i, 110.

Chaucer, Charles, D.D., a descendant of president Chaucer, of Harvard University (see preceding article), was born in Boston Jan. 1, 1706, graduated at Harvard in 1724, studied divinity, and in 1727 became pastor of the First Church in Boston. He was distinguished for learning and independence, and was one of the founders of Universalism. He died Feb. 10, 1787, in the eighty-third year of his age. He published A complete View of Episcopacy: Senseable Thoughts (opposed to Whiffard), 1778: The Fall and its Consequences, 1785: — The Benediction of the Deity, 1784, 8vo: — The Surfeit of all Men, 1784, 8vo; answered by Edwards, Jun. (Works, N. Y. ed., vol. i, 5-278).

Chaucer, Isaac, an English Nonconformist divine (son of Charles Chaucer 1st [q. v.]), was one of the ministers ejected in 1662, and afterwards became pastor of the church at Andover. In 1687 he became pastor of the Independent Church in London, which had previously been Dr. John Owen's.
In 1704 he retired from the ministry, and was professor of divinity for several years in the Dissenters' Academy in London. He died Feb. 28, 1712. Among his writings are, The Divine Institution of Congregational Churches:—The Doctrine according to Godliness (in calf, 1 line, 12mo) London, 1692; Nonconformists' Memorial, ii, 317.

Chazar. See Swine.

Chebar (Heb. Kebor), חֵ֖בָּר, perhaps from its length; Sept. Χαβαρ, a river in the "land of the Chaldæans" (Ezek. i, 3), i.e. apparently of Mesopotamia (comp. 2 Kings xxiv, 15), on the banks of which some of the Jews were located at the time of the captivity, and where Ezekiel saw his earlier visions (Ezek. i, 1; iii, 15, 28; x, 15, 20, 28; xiii, 8). It is commonly regarded as identified with the Habor (חָבָּר), or river of Gangan, to which some portion of the Israelites were removed by the Assyrians (2 Kings xvii, 6). But this is a mere conjecture, resting wholly upon the similarity of name, which, after all, is not very close. It is perhaps better to suppose the two streams distinct, more especially if we regard the Habor as the ancient Chaboras (modern Khbour), which fell into the Euphrates at Calah, for in the latitude of the name of Chaldea is never extended so far northward. The Chebar of Ezekiel must be looked for in Babylonia. It is a name which might properly have been given to any great stream (comp. גֵּבֶר, great.) Perhap the view, which finds some support in Pliny (H. N. vi, 26), and is adopted by Bochart (Phaleg, i, 8) and Cellarius (Geograph. c. 22), that the Chebar of Ezekiel is the same as the Dyphala, or Royal Canal, in Mesopotamia—"the greatest of all the cuttings in Mesopotamia"—may be regarded as best deserving acceptance. In that case we may suppose the Jewish captives to have been employed in the excavation of the channel. That Chaldea, not Upper Mesopotamia, was the scene of Ezekiel's preaching, is indicated by the tradition which places his tomb at Kefti (Lotus's Chaldia, p. 35). See Ezechiel.

Chebel (צְבֵּל, ch'bel; usually rendered in the older versions גָּבֵר, גָּבִר, גְּבֵר, גָּבָּר: גָּבְר; רְגֵּיָה, *regia, fuincula*), one of the singular topographical terms (q. v.) in which the ancient Hebrew language abounded, and which add so much force and precision to its records. The ordinary meaning of the word is a "rope," and in this sense it frequently occurs both literally (as Josh. ii, 15, "a cord") and figuratively:—"1. Kings xxx, 33, "ropes."—Isa. xxxii, 23, "tacklings;"—Amos vii, 17, "line") and metaphorically (as Eccles. xii, 6; Isa. v, 18; Hos. xi, 4). From this it has passed—with a curious corresponsive to our own modes of speech—to denote a body of men, a "band" (as in Psa. cxxx, 61). In 1 Sam. v, 10, our word "string" would not be inappropriate to the circumstances—a string of prophets coming down from the high place. Further it is found in other metaphorical senses, arising out of its original meaning (as Job xviii, 10; Psa. xviii, 4; Jer. xiii, 21). From the idea of a measuring-line (Mic. ii, 8), it has come to mean a "portion" or "allotment." (As in 1 Chron. xvi, 18; Psa. cv, 11; Ezek. xlvii, 15.) It is the word used in the familiar passage "the lines are fallen unto me in pleasant places" (Psa. xvi, 6). But in its topographical sense, as meaning a "tract" or "district," we find it always attached to the region of Argob, which is invariably designated by this, and by no other term. (iii, 10; 1 Kings ii, 10; 1 Chron. vii, 25.) Its propriety is illustrated by a late traveller in those regions, who shows the abrupt definiteness of the boundary of the district (Graham, in Cambridge Essays, 1858). A comparison of the fact that Argob was taken possession of by Manasseh—a part of the great tribe of Joseph—with the use of this word by that tribe, and by Joshua in his retrospect, in the very early and characteristic fragment, Josh. xvii, 5, 14 (A. V. "portion"), prompts the suggestion that it may have been a provincialism in use among that large and independent part of Israel. Or its application to the "rocky shore" of Argob may be illustrated and justified by its use (Zeph. ii, 5, 7; A. V. "coast") for the coast line of the Mediterranean along Philistia. In connection with the sea-shore it is also employed in Josh. xix, 29. See Aroon.

Chedek. See Thorn.

Chedorlaomer (Heb. Kedorlaomer, קְדוֹרֵלָה簡単, Sept. Χαδολαομής, 1 Kings, iv, 9, 1), a king of Elam, who, in the time of Abraham, with three other chiefs, made war upon the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, and reduced them to servitude (Gen. xiv, 1 sqq.) B. C. cir. 1900. For twelve years he retained his hold of them; in the thirteenth they rebelled; in the next year, however, he and his allies marched upon their country, and, after defeating many neighboring tribes, encountered the five kings of the plain in the vale of Siddim. He completely routed them, slew the kings of Sodom and Gomorrah, and carried away much spoil, together with the family of Lot (comp. Psa. cxv.). Chedorlaomer seems to have perished in the rescue, which was effected by Abraham upon hearing of the captivity of his nephew (Gen. xiv, 17). According to Genesis (Thes. Heb. p. 600 b), the meaning of the word may be "handful of sheaves" (A. V. "Amurath") and the Heb. פֶּרֶשׁ, sheph, an etymology with which First (Heb. Hanum, s. v.) coincides; but this is little satisfactory. The name of a king is found upon the bricks recently discovered in Chaldea, which is read Kudur-mulpula. See Babylon. This man has been supposed to be identical with Chedorlaomer, and the opinion is confirmed by the fact that he is farther distinguished by a title which may be translated "Ravager of the West." "As, however, one type alone of his legends has been discovered," says Colonel Rawlinson, "it is impossible to pronounce at present on the identification. The second element in the name 'Chedorlaomer' is of course distinct from that in 'Kudur-mulpula.' Its substitution may be thus accounted for. In the names of Babylonian kings the latter portion is often dropped. Thus Shalmaneser becomes Shalman in Hosea; Merodach-bal-adan becomes Mardocempal, etc. Kudur-mulpula might therefore become known as Kudur simply. The Arabic epithet 'el-Ahmar,' which means the Red, may afterwards have been added to the name, and may have been corrupted into Loomer, which, as the orthography now stands, has no apparent meaning. Kedar el-Ahmar, or 'Kedar the Red,' is in fact a famous hero in Arabian tradition, and his history bears no inconsiderable resemblance to the Scripture narrative of Chedorlaomer. It is also very possible that the second element in the name of Chedorlaomer, whatever be its true form, may be a Semitic translation of the original Hamite term *mulpula.* "Chedorlaomer may have been the leader of certain immigrant Chaldean Elamites who founded the great Chaldean empire of Berosus in the early part of the 20th [21st] century B.C., while Amraphel and Arioch, under their king of Elam, the Hamite king Meshech (see Meshech), under his banner in the Syrian war as subordinate chiefs, and Tidal, who led a contingent of Median Scythia belonging to the old population, may have been the local governors who had submitted to his power when he invaded Chaldea." (Rawlinson's Herod. I, 348, 356.)

Mr. Stuart Poole supposes that the first invasion of
CHEEK

Palestine by Chechodlosmer and his confederates caused the shepherd-kings to leave the East and settle in Egypt (Horne, Egypt, p. 150). The narrative is strangely

coming in to me here at 12.45 p.m. r.ferring to the expedition of Sennacherib against Jerusalem (comp. Gen. xiv, 5, and 2 Kings xviii, 13).

See, on the other side, Tuch (Graecia, p. 808); Bertheau (Israel. Geschichte, p. 217). See ELAM.

Cheek (יוֹנָּה, lech, the jaws, as often rendered; στόμα). Smiting upon the cheek is frequently spoken of in the Scriptures as a most grievous insult and injury (Job vi. 10; Lam. iii. 80; Mic. v. 1; Luke vi. 29); and the incidental notices of modern travellers on this subject, exhibit the same vindictive accuracy of the language of the inspired writers. Lord Valentia, in his Travels, alluding to one of his servants, says, "Davagé was deeply incensed; nor could I do more than induce him to come to the factory on business while I was there, Mr. Fringle having, in one of his fits, struck him on the cheek with the sole of his slip-
por." Sir W. Ouseley, speaking of the Persian court, remarks, "When the vizir declared himself unable to procure the money, Fath Ali Shah reproached him for his crimes, struck him on the face, and, with the high wooden heel of a slipper, always iron-bound, beat out several eyes of a jew." Robertson remarks that the Hindoo can bear almost any thing without emotion except slippering—that is, a stroke with the sole of a slipper or sandal, after a person has taken it off his foot and spit upon it: this is dreaded above all affronts, and considered as less ignominious than spitting in the face or bespattering with dirt among Europeans. An angry man often says, "I will beat thy cheek, thou low-caste fellow."

The term "check-bone," in Psa. iii, 7, is used figuratively, and presents the Psalmist surrounded by his enemies as by a herd of wild beasts, and denotes their complete deprivation of the power of seizing upon or devouring their prey. In Joel i, 6, the 'check-leth' (ירד הַלֶּחֶת, metathetical), grinders of locusts are compared to those of a beast of prey.

Cheese (in 2 Sam. xvii, 18, בָּלָקָה רָעָה, charit- sey' ha-shalih; slices of the [curdled] milk; Sept. προ- χάλις τῶν γαλακτῶν, Vulg. pingo, formidale caseis; in 2 Sam. xvii, 29, רָעָה שֶׁבֶךָ), according to the Rabbins, so called from being filtered from the whey; Sept. ξεχαρίας, Vulg. pingo; in Job x, 10, בָּלָקָה, geinah, coagulated milk; Sept. τιπαζόντας). It is difficult to decide how far these terms correspond with our notion of cheese, for they simply express various degrees of coagulation (see Gesenius, Thes. Heb. p. 25, 920). It may be observed that cheese is not at the present day common among the Bedouin Arabs, butter being decidedly preferred; but there is a substance, closely corresponding to those mentioned in 1 Sam. xvii; 2 Sam. xvii, consisting of coagulated buttermilk, which is dried until it becomes quite hard, and is then ground: the Arabs eat it mixed with butter (Burckhardt, Notes on the Bedouins, i, 60). It is noticeable that the ancients seem generally to have used buttermilk either boiled or curdled cheese, but not both: thus the Greeks had in reality but one expression for the two, for βαστίνας = βαστίς, τιπαζόντας, "cheese of kine." The Romans used cheese exclusively (see Beroald, ad Apuleii Metam. p. 26), while all nomad tribes preferred butter. The distinction between cheese prepared and coagulated milk seems to be referred to in Pliny, x, 96. See BUTTER.

The most important passage in which this preparation from milk is mentioned in Scripture is that where Job (x, 10), figuratively describing the formation of the fetus in the womb, says:

They are like the wines that would pour out,

Even like cheese wouldst cure me?

This text alludes to that progressive solidification which is common to all cheese, which is always soft when new, though it hardens when it becomes old. Undoubtedly the Orientals do eat curds, or curdled milk, but that, therefore, their cheese consists of curd, milk is not the correct inference. We also eat curds, but do not regard curds as cheese; neither do they. The other passages describe "cheese" in the plural, as parts of military provision, for which the most solid and compact substances are always preferred. Persons on a march would not like to encumber themselves with curdled milk (2 Sam. xvii, 29). See CURDLE.

There is much reason to conclude that the cheese used by the Jews differed in no respect from that still common in the East, which is usually exhibited in small cakes about the size of a tea-saucer, white in color, and excessively salt. It has no rind, and soon becomes accordingly hard and dry, being, indeed, not made for long keeping. It is less when new and comparatively soft, and in this state large quantities are consumed in lumpa or crumbs not made up into cakes. All cheese in the East is of very indifferent quality, and the natives infinitely prefer English or Dutch cheese when they can obtain it. In making cheese the common practice is either buttermilk or oatmilk, or sometimes the great-headed thistle or wild artichoke. The curds are afterwards put into small baskets made of rushes or palm leaves, which are then tied close and the necessary pressure applied. (See Kitto, Fict. Lib. note on 1 Sam. xvii, 19.) See MILK.

There are also several decisions in the Mishna relative to the pressure by which cheese was made (Chos. viii, 2). This proves that, as observed above, no preparation of milk was regarded as cheese while in a fluid state, or before being subjected to pressure. In another place (Aboda Sura, ii, 5) it is decided that cheese made by foreigners could not be eaten, from the fear that it might possibly be derived from the milk of some animal which had been offered in sacrifice to idols. It is therefore certain that cheese was known to the Jews (comp. Philo, Cont. p. 827; Otho, Leg. Bab. p. 120), and there was even a valley at Jerusalem called the Tepanos (q. v.), i.e. cheese-makers' valley (ἐἰσιπᾶς τῶν ῥαψανων), doubtless from its being occupied by persons of this craft (Josephus, War, v, 5, 1). See BAZAAR. An instrument for cutting firm cheese is even named in the Mishna (Shabb. xvii, 2). (See generally Ugolini, De rusticae vet. Hiern. [in his Theocr. xxi, ii, 13.] See FOOD.

Cheke, Sir John, was born at Cambridge June 16, 1514, and was educated at the University there, devoting himself especially to the study of Greek, then much neglected in England. When the first professorship of Greek was founded in Cambridge by king Henry VIII, about 1540, Cheke was appointed professor. He was made tutor of the prince, afterwards Edward VI, but when queen Mary came to the throne his property was confiscated. He fled to the Continent, but was arrested at Brussels by order of Philip II, and sent back to London. He adjured Protestantism, but this act preyed on his mind, and he died in the following year, September 13, 1567. His writings were very numerous and learned; among them are De Officiis Martini Frueri (Lond. 1551, 4to); De Promiscuitate Linguarum Graecarum (Basil. 1558); Translation of Matthew (from the Greek, ed. Goodwin, Cambri.)—2nd ed. Biog. Dict. iii, 801; Strype, Life of Cheke (Lond. 1705, 8vo); Kippis, Biog. Britannica, iii, 484.

Che'elal (Heb. Kital, קִתַל, explanation; Sept. Χα- ιλά), one of the sons of Caleb-Moab who divorced his Goutite wife after the return from Babylon (Ezra x, 80). B.C. 458.

Chelebstan. See GALBANUM.

Che'ls'cia (Χαλέσια, i. e. Heilisah), the name of three or four men.
CHELLIAN 229

CHEMNIITZ

1. The father of Asadiah and ancestor of Baruch (q. v.), (Bar. i, 3). B.C. considerably ante 605.

2. A priest, son of Salom (Shallum), and father of Joschim (Bar. i, 7); evidently the Hilkiah (q. v.) of the Old Testament. (1 Chron. vi, 13).

3. The father of Susanna (Sus. 2, 29, 63). B.C. post 588. He was perhaps identical with the Hilkiah of Neb. xi, 7, or of Neb. viii, 4. Tradition, however (Hase, Susanna i, 689, ed. M. Nahum), represents him as identical with the father of Jeremiah (Jer. i, 1), and also with the priest who found the copy of the law in the time of Josiah (2 Kings xxii, 8).

4. One of the two Alexandrian Jewish generals of Cleopatra in her contest with her son Ptolemy Lathyros, in which he died in Cœle-Syria (Josephus, Ant. xiii, 10, 4; 18, 1).

CHEL'IAN (or, rather, Chel'iam, Hληκτιον), an inhabitant of a region mentioned (Judith ii, 23) as adjoining Arabia Deserta on the north; probably that elsewhere (Judith i, 9) called Chellitus (q. v.).

CHEL'ITUS (Heb. Kel'itu, כֶּלִּית, text כֶּלִּית, v. r. כֶּלִּית or כֶּלִּית, completed; Sept. Χληκτίου, v. r. Χληκτίου and Χληκτίσια, Vulg. Chel'itius), one of the "sons of Bani who divorced their Gentile wives after the Babylonian exile (Ezra x, 85). B.C. 458.

CHEL'EIA (or, rather, Chel'eia, Vulg. omits, named beyond the places beyond (i.e. on the west of) Jordan to which Nabuchodonosor sent his summons (Judith i, 9). Except its mention with "Kades" there is no clew to its situation; this, however, would seem to locate it near Kadesh-barnea. Hence Rendall (Palast., p. 717) conjectures that it may be Chel'ella (Χληκτελλα), a place which, under the altered form of Calea (q. v.), was well known to the Roman and Graeco-geographers. With this agrees the subsequent expression of the "land of the Chel'ians" (ι Χληκτίας, Vulg. terra Celin), "by the wilderness," to the south of whom were the children of Ishmael (Judith ii, 23). Movers (Zeitschr. f. Philol. 1885, p. 38) supposes it to be the same as Ahal'm (Josh. xv, 58), and that Be'tane, mentioned with it, is the same as Beth-anoth (Josh. xv, 59).

CHE'LOD (Χληλῶ, v. r. Xlēlô, Vulg. omits, old Lat. ver. Chelalæt, Syr. "Chalmæns"). "Many nations of the sons of Chelod" were among those who obeyed the summons of Nabuchodonosor to his war with Arphaxad (Judith i, 6): The word is apparently corrupt (see Fritzsche, Ezrg. Handb., in loc.). Simonis supposed it to be the same as Calnea, etc., i.e. Calnæa, Xlēlô, Ewald (Isser. iii, 102, 343) conjectures it to be a nickname for the Syræans, "sons of the mole" (טיל, chelod).".

CHE'LIN (Heb. Kel'bo, כֶּלִּב, a cow, as in Jer. vi, 27), the name of two men.


2. (Sept. Xalîb). The father of Ezri, which latter was David's chief gardener (1 Chron. xxvii, 26). B.C. 964.

CHEL'BAI (Heb. Kel'bab, כֶּלָּב, v. r. Xlēlab; Sept. Χληλεβ, v. r. Xlēlab), one of the sons of Herezon (1 Chron. i, 9); elsewhere (ver. 18, 42) called Caleb (q. v.). It is worth noting that, while in this passage Jerahmeel is stated to be a brother of Cheluba, it appears from 1 Sam. xxvii, 10, that the Jerahmeelites were placed on the "south of Judah," where also were the possessions of the house of Caleb (Judg. i, 15; 1 Sam. xxv, 0; xxx, 14).

Chem'arim (Heb. Kemarim, כֵּמָרִים, idol-priests). This word occurs only once in our version of the Bible (1 Chron. i, 4; Sept. confounds with qoph following); but it is met with in the Hebrew in 2 Kings xxiii, 5 (Sept. Xar'mi); Hos. x, 5 (Sept. omits), where it is rendered "idolatrous priests," and "priests;" and in both of these passages the margin has "chemarim." According to Gesenius (Thes. Heb. p. 803), the corresponding Syriac word signifies "a priest in general; but that as well as other Syriac words relating to divine worship, is restricted by the Hebrews to idol-worship. As to the etymology, the singular form כֵּמָר, ко'mer, is properly blackness, sadness, and concretely, one who goes about in black, in mourning, hence an ascetic, a priest." Fürst (Hebr. Lex. s. v.) suggests a derivation from כֵּמָר כֵּמָר, in the sense of worship, and remarks that the title chema'rim, although proper to the peculiar priests of Baal, was also applied to other idolatrous priests. Zeph. i, 4, the chemarim being coupled with the apostates, and the passage may signify, "I will destroy the chemarim together with the priests of the tribe of Levi who have joined in the worship of idols." The priests who officiated in the service of the golden calves at Dan and Bethel were called chemarim (see the other passages referred to). Even to this day the Jews retain the word, and apply it in derision to Christian ministers, on account of their black robes. See Baal.

Chemnititz (properly von Kemnitz), Martin, an eminent German theologian, was born at Treuenbrietzen, in Brandenburg, Nov. 9, 1522. His parents designed him for an artisan, but he took kindly to no trade, and a distant relative (Niemann) called him to Magdeburg (1530), where he spent three years preparing for the parochial ministry. In 1534 he left for Breslau, where he spent some years of money to become a teacher at Kalbe in 1542, and at Writzen in 1544; studied mathematics and astrology at Wittenberg in 1545-47; was made rector at Königsberg, Prussia, in 1548, and two years afterwards became librarian of duke Albrecht. He now turned his attention to the church, and became through student of the Bible and the fathers. In the controversy on the doctrine of justification he took part against Osiander; but the controversy so annoyed him that, in 1552, much against the will of the duke, he left Königsberg. He immediately after began the scientific study of dogmatics at Wittenberg, attaching himself closely to Melanchthon, and lecturing in the University. He became preacher at Brunswick in 1554, and also delivered lectures there on theology, which gained great celebrity, and were published after his death by Polykarp Lyser (Frankfurt, 1591, 8 vols. 8vo, and often). His work, entitled Theologiae Jesu Christi praeceptor comparata, published in 1562, involved him in controversy with the Roman Catholics, and led to his writing the Examen concilii Tridentini (Freiburg 1565-1573, 4 vols.; Frankfurt, 1707, fol.), which is still a classical work on the subject. After the death of Melanchthon he showed himself a zealous Lutheran, and in 1566 became associated with Mörlin in the preparation of the Corpus doctrinae Prutenicum, designed as the symbolic text-book of Prussia. In 1567, having become superintendent of Brunswick, he prepared the Confession of the Church of Lower Saxony. From 1574 he exerted himself, with Jacob Andreae, to induce the churches of Saxony and Swabia to adopt the Formula Concordiæ (q. v.), in the substance of which he had been a leading part. He devoted himself almost exclusively to this work, took with Andreae a leading part in all the meetings that were held on the subject, and obtained the admiration of his contemporaries as well by the prudence and firmness of his conduct as by the depth and extent of his knowledge. He resided at Brunswick in 1565, and died April 8, 1566. Besides the above-named works, he wrote also Repetitio sanae doctrinae de vera praesentia corporis et sanctorum Dominii in corona saeura (Leipzigg, 1661).—Die fahrmeistern Hauptecke der christlichen Lehre (Wolfenb., 1565).—De duabus in Christo naturatur humanitate et divinitate, completed by Leyer and Gerhard (Hamburg, 1704, 3 vols. fol.). Chemnitz has been pronounced the "first great theologian produced by the Reformation." Schenkel (in Herzog, cited below) says that he was
cherub

[the proper name is pronounced "cherub"

(Heb. Keswâb, כֶּרֶב, etymology uncertain; Sept. λευκός v. r. Χρυσός and Χρυσίς; Vulg. Cherub), a place apparently in the Babylonian dominions, associated with Tel-barras, Addan, etc., from which some Jewish exiles returned with Zorobabel, who had lost their pedigree (Ezra ii, 59; Neh. vii, 61). The true construction of these names, however, would rather make this to be that of a man than unregistered. B.C. 586. See ADDON.

cherub (Heb. Keswâb, כֶּרֶב, in the sing. only in Exod. xxv, 19; 2 Sam. xxii, 11; I Kings vi, 24, 25, 27; 2 Chron. iii, 11, 12; Psa. xviii, 10; Ezek. x, 2, 7, 9, 14; xxviii, 14, 16; Sept. χρυσός), plur. CHERUBIM (Heb. Kerubim, כֶּרֶבִים, sometimes כֶּרֶבִים; Sept. χρυσόμην v. r. χρυσόμιν, and so in Ecles. xiii, 8, and Heb. ix, 5; Eng. Versa. invariably "cherubim"), the name for many of the heavenly beings, the construction of which is frequently mentioned in Scripture. See SERAPHU.

I. IMPORT OF THE NAME.—The origin and signification of the word it is impossible to determine with any certainty. Those who seek it in a Semitic root are still divided in opinion, some deriving it from the Chal. כֶּרֶב, kerub, to plaster, so that cherub = "plougher," i.e. ox, urging the parallel between Ezek. x, 14, and i, 10; others (L. Gesselin, L. i, De Diei, and Kögler) take it by a transposition of letters for כֶּרֶב, kerub, q. d. divine "beast" (Psa. xxiii, 11), comp. the Arabic karub, a skip of transport; others (see Hyde, De relig. vet. Pers. p. 265) make it l q. d. karâb, "near" to God, i.e. admitted to his presence; with others (see Maurer, Comment. in Vett. Test. at Isa. vi, 2) it is equivalent to כָּרָם, karam' (Arabic the same), "to be noble," i.e. chief (comp. seraphim); finally, to pass over other less probable conjectures (e. g. Rosenmüller, Alberttunac, i, 1, 181; and Paulius ap. Zul- liger, p. 81, the Talmudists regard it as the Chal. כָּרָם, kerubhâ, bendikhe (see Berodok, Jan., Exercit. tott. p. 100; Others, Berodok, a. v.). Gesenius at first proposed a derivation from the Syriac karrûb, strong, but afterwards, convinced that he was misled by an error of Castell (see his Anecdot. Orient. i, 66), he proposed a new etymology, as כָּרָם, charum' (Arabic the same), "to prohibit from a common use," to consecrate (Theesur. p. 711), compare the Ethiope kindred word for sanctuary; so that the signification would be keep, or guard, or seal of the Deity against all profane approach. Others (e. g. Eichhorn, Eorden, iis A. T. iii, 80; Vatke, Bibl. Theolog. i, 235) think the cherubim were the same with the יְרוֹם, grimmâ, of the Oriental imagination, guardians of the golden mountains; and seek the root in the Persic kerûb, to group (Tychsen in Heeren's Ideen, i, 886). Forer even seeks an Egyptian derivation of the same (ie byroso, p. 116). Hävernick (Zu Ezek. p. 8) suggests a derivation from a Syriac root, meaning to cut or carve (Kell on 1 Kings v, 9; so Aben Ezra says that "cherub" is the same as יְרוּם, and means any artistic figure (Schultens, Prov. Sol. p. 472). An early etymology it makes from בָּרָם, kerab, great-as-it-were, q. d. like Cabeiri=20aii dowari (see Psa. cij, 20; יְרוֹם, i Pet. iii, 22; òpôp, Eph. i, 21; so Procopius on Gen. iii, 21). As Achen (J. i, 1087, ch. vii) the oldest derivation is from בָּרָם and יְרוֹם, is thought the "abundance of knowledge," a meaning once universally adopted (i hilo, Vv. Mat. p. 688; Clem. Alex. Strom. v, 240, ed. Syrh.; Origen, Frag. Hex. p. 115; Jerome on Isa. vi, 2; Dionys. De Cel. Hier. vii, 96; Spencer, De Legg. III, iii, 1, etc.). Hence the remark of Aquinas. "The name Seraphim is given from their fervor, as belonging to love; but the name Cherubim is given from their knowledge" (I, i, 1087, ch. vii). First (Concord. p. 571), followed by Delitzsch (Gen. ii, 208), regards the root as properly Shemitic, allied to the above sense of grasping (Sanarc. grâba, Eng. grip).

II. HISTORY AND CLASSIFICATION.—I. The first occasion on which they are mentioned is on the expulsion of our first parents from Eden (Gen. iii, 24). The office of preventing man's access to the tree of life is assigned to "the cherubim (כָּרָם כָּרָם, not as in A.V. 'cherubim') with the flame of the waving sword." They are thus abruptly introduced, without any intimation of their shape and nature, as though they were too well understood to require comment. That some angelic beings are intended is obvious, and the attempt to refer the passage to volcanic agency (Sickler, Idâsu suinem Vulkan, p. 6), or to the inflammable bituminous region near Babylon (Plin. ii, 109, etc.), is a specimen of that valueless rationalism which unwarily turns the attention from the inner spirit of the narrative to its mere external form. It might perhaps conjecture, from the use of the artice, that cherub is supposed to be a definite number of cherubim, and that seems small is the mystic number usually attached to the conception of them. As the number four has special significance in Hebrew symbolism—being the number to express the world and divine revelation (Bähr's Symbolik, ii, 119 sq.)—this consideration must not be lost sight of.

The word כָּרָם, there translated "on the east," may signify as well "before" or on the edge of. Besides, כָּרָם, rendered by our translators "placed," signifies properly "to place in a tabernacle," an ex-
pression which, viewed in connection with some incidents in the after history of the primeval family (Gen. iv, 14–16), seems a conclusive establishment of the opinion that this was a local tabernacle, in which the symbols of the Divine presence were manifested, suitably to the altered circumstances in which man, after the Fall, was left before God, and to the acceptable mode of worship he was taught to observe. That consecrated place, with its striking symbols, called "the presence of the Lord," there is reason to believe, continued till the time of the Deluge, otherwise there would have been nothing to guard the way to the tree of life; and thus the knowledge of their form, from the longevity of the Tabernacle (Gen. vi. 17) and its apparent total destruction as early as the time of Abraham (Faber, Hora Mosaiice, bk. ii, ch. vi). Moreover, it is an approved opinion that, when those emblems were removed at the close of the patriarchal dispensation from the place of public worship, the ancestors of that patriarchal formed small models of them for domestic use, under the name of Sephiroth or Teraphim, according to the Chaldee dialect (Faber, Orig. of Pop. Idol., i, 256).

In like manner were lion-shapéd and eagle-formed griffins supposed by the aborigines of Northern Europe (Herod. iii, 102, 116) and India (Ctesias, Ind. p. 12) as guardians of the gold-bearing hills (comp. Gen. ii, 12); and as such appear in Graeco-Symbolik (bk. ii, ch. 447) they were sacred to the deities (e. g. Apollo, Minerva, Bacchus). But the cherub was anointed as a divine emblem (Ezek. xxviii, 14; where some, however, take נין for יין, in the sense merely of "extended"), presiding over sacred mountains blazing with precious ores (ver. 16); at least the king of Tyre is there compared to such a being, unless, with others, we refer the whole description to the cherub forms of the Jewish sanctuary (see Henderson, Comm., in loc.).

2. The next occasion on which the cherubim are noticed is when Moses was commanded to provide the furniture of the tabernacle; and, although he received Instructions to make all things according to the pattern thereof in their several parts, he is not supposed to have seen a figure of the cherubim, yet we find no minute and special description of them, as is given of everything else, for the direction of the artificers (Exod. xxvi. 31). The simple mention which the sacred historian makes, in both these passages, of the cherubim conveys the impression that the symbol forms of the tabernacle and the vitrival tabernacle were substantially the same with those established in the primitive place of worship on the outskirts of Eden, and that by traditional information, or some other means, their form was so well known, both to Bezaleel and the whole congregation of Israel, as to render superfluous all further description of them.

Similar figures were to be enwoven on the ten blue, red, and crimson curtains of the tabernacle (Exod. xxvi. 1). The promise that God would "meet and commune with Moses from between the two cherubim" (Exod. xxv. 22) originates the constant occurrence of that expression as a description of the abode and presence (Num. vii. 89; 1 Sam. iv. 4; Isa. xxxi. 16; Psa. lxxx. 1; xcix. 1, etc.).

3. Cherubim after this appear likewise in the theophanic descriptions of the prophets and inspired poets (2 Sam. xxii. 11), especially in the remarkable visions of Ezekiel by the river Chebar (Ezek. xiv). Yet there was no mystery as to those remarkable figures, for Ezekiel himself at once (x. 20) living creatures, which appeared in his vision supporting the throne of God, and bearing it in majesty from place to place, to be cherubim, from having frequently seen them, in common with all other worshippers, in the carved work of the outer sanctuary. Moreover, as is the opinion of many eminent divines, the visionary scene, with which this prophet was favored, exhibited a transcript of the Temple, which was shown in pattern to David, and afterwards erected by his son and successor; and, as the chief design of that later vision was to inspire the Hebrew exiles in Babylon with the hope of seeing, on their return to Judæa, another temple, the Temple of Solomon (though less glorious) incapable of being able to believe that, as the whole style and apparatus of this mystic temple bore an exact resemblance (1 Kings vii, 20) to that of Solomon's magnificent edifice, so the cherubs also that appeared to his fancy portrayed on the walls would be fac-similes of those that belonged to its ancient prototype. See TEMPLE.

Still the question arises, are these beings familiar, or kept designingly mysterious? From the fact that cherubim were blaunched on the doors, walls, curtains, etc., of the house, and from the detailed description of shapes by Ezekiel, the latter idea might seem out of place. But if the text of Ezekiel, and the carvings, etc., of the Temple had made them popular, it could not possibly have said (Ass. viii, 3, 8), "No one can say or conjecture what the cherubim (χρυσάβηκται) actually were." It is also remarkable that Ezekiel (chap. i) speaks of them as "living creatures" (נאם, נאם), under mere animal forms. Into this description in chap. x, 14, the remarkable expression, "the face of a cherub," is introduced, and the prophet concludes by a reference to his former vision, and an identification of those creatures with the cherubim (x. 20). On the whole, it seems likely that the "cherub" meant not only the composite creature-form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form, which Ezekiel, being a priest, would know and recognize as "the face of a cherub," but which was kept secret from all others; and which certainly were then easily seen, when which, which when it was moved, was always covered (see ARK OF COVENANT), though those on the hangings and panels might be of the popular device. What this peculiar cherubic form was is a mystery perhaps impenetrable. It was probably believed popularly to be something of the loving type (though Psa. xvi, 20, the notion appears to be marked as degraded); so Spencer (de leg. Hebr. rit. iii, dis. 5, 4, 2) thinks that the ox was the forma praecox, and quotes Grotius on Exod. xxv. 18 (Bochart, Hierozoic. p. 87, edit. 1690).

Hence the "golden calf." The symbolism of the visions of Ezekiel is more complicated. In the earlier Scripture the signification of the cherubim is certainly that each composite creature-form had four faces, so as to look four ways at once; was four-sided and four-winged, so as to move with instant readiness in every direction without turning, whereas the Mosaic ideal was probably single-faced, and with but one pair of wings. Ezekiel adds also the imagery of the wheels—a mechanical to the previous animal forms. This might typify inanimate nature revolving in a fixed course, informed by the spiritual power of God. The additional symbol of being "full of eyes" is one of obvious meaning. See CREATURE (LIVING).

III. Their Form and Character. If we may trust the unanimous testimony of Jewish tradition, we must suppose that they had the faces of human beings, this leading to the positive assertion of Maimonides, AbaBarañel, Aben Ezra, etc. (Oboe, Lek. Rab. s. v. Cherubin; Buxtorf, Hist. Arc. Fed. p. 100). But, taking Ezekiel's description of them to be the proper appearance that belonged in common to all his cherubic creatures (ch. i, x, xii), we are led to conclude that these pound figures only have any living animals or real object in nature, but rather a combination, in one non-descriptive artificial image, of the distinguishing features and properties of several. The ox, as chief among the tame and useful animals, the lion among the wild ones, the eagle among the feathery tribes, and man, as head over all, were the animals which, or rather parts of...
which, composed the symbolic figures. Each cherub had four distinct faces on one neck—that of a man in front, that of a lion on the right side, and of an ox on the left, while behind was the face of an eagle. Each had four wings, the two under ones covering the lower extremities, or rather the centre of the person (Heb. the feet), in token of decency and humility, while the upper ones, spread out on a level with the head and shoulders, were so joined together, to the edge of his neighbours', as to form a canopy; and in this manner they soared rather than flew, with any vibratory motion with their wings, through the air. Each had straight feet (Heb. "their feet were a straight foot," Ezek. i, 7), and the probability is that the legs were destitute of any flexible joint at the knee, and so joined together that its locomotions must have been performed in some other way than by the ordinary process of walking, or lifting one foot after another. Bähr (whose entire remarks on this subject are valuable and often profound) inclines to think that the precise form varied within certain limits; e. g. the cherubic figure might have one, two, or four faces, two or four feet, one or two pair of wings, and might have the bovine or leonine type as its basis, the imagery being modified to suit the prominently intended attribute, and the highest forms of creature-being expressing best the highest attributes of the Creator (Symbolik, i, 313 sq.). Thus, he thinks, the human form might indicate spirituality (p. 340). (Comp. Grotius on Exod. xxv, 18, and Heb. ix, 5.) Some useful hints as to the connection of cherubim with other mythological forms may be found in Creuzer (Symbolik, i, 441, 540).

It has been sometimes disputed whether the colossal cherubim of olive wood, overlaid with gold, with outspread wings, touching in the centre of the oracle and reaching to either wall, placed by Solomon in the Holy of Holies, were substitutes for or additions to the original golden pair. The latter is probably the truth, for had the Mosaic cherubim been lost we should have been informed of the fact. All that we learn about these figures is that they each had a body ten cubits high (1 Kings v, 20), and stood on their feet (2 Chron. iii, 15), so that the monstrous conception of winged child-faces is an error which should long ago have been banished from Christian iconography (De Saulcy, Hist. de l'Art Judaique, p. 25). The expression "cherubims of image work," in 2 Chron. iii, 10 (בֵּיתֵיהֶם וּבָאִישׁוֹן Sept. ἐπὶ μὲν τὸν ξύλον, Vulg. opera statuarior, Marg., of monurle work), is very obscure, but would probably give us no farther insight into the subject (Dorrien, De opere Zangius in Ugoleti Thes. viii, No. 6) but in 1 Chron. xxviii, 18, 19, we learn that David had given to Solomon a model for these figures, which are there called "the chariot of the cherubim" (Vulg. quadrirgim, cherubim). We are not to suppose from this that any wheels supported the figures, but we must take "cherubim" in apposition to "chariots" (Berthell, ad loc.). The same phrase is found in Exclus. xlix, 5, and is in both cases an allusion to the poetical expression, "He rode upon a cherub, and did fly" (2 Sam. xxii, 11; Psa. xvi, 10), an image magnificently expanded in the subsequent vision of Ezekiel, which for that reason has received from the Rabbis the title of הַמָּשֶׁה, "the chariot." Although the mere word "cherub" is used in these passages, yet the simple human figure is so totally unadapted to perform the function of a chariot, that we are almost driven to the conclusion arrived at by De Saulcy on this ground alone, that the normal type of the cherub involved the body of an ox, as well
Whether the golden calf constructed by Aaron might be, not the Apsis of Egypt, but a representation of the antediluvian Cherubim, as some suppose, from its being made on "a feast to the Lord," and called "the gods of Israel." (Exod. xxxiv, 20), it is open to the same objections as the oak-tree, in the erection of his two calves, intended a schismatic imitation of the sacred symbols in the Temple of Jerusalem rather than the introduction of a new species of idolatry (1 Kings xii, 28), we shall not stop to inquire. See CALE. But as paganism is a corruption of patriarchal worship, each nation having added something according to their superstitions, we may find a confirmation of the views given above of the compound form of the cherubim, in the strange figures that are grouped together in the heavenly deities. The numerous ox-heads, for instance, in the statue of the ancient Diana, and particularly the Asiatic idols, almost all of which exhibit several heads and arms attached to one person, or the heads of different animals combined, afford a collateral proof, similar to the universal prevalence of sacrifice, that the form of the primitive cherubim has been traditionally preserved and extended over a large portion of the world. This may indeed be learned by the inscriptions, copied from ancient monuments, all of which illustrate some one or more of the notions which we attach to the cherubical forms; and while they afford material assistance to our ideas on the subject, they show that figures of this kind, as sacred symbols, were not peculiar to the Hebrews, and that their presence in the sanctuary was not calculated to excite any surprise among the neighboring nations, or to lead to the notion that the Jews also were worshippers of idols, for even in the pagan monument they never appear as idols, but as symbols; and it was very possibly this fact—that the cherubic figures were not liable to be misunderstood—which induced the wisdom of the Israelitish nation to permit their introduction into the most holy place.

Mr. Layard traces many striking points of analogy between the form and position of the above figures, especially between the last ones of the Assyrian group and the cherubim of the Temple: "Within the sacred oracle itself were the two cherubim of olive-wood, ten cubits high, with wings each five cubits long; and Solomon carved all the house round with carved figures of cherubim, and palm-trees, and open flowers, within and without. The cherubim have been described by Biblical commentators as mythic figures, uniting the human head with the body of a lion, or an ox, and the wings of an eagle. The right side of the sacred tree of the Ninevite sculptures, and for the open flowers the Assyrian tulip-shaped ornament—objects most probably very nearly resembling each other—we find the oracle of the Temple was almost identical, in general form and in its ornaments, with some of the characters of Nimroud and Khorsabad. In the Assyrian halls, too, the winged human-headed bulls were on the side of the wall, and their wings, like those of the cherubim, 'touched one another in the midst of the house.' The dimensions of these figures were in some cases nearly the same, namely, fifteen feet of human height, five and a half of the design of the cherubim, and palm-trees, and open flowers, and thus, with the other parts of the building, corresponded with those of the Assyrian palaces" (Nineveh and Babylon, 2d series, p. 643).
of Nature which transcend that of man. Among the Greeks the dragon (Plutus, Cod. 190, p. 250), and among the Indians the griffin (Pliny, vii, 2), were especially such creatures of mythological imagination. See DRAGON. In the various legends of Hercules the bull and the lion constantly appear as forms of hostile and evil power; and some of the Persian sculptures apparently represent evil genii under similar quasi-cherubic forms. The Hebrew idea seems to number the cherubim. A pair (Exod. xxv, 18, etc.) were placed on the mercy-seat of the ark; a pair of colossal size overshadowed it in Solomon’s Temple with the canopy of their contiguously extended wings. Ezekiel, 1, 4–14, speaks of four, and similarly the apocalyptic living creatures, 2Q1a (Rev. iv, 6), are four. So at the front or east of Eden were posted “the cherubim,” as though the whole of the specialized number. They utter no voice, though one is “heard from above them,” nor have dealings with men save to awe and repel. A “man clothed in linen” is introduced as a medium of communication between them and the prophet, whereas for a similar office one of the sarmaph personally officiates; and these later also “cry one to another.” The cherubim are placed beneath the actual presence of Jehovah, whose moving throne they appear to draw (Gen. iii, 24; Ezek. i. 5, 22, 25; x, 1, 2, 6, 7; Isa. vi. 2, 3, 6). The expression, however, “the chariot of the cherubim” (1 Chron. xxviii, 18) does not imply wheels, but the whole apparatus of ark and cherubim is probably so called in reference to its being carried on staves, and the words “chariot” and “cherubim” are in asposition. So a seat might be called “a carriage,” and the musc, form בֶּן־עָרוֹב is used for the body of a litter. See, however, Dorjen, De cherub. Sanct. (ap. Ugozlini, vol. viii.), where the opposite opinion is actually supported. The glory symbolizing that presence which eye cannot see rests or rides on them, or one of them, thence mounts to the temple threshold, and then departs and mounts again (Ezek. x, 4, 18; comp. Is. 8; Psa. xviii, 10). There is in them an entire absence of human sympathy, and even on the mercy-seat they probably appear not merely as admiring and wondering (1 Pet. i, 12), but as guardians of the covenant and avengers of its breach. A single figure there would have suggested an idol, cherubim being represented as regarding something greater than themselves, could not do. They thus became subordinate, like the supporters to a shield, and are repeated, as it were, the distinctive bearings of divine heralry — the mark, carved or wrought, everywhere on the house and furniture of God (Exod. xxv, 20; 1 Kings vi, 29, 55; vii, 29, 36). Those on the ark were to be placed with wings stretched forth, one at each end of the mercy-seat, and to be made “of the mercy-seat,” which Abar- benel (Spencer, De leg. Hebr. ritual. iii, 3, 23) and others interpret of the same mass of gold with it, viz. wrought by hammering, not cast and then joined on. This seems doubtful; but from the word employed (יְהוָא) the solidity of the metal may perhaps be inferred. They are called “cherubim of glory” (Heb. ix, 5), as on them the glory, when visible, rested; but, whether thus visibly symbolized or not, a perpetual presence of God is attributed to the Holy of Holies. They were anointed with the holy oil, like the ark itself and the other sacred furniture. Their wings were to be stretched upwards, and their faces “towards each other and towards the mercy-seat.” It is remarkable that with such precise directions as to their position, attitude, and material, nothing, save that they were winged, is said concerning their shape. See TA- MURACH .

IV. Their Meaning.—All, whether ancients or moderns, have agreed that the cherubim were symbolical, but they have greatly differed as to their figurative design; many regarding them as having a twofold significance, both physical and metaphysical. They were clearly referred, in a general sense, to represent divine existences in immediate communion with God. This was the view of Chrysostom, Ambrose, Augustine, and the fathers generally (Sixt. Senens. Bibli. Sacri, p. 484), and the Pseudo Dionysius places them second (between seraphim and thrones) in the nine orders of the celestial hierarchy (Dionys. Aret. de Caelo, Heli. 5–9). The Caiaphas, upon the hand, placed them ninth in their ten choirs of spirits (Buddus. Philo. Hebr. p. 415). In a special sense, Philo regarded them as signifying the two hemispheres, and the flaming sword the motion of the planets, in which opinion he is joined by some moderns, who consider them to have been nothing more than astronomical emblems—the Lion and the Man being equivalent to Leo and Aquarius—the signs of the zodiac (Landseer, Sub. Reser. p. 815). Irenæus views them as emblematical of several things, such as the four elements, the four quarters of the globe, the four Gospels, the four universal covenants (ead. Hier. iii, 11). Tertullian supposed that the choric figures, particularly the flaming sword, denoted the torrid zone (Apol. cap. 47). Justin Martyr imagined that the living creatures of Ezekiel were symbolical of Nebuchadnezar, the Assyrian monarch, in his distresses; when he ate grass like an ox, his hair was like a lion’s, and his nails like a serpent’s claw (Quest. c. Mar. vii). Athenæus supposed that they were significant of the visible heavens (Quest. ad Antioch, xxxix). The nature of the passages in which cherubim occur—passages poetical and highly wrought—the existence of exactly similar images among other nations, and the purely symbolic character of their form, has led not only Jewish allegorists like Philo, and Christian philosophers like Clemens of Alexandria, but even such writers as Hengstenberg, Keil, Neumann, etc., to deny them any personal reality; and in this way we may explain Zöllner’s definition of them as “mythical servants of Jehovah” (Zöllner-Wiegand, Gesch. des Heeren, ii, 45). Thus, in the vision of Ezekiel, it is obvious that their animal shape and position implies subjectation to the Almighty; that the four heads, uniting what were, according to the Jewish proverb, the four highest things in the world (Schoettgen’s Hor. Hebr. ad Rev. iv.), viz. the lion among beasts, the ox among cattle, the eagle among birds, and man among all, while God is the highest of all—constitute them the representative and quintessence of creation, placed in subordination to the great Creator (Leyer, in Zeller’s Werterb. s. v.). The heads, too, represent not only creatures, perfect after their kind, but also perfect qualities, as love, constancy, magnanimity, sublimity, the free consciousness of man, the strong courage of the lion, the enduring strength of the ox, the rapid flight of the eagle (Hoffman); and possibly the number four may
indicate the universe as composed of four elements or four quarters. The four traditional (7) standards of the quadrilateral Israelite encampment (Num. ii), the lion of Judah, the ox of Beunah, the eagle of the sun, and the ox of Ephraim, are far too uncertain to be relied upon. Their eyes represent universal knowledge and insight (comp. Ovid, Metamor., i, 624, and the similar symbol of the Phenician god Taut, mentioned by Sanchonathiap, ap. Euseb. Prep. Exeg. x, 39), for they are the eyes of God and, when they break through the whole earth (Zech. iv. 10). The wings imply speed and ubiquity; the wheels are necessary for the throne-chariot, itself a perfect and royal emblem, and so used by other nations (Chrysost. Orat. xxxvi, i; and the straight feet imply the fiery gliding and lightning-like flash of their divine motion (vitrales). We must purposely avoid the error of pressing the minor particulars, such as those suggested by Clemens Alexandrinus, when he supposes that the twelve wings hint at the twelve signs of the zodiac (Str cataet, v, cap. vi, sec. 57, p. 240, ed. Syll.). Thus explained, they become a striking hieroglyph of the dazzling, comprehensive, and universal character of the divine Creatur, whose attributes are reflected in his works.

The leading opinions of moderns may be reduced to three systems. (1) Hutchinson and his followers consider the cherubim as emblems of the Trinity, with much of the formative divinity in God, in proper person of which they remark that the words rendered "a flaming sword" (Gen. iii, 24) signify either a flaming fiery sword, as the words are rendered by the Sept., or, rather, a flame of fire and a sword or knife; so that, in this figure, there was exhibited in visible form, to the minds of our first parents, fire—the emblem of divine wrath, as well as an instrument of sacrifice—which, as it enfolded or revolved round itself, can mean nothing else than a picture of the satisfaction to be made by deity itself. But the grand objection to this theory, where it is at all intelligible, is, that not only are the cherubim, in all the places of Scripture where they are introduced, described as distinct from God, and no more than his attendants, but that it represents the divine Being, who is a pure spirit, without parts, passions, or anything material, making a visible picture of himself, when in all ages, from the beginning of time, he has expressly prohibited "the likeness of any image" (see through the whole 

(2) Another system regards the cherubim as symbolical of the chief ruling powers by which God carries on the operations of nature. As the heaven of heavens was typified by the holy of holies in the Levitical tabernacle (Heb. ii, 5-12, 24-28), this system considers that the visible heavens may be typified by the holy place or the outer sanctuary, and accordingly, finding, as its supporters imagine they do, the cherubim identified with the aerial firmament and its elements in such passages as the following: "He rode upon a cherub, and did fly, yea, he did fly upon the wings of the wind," where the last hemistich is excellent for the purpose. Who rides upon the heavens in thy help, and in his excellency upon the sky" (Deut. xxxii, 26; Ps. lxviii, 4); "He maketh crooked paths straight, when he delighteth in imperial service, the atmospheric, the great physical powers by which the Creator and preserver of the universe carries on the operations of nature. This view, however, although doubtless truly representative of the cherub symbol, fails, by reason of its vague and extensive character, to explain the peculiar form of representation adopted. (8) A third system considers the cherubim, from their being instituted immediately after the Fall, as having particular reference to the redemption of man, and as symbolical of the great and active energy of Christ, and active in the Church, and it was a plague to the people of the world, who adopt this theory are accustomed to refer to the living creatures, or cherubim, mentioned in the Apocalyptic vision (Rev. iv. 6), improperly rendered in our English translation "beasts" (ζώα), and which, it is clear, were not angels, but redeemed men connected with the Church through their preserve the heavens and glory procured by the Lamb. The same character may be ascribed to the living creatures in Ezekiel's visions, and to the cherubim, which stood over and looked into the mercy-seat, sprinkled with the blood of the atonement, and on the Shechinah, or divine glory arising from it, as well as the cherub figures which were placed on the edge of Eden; and thus the cherubim, which are prominently introduced in all the three successive dispensations of the covenant of grace, appear to be symbols of those who, in every age, should officially study and proclaim the glory and manifold wisdom of God. Of this view, likewise, it may be said That, while the Old Testament views only for the institution of some symbol having a moral import, it does not show why the special form in question should have been selected.

It is evident that the interpretation of the symbol must be as variable as the symbol itself, and we shall find it accordingly. In every instance it is clear that the cherubim can be accepted as adequate, but that the best of the various explanations contain elements of truth which melt and fade into each other, and are each true under one aspect. Unsatisfactory and vague as is the treatment of Philo "the Cherubim and flaming Sword," it has at least the merit of seizing this truth. Thus, discarding his astronomical vagaries which are alien to the spirit of Mosaism (Kalisch, ed Exod. p. 496), we may safely follow him in regarding the cherubim as emblems at once of divine perfection—personifications, in fact, of natural power employed in God's service, as De Wette holds; and emblems also of the divine attributes, his bowness to anger, his speed to love (Crotius on Exod. xxv, 18; Bochart, Hieroz. ii, 18; Rosenmüller, Scholia in Ezek. i; Heli, πτω των Χρυσώμ, και της φασιο, ὥρθ. § 7-9; De Vita Mos. p. 698). Both of these views are admirable; the cherubim represent at once the subordination of the universe to God (Rabbin. 3; Scheuch. Robo. § 35, ap Scherotzeg, loc. loco. ad Apoc. ix, 6, της Βασιλειας απολογίας; I kron. l. e. iv. 70; Alford on Rev. iv, 8), and the glory of his whom creative life, and uniting in themselves the most perfect created life, they are the most perfect revelation of God and the divine life." This is the conclusion of Bähr, whose whole treatment of the subject, though over-inclusive, is the most valuable contribution to a right understanding of this important and interesting question (Symboles, i, 840).

As the other suggestions of their meaning are, for the most part, mere adaptations, they may simply be mentioned and passed over; as that the cherubim represent the four archangels; the four major prophets; the Church (Coesius); the two uncreated angels, i.e. the Son and the Holy Spirit (Hulse); the two natures of Christ (Lichtung); the four ages of the world (Kar- se, De Cherubim hancimeri cunctis mundi ortus, 1. 87); or God's fourfold covenant with man in Christ, as man, as sacrificed, as risen, and ascended (Arndt, Untersuchungen Theisthenen, iv, 1, 6). We may compare also the absurd explanation of Clermont, that they are the northern army of Chaldea; and of Vajke that they symbolize the four great symbols of the gods. The very widespread and early fancy which attached the cherub figures to the four evangelists is equally untenable, though it first appears in the Pastor.
HERMAE, and was adopted by the school of St. John (Iren. odo. Herr. iii, 2, 8; Athanas. Opp. v, 2, p. 155; August. de comens. Evang. i, 6; Jerome, Prot. ad Evv.; ep. 50, ad Pudlia.; Greg. Hom. 4 in Ev.; Adam de St. Victor, Hymn. de St. Evang., etc.). The union, when those two beings are mainly twofold—1, a protective vengeful function in guarding from man’s too close intrusion the physical and moral splendors of a lost paradise and a sacred revelation; and, 2, to form the throne and chariot of the divine being in his earthly manifestations, and to guard the outskirts of his unapproachable glory (Echchorn, Einlert. iii, § 80). The cherubim carved and woven in the Temple decorations, while they symbolize this function, serve also as a seal of similitude, i.e., as heraldic insignia of the divine attributes to mark Jehovah’s presence by their guardian ministries (Isidor. iv, ep. 78). At the same time, from another point of view, they are Egyptian gods of the fullness of life subordinated to him who created it. A reference to the Apocalypse enables us to combine these conceptions with a far sublimier truth, and to explain the connection of the cherubim with the mercy-seat as a type not only of vengeance, but of expiation and forgiveness. The John of John xvi, 26, and of Eph. ii, 14, appear in the same choir with the redeemed innumerable multitude of the universal church (iv, 7; v, 13); no longer armed with flaming swords, with wrathful aspect and repellant silence, but mingling with the elders and joining in the new song. And here, too, we find the recovered Eden, the water of life flowing freely, and the tree of life with its fruits to hedge it round. Thus it is in the Apocalypse that the fullest and divinest significance is attached to this profound emblem. In the cherubim of the last book of the Bible we find the highest explanation of the cherubim in the first. The apparent wrath which excluded man from the forfeited paradise was but the mercy in disguise which secured for him its final fruition in a nobler form of life. Thus, to give the last touch of meaning to this changeful symbol, we catch in it a gleam, dim at first, but growing into steady brightness, of that redeemed created perfection, that exalted spiritual body, for which the Hebrews strove in the path of God. Beyond this we cannot go; but we have said enough to show the many-sided applicability of this inspired conception—a many-sidedness which is the strongest proof of its value and greatness.

VI. It is important to observe the extraordinary resemblance of the cherubim, as described in Scripture, to the symbolical religious fancies of heathen nations. It is not true, in any sense, to say, with Kurz, that the animal character is far more predominant in the emblems of heathen pantheonism. Even if we concede (which is more than doubtful) that the simplest conception of cherubim was represented by winged men, we have clear proof that the cherubim found in the sculptures of Niniveh (Layard, i, 125). In fact, there is no single cherubim combination, whether of bull, eagle, man (Layard, Niniveh, i, 127); man, lion, and eagle (Ibid. pp. 70, 349); man and eagle (Ibid. i, 64); man and lion (Ibid. ii, 465); or, to take the most prevalent (both in Scripture, and in the sculptures of Niniveh), man and lion (Ibid. i, 5), which may not be profusely paraded. In fact, these wood-cuts might stand for direct illustrations of Ezek. xii, 19; Rev. iv, 6 sq.; 1 Kings vii, 29, etc., and when we also find “wheels within wheels” represented in the same sculptures (Ibid. ii, 448), it is Mr. Layard’s natural inference that Ezekiel was familiar with certain divine attributes, chose forms familiar not only to himself, but to the people whom he addressed” (Ibid. Ibid.; see, too, Niniveh and Babylon, li, 648); or, as we should greatly prefer to see it expressed, the familiar decorations of the Assyrian temples moulded the forms of his imagination even at its most exalted moments. But, as we have already seen, it is more likely to have been supplied with this imagery by the sacerdotal sympathies which impressed his memory with the minutest details of the temple at Jerusalem; and the same symbols were not exclusively Assyrian, but were no less familiar to the Egyptians (Poorphr. de Abstinent. iv, 9; Ritter, Erdehl. d. Alterth. iii, 947; Witsius), nor to the Persians (Hdt. iii, 116; Ctes. Ind.; Plin. vii, 22; Wilkinson’s Anc. Egypt., passion; Chardin’s and Niebuhr’s Travels), the Greeks (Pausani. i, 24, 6), the Arabsians (D’Herbelot, Bibliothèque Orient. s. v. S. Morgi), and many other nations (Plin. x, 49, 69; Parkhurst’s Lexicon, s. v.). On this subject, generally, see Creuzer, Symbolik, i, 456; Rhode, Relig. Sage, p. 217; and Rüdiger in Ersch and Gruber’s Encyclopädie, s. v. Cherub. The similarity to the sphinx is such as to have led, even in early times, to a very strong belief that the idea of the Mosaic cherubim was in some way derived from them (Clem. Alex. Strom. v, cap. vii, § 7; ed. Syll. iii, p. 948; Orig. iii, 17; Comp. Resp. Evang. iii, 12). For a number of weighty arguments to this effect, see Bochart, Hieros. ii, xxvii, xxxiv, and xli; Spencer, ut sup. bk. iii, chap. iv; and especially Hengstenberg, De BB. Mos. v. Ægypt. p. 167 sqq. Besides these external coincidences, still more striking, perhaps, after a subsequent moralization of the form, is the usage ascribed in Greek mythology to the fiery-breathing bulls which guarded the golden fleece (Ovid, Met. vii, 104), to the winged dragon of the Hesperides, to the resuscitated Phœnxis, to the Gryphons (lion-eagles) which kept the Arimaspans from their guarded gold (Xesch. Prom. v, 848; Meld. ii, 1; comp. Milton, Par. Lost. ii, 498), and to the thunderbolts that draw the chariot of Jupiter (Horace, Od. i, 54, 7). Influenced by too exclusive an attention to these single resemblances, Herder identifies the cherubim with the mythic gold-guarding monsters of antiquity (Geist. der Hebr. Poes. i, 168), and J. D. Michaelis with the Equi Tonantes (De Cherub.; compare Valthebigen, Von den Cherub.; Schleusner, Lex. N. Test. s. v. Χρυσός). Similarly, Justin Martyr considers that Plato borrowed from the Scriptures his θυγρόν ἀναμη, or “winged chariot” of Zeus (προτι “Ελληνας, p. 80). From these conclusions we dissent. It seems far more likely that the Hebrews were acquainted with a similar Cherub, with a symbol familiar to so many nations, than to suppose either that they borrowed it from the Egyptians, or that any other nations adopted it from them. In fact, the conception belongs to the common cycle of Oriental traditions, fragments of which were freely adopted by the Hebrew writers, who always infused into them a nobler meaning and an unwooded truth.

VII. For further information on the subject, see (in addition to works and monographs cited above) Hufnagel, Der Cherubim im Paradiese (Franfurt a. M. 1821 [fantastic]); Gabler in Echhorn’s Ursprache, ii, 1, 246 sq.; Salis, Über die Symbolik des Gottes ein, p. 268 sqq.; Bemer, Gottend. ii, 36 sq.; Grünseelen, in the Stutt. Kunsth. 1834, No. 1-6; Jour. Sc. Arts. Oct. 1856, p. 154 sqq.; Critici Sacri, i, 120; Leone, De Cherubinis (Amst. 1847; also Helmst. 1065, and in Spanish, Amsterd. 1854); Wegler, De Cherubia (Mart. 1777); Geiger, Die Tiere der Bibel, p. 171 sqq.; Carovino, Der Werk, De Cherub. et Seraph. (Region. 1887); Jac. Ode, Comment. de Angelia, i, v, 78 sqq.; Deleyan, Obs. Sacar. ii, 442; Michællis, in the C. Comm. Soc. Reg. Gott, i, 167 sqq.; Velthebigen, Von den Cherubin (Brusnuchw. 1764); Hutchinson, Reps. of Cherubim (in his Works, Lond. 1740); De Cherubinis (Vienne 1813); chart; Herder, i, bk. iii, ch. 5; Labrun, Ecdrunea, pt. ii, p. 63 sqq. (Amst. 1783); Fairbairn, Typology, i, 242 sq.; G. Smith, Doctor of the Cherubim (Lond. 1850);
CHESALON

M'Cleod, *Cherubim and the Apocalypse* (London, 1856); Anon. *Angeles, Cherubim,* etc. (Lond. 1861). See Serafin.

*Chesalon* (Heb. *Kesalon,* קְסָלוֹן, place of confidence; Sept. *Χασαλόν* v. r. *Χάσαλον*), a place named as one of the landmarks on the north boundary of Judah, beyond Mt. Seir, and apparently situated on the shoulder (A. V. "side") of Mt. Jearim (Josh. xvi. 10). This last, the "Mount of Forests," has not necessarily any connection with Kirjath-Jearim, though the two were evidently, from their proximity in this statement of the boundary, not far apart. See Jeraim. Chesalon was the next landmark to Bethhemesh, and it is quite in accordance with this that Dr. Robinson has observed a modern village named Kesla, about six miles to the N.E. of Annahems, on the western mountains of Judah (Researches, ii. 864, note; *Later Rev. p. 154*). Eusebius and Jerome, in the *Onomasticon* (s. v. *Χασαλόν, Chesalon*), mention a place of a similar name, but they differ as to its situation, the former placing it in Benjamin, the latter in Judah; both agree that it was a very large village in the neighborhood of Jerusalem. The position of the border-line at this point determines that it lay within Judah. See Tribe.

Ches'e'd (Heb. *Kes'ed,* קְסֶד, of uncertain signif.; Sept. *Χεσσίτι, Vulg. Ceseid, Josephus Χασίδος, Am. i. 6, 5), the fourth of the eight sons of Nahor by Milcah (Gen. xxii. 22). B.C. cir. 2088. The name is the same as would be the sing. form of the Heb. for Chaldians; but it is doubtful whether there is any connection. See Chaldea.

Ches'oil (Heb. *Kesíl,* קְסֵיל, a foot, i.e. profile, as in Psa. xxi. 11, and elsewhere; Sept. *Χεσσίλις* v. r. *Χασίλις* and Besa; Vulg. Cesiul), a town in the extreme south of Palestine, named between Eloth and Hormah (Josh. xv. 30). In the list of towns given out of Judah to Simeon, the name Bethshil (q. v.) occurs in place of it (xix. 4), as if the one were identical with, or a corruption of, the other. This is confirmed by the reading of 1 Chron. iv. 50, Betshil; by that of the Sept. as given above, and by the mention in I Sam. xxx. 27, of a Bethshil among the cities of the extreme south. It is merely mentioned by Eusebius and Jerome in the *Onomasticon* (s. v. *Χεσσίλις, Kesil*). See also UNION.

Cheanut. See CHESTNUT.

Chest. The rendering is in certain passages in the Auth. Ver. of two distinct Hebrew terms: 1. "gëb or gëw, aron" (from מיכ, to gather; Sept. κηρώς, Vulg. gnosplacium), invariably used for the Ark (q. v.) of the Covenant, and, with two exceptions, for that only. (It is instructive to be reminded that there is no connection whatever between this word and that for the "ark" of Noah, and for the "ark" in which Moses was hid among the flags [both מיכ, tebah]). The two exceptions alluded to are (a) the "coffin" or mummy-case in which the bones of Joseph were carried from Egypt (Gen. i. 26, 27; rendered in the Targum of P'son. by γιοςκομωμον—compare John xii. 6—in Hebrew letters: the reading of the whole passage is very singular); and (b) the "chest" in which Jehoiada the priest collected the alms for the repairs of the Temple (2 Kings xii. 9, 10; 2 Chron. xxiv. 8-11). See COFFIN. 2. דָּאָש, gënasim (only in the plur.; from דָּא, to hoard, "cheasts," Ezek. xxvii. 24; "treasure," Eath. iii. 9; iv. 7).

Many boxes of various forms have been discovered among the Egyptian monuments. Some of these had lids which gave a certain degree of secrecy, and were ornamented with the usual cornice; others had a simple flat cover, and some few a pointed summit, resembling the shelving roof of a house. The sides were secured with wooden nails and glue, and
dovetailed together. This last kind of lid was divided into two parts, one of which alone opened, turning on two small hinges on the base, on the principle of the doors of their houses and temples; and, when necessary, the two knobs at the top could be tied together and sealed. These boxes were frequently of costly materials, veneered with rare woods, or made of ebony inlaid with ivory, painted with various devices, or stained to imitate materials of a valuable nature; and the mode of fastening the lid, and the curious substitute for a hinge given to some of them, show that the former was entirely removed, and that the box remained open while used. When not veneered, or inlaid with rare wood, the sides and lid were painted, and those intended for the tombs, to be deposited there in honor of the deceased, had usually funereal inscriptions or religious subjects painted upon them, among which were offerings presented by members of their family. (See Wilkinson, *Anc. Eg.* i. 168; ii. 116, abridgment.) See Box.

Chester, an ancient city of England, on the river Dee, founded by the Romans. In the 10th century it had several churches, a college, and the shrines of St. Anne and of St. John Baptist, the latter of which remains to this day. Under Henry VIII the Church of the monastery of St. Werburgh became the Cathedral for the new see of Chester, which took in Cheshire (from the diocese of Lichfield) and Lancashire (from the diocese of York). The revenues of the disolved monasteries were made a provision for the bishop, dean, and chapter. The present (1867) bishop is William Jacobson, DD, consecrated in 1865.

Chestnut-tree (אֲרֹנָם, armón; Chald. בַּרְנָן, Sept. κλάρινας [but in Ezek. διάρνας, Vulg. platanus], mentioned among the "speckled rods" which Jacob placed in the watering-troughs before the sheep (Gen. xxx. 37): its grandeur is indicated in Ezek. xxxii. 8 (as well as in Exx. xxix. 19), as one of the trees to which the Assyrian empire in its strength and beauty is likened, it being there noted for its magnificence, shooting its high boughs aloft. This description agrees well with the *plane-tree* (Platanus orientalis), which is adopted by the above ancient translators, to which modern critical opinion inclines, and which actually grows in Palestine (see Ritter, *Ed. xi. 611 sqq.*). The beech, the maple, and the chestnut have been adopted, in different modern versions, as representing the Hebrew armón, but scarcely any one now doubts that it means the plane-tree. It may be remarked that this tree is in Genesis associated with others—the willow and the poplar—which belong to the same class, but they never appear together. The chestnut, with its broad leaves, is a tree of the low grounds, and love to grow where the soil is rich and humid. This is strikingly illustrated by the fact that Russel (N. H. of *Alp-pi*., i. 47) expressly names the plane, the willow, and the poplar (along with the asp) as trees which grow in the same situations near Aleppo. But this congruity would be lost if the chestnut were understood, as that tree prefers dry and hilly situations. There is a latent beauty also in the passage in Ezekiel, where, in describing the greatness and glory of Assyria, the prophet says, "The armón-trees were
not like his boughs, nor any tree in the garden of God like unto him for beauty." This not only expresses the grandeur of the tree, but is singularly appropriate, from the fact that the plane-trees (platanus, as they are called) in the plains of Assyria are of extraordinary size and beauty, in both respects exceeding even those of Palestine (comp. Plin. xiii. 3; xvi. 18; Virg. Georg. iv. 146; Cicero, Rep. i. 7; Staturius, Syr. ii. 3, 59 sqq.; Martial, ix. 61, 5). Moreover, the etymology of the word connects it with רָעָם, 'aram, "to be naked," and with Arab. 'aram, "to strip off bark," the shedding of its bark yearly being characteristic of the plane-tree (see Hiller in Hierophyti, i. 402). The following account discriminates the several species.

Oriental Plane-tree (Platanus Orientalis).

The Oriental plane-tree ranks in the Linnean class and order Monocotyledonaria, and in the natural order among the Platanaceae. Westernmost Asia is its native country, although, according to Prof. Royle, it extends as far eastward as Cashmere. The stem is tall, erect, and covered with a smooth bark which annually falls off. The flowers are small and scarcely distinguishable; they come out a little before the leaves. The wood of the plane-tree is fine-grained, hard, and rather brittle than tough; when old, it is said to acquire dark veins, and to take the appearance of walnut-wood. In those situations which are favorable to its growth, huge branches spread out in all directions from the massive trunk, invested with broad, deeply-divided, and glossy green leaves. This body of rich foliage, joined to the smoothness of the stem and the symmetry of the general growth, renders the plane-tree one of the noblest objects in the vegetable kingdom. It has now, and had also of old (Plin. Nat. Hist. xii. 1), the reputation of being the tree which most effectually excludes the sun's beams in summer and most readily admits them in winter, thus affording the best shelter from the extremes of both seasons. For this reason it was planted near public buildings and palaces, a practice which the Greeks and Romans adopted; and the former delighted to adorn with it their academical walks and places of public exercise. In the East the plane seems to have been considered sacred, as the oak was formerly in Britain. This distinction is in most countries awarded to the most magnificent species of tree which it produces (see Kitto, Nat. Hist. of Persia, p. ccxlii). In Palestine, for instance, where the plane does not appear to have been very common, the terebinth seems to have possessed pre-emience. See OAK. In the celebrated story of Xerxes arresting the march of his grand army before a noble plane-tree in Lydia, that he might render honor to it, and adorn its boughs with golden chains, bracelets, and other rich ornaments, the action was misunderstood and egregiously misrepresented by Xélian (Var. Hist. ii. 14). The Oriental plane endures more northern climates well, and grows to a fine tree, but not to the enormous size which it sometimes attains in the East. Pausanias (i. viii. c. 23) notices a noble plane in Arcadia, the planting of which was ascribed, by tradition, to Menelaus. Pliny (Nat. Hist. xii. 1) mentions one in Lycia, in the trunk of which had gradually been formed an immense cavern, eighty feet in circumference. L. Mutianus, tribune consul and governor of the province, with eighteen other persons, often dined and supped commodiously within it. Caligula also had a tree of this sort at his villa, near Velletra, the hollow of which accommodated fifteen persons at dinner, with a proper suite of attendants. The emperor called it "his nest"; and it is highly probable that his friend, Herod Agrippa, may occasionally have been one of the fifteen birds which nestled there along with him. A fine specimen of the plane-tree was growing a few years ago (1844) at Vostizza, on the Gulf of Lepanto: it measured forty-six feet in circumference, according to the Rev. S. Clark, of Battersea, who has given an interesting account of it in John's Forest Trees of Britain (ii. 206). The plane-trees of Palestine in ancient days were probably more numerous than they are now, though modern travellers occasionally refer to them. Belon (Obs. Sing. ii. 106), La Roque (Voy. de Syrte, p. 197-199), and others, mention the groves of noble planes which adorn the plain of Antioch; and the last-named traveller records a night's rest which he enjoyed under planes of great beauty in a valley of Lebanon (p. 76). Buckingham names them among the trees which line the Jazbok (Travels in Palestine, ii. 108). Evelyn (in his Sylva) seems to ascribe the introduction of the plane-tree into England to the great Lord Bacon, who planted some which were still flourishing at Verulam in 1706. This was, perhaps, the first plantation of any note; but it appears from Turner's Herbal (published in 1651)
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Chesuiloth (Heb. with the article kāk-Kesuiloth, קְשֵׁלְוָת, the hopes [or, according to some, the loin, from its position on the "flank" or slope of the mountain]. (Josephus, Ant. x. 150)), a city of the tribe of Issachar, mentioned between Jezreel and Shunem, apparently near the border (Josh. xix. 18). It is probably the same with Chesiloth-Tabor (q. v.) of verse 12, and the simple Tabor of 1 Chron. vi. 77; the modern Kasil (Robinson's Researches, iii. 182; comp. Schwartz, Palest. p. 163). Eusebius and Jerome (Onomast. s. v. ἀγαθός; Achilleus; Ἀχίλλειος, Achileus) describe it as still extant under the same name (Ἀχίλλειος, Achileus).

Chevitim (χεβίτης v. Χεβίτης, Vulg. Cethiam), a Grecized form (I Macc. i. 1) of the Hebrew Chittim (q. v.).

Cheverus, Jean Louis, a cardinal of the Roman Church, was born at Mayenne, France, Jan. 29, 1678, of noble parentage. He entered the Jesuits when he was about sixteen years of age. He received his classical education at the college of Louis-le-Grand, and his theological at the seminary of St. Magloire. He was ordained priest in 1700, and soon after became vicar of Mayenne. During the later troubles of the Revolution he took refuge in England, exercised his ministry for a while in London, and then sailed for Boston, Mass., where he passed many years of successful labor in organizing and spreading the Roman Church. In 1804 he was made bishop, and continued his labors until 1828, when, on account of failing health, he returned to France as bishop of Montauban. In 1826 he was made archbishop of Bordeaux and peer of France. His labors among all classes, rich and poor, in hospitals and prisons, were incessant, during all his service in the highest ecclesiastical posts. In 1838 he was made cardinal, and he died of apoplexy July 10 of that year. Few clerics of the Roman Church have been more highly and deservedly esteemed by Protestants than cardinal Cheverus.—Hoefer, Nouv. Biogr. Générale, x. 270; Christian Examiner, xxvi. 88; Huen-Dubourg, Vie de Cheverus (Engl. tr. Philad. 3vo).

Cheynell, Francis, an English Nonconformist, was born at Oxford in 1608, and was educated at the University there. He was elected fellow of MerTon College in 1629, and took orders; but in 1640 he embraced the side of Parliament, and in 1643 was one of the assembly of divines and rector of Petworth. In 1647 he was made Margaret professor of divinity at Oxford, on leaving which he returned to his rectory at Petworth. At the Restoration (1660) he was deprived of his rectory, and retired to Preston, Sussex, where he died in 1665. He was a strong, if not bitter, but not abuser, and published, in 1648, The Rise, Growth, and Danger of Socinianism, in which archbishop Laud, Hales of Eton, Chillingworth, and other eminent divines, were sharply charged with Socinianism. In 1644, after Chillingworth's death, Cheynell published Chil lingwoorthe Norisima, or the Sicknesse, Herry, Death, and Burial of William Chillingworth, with a severe, if not abusive dedication to Drs. Bayly, Prideaux, Fell, etc., who had given their imprimatur to Chillingworth's Religion of Protants. After the dedication follows the narration itself, in which Cheynell relates how he became acquainted with "this man of reason," as he calls Chillingworth; what care he took of him, and how, as his illness increased, "they remembr'd him in their prayers, and prayed heartily that God would give him new light and new eyes, that he might see, and acknowledge, and recant his errors; that he might cease from his carnal reason and submit to faith."—New Gen. Biog. Dict. iii. 806; Sketch by Dr. Johnson, Gentleman's Mag. March and April, 1755; Calamy, Nonconformist's Memorial, ii. 457.

Chez'abi (Heb. קְשַׁבֵּי, קְשַׁבִּי, קְשַׁבֵּא; Sept. Καιβάρ), the birth-place of Shelah, Judah's youngest son by the daughter of Shuah (Gen. xxxviii. 5); probably the same with Chozena (1 Chron. iv. 22), and also the Aqib (q. v.) of later times (Josh. xv. 44). Schwartz (Palest. p. 162) identifies it with the northern city Achib (Josh. xix. 29), in referring to a Talmudical notice of the "river of Chezib;" an error into which also Grotius was led from the reading (Κηκάβα) of the Sept. at Josh. xv. 44. Jerome, however (Quast. Heb. in loc.), regards the name as an appellation merely (so Aqib, in Montfaucon's ed. of Origen's Hæxapla, De la Rue's Orig. Opp. v, 267), indicating that this was the last of Hothabah's sons.

Chichester, an ancient city of Sussex, England, the see of a bishop. It was a Roman station. The present cathedral was built in the 18th century; it is 407 feet long, 150 wide, with a tower and spire 800 feet high. The diocese comprises nearly the whole of Sussex, with a total population, in 1891, 188,355. It has 12 deaneries and 138,512 church situations. The present (1867) bishop is Archb. Turner Gilbert, D.D., consecrated in 1842. Two provincial councils were held here, in 1299 and 1292, convened by Gilbert, bishop of Chichester.—Landon, Manual of Councils, p. 130.

Chicheley, Chichley, or Chicheley, Henry, archbishop of Canterbury, was born at Higham Ferrars in 1602, and was educated at Oxford. He was consecrated bishop of St.David's by Pope Gregory XII, and in 1409 he was sent to represent the province of Canterbury at the Council of Pisa (q. v.). In 1411 he became archbishop of Canterbury. He stimulated Henry V to the war against France (see Shakespeare, Henry V), which he afterwards bitterly regretted, erecting All Saints' College, which still stands, as a memorial of his penitence. Chicheley was a man of vigor and courage; he resisted the king and the pope, when occasion demanded, as energetically as he resisted what he thought to be the heresy of the followers of Wickliffe. He died at Canterbury, April 12, 1448.—Duck, Life of Chicheley, ii. 162, 5vo; Leland, Cosmographica Britannica, iii. 499; Hook, Eccles. Biog. iii. 575 sq.

Chicken (ovanor, pullus), a word that occurs but twice in the English Bible (2 Esdr. i. 30; Matt. xxxii. 37), and only in allusion to "a ben (q. v.) gathering her chickens under her wings." See Fowl.

Chidon (Heb. קידון, ק"דרון, a dart; Sept. Χιδόν, but some omit), the name which in 1 Chron. xiii, 9 is given to the threshing-floor at which the accident to the ark, on its transport from Kirjath-jearim to Jerusalem, took place, and the death of Uzzah; on this account it was afterwards known as Penna-Uzzah. In the parallel account in 2 Sam. vi, the name is given as Nachon (q. v.), which is nearly equivalent in sense. Whether there were really two distinct names for the same spot, or whether the one is simply a corruption or alteration of the other, is quite uncertain (see Genesis, Theour. p. 238; Simson, Onom. p. 336-420, 429). Josephus (Ant. vi. 4, 2) has "Chidon" (Χιδόν). Some have even ventured to identify the spot with the threshing-floor of Ornan the Jebusite, on Mount Moriah. The Jewish tradition (Jerome, Quast. Heb. on 1 Chron. xi, 9) was that Chidon acquired its name from being the spot on which Joshua stood when he stretched out the weapon of that name (A.V. 'a'sh Pe' towards it) (Josh. viii, 18). But this is irreconcilable with all our ideas of the topography of the locality, which was evi-
dently not far N.W. of Jerusalem, possibly at the present ruins Kurbet el-Bistun (Van de Velde's Map).

Chief Captain. See ChILlARCH.

Chief Musician. See Music.

Chief of Asia. See ASIARCH.

Chief of Three ("תלמי וֹתְנִי הַשָּׁלֶשׁ," rosh kash-shalish), or rather דָּלִים, d'alim, the third-men, a title of Adino (q. v.) the Eznite, one of David's greatest braves (2 Sam. xxii, 8; Sept. ποισην τῶν ποισην; Vulg. prisci cepi inter tres; A. V., "chief among the captains"); otherwise called Jashobeam (1 Chron. xi, 11, where the text again corruptly has דָּלִים; Sept. ποισης τῶν ποισης; Vulg. prisci cepi inter tribus; A. V., "chief of the captains"); and also of Abishai (2 Sam. xxii, 18, ובַּלֵּה דָּלִים, of tribus, "among three"); and Amasa (1 Chron. xii, 18, דָּלִים, inter tribus, "of the captains").

In all these passages it designates the superior officer or commander of the triacontai, esarriori, or warriors who fought three in a chariot, and formed the phalanx nearest the king's person (Lydus, Synagoge, de re milite; lib. ii, c. iii, p. 38). He is also briefly called דָּלִים, rosh-kash-shalish (lit. the ternary) = old-de-camp, or general executive officer (2 Kings vii, 2, 17, 19; lx, 29; 19, 29), like the Roman "master of horse." See Captain.

Chief Priest. See Priest.

Chief Ruler. See SYNAGOGUE.

Child (properly בָּנָי, yeled, rixov; but represented by several other Hebrew and Greek words; comp. Children). Mothers, in the earliest times, suckled their offspring themselves until they were from thirty months to three years of age. The day on which a child was weaned was a festival (Gen. xxvi, 8; Exod. ii, 7; 1 Kings ix, 2; 1 Chron. xiii, 16). Nurses were employed, in case the mother died before the child was old enough to be weaned, and when, from any circumstances, she was unable to afford a sufficient supply of milk for its nourishment. In later ages, when matrons had become more delicate, and thought themselves too infirm to fulfill the duties which nature devolves on them, they employed to take their place, and were reckoned among the principal members of the family. They are, accordingly, in consequence of the respectable station which they sustained, frequently mentioned in sacred history (Gen. xxxvi, 5; 2 Kings xi, 2; 2 Chron. xxii, 11; Jer. xix, 1). They were to be till the fifth year in the care of the women; they then came into the father's hands, and were taught not only the arts and duties of life, but were instructed in the Mosaic law, and in all parts of the religion of their country (Deut. vi, 20-25; xi, 19). Those who wished to have them further instructed either employed private teachers, or sent them to some priest or Levite, who sometimes had had a hand in the education of other children under his care. It appears from 1 Sam. i, 24-28, that there was a school near the holy tabernacle dedicated to the instruction of youth. There had formerly been many other schools of this kind, which had fallen into discredit, but were restored by the prophet Samuel, after whose time the members of the seminaries in question, who were denominated by way of distinction the sons of the prophets, acquired much celebrity. The daughters rarely departed from the apartments appropriated to the females, except when they went out with an urn to draw water, or occasionally joined in the labors of the field—as keeping sheep—which was the practice with those who belonged to those humbler stations in life in which the more ancient simplicity of manners was still retained (Gen. xxiv, 16; xxix, 9; Exod. ii, 16; 1 Sam. ix, 11; Ruth ii, 2; John iv, 7). They spent their time in learning those domestic and other arts, which are befitting a woman's situation and character, until they arrived at that period in life when they were to be sold, or, by a better fortune, given away in marriage (Prov. xxxi, 18; 2 Sam. xii, 7). The daughters of such as possessed rank and wealth spent the greater part of their time within the walls of their palaces, and, in imitation of their mothers, adorned themselves with graces, singing, and dancing. Sometimes their apartments were the scenes of vice (Ezek. xxiii, 18). They went abroad very rarely, but they received with cordiality female visitants. The sports of children were doubtless such as have always prevailed among youth, especially in the East. Hackett (Illustrations of Scripture, p. 120) mentions having seen children playing in the streets with flying kites, and playing at leap-frog and ball.

The more children—especially of male children—a person had among the Hebrews, the more he honored it; being considered a mark of divine favor, while sterile people were, on the contrary, held in contempt (comp. Gen. xi, 80; xxxi, 1; 1 Sam. ii, 5; 2 Sam. vi, 28; Psa. cxxvii, 3 sq.; cxxviii, 8; Luke i, 7; ii, 5). That children were often taken as bondmen by a creditor for debts contracted by the father, is evident from 2 Kings iv, 1; Isa. i, 1; Neeb. v. Among the Hebrews a father had almost unlimited power over his children, not only in rearing them, but in restricting that power to a certain age; it was, indeed, the parents who even selected wives for their sons (Gen. xxii, 21; Exod. xxix, 9, 10, 11; Judg. xiv, 2, 5). It might of course be expected, while they lived in their father's house, and were in a manner pensioners on his bounty, that he would exercise his authority over the children of his sons, as well as over the sons themselves. In this case the power of the father had no narrow limits, and whenever he found it necessary to resort to measures of severity, he was at liberty to inflict the extremity of punishment (Gen. xxxviii, 24). This power extended to the life of the child; if he judged the son worthy of death, was bound to bring the cause before a judge. But he enacted, at the same time, that the judge should pronounce sentence of death upon the son if, on inquiry, it could be proved that he had maltreated his father or mother, or that he was a spendthrift, or contumacious, and could not be reformed (Gen. xiv, xxix, 9; Exod. xxii, 18, 21). It would appear, however, that a father's power over his daughters was still greater than that over his sons, since he might even annul a sacred vow made by a daughter, but not one made by a son (Num. xxx, 4, 16). Children cursing or assaulting their parents were punished by the Mosaic law with death (Exod. xxi, 15, 17; Lev. xx, 9), a remarkable instance of which is quoted by Christ (Matt. xv, 4, 6; Mark vii, 9, 13). The authority of the parents, and the service and love due to them, are recognised in the most prominent of the moral laws of the Jewish polity, the Ten Commandments (Exod. xx, 12); but the Pharisees devised a mode of evasion which our Lord strongly reprobates (Matt. xv, 5, 6; Mark vii, 11, 18). The prophetic curse or blessing of the father also possessed no little efficacy (Gen. xxix, 2, 28). (On punishing children for their parents' faults, Ezek. xviii, see Musaeus, De iure potest libertos propri prorsit parent. Lips. 1714.) It is mentioned in the Scriptures as those born in the house, the children of maid-servants, the sons or children of the house (Gen. xiv, 14; xv, 3; xxvii, 23; Psa. lxxxvi, 16; cxvi, 16). Few things appear more shocking to humanity than the custom, of which frequent mention is made in the books of Esther and Daniel, of putting the children of the king on the flames in honor of Moroc, a custom the antiquity of which is proved by its having been repeatedly forbidden by Moses (Lev. xxviii, 21; xx, 1, 5; 2 Kings xvi, 8). See MOLOCH.

There are some allusions in Scripture to the modes in which children were carried. These appear to be adequately represented by the existing usages, as
CHILD

shown in the following cut, in which fig. 1 represents a Nestorian woman bearing her child bundled at her back, and fig. 2, an Egyptian female bearing her child on her shoulder. The former mode appears to be adopted in several places, and the latter in Isa. xlix. 22. (See Hackett's Illustrations of Scripture, p. 57.)

In Scripture the word "child," or "children," has considerable latitude; disciples are often called children or sons. Solomon, in his Proverbs, says "to his disciple, 'Hear, my son;'" so also our Saviour (John xxi. 5). The descendants of a man, how remote soever, are denominated his sons or children, as "the children of Edom," "the children of Moab," "the children of Israel." Such expressions as "the children of light," "the children of darkness," "the children of the kingdom," signify those who follow truth, those who remain in error, and those who belong to the Church. Persons arrived almost at the age of maturity are sometimes called children. Thus Joseph is termed the "child," though he was at least sixteen years old (Gen. xxxvii. 30), and Benjamin, even when above thirty, was so denominated (Gen. xlv. 20). Solomon called himself a little child when he came to the kingdom of his father (1 Kings iii. 7). See ADOPTION; BIRTH; SON; INHERITANCE; EDUCATION, etc.; and comp. OFFSPRING.

CHILD OF GOD. The terms "child," "children," "babe," etc., are used in the N.T. in the following senses:

I. Psychologically these terms are used to denote a state of innocence and of intellectual narrowness or darkness (Matt. xi. 16; Luke vii. 82; 1 Cor. xiii. 11: "When I was a child, I spake as a child. I understood as a child. I thought as a child."); xiv. 20: "Brethren, be not children in understanding;" Eph. iv. 14: "That which was yesternight was more children, naked and fro

CHILD BIRTH. The term "child-bearin". The "child" is the offspring of a woman for her agency in the fall of Eden. Her passive lot in thus continuing the race is aptly expressed in that primeval sentence: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." See CONJUGATION. The language of the Apostle in 1 Tim. ii. 15, which expresses that a patient endurance of this penalty shall contribute to woman's spiritual benefit. The Prayer-book of the Church of England prescribes a form of public thanksgiving to be offered for women after safe delivery in childbirth. See BIRTH; CHURCHING.

Childerma. See INNOCENTS' DAY. Children. CHURCH MEMBERSHIP OF. See INFANT CHURCH MEMBERSHIP. Children. COMMISSION OF. See INFANT COMMISION.

Children. John Wesley, a minister of the Methodist Episcopal Church South, was born in Calvert Co., Md., in 1800. In 1814 he went to Richmond, Va., where he was employed as a clerk. In 1826 he received license as a local preacher; in 1827 he entered the Baltimore Conference on probation; and in 1828 he was admitted into full connection. In 1844, when the Methodist Episcopal Church was divided on the slavery question, he adhered to the Southern Church, and continued to serve in important appointments up to the year of his death. He died May 9, 1850, at Norfolk, Va., in great peace. His highest distinction lay in his extraordinary spirituality, his love for the world, his devotion to Christ; and in this respect it may reasonably be doubted whether he has had his superior in modern times."

—Sprague, Annals, viii., 126.
CHILEAB

Chili (Heb. Kîloth נִ ultimo, protected by the fin-
ther, L. s. God; Sept. Kîloth נִ ultimo, the second
son of king David by Abigail, Bala's widow (2
Sam. iii, 34), called in the parallel passage (1 Chron.
iii, 1) by the equivalent name Daniel (q. v.). The rea-
son of this twofold name is uncertain; but for the rab-
inical notions concerning it, and some speculations of
his own, see Bochart, Hieras, i, 603.

Chili, a republic of South America, with an area of
about 170,000 square miles, and, according to the cen-
sus of April, 1866, a population of 2,624,767 souls, al-
most exclusively Roman Catholic. There is one Ro-
man-Catholic Bishopric, of which the Archbishop is
Serena, la Conception, and San Carlos de Chiloé (An-
cud). The number of parish priests in 1858 was 153,
of convents of monks 41, of convents of nuns 7; and a
law provided that in future none of the 13 provinces
should have more than one convent of every order.
In 1854 the landed property of the Church was con-
fiscated, and since that time the clergy have been paid by
the state. In the budget of 1847, 180,000 pesos [Span-
ish dollars] were appropriated for this purpose.

The educational institutions are far ahead of those of any
other South American state. At the University of
Santiago, which was reorganized in 1842, and which
superseded the Supreme Council of the Church, in
1857, all other educational institutions, several Ger-
man Protestant professors have been teaching since
1857. The Plaza de Armas, published at Santiago, is
considered by Romanists as one of the best papers of
the Roman Church in South America.

In July, 1866, the ChiliMISSIONARY congress had a long
and animated discussion on amending Article 5 of the Chil-
lian Constitution, which is as follows: "The religion of
the republic of Chili is the Roman Catholic, to the
exclusion of the public exercise of any other." The
discussion terminated in a way quite satisfactory to the
Liberal party, notwithstanding the full strength of the
Ultramontane party was brought to bear in favor of
the old article. The amendment to the Constitution,
as adopted by Congress and sanctioned by the ex-
ecutives, declared: 1. That worship within buildings
belonging to private persons is allowed to those who
do not profess the Roman Catholic religion; and, 2.
That disaster is allowed to schools and private in-
schools for the instruction of their own children.
The first Protestant mission of Chili was established for
Americans and Englishmen in Valparaiso in 1846, and
has now become self-sustaining. The congregation had
in 1857 50 communicants, and the number of Sunday-
school scholars rose in 1865 to 100. A second Protes-
tant mission has been established in Valparaiso for the
German residents. In Santiago, the capital of the repub-
lie, the Protestant (chiefly American) residents in
January, 1866, fitted up a chapel at an expense of $800,
capable of seating 125 persons. The press of the city
generally made a kindly notice of the opening exer-
cise, in which the American and English ministers took
part, and not the least sign of dissatisfaction was
manifested. The Protstants with great unanimity
Threw forward in support of the movement, and within
one week after the opening of the chapel all the pests
were rented. In 1868 a missionary of the South Amer-
ican Missonary Society (of England), the Rev. Alva
Gardiner, established himself at Lota, in Arauco Bay
(Southern Chili), a town which derived its chief im-
portance from the coal mines in its neighborhood. In
1859 not less than 34 of these were worked, and some
300 workmen were connected with them. At the re-
quest of the English and Scotch families engaged in
the coal mines, the Government established Sunday ser-
ices at the mission-house, and a Sunday-school for the
children. The opposition at first shown by a portion
of the Roman Catholic population was gradually over-
come, and the Protestant mission procured and secured
religious toleration for the Protestant community of the
Lota mines, by a contract signed to that effect at the
company's office in a public manner, and after a pub-
lie meeting, and without a dissenting voice. The mis-
ionaries also took care of the spiritual interests of the
sailors visiting Arauco Bay, and provided the German
settlers in the neighborhood with opportunities of
Christian worship. Having in the meanwhile ac-
quired and perfected themselves in the Spanish lan-
guage, they, in 1865 and 1866, made several itinerant
visits into the territory of the Indians, and took the
preliminary steps for establishing the Indian missions
upon a firm basis. In 1866 the society had stations at
Lota and Coquimbo, at El Carmen in Northern Pata-
gonia, Rapanui, Chiloé, and others, and was extending
stations among the Araucanian Indians. In Dec. 1866,
the society's ship, the "Allen Gardner," left England
with four natives of the Terra del Fuego, who had re-
ceived a Christian education in England. The first
German missionary was sent to Southern Chili in 1866
by the Gustavus Adolphus Society of Germany. He
began preaching half of the time at Osorno, and the
other half at Puerto Monte, a (mostly German) town of
15,000 inhabitants, in a region which, as late as 1850,
was peopled only by small bodies of savages. The
German Protestants of this town have built a house in
the principal square, and propose to build a chapel.

Chilarch (χιλιαρχος, captain of a thousand; A.
V. "high captain," 1 M. vi, 21; Acts ii, 18; John
xvii, 23; Rev. xix, 18; elsewhere "chief captain"),
a military title occurring frequently in the (Greek)
New Testament in the following senses. See ARMY.
1. As a general state officer (Mark vi, 21; Acts
xxv, 28; Rev. vi, 15; xix, 18; comp. Josephus,
Ant. vii. 2, 2).
2. Specifically, a titular of the soldiers among the Ro-
man; six of whom formed the field which was
"legion" (q. v.), corresponding in rank nearly to our


 delegation (see Smith's Hist. of the Aegypt. e. s. Exerci-
tus); in the N. T. spoken individually of Claudius Ly-
sias, who, as military tribune, in the capacity of a
modern major, commanded the garrison of Fort Antonia at
Jerusalem (Acts xxii, 31 sq.; comp. Herodian, ii, 12,
18; Dion. Hal. Ant. vii, 4). Particularly applied to the
"prefect or (Lavish) superintendent of order in the
Temple (John xvi, 12). See CAPTAIN.

Chilaxa. See Millennium.

Chillastas. See Adventists; Millenarians.

Chill'lon (Heb. Kilgon',ぎるょん, pining; Sept. Xo-
λιαν v. Ἠκλων), the younger son of Elimelch
and Naomi of Bethlehem, and hus'and of Orphah,
Ruth's sister, who died childless without issue in
the country of Moab (Ruth i, 2; iv, 9). B.C. 1360.

Chillingworth, William, an eminent English
divine and controversialist, was born at Oxford, Octo-
ber, 1602. (The following account of him is mod-
ified from an article in the English Cyclopædia, which
is based on the Biographia Britannica.) In 1618 he
was a scholar, and in 1626 a fellow, of Trinity College
at Cambridge. In 1628 he became a fellow of Univer-
sity College, which was occupied by certain teachers
preserved by Anth. Wood ("Athen. Oxon., c. 20), who
says "he would often walk in the college grove, and
dispute with any scholar he met, purposely to facil-
itate and make the way of erring common with him,
which was a fashion used in those days, especially
among the disputing theologians, as he kept himself
apart purposely for divinity." The comparative meri-
ture of the English and Roman churches were at that
time a subject of zealous and incessant disputation among the University students, and sev-
eral learned Jesuits succeeded in making distinguishing
proselytes among the Protestant community. Chillingworth being an able disputant, was singled out by the famous Jesuit Father, alias Johannes Perseus (Hillich. Soc. Jes.), by whom he was convic-
ted of the necessity for an infallible living "Rule of Faith." On this he at once adopted the Roman Catholic system, wrote out his reasons for joining
Protestantism, and joined the Jesuits in their college at Douay. After the lapse of a few months, the arguments addressed to him by his godfather Land, then bishop of London, induced him to abandon his new faith, an he returned to Oxford in 1631, where he remained about two years in reconsidering the Protestant tenets. The reading of Daille on the Right Use of the Fathers is said to have finally determined him.

In 1635 he published his great work, The Religion of Protestants, a safe Way to Salvation. It passed through two editions in less than five months. The principle of Chillingworth's work is that the volume of Divine Scriptures, in order to be by such the ordinary rules of historical and critical investigation, is to be considered the sole authority of Christians, to the utter exclusion of ecclesiastical tradition. The Jesuit Knott, alias Matthias Wilson (Bibl. Patrum Soc. Jesu, p. 180), contended that he "destroyed the nature of faith by resolving it into reason." Cheynell (q. v.) also opposed Chillingworth from the Puritan side. Chillingworth in the mean time, unable to approve every statement in the Thirty-nine Articles, refused to accept any premiss in the Church. "However, in a very short time he was persuaded by the arguments of some members of Laud and Hook, that the laws and usages are the real object of subscription, not belief or assent—a doctrine held by Archbishop Sancroft and many other eminent divines. Accordingly he accepted the chancellorship of Salisbury, with the prebend of Brixworth, Northamptnmshire, annexed. Chillingworth, in 1640, was deputed by the chapter of Salisbury as their proctor to the Convocation in London. He was attached very zealously to the royal party, and wrote a treatise (unpublished) on The Unlawfulness of resisting the lawful Prince, although most impious, tyrannical, and idolatrous." Being present in the army of Charles I at the siege of Gloucester, August, 1643, he acted as envoys as well as devisers of engines, in imitation of the Roman "testudines cum plated, to assault the rebels and take the city by storm. Having accompanied the king's forces under Lord Hopton to Arundel Castle, he was there, with his com­rades, taken prisoner by the Parliament army under Sir William Waller, and falling ill, he was thence conveyed to the bishop's palace at Chichester, where he died, and was buried in January, 1644. (The precise day is not ascertained, but it was probably January 30.) Dr. Cheynell, then rector of Petworth, who had shown Chillingworth great kindness during his illness, appeared at the grave, with the work of Chillingworth (Chillingworth's Works) in his hands. After an earnest oration on the dangerous tendency of its rationalism, he flung it into the grave, exclaiming, "Get thee gone, thou cursed book, which has seduced so many precious souls; get thee gone, thou corrupt, rotten book, earth to earth, dust to dust—go rot with thy author!" See CHEYNELL.

The result of his remarkable proficiency in "wring­ling" is stated by his friend Lord Clarendon (Histo­ry of the Rebellion) to have been that "Chillingworth had contracted such an irreconcilable hatred of disputing, that at last he was contented of nothing." Tillotson accused him of "the impudence of his writings," and Locke says (on "Education"). "If you would have your son to reason well, let him read Chillingworth;" and again (on "Study"). "For attaining right reasoning I propose the constant reading of Chillingworth; for this purpose he deserves to be read over and over again." But Anst. Wood's opinion is not without its charm: "Chillingworth had such extraordinary clear reason that, if the great Turk or the devil could be converted, he was able to do it." In theology he is classed with the "Li­titu­dinarists" (q. v.). The best edition of The Religion of Protestants is that in fol. 1742, with sermons, etc., and a life of the author by Dr. Birch. It has been often reprinted. —Des Maizaux, Life of Chillingworth (1725, 8vo); Kippis, Biographia Britannica, iii, 508 sq.; Hook, Eccl. Biography, iv, 1. The best modern edition of his works is that of Oxford, 1838 (3 vols. 8vo). There is also a cheap American edition (8vo), with Life by Birch (Philadelphia, 1848). Ch'il'mad (Heb. Kil'mad, פִּלְמָד, etymology unknown; Sept. Χαρμαύνιος v. r. Χαρμαύνια and Χαρμαβ; Vulg. Chimaum), an Asiatic place or country mentioned, in conjunction with Bebaea and Asshur, as a trading emporium with the Tyrians (Ezek. xxvii, 28). The only name bearing any similarity to it is Charmand (Χαρμάνδης), a "large and flourishing" town near the Euphrates, between the Mascas and the Babylonian frontier (Xen. Anab. i, 5, 10; comp. Steph. Byz. p. 74), an idea adopted generally adopted by Conon. (Cicero, ad Phil. i, 18, 480). Hitzig (Comment. on Ezek. i. c.) proposes to alter the punctuation to פִּלְמָד, Ke-linmad', giving the sense "Asshur was as thy popil in commerce," as first suggested by Kimchi (in loc.). The Chaldee Targum has פֶּלִם, Media. For other conjectures, see Rosenmuller in loc. See CHALDEA, p. 198. Chine. See Bell; Cymral.

Chimere (Fr. chimère, from the Italian chimera). The upper robe worn by a bishop, to which the lawn sleeves are generally attached. Before Elizabeth's time the bishops wore a scarlet chimere over the rochet, as they still do when assembled in convocation; but bishop Hooper having courted at the scarlet, it was used thither for black satin.—Salmer, Orig. Liturg., ii, 319.

Chim'ham (Heb. Kim'ham, כִּמְחָם, pining; Sept. Χαμάμα v. r. Χαμάα), a follower, and probably a son (Joseph. Αἰγυπτίων, vii. 11, 4, and comp. I Kings ii, 7) of Barzillai the Gileadite, who returned in his stead from beyond Jordan with David on his restoration after Absalom's rebellion (2 Sam. xix, 57, 38, 40, which last verse gives the name as כִּמָּח, Kimham). B.C. 1023. David appears to have bestowed on him, as a reward for his loyalty, a possession at Bethlehem, on which, in later times, an inn or khan (קָנָה), called after him (Sept. μικρόςυγιοντας; Vulg. peregrinatus in Chamae; A. V., habitation of Chimham; the text has the name מִכָּח, i.e. מַכָּח, Makham; Sept. v. r. מַכָּחָן, מַכָּח לְאֵשׁ, etc.), was standing, well known as the starting-point for travellers from Jerusalem to Egypt (Jer. xlii, 17). Blunt notices in this mention of the dwelling of Chimham at Beth­lehem an indication of the actual munificence of David to the family of Barzillai, for which we are prepared by the narrative of Samuel and 1 Kings (Under-ing enclosed, 6th ed. p. 150). See IXR.

Chimney (קָמִית, arūbāḥ, a lattice, in the sing., Hos. xiii, 5; Sept. νήσυτικον; Vulg. funarium; elsewhere in the plur. a window, as closed by lattice-work instead of glass, Excl. xii, 3; a dove-cote, as sealed with lattice-work, Isa. ix, 8, especially in the phrase "windows of heaven" [q. v.]), an opening covered with lattice-work through which the smoke passes (Hos. xiii, 5). The inclosure for the smoke-work is elsewhere rendered "window." Houses in the East are not furnished with stoves and fireplaces as among us. The fuel is heaped into a pot, which is placed in a part hollowed out for that purpose in the centre of the paved floor. The smoke, therefore, escapes through the windows (Isa. xlix, 16; xlvii, 14). See Hollow. Sometimes the fire is preyed through the hole, or else, in the middle of the floor, as mentioned by Jeremiah (xxvi, 22). Chimneys appear to have been employed in the round towers for furnaces, but never in dwelling-houses. They were termed Gor-Akan, a smoking furnace, which is the name of a city mentioned in 1 Sam. xxx, 50, probably where many workers in metal resided. Such appears to be referred to by the
"chimneys in Sion" of the Apocrypha (2 Esdr. vi, 4, cussions). See Furnace.

China (see Sinia), a vast country of Asia, extending (including its dependencies) from 20° to 56° N., and from 144° 60' E. to 90° E. Its area is over four and a half million square miles, including one third of Asia, and nearly one tenth of the habitable globe. The empire is divided into three principal parts: first, the eighteen provinces; second, Manchuria; third, colonial possessions. The last includes Mongolia, Sunkaia, Eastern Turkistan, Koko-nor, and Thibet. The second is the native country of the Manchus, the reigning family in China, and includes the territory lying east of the Inner Daurian Mountains, and north of the Gulf of Lian Yung. The first division is China Proper (between 16° and 40° N. lat., including Hainan on the south; and between 95° and 124° E. long.). It is the only part settled by Chinese. It lies on the eastern slope of the high table-land of Central Asia, and in the south-east angle of the continent, and for beauty of scenery, fertility of soil, salubrity of climate, magnificent and beautiful rivers, and variety and abundance of its productions, will compare with any portion of the globe" (Williams, Middle Kingdom, i, 7). Its estimated area is nearly 2,000,000 square miles, or two fifths of the empire.

and impartial judgment; and those who have resided long in the country, and know them well, have arrived at very different conclusions. M. Huc asserts that they are 'destitute of religious feelings and beliefs, 'skeptical and indifferent to everything that concerns the moral side of man,' 'their whole lives but materialism put in action'; but 'all this,' says Mr. Meadows (The Chinese and their rebellions, Lond. 1856), 'is baseless calumny of the higher life of a great portion of the human race.' He admits, indeed, that these charges are true of the mass of the Chinese, just as they are true of the English, French, and Americans; but as among these there is a large amount of generosity and right feeling, and also a minority higher in nature, actuated by higher motives, aiming at higher aims,' so also, he maintains, there is among the Chinese a similar right feeling, and a like minority who live a higher life than the people generally. The Chinese are, as a race, unwarlike, fond of peace and domestic order, capable of a high degree of organization and local self-government, sober, industrious, practical, unimaginative, literary, and deeply imbued with the mercantile spirit. It is to be observed that the inhabitants of China Proper are essentially one people, the differences, except in dialect, being hardly more marked than between the Northumbrian peasant and

Map of China Proper.

I. Population, Usages, etc.—The total population of China Proper was 871 millions in 1816, 986 millions in 1852, and is at present estimated at 410 or 420 millions. This vast population has an ancient and peculiar civilization. The Chinese are generally classed in the Mongolian variety of the human race. "A tawny or parchment-colored skin, black hair, lank and coarse, a thin beard, oblique eyes, and high cheek-bones, are the principal characteristics of the race. Of the general character of the Chinese, it is not easy to form a fair
Women hold a very inferior position, and are little better than slaves. Polygamy is not recognised by law, but secondary wives are common, especially when the chief is young, and each other, especially in the upper classes, is regulated by a tedious and elaborate etiquette; indeed, they are the slaves of custom, and everything is done by precedent. 'A Chinaman,' says Mr. Oliphant, 'has wonderful command of feature; he generally looks most pleased when he has least reason to be so, and maintains an expression of imperturbable politeness and amiability when he is secretly regretting devoutly that he cannot bastinado you to death.' The Le-King, or Book of Rites, regulates Chinese manners, and is one cause of their不变seasbility, for here they are stereotyped and handed down from age to age. The ceremonial usages of China have been extended and improved, and one of the first acts at Peking, the Board of Rites—is charged with their interpretation.

In everything that relates to death and sepulture, the customs of the Chinese are singular. They meet their last enemy with apparent unconsciousness, and, while their faces are intent on something else, they regard the quality of their coffins as of vital importance, and frequently provide them during their lifetime; indeed, a coffin is reckoned a most acceptable present, and is frequently given by children their parents. Education, as: the high road to official employment, to rank, wealth, and influence, is eagerly sought by all classes. Literacy proficiency (conferred, however, to the ancient 'classics' of the country) commands everywhere respect and consideration, and primary instruction penetrates to the remotest villages. Self-supporting day-schooals are universal throughout the country, and the office of teacher is followed by a great number of the literati. Government provides state examiners, but does not otherwise assist in the education of the people" (Chambers, Encyclopaedia, s. v.). The best modern account of the customs and religious usages of the Chinese is given in Doolittle's Social Life of the Chinese (N. Y., Harper and Brothers, 1865, 2 vols. 12mo).

From the commencement of Protestant missions in China, by the Rev. Dr. Morrison, A.D. 1807 to 1847, a period of forty years, eighty-six missionaries had entered this field. During that time twelve died, and twenty-three retired from the work. Of those who died, one had lived twenty-seven years in the field, another sixteen years, four for eight years, and three for shorter periods. Thus, on an average, during forty years, the number of deaths among the Protestant missionaries was at the rate of one in three years. Of those who retired from the work, some engaged in other departments of labor in China; some returned, for various reasons, to their native land, and others were obliged, in consequence of ill health, to leave the field. Forty-one of the eighty-six are still in China. Of these, one has been more than thirty years in the field, and still enjoys excellent health. Others have been here for twenty, ten, and five years, according to the time they entered the work. We have not the means for making an extensive comparison, but it is believed that these statistics will compare favorably with those of any body of ministers in America or England. It should also be remembered, that as China has only recently been opened to missionaries, a great part of those referred to in the foregoing calculation labored at other places on the coast, south of China—as Malacca, Singapore, and Batavia, where the climate regarded as a crime, is undoubtedly practised to some extent, as is proved by edicts issued against it. Milne (Life in China) denies its prevalence [but Doolittle (vol. ii. ch. viii) abundantly confirms it]. Parents possess almost unlimited authority over their children. The intercourse of the Chinese is, with each other, especially in the upper classes, regulated by a tedious and elaborate etiquette; indeed, they are the slaves of custom, and everything is done by precedent. 'A Chinaman,' says Mr. Oliphant, 'has wonderful command of feature; he generally looks most pleased when he has least reason to be so, and maintains an expression of imperturbable politeness and amiability when he is secretly regretting devoutly that he cannot bastinado you to death.' The Le-King, or Book of Rites, regulates Chinese manners, and is one cause of their unchangingness, for here they are stereotyped and handed down from age to age. The ceremonial usages of China have been extended and improved, and one of the first acts at Peking, the Board of Rites—is charged with their interpretation.

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There is a general impression that the climate of China is specially insalubrious. That this is not so may be seen from the following statement, condensed from the Chinese Repository (vol. xvi, p. 12 sq.): "From the commencement of Protestant missions in China, by the Rev. Dr. Morrison, A.D. 1807 to 1847, a period of forty years, eighty-six missionaries had entered this field. During that time twelve died, and twenty-three retired from the work. Of those who died, one had lived twenty-seven years in the field, another sixteen years, four for eight years, and three for shorter periods. Thus, on an average, during forty years, the number of deaths among the Protestant missionaries was at the rate of one in three years. Of those who retired from the work, some engaged in other departments of labor in China; some returned, for various reasons, to their native land, and others were obliged, in consequence of ill health, to leave the field. Forty-one of the eighty-six are still in China. Of these, one has been more than thirty years in the field, and still enjoys excellent health. Others have been here for twenty, ten, and five years, according to the time they entered the work. We have not the means for making an extensive comparison, but it is believed that these statistics will compare favorably with those of any body of ministers in America or England. It should also be remembered, that as China has only recently been opened to missionaries, a great part of those referred to in the foregoing calculation labored at other places on the coast, south of China—as Malacca, Singapore, and Batavia, where the climate regarded as a crime, is undoubtedly practised to some extent, as is proved by edicts issued against it. Milne (Life in China) denies its prevalence [but Doolittle (vol. ii. ch. viii) abundantly confirms it]. Parents possess almost unlimited authority over their children. The intercourse of the Chinese is, with each other, especially in the upper classes, regulated by a tedious and elaborate etiquette; indeed, they are the slaves of custom, and everything is done by precedent. 'A Chinaman,' says Mr. Oliphant, 'has wonderful command of feature; he generally looks most pleased when he has least reason to be so, and maintains an expression of imperturbable politeness and amiability when he is secretly regretting devoutly that he cannot bastinado you to death.' The Le-King, or Book of Rites, regulates Chinese manners, and is one cause of their unchangingness, for here they are stereotyped and handed down from age to age. The ceremonial usages of China have been extended and improved, and one of the first acts at Peking, the Board of Rites—is charged with their interpretation.

Venerable custom refers to the veneration of the dead, which is the custom of the Chinese. The Chinese have a strong affection for their ancestors, and they venerate them in a way that is not unlike the way in which we venerate our dead. The veneration of the dead is an important part of Chinese culture, and it is often reflected in the way that Chinese people conduct themselves in daily life. The Chinese believe that the spirits of the dead continue to exist and that they have the power to influence the living. As a result, the Chinese are very careful to honor and respect their ancestors, and they often hold special ceremonies and rituals to show their respect.

1. Conformity.—After the fall of the Taikou dynasty this old religion fell into disuse. About B.C. 551 appeared the reformer Kong-fu-tse (see Confucius), who attempted to introduce better morals, and at the same time to improve the political and social relations of the people. Confucius taught that from the Original Being Tao-li (see proverbs and Yen, Yung, the P'ef-f, is the essence of heaven, of the sun, day, heat, and manhood, and is represented by

Yen, the Imperfect, is the essence of the moon, earth, night, cold, and womanhood, and is represented by

These two, by simple combination, give four signs (Sce-si-pu), viz.:

Believe in the simple combination the eight tri-igrams of the Kun, viz.

Heaven, the original dampness, the fire, wind, water, mountains, thunder, the earth. These figures, disposed in a circle, were used by Confucius to illustrate the creation of the world. They had also an ethical meaning, being used to represent the cardinal virtues, piety, morality, justice, and chastity. But of any spoken or written revelation there is no trace in his doctrines. Confucius says himself that the Heavens are silent; they are to be known in their effects, but not further. Those who obey the law of Heaven as presented in Nature will be happy; those who do not, because in this system we find no notion either of immortality or of religious doctrine; it contemplates life only, not the future. It has no special priesthood nor temples; each family sacrifices to the tutelar deities of the household in its own dwelling, but the emperor alone is permitted to sacrifice to the highest Heaven. The writings of Confucius are read and expounded with great solemnity on the 1st and 15th of every month by a mandarin in robes of ceremony, and Confucius himself is honored as a saint. His doctrines are followed by the higher and more cultivated classes of China almost universally. The golden rule, "Do not do to others what you would not have done to yourself," which Locke designates as the foundation of all social virtue, is found among the sayings of Confucius in the negative form: "What you do not wish done to yourself, do not do to others." In the "Conversations," bk. xxv, ch. xxiii, it appears condensed, like a telegram, into eight characters, a good specimen of Chinese style:
The Three Pure Ones.

of certain three idols found in temples belonging to the Taulist religion and worshipped by Taulist priests. The images are seated side by side. One of them, as some explain, represents Lō-chū, or the 'Old Boy,' the founder of that religion. Others explain that the three images refer to three different incarnations of Lō-chū.

There is very little known among the common people about these divinities, and they are very seldom worshipped by them. Taulist priests of both classes universally worship the Three Pure Ones" (Doolittle, Social Life of the Chinese, i. 249).

4. Buddha.—The third religion of China is that of Fo, or Buddha, introduced from India about the year A.D. 65, which, however, became commingled with the remains of the old Chinese religion and with the maxims of Confucius. With the great majority of the people it has sunk into a coarse idolatry. The Dalai Lama is in China replaced by the Bon-dachi-in-er-dem as the spiritual head. The priests are called bonzes (Chinese Seng or Ho-shang), and number more than one million. The lower orders of priests are ignorant, live in convents, and go about begging; the higher orders (Tu-ho-shang) are educated, and obliged to study their religious books. There are also female bonzes, living in convents like the Romanist nuns. The temples are either mere chapels, or else large edifices surrounded by columns, at the end of which is a hall (Ting) containing the image of the god. The larger temples are merely a reunion of several smaller ones, having in the corners pavilions, two stories high, in which the image of the god is kept, and which are surmounted by pyramidal octagonal towers (Tu-tz) 7

Worshipping the Ancestral Tablet in its Niche.—(From Doolittle's China.)
In the back, containing pieces of paper bearing the names of the higher ancestors, or other members of the family. Incense and papers are daily burned before them, accompanied by a bow or act of homage, from the heart, and prayers. The tablets are ranged in chronological order, those of the same generation being placed in a line. When the hall is large and the family rich, no pains are spared to adorn it with banners and insignia of wealth and rank; and on festival days it serves as a convenient place for friends to meet, or, indeed, for ordinary family occasion. A person residing near Macao spent about $1500 in the erection of a hall, and on the dedication day the female members of the family assembled with his sons and descendants to assist in the ceremonies. The portraits of the deceased are also suspended in the hall, but effigies or images are not now made.

"In the first part of April, during the term called tsiung-ming, a general worship of ancestors, called pai sha, or worshiping at the hills, is observed. The whole population, men, women, and children, repair to their family tombs, carrying a tray containing the sacrificial food, vegetable cake, incense paper, and incense for burning, and then go through a variety of ceremonies and prayers. The grave is also carefully repaired and swept, and at the close of the service three pieces of turf are placed at the back and front of the grave, to retain long strips of red and white paper. Then the ghost is satisfied. That which has been performed, and these fugitive testimonials remain fluttering in the wind long enough to announce it to all the friends, for when a grave has been neglected three years it is sometimes dug over and the land resold" (Williams, Middle Kingdom, ii, 265, 269).

Aside from the above-named religions, there has lately appeared another, the Tai-ping, which is a mixture of the ancient religions with some fragments of Christian doctrine made known by the missionaries. This religion is purely theocratic, partly on the model of the O. T. It holds that its God is the only true one; that he came to earth and spoke to his children, telling them what to do and what to avoid. The leader of the movement, Hung-Siu Tuen, or, as he styles himself, Tien-Wang (king of Heaven), was a native of an insignificant village 30 miles from Canton, and was born in 1813. His parents were too poor to give him the education required for competing successfully at the examinations. In the year he commenced reading he prepared annually for half a dozen years to Canton to these examinations, but each time failed of success. At one of these visits, an American missionary, Rev. I. J. Roberts, gave him a package of tracts in Chinese. He did not read them until five years later, after his recovery from a severe illness, during which he had seen visions and uttered inflamed rhapsodies in regard to his future. He now found in these tracts the key to the visions; he abandoned the belief in the teaching of Confucius, adopted views which were a mixture of ancient Chinese and of Christian doctrines, and bestowed himself to the mountains to make converts for his views. In 1840 he had made a number of converts, who were called God-worshippers. Not long after, in a single district, the number of his followers was reported to exceed 2000. Attacks on some Buddhist temples brought him into collision with the state authorities, and for several years he again led a wandering life. But he had become a great lover of his God and was ever constant in communication with his followers. A great change in his views took place in 1850. A rebellion had sprung up in the province of Canton, and the rebels, when pressed by the government troops, endeavored to enlist the influence of the God-worshippers in prodigious numbers, and promised him the throne. To assert Tuen's authority, as their leader, when he, calling together his followers, seized a market-town, and thus, in December, 1850, the Tai-ping (great peace) rebellion assumed more formidable dimensions. Siu-Tuen gave to several of his most prominent adherents the title Wang (king), and began to issue political-religious proclamations. He assumed the title Tien-Wang (king of Heaven), and began to wear the cord of heaven. At this time he declared himself the brother and equal of Christ, and required the same homage; but subsequently he grouped in his manifestoes God the Father, Jesus Christ, himself, and his son, whom he styles the Junior Lord, and the equal rulers of the universe. At one time he declared that he had the third person of the Trinity upon Tung-Wang, the most blood-thirsty of the subordinate kings; but later this title was again withdrawn, and no other divine personages were recognised but those already mentioned. He professed to have often visited heaven, and declared that his favorite wife (he was reported to have 110) had also been permitted to ascend to the heavenly regions. The rebellion made rapid progress, and in 1855 Nanking was captured, and made the capital of the insurrectionary government. The inhabitants of Nanking and other captured towns were treated with extreme severity, which was justified by Tien-Wang by reference to the Old Testament. In closing the churches, he formed a sort of theocratic government, and it was his right, as king of Heaven, to destroy. The advance of the rebels was not arrested until, after the conclusion of a peace treaty between the imperial government and England and France, the two latter powers deemed it their interest to come to the aid of the Chinese government, which had been made manifest by the fall of the powerful city of the Tai-pings steadily declined, until, on the 19th of July, their capital, Nanking, fell into the hands of the Imperialists. The head of the sect, Tien-Wang, burned himself in his palace with all his wives. Thus the Tai-pings lost their centre and nearly all their leaders, and ceased to be formidable, but the rebellion still continued in May, 1867. For several years, however, the political character of the movement had altogether overshadowed the religious. See Annual American Cyclopaedia for 1823, s. v. Tai-ping Rebellion; for 1868, 1864, 1865, and 1866, s. v. China; Die Gegenwart (vol. viii, Leipzig, 1862); Unsere Zeit (vol. i, Leipzig, 1856; vol. viii, Leipzig, 1864).

II. Christianity in China.—Arnobius (3d cent.) mentions the Ceres, who are generally held to have been Christians. It is certain that the Nestorians (q. v.) had flourishing missions, which began in the 7th century (see below). The missions of the Roman Church commenced about the same time. In the 19th century (see below). In 1586 Macao was ceded to the Portuguese, under whose dominion it has since remained. In 1842 the English secured the island of Hong Kong, and at the same time five cities (Canton, Fuhuau, Ningpo, Amoy, and Shanghai) were declared free ports. In 1848, France made a treaty with China in which China promised toleration of Christianity in the five cities. In 1858, after a two years' war with England and China, treaties were made with France, England, the United States, and Russia, in each of which toleration of Christianity throughout the empire was stipulated. The privileges of the Chinese government, which tried to evade the extinction of the treaties, later led to a renewal of the war in 1869 and 1860. It ended with a ratification of treaties with England and France on the 24th and 25th of October, 1860. These treaties not only grant toleration to the professors of Christianity, but expressly acknowledge that the principles and practices of Christianity are beneficial to mankind. Permission was also given to preach and travel in the interior, provided that the missionary be furnished with a passport. The stipulations of the four treaties were as follows (see Schem, Eccles. Year-book for 1860, p. 222 sq.): American Treaty, Article 29. "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognised as teaching men to do good, to do to others as they would have
others to do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either citizen of the United States or Chinese convert, who, according to these tenets, peacefully teaches and practises the principles of Christianity, shall in no case be disturbed.

English Treaty, Article 8. "The Christian religion, as professed by Protestants or Roman Catholics, incurs the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall alike be entitled to the protection of the law, and may such peaceably pursue their calling and not offending against the laws, be persecuted or interfered with."

French Treaty, Article 15. "The Christian religion having for its essential object to lead men to virtue, the members of all Christian bodies (communions) shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Article 8. No obstacle shall be interposed by the Chinese authorities to the recognised right of any person in China to embrace Christianity, subject only to its requirements, without being subject, on that account, to any penalty. Whatever has been heretofore written, proclaimed, or published in China, by order of government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire."

Russian Treaty, Article 8. "The Chinese government, recognising the truth that the doctrines of Christianity promote the establishment of peace and good order among mankind, promises not to persecute its subjects who may wish to follow the requirements of this faith; but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire."

The Chinese government, believing that Christian missionaries are good men, who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass everywhere in the country. A strict reglement forbidding passing through the cities or open ports shall be furnished with passports, signed by the Russian authorities."

In March, 1861, the ambassadors of England and France, and in July, 1861, the ambassador of the United States, took up their permanent abode at Peking, and this city became at once a centre for the missionary efforts of the Protestants and Roman Catholics. Since that time the free propagation of Christianity has not been again interrupted. After the death of the emperor Hien-Fung (Aug. 22, 1861), the administration of the empire, which, in the name of the minor emperor Ki-Tsiang, was conducted by Prince Kung, became still more favorable to the free and friendly intercourse with Christian nations. Commercial treaties were concluded with almost all the nations of Europe; thus, on Sept. 1, 1861, with Prussia and the German Zollverein (ratified 1863); in 1862, with Spain, Belgium (Aug. 8), and Portugal (Aug. 18); in 1863, with Denmark (July 10). Besides the ambassadors of the United States, England, and France, those of Russia and Spain took up their residence at Peking, while a Portuguese minister was appointed at Macao and a Prussian at Shanghai.

1. Nestorian Missions. — The Nestorian patriarchs are said to have sent missionaries to China in the 5th century. (Isidore, D. 628, and 787.) In the reign of Yung Ta (689-705), a Nestorian patriarch was sent to China. His genuineness, long doubted, has been recently defended by Abel Remusat and others. In 714 the patriarch Saliazcha is reported to have sent a metropolitan to China. Timotheus, who appears to have been the Nestorian patriarch upwards of forty years, was zealously devoted to Christian missions. During his patriarchate, Subchaljune, a learned monk from the convent of Beth-eben, after having been ordained bishop, persecuted China, and was eventually executed. He was soon followed by others. In the 9th century Christians were found in Southern China by two Arabian travellers, and in 877 many Christians, jointly with Jews, Mohammedans, and Persians, were massacred in Canton by one Balch, who had revolted from the government. In 845, Long-nsoung, is reported to have ordered 9,000 priests from Tartary to retire to private life. Marco Polo, the distinguished traveller of the 13th century, who spent more than twenty years in China, for a time holding a high office, speaks of his meeting with Chinese Christians. Rubruquis, in 1230, tells of fifteen cities where there were Nestorians; and the author of the F. Estat du gros Cais (1580) reports 80,000 Nestorians in China. The Nestorian missions seem to have been wholly or nearly extinguished simultaneously with the expulsion of the Mongols in 1669 by the Ming dynasty. At present no Nestorian churches are known to exist in China, and no Nestorian translation of the Bible is known to exist. (Cyclopaedia of Missions, p. 992.) See Nestorians.

2. Roman Catholic Missions. — (1.) The first period in the history of Roman Catholic missions in China was introduced by the labors of Johannes de Monte Corvino, who entered India in 1291, and after meeting with great opposition, not only from the pagans, but also from the Nestorians, was so successful in his labors that in 1305 he had baptized 600 converts. His labors were confined principally to the Tartars, whose language he had learned, and into which he translated the N. T. and the Psalms. In 1305 Pope Clement V constituted him bishop of Pekin, and sent seven Asian bishops (Franciscans) to his assistance. He died in 1380. Another bishop of Pekin was appointed in 1386, and 26 additional laborers joined the mission. In 1389 the Ming dynasty came into power, and seems to have crushed out Christianity altogether, both Roman and Nestorian. (2.) Several unsuccessful attempts were made in the years 1556, 1575, and 1578, by Dominicans, Franciscans, and Augustines, to re-establish missions in China, but it was left for the Jesuits finally to accomplish it. Matteo Ricci led the way. He reached Macao in 1581, and by persevering efforts made his way to Pekin, and into the good graces of the reigning emperor. Several high mandarins were converted to his efforts, chief among whom was Siu, an officer of the highest rank and of great personal influence. Ricci died in 1610 at the age of 80, and was buried with great pomp and solemnity. In 1628 Adam Schaal, a German Jesuit, arrived, and through the influence of Siu was favorably received by the emperor. His great talents and extensive acquirements caused him to be ranked among the first men of the empire. In 1631 the Dominicans and Franciscans entered China, but their success was not very great. The cause of Christianity suffered a great loss in 1638 in the death of Siu. In 1644 the Tartars came into the country of China, and with the Ming dynasty the Christian missions almost expired. Schaal, however, by his genius and learning, rose into favor with the new dynasty, and by his influence obtained permission for 14 other missionaries to enter the country, among whom were the celebrated Ferdinand Verbiest. The patron of Schaal died in 1662, and the mission was interrupted. The Jesuit star remained for a short time in the zenith, but Schaal was soon thrown into prison, and sentenced "to be cut into a thousand pieces." This decree was not executed; Schaal died in 1669, in the 78th year of his age. Another missionary died in prison, and several Franciscans and 21 Jesuits were banished to Can-
China

Verbeest became a favorite of the emperor Kanghí after he had dismissed the regents and assumed supreme control. Satisfied with the great abilities of Verbeest, Kanghí commanded him to correct the calendar, which he did with entire satisfaction to the emperor. He was appointed president of the Astronomical Tribunal. He cast many cannons, and in other ways rendered himself serviceable to government.

In 1703 they numbered 100 churches and 100,000 converts in the province of Nankin alone. But in 1734, not only the Jesuits, but all Roman missionaries, were expelled. Yet many congregations survived under protracted persecutions. Native priests were trained both in China and Europe (in the Propaganda at Rome and in a Chinese seminary at Naples), and many European missionaries were able to penetrate into the interior. Not a few were put to death, but the missions survived. Since the treaties of 1858, which promise liberty of worship for both Roman Catholics and Protestants, great preparations have been made for extending the Romanist missions. A few years ago, when China was divided into 20 Vicariates Apostolic, the Roman Catholic population of China amounted, according to the Unicera, to about 800,000. Other Roman Catholic writers claim a much higher number, e.g., Huc, who estimates it at 700,000.

Some of the French Catholic missionaries claim to have received large accessions to their congregations, and to have a total membership in their Church of about one million. The number of missionaries, especially French, who have since been sent to China, is considerable. On January 1, 1867, a new cathedral was consecrated at Pekin, which is one of the largest buildings of the capital. A bloody persecution of Roman Catholic missionaries took place in 1866 in one of the dependencies of China, Corea. See Corea.

According to the Skahgall Courier for 1887, there were in Korea 35 Roman Catholic Vicariates Apostolic divided among the orders as follows: Fubkin and Formosa, Dominicans; North Shantung, Shanxi, Shensi, South Hunan, Hupeh, the Franciscans; South Shantung, Kansu, Mongolia, Belghian Seminary; Honan, Hong Hong, Mallid Seminary; North Hunan, Augustines; Kwangtung, S. W. Chihli, Jesuits; Kiangsi, Chekiang and Anhui, the Missionary Society; Shansi, Corea, Manchuria, Thibet, Peruvian Seminary; Kwangtung, Kweichow. The European priests in all China number 628; the native Chinese priests, 385. The Catholic population was 541,720; catechumens, 24,900; churches and chapels, 2942; schools, 1879; pupils, 5396; students, 356. The oldest missionary mission is the Jesuit mission of Kiangnan, established in 1690, where the Catholics number 105,000, and have 18,300 pupils. The Lazarists were the next to enter the field, they did in 1690. The Dominicans and Franciscans entered in 1696; the Paravian Seminary in 1831; the Mallid Seminary in 1849; the Belghian in 1878; and the Augustines in 1879. The missions are mostly supported by the "Society for the Propagation of the Faith," which has its centre in France. Special attention to Chinese missions is also paid by the "Society of the Holy Childhood of Jesus," a children's missionary society for buying and baptizing those children who by their parents have been destined to death, and giving to them a Christian education. The receipts of the society amounted in 1856 to 872,000 francs. Up to that year 329,388 children had been bought and baptized, of whom 247,041 had died shortly after baptism.

Protestant Missions.—The first Protestant mission was undertaken by the London Missionary Society, which in 1807 sent the Rev. Robert Morrison to Canton, principally for the object of translating the holy Scriptures into Chinese. He was appointed (in 1808) translator of the East India Company's factory, with a salary which rendered him independent of the society's fund. In 1813 he was joined by the zealous and learned Mr. William Milne, and the Translation was completed in 1814; of the whole Bible in 1818. In 1814 the first Chinese convert was baptized. A valuable assistant the missionaries found afterwards in Leang-Afa (baptized by Milne in 1816), who distinguished himself as the author of several valuable tracts, and by his zeal in preaching the Gospel, and in distributing books at the liter of examinations. One of the books distributed on this occasion fell into the hands of the leader of the insurgents, and was the foundation of his earliest Christian impressions. The American missions commenced in 1829, when the American Seamen's Friend Society sent out two missions, one to Japan and the other to China. The first permanent settlement of American missionaries was made at Canton. The Rhenish Missionary Society sent out, about 1880, Mr. Götztuff, who soon became perfectly master of the language, and made frequent journeys through the coast countries of China. He was especially active in circulating the Scriptures, which were received with great eagerness. In 1885 the American Protestant Episcopal Church established a mission in Batavia, which in 1842 was removed to Macao. During this first period the continual hostility of the Chinese compelled the English, American, and German missionaries to move to the Roman Catholic missions, and to engage in teaching and circulating of Christian books. Permanent settlements were only made at Canton, but at Malacca also an Anglo-Chinese college was founded.

The mission of Hong Kong to the English, and the opening of the five ports to European and American Christians, gave a new impulse to missionary zeal. The London Missionary Society gave instructions to their Chinese missionaries to meet in Hong Kong to consider the plan for future operations. Agreeably to the recommendations of this meeting (August, 1840), the Anglo-Chinese college in Malacca was changed into a theological seminary for the training of a native ministry. Also the printing apparatus of the mission was transferred from Malacca to Hong Kong, and a medical establishment opened in connection with the mission. In 1843 Shanghai was occupied, and in 1844, Amoy. The American Board stationed missionaries at Amoy in 1842, and at Fuh-chau in 1843. The American Episcopalian missionary, Dr. Boone, while on a visit to the United States, had been consecrated missionary bishop, fixed on Shanghai as the most suitable station. Other missionary societies hastened to occupy the interesting field. The operations of the American Baptist Union commenced in 1843. The oldest Protestant Baptist Convention (of America) and of the (American) Presbyterian Board in 1844; those of the Church Missionary Society, one of whose missionaries, Rev. George Smith, was appointed bishop of Victoria, in 1849; of the General Baptist Missionary Society (England) in 1845; those of the Methodist Episcopal Church in 1846; those of the (American) Seventh-day Baptist in 1847; of the Methodist Episcopal Church South in 1848; those of the English Wesleyans and the Free Church of Scotland in 1850.

The first Protestant mission at Fuh-chau was established by a missionary of the American Board of Commissioners for Foreign Missions in 1848. Since its commencement in 1848, the mission has averaged three or four families since its commencement. In April, 1855, occurred the first baptism of a Chinaman at this city in connection with Protestant missions. In May, 1857, a brick church, called the "Church of the Saviour," built on the street in the southern district, and a house for the use of the Saviour's Bread, was dedicated to the worship of God. Its first native church, consisting of four members, was organized in October of the same year. In May, 1863, a church of seven members was formed at Ching-loh, distant seventeen miles from the city.
### CHINA

June of the same year a church of nine members was organized in the city of Fuh-chau, having been dismissed from the church in the suburbs of the city. For the first ten years of this mission's existence only one was baptized. During the next five years twenty-two members were received into the first church formed. During the next twenty years twenty-five persons were baptized. Between 1853 and 1858 a small boarding-school, i.e., a school where the pupils were boarded, clothed, and educated at the expense of the mission, was maintained in this station. Among the pupils were four or five young men, who, after two to three years as native helpers, and three girls, all of whom became church members, and two of whom were wives of two of the native helpers. There are now a training-school for native helpers and a small boarding-school for boys, and a small boarding-school for girls connected with the mission. It employs six or seven native helpers, and three or four foreign stations are occupied by it. Part of the members of this mission live at Ponasang, not far from the Church of the Saviour, and part live in the city, on a hill not far from the White Pagoda, in houses built and owned by the American Board (see Statistics of Societies, below).

The mission of the Methodist Episcopal Church was established in the fall of 1847. It has an average number of four or five families. In 1857 it baptized the first convert in connection with its labors. In August, 1868, a brick church, called the 'Church of the True God,' the first substantial church building erected at Foochow by Protestant missions, was dedicated to the worship of God. It is located near Tating, on the main street, in the southern suburbs, about two thirds of the way between the Big Bridge and the city. In the winter of the same year another brick church, located on the hill in the suburbs on the south bank of the Min, was finished and dedicated, called the 'Chinese Church.' In the fall of 1864 this mission erected a commodious brick church on East Street, in the city. Its members reside principally on the hill on which the Church of Heavenly Rest is built. One family lives at a country station ten or twelve miles from Fuh-chau. This mission has received great and signal encouragement in several country villages and farming districts, as well as in the city and suburbs. It has some eight or ten country stations, which are more or less regularly visited by the foreign missionaries, and where native helpers are appointed to preach regularly. It has a flourishing boys' boarding-school, and a flourishing girls' boarding-school, and a printing-press. At the close of 1863 there were twenty-six probationary members of its native churches, and ninety-nine in full communion. It employs ten or twelve native helpers. It has established a system of regular Quarterly Meetings and 3 Annual Conferences in conformity with the Discipline of the Methodist Episcopal Church" (Doolittle, *Social Life of the Chinese*, N.Y., Harper and Brothers, 1865, 2 vols. 12mo).

The following table will show the work of the Methodist Episcopal Church in China for the year 1889. It is compiled from the Society's *Report for 1890.*

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<th>Districts</th>
<th>Missionaries</th>
<th>Native Leaders</th>
<th>Native Members</th>
<th>Unconverted Native Helpers</th>
<th>Missionary and Native Schools</th>
<th>Principal Churches</th>
<th>Protestant and Catholic Towns</th>
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**Total**: 31  45  25  101  284  1978  2722

*Statistics of Protestant Missions in China* (Dec. 1888.) Compiled by Dr. L. H. Gulick for the *Missionary Review.*
One of the most remarkable awakenings that is known in the whole history of Protestantism of China took place in 1866, in connection with the out-stations of the Tientsin mission of the English New-Connection Methodists, especially at Lou-Leing, where, in September, 45 persons were smitten by the baptism. The conversion led to the mission churches of the London Society, in Shanghai, and the province of which it forms the capital, numbered, during the year 1866, 189. An event of considerable importance for the Protestant missions of China is the establishment of a monthly religious paper in the English language (the Missionary Recorder) by the missionaries of the Methodist Episcopal Church of Fuh-chau.

4. Greek Missions.—A mission of the Greek Church was established by the Russians in Pekin under the reign of Peter the Great. Its object, until recently, was limited to the spiritual care of a colony of Russian subjects, who had been captured on the Amoor and settled near Pekin. A treaty between China and Russia authorized the Russian government to keep six missionaries at Pekin, changing them once in ten years, with the right of having a few students to learn the Chinese and Manchou language, and to obtain a general knowledge of the habits and customs of the Chinese. The missionaries of the American missionaries in Pekin, in the Boston Missionary Herald (February, 1865), states that “the Russian missionaries in Pekin now labor devoutly for the Chinese in the country as well as in the city. It is an interesting fact, and one which marks a difference between them and the Roman Catholics, that they translate and use the sacred Scriptures. Their version of the New Testament in Chinese is now in print in this city [Pekin]. They have obtained also from the English missionaries the version of the Bible by Mears. Swan and Hallybran, and published by the British and Foreign Bible Society, for the use of their ministers to the Mongolians, and the versions of the New Testament published by the same society for the use of their missions in Russian Manchuria.” In 1866, the Pekin mission numbered about 200 converted Chinese and Tartars. See Annual American Cyclopaedia for 1865, s. v. China.

IV. Literature.—Pierre, Universal-Lexicon, iv, 1-30; Gützlaff (missionary in China), History of China (Canton, 1833; translated into German, and continued by Neumann, Stuttgart, 1847); Abeel, Residence in China (1830-9, 12mo); Thornton, History of China (London, 1841); Geschichte der katholischen Missions in der Kaiser-republik China (Stuttgart, 1845); Description of China (London, 2 vols. 8vo); Wittmann (Rom. Cath.), Die Herrlichkeit der Kirche in ihren Missionen; Williams, Middle Kingdom (London and N. Y., 1848, 8vo); Morrison, View of China (4to); Annales de la Propagation de la Foi; Annual Report of the Protestant Missions in China, in America and England; Dean, The China Missions (N. Y., 12mo); Newcomb, Cyclopaedia of Missions; Schem, Ecclesiastical Year-book for 1859, p. 139, 140, 220 sq; Edkins, The Religious Progress of the Chinese (London, 1859, 8vo); Milne, Life in China (London, 1857, 8vo); Huc, Journey through the Chinese Empire (N. Y., Harper and Brothers, 1855, 2 vols. 12mo); Bush, New Year's Eve in China; Boarman, Meadows, The Chinese and their Rebels (1856, 8vo); Fortune, Three Years in China (London, 1847, 8vo); Maclay, Life among the Chinese (N. Y. 1860, 12mo); Davis, General Description of China (London, 1867, 8vo); N. Y. 2 vols. 18mo); Doottilet, Socie Life of the Chinese (London, 1858, 2 vols. 12mo); Bush, New Year's Eve in China; Boarman, Meadows, The Chinese and their Rebels (1856, 8vo); Fortune, Three Years in China (London, 1847, 8vo); Edkins, The Religious Progress of the Chinese (London, 1859, 8vo); Milne, Life in China (London, 1857, 8vo); Huc, Journey through the Chinese Empire (N. Y., Harper and Brothers, 1855, 2 vols. 12mo); Bush, New Year's Eve in China; Boarman, Meadows, The Chinese and their Rebels (1856, 8vo); Fortune, Three Years in China (London, 1847, 8vo); Edkins, The Religious Progress of the Chinese (London, 1859, 8vo); Milne, Life in China (London, 1857, 8vo); Huc, Journey through the Chinese Empire (N. Y., Harper and Brothers, 1855, 2 vols. 12mo); Oliphant, Narrative of the Kurl of Elgin's Missions (Edinb. 1859; N. Y. Harpers, 1860, 8vo); Cobb, Pictures of the Chinese by themselves (London, 1859, 8vo); Smith, Consular Cities of China (N. Y., 1859, 8vo); Dimon, Early Christianity in China (New Englander, Nov. 1853, 8vo); Thurney, China and the Chinese; China and the West (New Englander, Feb. 1859, and Jan. 1861). See Confederate; Corea.

Chin'nereth (Heb. קִנְנֶרֶת, כִּנֶּרֶת; in parsa Kinnareh [Josh.], כִּנְנֶרֶת; Sept. Xipsi deported. There was also called in the plural. Chin'neroth (Heb. קִנְנֶרֶת, כִּנְנֶרֶת, 1 Kings xx, 20; Sept. Xipsi deported. In A V. "Circleneroth" or "Kinnaroth," כִּנְנֶרֶת, Josh. xi, 2, Xipsi deported) or perhaps the latter form designates the region of which the other was the metropolis. A similar variety appears in the name of the adjoining lake, which is perhaps intended in some of the above passages. The town was a fortified city in the district of Rakkath and Adamah (Josh. xix, 85), the only certain reference to the city exclusively. Whether it gave its name to or received it from the lake, which was possibly adjacent, is uncertain. Jerome identifies Chinnereth (Onomast. a. v., Eusebius Xipsi deported) with the later Tiberias. This may have been from some tradition then existing the only corroboration which we can find for it is the mention in Joshua of Hammath as near it, which was possibly the Emmanus (modern Hamman), near the shore of the lake, a little south of Tiberias. This situation of Chinnereth is denied by Rendel (Palms, p. 161) on the ground that Capernaum is said by the Pauline Epistle to be near the borders of Zebulon and Naphtali, and that Zebulon was to the south of Naphtali. But the evangelist's expression hardly requires this strict interpretation. The town, or the lake, appears to have given its name (slightly altered) to a district—"all Chinnereth" (1 Kings xv, 20). See Chinnereth.

Sea of Chinnereith (קִנְנֶרֶת, כִּנְנֶרֶת, Sept. [v.] סְדָנָה Xipsi deported, Num. xxiv, 11; Josh. xiii, 27) of Chinnereith (קִנְנֶרֶת, כִּנְנֶרֶת, Josh. xi, 9), the inland sea, which is most familiarly known to us by its New-Test. name as "the Sea of Gennessaret," or the "Sea of Tiberias" or "of Galilee." This is evident from the mode in which it is mentioned in various passages in the Pentateuch and Joshua as being at the end of Jordan, opposite to the "Sea of the Arabah," i.e. the Dead Sea, as having the Arabah or Ghor below it, etc. (Deut. xii, 17; Josh. xi, 2; xili, 8). In the two former of these passages the word "sea" is perhaps omitted. The word is by some derived from the Heb. צִינְנָה, צִינְנָה (כִּנְנֶרֶת, כִּנְנֶרֶת), "a harp," as if in allusion to the oval shape of the lake. But it is possible that Chinnereth was an ancient Canaanite name existing long prior to the Israelite conquest, and, like other names, adopted by the Israelites into their language. The subsequent name "Gennessaret" was derived from "Chinnereth" by a change of letters of a kind frequent in the East. See Gennerath.

Chin'neroth (Josh. xi, 2; xili, 5). See Chinnereth.

Chintin. See Wheat.

Ch'io's (Xio, according to some, from yioyw, мове, with which its mountains are perpetually covered; according to others, from a Syrian word for moist, with which its forests abounded), one of the principal islands of the Ionian Archipelago, mentioned in Acts XXI, 14, and famous as one of the reputed birthplaces of the poet Homer. It belonged to Ionia (Mela, ii, 7), and lay between the islands Lesbos and Samos, and distant eight miles from the nearest promontory (Arennum Pr.) of Asia Minor. The position of this island in reference to the neighboring islands and coasts could hardly be better described than in the following passage of the apostle Paul's shipwreck voyage from Troas to Caesarea (Acts xx, xxi). Having come from Assos to Miletos in Lesbos (xx, 14), he arrived the next day over against Chios (ver. 15), the next day at Samos, and tarried at Trogylus (η ρύθμια των δύο); and the following day at Miletus (η ρύθμια των δύο); thence he went by Cos and Rhodes to Patara (xx, 1). See Mitylene; Samos.
In the account of Herod's voyage to join Marcus Agrippa in the Black Sea, we are told (Josephus, Ant. xvi, 2, 2) that, after passing by Rhodes and Cos, he was detained some time by north winds at Chios, and sailed on to Mitylene when the winds became more favorable. It appears that during this stay at Chios Herod gave very liberal sums, through the resignation of some of his public works which had suffered in the Mithridatic war. This island does not appear to have any other association with the Jews, nor is it specially mentioned in connection with the first spread of Christianity by the apostles. When Paul was there, on the occasion referred to, he did not tarry but only passed the night at anchor (Conybeare and Howson, St. Paul, ii, 211).

At that time Chios enjoyed the privilege of freedom (Plin. v, 38; comp. xvi, 6), and it is not certain that it ever was politically a part of the Roman proconsular Asia. No record exists of its connection with Christianity in apostolic times; but after the lapse of ages we read of a bishop of Chios, showing that the Gospel had obtained a footing on the shores. Its length is about 32 miles, and in breadth it varies from 8 to 18 (having a periphery of 900 stadia, Strabo, xiv, 645, or 120 Italian miles, Tornoref, Vol. ii, 84). Its Outline is mountainous and bold, and it has always been celebrated for its beauty and fruits. Its principal towns are Eryx (Plin. vi, 169; Schubert, Reis. i, 414). It is very fertile in cotton, silk, and fruit, and was anciently celebrated for its wine (Pliny, xiv, 9; xvii, 84, 22; Strabo, xiv, 637; Horace, Od. iii, 19, 5; Verg. Aen. vii, 7; Athen. iv, 167, i, 92) and mastic (Pliny, xii, 96; xxiv, 74; Dio. Chir. i, 90). The principal town was also called Chios, and had the advantage of a good harbor (Strabo, xiv, p. 645).

The island is now called by the Greeks Χίος, and by the Italians Seio (Hamilton, Researches, ii, 5; Thevenot, Travels, i, 98; Chandler, Asia Minor, c. 16; Clarke, Trav. iii, 236; Sonnini, Trav. c. 87; Olivier, Voy. ii, 103). The wholesale market and enslavement of the inhabitants by the Turks in 1822 forms one of the most shocking incidents of the Greek war of independence (Huges, Tract on G. Revolutions, London, 1822). See also Malte Brun, Geography, ii, 86 sq.; Mannert, Geogr. vi, iii, 228 sq.; Hassel, Erdkunde, xiii, 116 sq.; Cellarius Notit. ii, 19; Smith's Dict. of Class. Antiquity, ii; M'Culloch's Gazetteer, s. v. Seio. See Asia Minor.

Chisleu (Heb. קִּשְׁלֵע) in the LXX, כִּשְׁלֵע, according to some, from Arabic, i. q. lehurjiq; according to others [Benfey, Mommsen, Berl. 1857], of Persic origin; and as it appears, in a very remarkable manner (ed. Swin- ton, Phila. Transactions, xliii, 1882, tab. 29) in the form of כִּשְׁלֵע, i. q. קִּשְׁלֵע. It probably represents the name of the third of the Amab-hashpas or celestial genii [Bour- nouf, Commentaire sur le Yasa, p. 146, 151, 174]; Sept. Xανάλας, Anglicized "Casula" in 1 Macc. i, 54; iv, 59; Chaldee כִּשׁלֵע, Targ. on Eccl. xi, 3; Josephus Xανάλας or Xαναλίδι, Ant. iii, 5, 4; 7, 6), the name adopted from the Babylonians, after the Captivity, by the Jews for the third or ninth ecclesiastical month (Neh. i, 1; Zech. vii, 1), corresponding to the Macedonian month Apellus (Ἀπελλαοῦ: see Spanheim in Haver- camp's Josephus, ii, 407), and answering mainly to the moon of November. See CHITTIM. The following were the days specially memorable for religious exercises: On the 8d, a feast in memory of the idols which the Ammonians cast out of the Temple; on the 7th, a fast instituted because king Jehoikim burned the prophecy of Jeremiah, which Baruch had written (Jer. xxxvi, 23). Scaliger believes that it was instituted on account of Zedekiah's having his eyes put out, after his children had been slain in his sight. This fast Prie- desux places on the 29th of the month; but Calmet, with the modern Jews, makes it the 6th, and places on the 7th a festival in memory of the death of Herod the Great, the son of Antipater. There is also some dispute whether this fast was not observed on the 28th of the month. It is an argument in favor of the earlier day that the other would fall in the middle of the eight days' Festival of Tabernacles.

On the 25th, the Chanuca, or feast of Dedication (q. v.), so called (John x, 22), and kept as a minor festival in commemoration of the dedication of the altar after the cleansing of the Temple from the pollution of Antiochus by Judas Maccabaeus, by whom it was ordered to be observed (1 Mac. iv, 50). This feast lasted eight days. A prayer for the world in general is offered up on the eighth day of the feast. In this month the winter prayer for rain commences; the precise day is sixty days after the autumnal equinox, by the calculations of Rab Samuel, which varies from the 23d to the 8th, but is generally on the 4th of December. See Chanukah.

Chisalon (Heb. קִשְׂלוֹן, ἡ ἐπαρχία, πόλεις, Σεπτ. Χασαλίου), the father of Eilid, which latter was one of the princes of Benjamin, selected on the part of that tribe by Jehovah to divide Canaan (Num. xxxiv, 21). B.C. ante 1618.

Chisloth-tabor (Hebrew קִשְׁלָת-תָּבוֹר), the fringes of Tabor; Sept. Χασαλίου ὁ ὀψιαφόρος, Vulg. Ceclesea-thabor), a place to the "border" (בָּלוֹן), of which the "border" (בָּלוֹן) of Zebulon extended eastward from Sarid on the southern boundary (Josh. xix, 12), apparently outside its territory, at the western foot of Mt. Tabor. See TRIBE. It is probably the same place where simply Chisloth (Heb. קִשְׁלוֹת, xvi, 18) and Tabor (1 Chron. vi, 7), and seems to be identical with the Χασαλίου (Χασαλίου, Χασαλίου) of the Onomasticon (s. v. Χασαλίους, Acharasale; comp. s. v. Χεσαλαθσατωρ, Chaslatabor; Χασαλιον τοῦ βασιλέως, Chaslahet), near Mt. Tabor, in the plain [of Esdraelen], 8 miles E. of Dioscarea; also with the Χασαλίου (Χασαλίου) mentioned by Josephus (Ant. xii, 6, 3; comp. Joesphus, Ant. xii, 6), as the village in the great plain, and one of the landmarks of lower Galilee (comp. Zunz, On the Geography of Palestine from Jewish Sources in Asher's Benj. of Tudela, ii, 492; and Seetzen's Reisen durch Syrien, iv, 211). See Αζινοθ-Ταβωρ. It is doubtless the modern Ἰσαρά, seen by Dr. Robinson on his way from Nablous to Nazareth, "in the plain toward Sabor, on a low rocky ridge or mound, not far from the foot of the northern hills, described as containing many excavated sepulchers." (Researches, i, 182.) It was also observed by De Saulcy, while passing through the plain of Esdraelen towards Nain, to the north, and to his right side, as a long narrow valley, resembling a long building or a low mound, built at the foot of the mountain of Nazareth" (Narrative, i, 74). Pococke (ii, 65) mentions a village which he calls Zal, about three miles from Tabor.

Chittim. See WHEAT.

Chitthim (Heb. קִיתִית, כִּיתִית), a Gentile plural form of foreign origin, Gen. x, 4; Sept. Κύπριος, A. V. "Kittim;" Num. xxiv, 24, Kyrtau; 1 Chron. i, 7 ("Kittim"), and Dan. xi, 30, Κύπριον v. r. Πομηλία; Isa. xxiii, 1, Κύπριος v. r. Κυρτευάς; and more properly, national form Kitiym, "Kittim," Jer. ii, 10, Κύπριος; Κύπριον, Isa. xxiii, 12, Κυπριος v. r. Κυρτευάς; Ezek. xxvi, 6, Κυπριαίς v. r. Κυρτευάς), a branch of the descendants of Javan, the son of Japheth (Gen. x, 4; 1 Chron. i, 7), closely related to
CHITTIM

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CHOBA

the Dodanim, and remotely (as we may conclude from the absence of the conjunction before it) to the other descendants of Javan (see Hiller, Synonym. horensei, p. 185). Balaam foretold "that ships should come from the west of Chittim, and should afflict Assyria [the Assyrians], and afflict Eber" [the Hebrews] (Num. xxvi. 24), thus foreshadowing the Grecian and Roman invasions. Daniel prophesied (xi. 18) that the ships of Chittim should come against the king of the North, and that he should therefore be grieved and return, which was fulfilled when Antiochus Ephiphanes, the king of Syria, having invaded Egypt, was by the Roman ambassadors commanded to desist, and withdrew to his own country (Livy, xlv, 29; xlv, 10). In Isa. xxiii, 1, 12, it appears as a resort of the fleets of Tyre; in Jer. ii, 10, the "isles (מִזְרַח, L. e. maritimes districts) of Chittim" are to the far west, as Kedar to the east of Palestine; the Tyrians procured thence the cedar or box-wood, which they inflaid with ivory for the decks of their vessels (Ezek. xxvii, 6, מָלֵא דַּבָּר, A. V. "the company of the Ashurites," but rather [ivory] the daughter of box-wood, i. e. inclosed in it). At a later period the phrase was applied to the Macedonian armies under Alexander the Great (1 Macc. i, 1, Χείμερα, A. V. "Chittim") and Perseus (viii, 1, Κηρίσων "Cittimus"). On the authority of Josephus, who is followed by Ephiphanus (Haer. xxx, 25, p. 100) and Jerome (Quast. in Gen. 2), it has generally been admitted that the Chittim of the Greeks was Phoenicia or Cyprus, and founded there the town of Citium, the modern Chitti; "Chittimius possessed the island of Chethima, which is now called Cyprus, and from this all islands and maritime places are called Chethimia (Χηθημία) by the Hebrews" (Joseph. Ant. i, 4, 1). Other ancient writers, it may be remarked, speak of the city of the Chethimians as a Phoenician colony (Pilay, v, 35; xxxi, 39; Strabo, xv, 682; Cicero, De Finibus, iv, 20). Pococke copied at Citium thirty-three inscriptions in Phoenician characters, of which an engraving is given in his Description of the East (ii, 213), and which have more recently been explained by Gesenius in his Monum. Phoenic. (p. 124-130). From the town the name extended to the whole island of Cyprus, which was occupied by Phoenician colonies, and remained under Tyre certainly until about B.C. 720 (Josephus, Ant. ix, 14, 2). With the decay of the Phoenician power (circ. B.C. 600) the Greeks began to found flourishing settlements on its coasts, as they have done ever since. Ptolemy (iv, 1393) of the 1st century, and Strabo, x, 4, 3, regarded the island as a Phoenician possession (see Early Egyptian Sea). The name Chittim, which in the first instance had applied to Phoenicians only (for סֵפֶךְ — סֵפֶךְ, Hitites, a branch of the Canaanitish race—Gesenius, Comment. ad Jeux, i, 721 sq.), passed over to the islands which they had occupied, and thence to the people who succeeded the Phoenicians in the occupation of them. The use of the term was extended yet farther as to embrace Italy (Bochart, Phileas, iii, 5, compares the Κόλσα, Κρία, in Latium, mentioned by Dionys. Hal., vii, 19, c. 36), according to Sept. (Dan.), and the Vulgate (Num. and Dan.), to which we may add the rendering of the Chaldee Targum, which gives Italian (תַּרְגֻּמָה) in 1 Chron. i, 7, and Apulia (אֲפָוּלִים) in Ezek. xxvii, 6. In an etiological point of view, Chittim, associated as the name is with Javan and Elisah, must be regarded as applying, not to the original Phoenician settlers of Cyprus, but to the race which succeeded them. The Carian territory was widely dispersed over the Mediterranean coasts, and were settled in the Cyclades (Thucyd. i, 6), Crete (Herod. i, 171), and in the islands called Macaron Insulae, perhaps as being the residence of the Carians. From these islands they were displaced by the Dorians and Ionians (Herod. i, 171), who emigrated to the adjacent land, where they occupied the district named after them. The Carians were connected with the Leleges, and must be considered as related to the Pelasgic family, though quite distinct from the Hallenic branch (Knobel, Vollk. Unterr., p. 59 sq.). Hengstenberg has lately endeavoured (Hist. of the Jews, p. 500) to prove that in every passage in the Old Testament where the word occurs it means a place in Asia Minor. The most probable view, however, is that expressed by Kitt: "Chittim seems to be a name of large signification (such as our Levant), applied to the islands and coasts of the Mediterranean in a loose sense, without fixing the particular part, though particular and different in different cases to be understood" (Pict. Biblo, note on Ezek. xxvii, 9). (For further discussion, see Michaelis, speliegesch. i, 1-7, 10-114; also Supplement. p. 1138, 1370-1380; Gesenius, Theaur. p. 726; Newton, On the Prophecies, v; Rosenmüller, Bibl. Geogr. iii, 576.) See ETHNOLOGY.

Chi'un (Heb. Kigen', קִיֵּן), a word that occurs only once in the Scriptures, and that in an obscure and variously-interpreted passage (Amos v, 26), "but ye have borne the tabernacle of your Molech and Chus, your images, the star of your god, which ye made to yourselves." The Sept. translates it as a proper name, Σίρφησαν (Ταρφάιον or Παρφάιον, which became still further corrupted into Παρφάιον), and it is quoted in that form by Stephen (Acts vii, 43). See REMPHAN. The Syriac translates it by Sārūm, whom the Semitic nations are said to have worshipped, though it is possible that it really is not a proper name at all, being derived from the root יָסַר, קר, to stand upright, and therefore signifies simply a statue or idol, as the Vulgate renders it (in connection with the following word), "imaginum idolorum vestrum." The same is probably true of the word rendered "Moloch" in the same passage, so that the whole may be translated (with Gesenius), "To bore the tabernacle of your Moloch, and the statue of your idol, the star of your god which ye made to yourselves;" referring not to any specific deity by name, but to the secret idolatrous practices which the Jews kept up along with the worship connected with the divine ark in the wilderness, and which reappeared in different forms from time to time in their later history. See CALP. Yet, as a "star" is mentioned, it has naturally been inferred that the worship of some planet is alluded to, and this Jerome supposed to be Lucifer or Venus. Layard thinks the name identical with that of the Egyptian goddess Κιαν, figured on the Egyptian and Assyrian monuments in the character of Astarte or Venus. In 1989, the suggestion that her worship was borrowed from Assyria into Egypt at a period later than the Exodus (p. 170). On the whole, the above supposition that the planet Saturn is intended is the most plausible, although this interpretation cannot be successfully defended merely from the name, either in the form Chium or Remph. (See Mal. in his Select. Exercit. i, 763 sq.; Year, De Chym [Viteb., 1705]; Harenberc, De idola Chym et Rempham [Brunsw. 1728]; Meyer, De sacelio et bas idolior. etc. [adv. loc.], [Helvet. 1726]; Wolf, De Chym et Rempham [Lips. 1741]; Braun, Selecta Sacra, p. 471 sq.) See SATURN.

Chlo'oë (Χλοο'ε, verdure, a classical name), a female Christian mentioned in 1 Cor. i, 11, some of whose household at Corinth, where she had no doubtless an ellipse of orieflion, comp. Rom. xvi, 10, 11) had informed the apostle Paul of the fact that there were divisions in the Corinthian Church. A.D. 54. She is supposed by Theophylact and others to have been an inhabitant of Corinth; by Estius, some Christian woman known to the Corinthians elsewhere—so Diodorus and Meyer, an Ephesian, having friends at Corinth. See CORINTHIANS, EPHESIANS TO.

Choïch. See THORN.

Cho'ba (Χωβά; Vulg. omits), a place mentioned in Judith iv, 4, apparently situated in the central part of Palestine. It is probably the same place as
CHOBAI 257 CHORAZIN

Chobai (Χοβαί), which occurs in Judg vii. 4, 5 (in the latter verse Χωβαί). The name suggests the Hebrew (q.v.) of Gen. xiv. 15 (חובא, which agrees with the reading of the Syriac), especially in connection with the mention of Dananbuc in verse 5, if the distance from the probable site of Bethulia (q .v.) were not too great. Van de Velde suggests (Memoir, p. 304) that it is probably the modern Kibariel, a village of Jenin, on the west bank of the Jordan. On the same view see Sarazin, a name given to a village near the River Jordan, on the Tyropoea, and used by St. John the Baptist (q.v.).

Chorazin (q.v. Mez.) rendered "measure" in our version, Rev. vi. 6), a Greek measure of capacity, equal in dry commodities to one eighth the modius (see Bushell), but varying, according to different ancient authors, from one to two and a half to two pints English. See METROLOGY.

Choir (Gr. χορός). The Greeks applied the term chorus to a circular dance performed during sacrifices by a company of singers around the altar of a deity. Later it was applied to this body of singing dancers. Actors afterwards were introduced, who related some myth or legend of the deity between the songs of the chorus, thus laying the foundation of the Greek drama. In the Attic tragedy, the chorus (composed of fifty persons in the tragedy and of twenty-four in the comedy) occupied a position intermediate between the actors and the audience, giving in a recitative manner, rather than in a song, counsel, warning, encouragement, or consolation to the actors.

 Similar bodies of singers attended the religious observances of nearly all nations of antiquity. In the Jewish worship they were specially prominent after the time of David, being composed at times of 4000 singers and 288 leaders.

1. In the development of the ritual in the Christian churches, the body of singers received the same name of chorus. The French modification of the word, chœur, passed into the Norman and early English as chure or choir.

The original term chorus is now applied to a body of singers carrying all the parts of music, in distinction from solo, duet, or quartet singers; also to the portion of music sung by this chorus. The two terms, however, are not used in quite the same sense that of the Vatican, in which the oratorio and also are sung by eunuchs, and the choir of the Cathedral of Berlin, in which the soprano and alto are sung by boys.

In the English Church, strictly, the term denotes a body of men set apart for the performance of all the services of the Church in the most sacred form. Properly speaking, the whole corporate body of a cathedral, including capitular and lay members, forms the choir, and in this extended sense ancient writers frequently use the word. But, in its more restricted sense, we are to understand that body of men and boys who form a part of the foundation of these places, and whose special duty it is to perform the service to music. The choir properly consists of clergymen, laymen, and chorister boys, and should have at least six men and six boys, these being essential to the due performance of the chants, services, and anthems. Every choir is divided into two parts, stationed on each side of the chancel, in order to sing alternately the verses of the psalms and hymns, one side answering the other.

2. The term choir is also applied in Roman churches to that portion of the church edifice allotted to the singers, nearly analogous to the chancel (q.v.) of Protestant churches. The choir is usually in the apsis (q.v.), behind the high altar, at the east (in the earlier churches in the west) end of the church. It is generally elevated one step above the level of the rest of the edifice. It has at least one row of seats or stalls. When there is more than one row, each row is a step above that before it. In this ritual sense of place for the singers, the choir is sometimes, especially in cruciform churches, under the tower or in front of the high altar. Large cathedrals also often have several choirs or chapels for singing mass. In Greek and Armenian churches the stalls for the singers are usually in the nave of the church, to the right and left of the front of the altar. In nunneries the choir is a part of the church, separated from the rest by a screen, where the nuns chant the service.

3. In Protestant churches generally, the word designates the body of singers, composed both of males and females, who conduct the congregational singing, with or without the aid of an organ. The name is also given to the place in the church occupied by the singers. See BURLES.

See ORG. Ecles. bk. viii, ch. vi, § 7; Bergier, Dict. de Théologie, i, 461.

Choir-wall, or Choir-screen, is the wall or screen of wood, metal, or stone which divides the choir or presbytery from the rest of the church. It is usually ornamented, often with great beauty.

Chol. See SABD.

Choled. See WHASEL.

Cholin. See TALMUD.

Chomer. See HOMER.

Chomet. See SNAIL.

Chosch. See CHOSEN.

Chor. See LINEN.

Choral. (1.) This term is applied to that portion of the Liturgy of the Roman and other churches in which simple melodies, usually consisting of but four or five notes, are sung by the officiating priest, with responses from the choir or the congregation. These date their origin from the earliest period of the Christian Church, and are thought by some to have been originally ancient pagan melodies adapted to Christian worship.

(2.) It is also, and more usually, applied to hymn tunes of a slow and majestic or pathetic movement, as "Old Hundred," the "Judgment Hymn," and "Mezra." The Germans call all psalm tunes choral, but they always retain the original slow movement, and all the voices join in the melody, the organ giving the accompaniment. In many Protestant countries all the four parts are sung by choirs as well as in other hymn tunes. For a historical development of choral singing, see MUSIC (HISTORY OF).

Chor-‘a-ghan (Heb. Kor-Ashan ywē-të, smocking furnace; Sept. Bapasa in v. Bapašā and even Bapasi, i.e. Beer-sheba; Vulg. locus Ashan; so that both appear to have read yē-tē', one of the places (named between Hormah and Atach) in which "David and his men were wont to haunt," and to his friends in which he sent presents of the plunder taken from the Amalekites who had robed Ziklag (1 Sam. xxx, 20). The towns names in this catalogue are all south of Hebrew; and Chorazin, therefore, is probably identical with the simple Ashan (q.v.) of Simeon (Josb. xv, 42; xix, 7).

Chorasζain (Xoρazιν v. χοραζίν, Choražin, and Xorazin, one of the cities (πόλεις) in which our Lord's mighty works were done, but named only in his de

unciation (Matt. xi, 21; Luke x, 18; see Scherer, Sinaiticae omendae, Von tibi Chorazin, Lips. 1710), in connection with Bethsaida and Capernaum, not far from which, in Galilee, it appears to have been situated. It was known to Jerome, who describes it (Comm. in Matth. xi) as on the shore of the lake, 2 miles from Capernaum, or 12 miles, according to Eusebius (Om

ant. s. v. Xorazin, Chorozain). Some compare the Talmudical Keraszi (q. v.) (Yehah, Menachoth, fol. 85, 1), mentioned above, that is famous for the feast of Keraszi (fest. 722; Schwarz, Poët. p. 189); while others compare "Harosheth (q. v.) of the Gentiles" (Τερεσίας)
CHRISTIANS

The heathen made a mistake in the name of our Saviour, whom they generally called Christos, and his followers Christiasts (Suetonius, in Claud. 25). This was probably owing to a local usage, and was in fact a misapprehension of the word. (Apoll. c. 8.) Tertullian (iv. 7) states that he was the same with the Hebrew Messiah, and signifies a person anointed; while Christos, χρωμεσσις, means good. Tertullian tells the heathen that they were unpardonable for persecuting Christians merely for their name, for both Jews and heathens were persecuted and excellent.—Bingham, Orig. Eccles. bk. i. ch. ii. § 11.

Christus, a name given by Suetonius to Christ (Claud. 25), having insinuated a sedition among the Jews in Rome, which led to their expulsion from the city (comp. Acts xviii. 2). Comp. FULVIA. There have been two different opinions as to whom Suetonius meant by Christus (see Kuinöf, ad Act. in loc.); whether some Hellenist, who had excited political disturbances (as Meyer and De Wette suppose; see Conybeare and Howson, St. Paul, i. 386), the name Christus (Gr. χρωμεσσις, useful) frequently occurring as borne by manumitted slaves; or whether, as there is good reason to think (Lipsius on Tacit. Annal. xvi. 44; Grotius, in Act. xviii, 2; Neander, Planting and Training, ii. 231), Suetonius does not refer to some actual instance of the way Jews and Christians confused the name Christus, which was most usual as a proper name, with the much more frequent appellation of Christus (see Tertullian, Apol. 8; Lactantius, Instit. iv. 7, 5; Milman, Hist. of Christendom, i. 430). Oratio (Hist. vii, 6) places Claudius’s edict of banishment in the ninth year of his reign (Act. A. D. 49 or 50), when he refers to Josephus, who, however, says nothing about the matter. In King Alfred’s Anglo-Saxon version of Oratio, however, this reference to Josephus does not occur; the register simply connects the expulsion with a famine: “In the ninth year of his government there was a great famine in Rome, and Claudius ordered all the Jews that were therein to be driven out” (Boivin’s Oratio, p. 119 of the Saxon and 179 of the trans. See this statement of Oratio commented on by Scaliger, Animad. on Euseb. Chron. p. 192). On the contrary, Pearson (Am. Paulinisii) and Vogel (in Gabler’s Journal), without, however, giving decisive reasons for their opinion, suppose Claudianum’s twelfth year (i.e. A.D. 52) to be the more likely one. With Anger (De temporum ratione in Act. Apol. p. 118), one might, on negative grounds, assert that, so long as Herod Agrippa was at Rome with Claudius, the edict of expulsion would hardly be published; i.e. previous to the year A.D. 49. Dr. Burnet (On the Chronology of the Acts, p. 26) puts the date of the edict some time between A.D. 41 and 46, supporting his opinion by the fact “that no mention is made of Claudianus’s decree in the Annals of Tacitus which have come down to us; and that, since the lost books of the Annals occupy the first six years of the reign of Claudius, it is probable that Tacitus mentioned this decree in one of those books.” The year referred to in Acts xviii. 2, is A.D. 49. See CLAUDIUS.

CHRISTIANS

Chiasmus (from ιχθυς, oil, unctum), consecrated oil, used in the Roman and Eastern churches in the rites of baptism, confirmation, ordination, and extreme unction.

1. Origin of the Usage.—In the N. T. the word is used metaphorically for the soul of the Spirit; e.g. 1 John ii. 20, Ye have on ye oil (ιχθυς) from the Holy One. The actual use of oil in Christian rites is ascribed by Basil (and some Romanist writers follow him) to the apostles, but there is no foundation for this. It is probable that the name Christian (Μιστρειωι) itself gave rise, at an early period, to the anointing of heathens being consecrated as such. Uniting these ideas, Tertullian, Cyril of Jerusalem, and the Apostolic Constitutions; and in the fourth century it seems to be found in general use throughout the Church.

From Tertullian’s time (A.D. 200) onward we find mention of a double anointing at baptism, one before, the other after. The latter is called, by way of distinction, Χρωμιστος. The first (Χρωμοσ) was a mere pious form, and took place immediately after exorcism and the signature of the cross. Of the design of chrism, Cyril of Jerusalem (Cateches. Mystag. 2) says, “Men were anointed from head to foot with this consecrated oil, and this made them partakers of the true olive-tree, Jesus Christ. For every being cut out of a wild olive-tree, and ingrafted into a good olive-tree, is made partakers of the fatness of the good olive-tree.” Ambrose (De Sacramentis, lib. i. c. 2) compares it to the anointing of the wrestlers before the combat: “Thou camest to the font and wast anointed as a champion of Christ, to fight the fight of this world.” A distinction between the two anointings is made. “Men were first anoint ed with the ancient oil, that they may be Christ’s; that is, the anointed of God; but they were anointed with the precious ointment after baptism in remembrance of him who reputed the anointing of himself with ointment to be his burial” (Justin Martyr, Respon. ad Orthodoxos Grecos. The Apostol. Orig. bk. xi. ch. iv.): “Christians take the same distinction” (lk. vii. ch. 22). Chrysostom says, “Every person, before he was baptized, was anointed as wrestlers entering the field; and this not as the high-priest was anointed of old, only on the head, or right hand, or ear, but all over his body, because he came not only to be taught, but to exorcise himself in the combat” (Hom. in Isai, tom. i. cap. 21). For the same reason, the Church regards the act of anointing as a new symbol of the Sacrament, a doctrine resting ultimately upon the forged decreetals (q.v.), and is applied to the forehead of the person confirmed (Cateches. de baptr., p. 141 sqq.).

(3) In extreme unction, olive oil alone can be used (without balsam), and it is applied to the organs of the five senses, and also to the loins and feet.

The Greek Church agrees with the Roman as to the special use of chrism, but there are some differences of usage. Both require that the person be first consecrated; but every bishop has the right to consecrate it in the Roman Church, while the Greek confines this power to the patriarchs. The Greek Church, however, uses a chrism compounded of some forty ingredients, besides oil (see list of them in Siegel, i. 297). See Confirmation; Extreme Uction.

In the Protestant churches chrism is not used.—Bingham, Orig. Eccles. bk. xi. ch. 9, 10; Siegel, Alterthümer, i. 896 sq.; Elliott, Delination of Romanism, bk. ii. ch. 2, 3; Burnet, On the Articles, art. xxv.

CHRISOME (chrismale). In the Roman Church the priest puts on a baptized person a chrisome of Chrysos, a white robe, saying, “Receive this white garment, which mayest thou carry un tainted, etc.” In the baptism of infants a white kirkchief is given instead of the garment, with the same words.

By a constitution of Edmund, archbishop of Canterbury, A.D. 776, the chrismes, after having served the purposes of baptism, were to be made use of only for the making or mending of surplices, etc., or for the wrapping of chalices. A “chrisome child,” in old English usage, was a child in its chrismale crust. Thus Jeremy Taylor: “This day is mine and yours, but ye know not what shall be on the morrow; and every morning fresh chrism is given you in an ignorance and silence deep as midnight, and undiscerned as are the phantasm of the poor child to smile” (Holy Dying, chap. i, sec. 2).
The first Common Prayer-book of King Edward orders that the woman shall offer the chrism when she comes to be buried; but, if the child happens to die before her churching, she was excused from offering it, as also if she be in a round, and then wrap the child in it when it was buried. Hence, by an abuse of words, the term is now used in England not to denote children who die between the time of their baptism and the churching of the mother, but to denote children who die before they are baptized, and this is termed in Leviticus (i. 13) as a "shroud," and it is a parallel clause are termed the "people of God," "greater riches than the treasures of Egypt."

(3.) In the prophetic Scriptures we find this appellation given to an illustrious personage, who, under various designations, is so often spoken of as destined to appear in a divinical age as a great deliverer. As the royal prophet David seems to have been the first who spoke of the Great Deliverer under this appellation. He represents the heathen (the Gentile nations) raging, and the people (the Jewish people) imagining a vain thing; "against Jehovah, and against his Anointed" (Psa. ii. 2). He adds, "Now I know that the Lord saveth his Anointed" (Psa. xxii. 6), "Thou hast loved righteousness and hated iniquity," says he, addressing himself to "Him who was to come," "therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Psa. xlv. 7). In all the passages in which the Great Deliverer is spoken of as the "Anointed of God," the word is used as a synonym of Christ, He is plainly viewed as sustaining the character of a king.

5. The prophet Isaiah also uses the appellation "the Anointed One" with reference to the promised deliverer, but when he does so, he speaks of him as a prophet or great teacher. He introduces him as saying, "The Spirit of the Lord is upon me; because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," etc. (Isa. lxi. 1, etc.).

c. Daniel is the only other of the prophets who uses the appellation "the Anointed One" in reference to the Great Deliverer, and he plainly represents him as not only a prince, but also a high-priest, an exalter of guilt. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most holy." Know therefore and understand that from the going forth of the commandment to restore Jerusalem unto Messiah the Prince shall be seven weeks and sixty-two weeks, and two weeks shall be built again, and the wall, even in troublous times; and after threescore and two weeks shall Messiah be cut off, but not for himself" (Dan. ix. 24-26). See Seventy Weeks.

(4.) During the period which elapsed from the close of the prophetic canon till the birth of Jesus no appellation of the expected deliverer seems to have been so common as the Messiah or Anointed One, and this is still the name which the unbelieving Jews ordinarily employ when speaking of him whom they still look for to avenge their wrongs and restore them to more than their former greatness. Messiah, Christ, Anointed, is, then, a term equivalent to consecrated, sacred, set apart; and as the record of divine revelation is called, by way of eminence, The Bible, or book, so is the Great Deliverer called The Messiah, or Anointed One, much in the same way as he is termed The Man, The Son of Man. See Anointing.

2. The import of this designation as given to Jesus of Nazareth may now readily be apprehended.

(1.) No attentive reader of the Old Testament can help noticing that in every part of the prophecies there is ever and anon presented to our view an illustrious personage destined to appear at some future distant period, and, however varied may be the figurative representations given of him, no reasonable doubt can be
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entertained as the identity of the individual. Thus the Messiah is the same person as "the seed of the woman" who was to "bruise the head of the serpent" (Gen. iii, 15); "the seed of Abraham, in whom all the nations of the earth were to be blessed" (Gen. xxii, 18); the great "prophet to be raised up like unto Moses" (Deut. xviii, 15); the "priest after the order of Melchizedek," "the rod out of the stem of Jesse, which should stand for an ensign of the people to which the Gentiles should seek" (Isa. xi, 10); the virgin's son, whose name was to be Immanuel (Isa. vii, 14); "the branch of a root of Jesse" (Isa. xi, 1); "the angel of the Lord descending into the Covenant" (Mal. iii, 1); "the Lord of the Temple," etc., etc. (Isa. xlii, 1). When we say, then, that Jesus is the Christ, we in effect say, "This is He of whom Moses in the law and the prophets did write" (John i, 43); and all that they say of Him is true of Jesus.

The sum of this prophetic testimony respecting Him is that He should belong to the very highest order of being, the incommunicable name Jehovah being represented as rightfully belonging to him; that his goings forth have been from old, from everlasting" (Mic. vii, 2); that his appropriate appellations should be "Wonderful, Counsellor, the Mighty God" (Isa. ix, 6); that his intellectual and spiritual capacities and accomplishments should be "a child born" of the Israelitish nation of the tribe of Judah (Gen. xlix, 10), of the family of David (Isa. xi, 1); that the object of his appearance should be the salvation of mankind, both Jews and Gentiles (Isa. xi, 6); that he should be "dissipate and rejected" of his countrymen; that he should be "cut off, but not for himself; that he should be "wounded for men's transgressions, bruised for their iniquities, and under- go the chastisement of their peace"; that "by his stripes men should be healed;" that "the Lord should lay on him the iniquity of men;" that "exaction should be laid upon him;" that he should "make his soul an offering for sin;" that after these sufferings he should be "exalted and exalted, and made very high;" that he should "see of the travail of his soul and be satisfied, and by his knowledge judge many" (Isa. liii, passim); that Jehovah should say to him, "Sit at my right hand until I make thine enemies thy footstool" (Ps. lxxl, 1); that he should be brought near to the Ancient of Days, and that to him should be given "dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him—an everlasting dominion which shall not pass away—a kingdom that shall not be destroyed," as is implied in saying Jesus is the Christ. In the plainer language of the New Testament, "Jesus is the Christ" is equivalent to Jesus is "God manifest in the flesh" (1 Tim. iii, 16)—the Son of God, who, in human nature, by his obedience, and sufferings, and death in the room of the guilty, has obtained salvation for them, and all power in heaven and earth given unto him, that he may give eternal life to all coming to the Father through him.

(2.) While the statement "Jesus is the Christ" is thus materially equivalent to the statement "all that is said of the Great Deliverer in the Old Testament Scriptures is true of Him," it brings more directly before our minds those truths respecting him which the appellation "the Anointed One" naturally suggests. He is a prophet, a priest, and a king. He is the great revealer of divine truth; the only expiator of human guilt, and reconciler of man to God; the supreme and sole legislative ruler over the understandings, consciences, and affections of the person, his work, and word, by his spirit and providence, he unfolds the truth with respect to the divine character and will, and so conveys it into the mind as to make it the effectual means of conforming man's will to God's will, man's character to God's character. He has by his spotless, all-perfect obedience, amid the severest sufferings, obedience unto death, even the death of the cross," so illustrated the excellence of the divine law and the wickedness and danger of violating it, as to make it a righteous thing in "the just God" to "justify the ungodly," thus propitiating the offended majesty of heaven; while the manifestation of the divine love in appointing and accepting this atonement, when the sinner had apprehended that his case was too far and obsolete for the Holy Spirit, becomes the effectual means of reconciling man to God and to his law, "transforming him by the renewing of his mind." And now, possessed of "all power in heaven and earth," "all power over all flesh," "He is Lord of all." All external events and all spiritual actions are under his control, and as a king he exerts his authority in carrying into full effect all the great purposes which his revelations as a prophet, and his great atoning sacrifice as a high priest, were intended to accomplish. See CHRIST, OFFICES OF.

(3.) But the full import of the appellation the Christ is not yet brought out. It indicates that He to whom it belongs is the anointed prophet, priest, and king—not that he was anointed by material oil, but that he was divinely appointed, qualified, commissioned, and accredited to be the Saviour of men. These are the ideas which the term "anointed" seems specially intended to convey to the mind. "Anoint" seems to mean to pour oil upon. Why was he anointed? He was called of God as was Aaron" (Heb. v, 4), "Behold mine Elect, in whom my soul delighteth." b. He was divinely qualified: "God gave to him the Spirit not by measure. "The Spirit of the Lord was upon him," etc. (Isa. vi, 4). c. He was divinely commissioned: "The Father sent him." Jehovah said to him, "Thou art my servant, in thee will I be glorified," etc. (Isa. xlix, 6). "Behold," says Jehovah, "I have given Him for a witness to the people—a leader and commander to the people." d. He is divinely accredited: "Jesus of Nazareth," says the apostle Peter, was "a man approved of God among you by miracles, and wonders, and signs which God did by him in the midst of you." (Acts ii, 22). "The Father who hath sent me," says Jesus himself, "hath borne witness of me" (John v, 37). This he did again and again by a voice from heaven, as well as by the miracles which he performed by the influence of his person and his Father's. Such is the import of the appellation Christ.

8. If these observations are clearly apprehended, there will be little difficulty in giving a satisfactory answer to the question which has sometimes been proposed—what is the true meaning of the appellation the Anointed of God? We have seen that the expression is a figurative or analogical one, and therefore we need not wonder that its references are varying. The appoimntment of the Saviour, like all the other divine purposes, was of course from eternity: he "was set up from everlasting" (Prov. viii, 22); he "was foreordained before the foundation of the world" (1 Pet. i, 20). His qualifications, such of them as were conferred, were bestowed in or during his incarnation, when "God anointed him with the Holy Ghost and with power" (Acts x, 38). His commission may be considered as given him when called to enter on the functions of his office. He himself, after quoting in the synagouge of Nazareth, in the commencement of his ministry, the passage from the prophecies of Isaiah in which his union to the prophetical office is predicted, declared, "This day is this Scripture fulfilled in your ears. And in his resurrection and ascension, God, as the reward and punishment of the person, his holiness, and iniquity, "anointed him with the oil of gladness above his fellows" (Ps. lxxl, 7), i.e. conferred on him a regal power, fruitful in blessings to himself and others, far superior to that which any king had ever possessed, making him, as the apostle Peter expresses it, "both Lord and Christ" (Acts ii, 36). As to his being accredited, every miraculous event performed in refer-
ence to him or by him may be viewed as included in this species of anointing, especially the visible descent of the Spirit on him in his baptism.

4. These statements, with regard to the import of the appellation "the Christ," show us how we are to understand the statement of the apostle John: "Who soever believeth that Jesus is the Christ is born of the living God." (1 John v. 1) i.e. is "a child of God," "is born again," "a new creature;" and the similar declaration of the apostle Paul, "No man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. xii, 3). It is plain that the proposition, "Jesus is the Christ," when understood in the latitude of meaning which we have shown belongs to it, contains a complete summary of the truth respecting the divine method of salvation. To believe that proposition, rightly understood, is to believe the Gospel—the saving truth, by the faith of which a man is, and by the faith of which only a man can be, brought into the relation or formed to the character of a child of God; and though a man may, without divine influence, be brought to acknowledge that "Jesus is the Lord," "Messiah the Prince," and even firmly to believe that these words embody a truth, yet no man can be brought really to believe and cordially to acknowledge the truth contained in these words, as we have seen, unless he is first enabled to unfold it, without a peculiar divine influence. That Jesus is the great Saviour (ὁ θεός τῶν ἀνθρωπῶν, ὁ Ἡσαυροῦ) is the testimony of God, the faith of which constitutes a Christian, the one thing (τὸ πάντα) to which the Spirit, the water, and the blood unites in bearing witness (1 John v. 6-9). This historical view of Jesus is not inconsistent, with the Jewish Messianic idea, but continuous and expansive of it. See Jesus.

CHRIST, ASCENSION OF. See ASCENSION.

CHRIST, CRUCIFIXION OF. See CRUCIFIXION.

CHRIST, DEATH OF. See CRUCIFIXION; JESUS.

CHRIST, DIVINITY OF. See CHRISTOLOGY.

CHRIST, HUMANITY OF. See CHIRSTOLOGY.

CHRIST, IMAGES AND PORTRAITS OF. The Gospels contain no notice whatever of the personal appearance of Christ. The passages in the G. T. which refer to his person (Isa. iii. 14; liii. 2) seem almost like premonitory warnings against any worship of Christ "after the flesh." The Apocryphal Fathers are as silent on this subject as the Scriptures are. "Either the Church was too spiritual to desire such descriptions, or this wretchedness was too faithful to them." So completely, indeed, had all tradition of the personal appearance of Christ died out, that, as early as a hundred years after his death, a long controversy arose as to whether he was in form and features as described by the prophet Isaiah (lilii. 14; lili. 2), without comeliness and beauty. Justin Martyr, Tertullian, and Cyril took the ground that Christ was physically丑恶-comely; Cyril even declares that Christ was the "uilest of the sons of men." Ambrose, Jerome, and the later fathers generally, declared him to have been the most beautiful of mankind (Oldon, Christian Iconography, i. 285). The episcopal letter of Lentinus to the Roman senators describing Christ as a man of noble appearance, with curled hair parted in front, and falling, dark and glossy, over his shoulders, with a smooth, high forehead, a strong, reddish, and irregular beard, dated probably also from the third century, but has not been known, in its present form, only since the eleventh. See LENTINUS.

Wherever this arose, the early Christians felt soon the need of some visible sign of their faith. The earliest adopted was the fish (q. v.). Afterwards the figures under which Christ presented himself in the New Testament, as the vine, the Lamb (of God which taketh away the sins of the world), and, above all, as the Good Shepherd (q. v.) carrying a lamb on his shoulders, were introduced into the paintings and sculptures of the Catacombs of Rome, Naples, and Syracuse. The so-called monogram of Christ, viz. χ (for Χρ, the two first letters of the name Χριστός), with or without the letters Α, Ω (the Alpha and Omega of the Apocalypse), appears about the time of Constantine (+ 337). See CHRIST, MONOGRAM OF; ALCHEMIA; AGNUS DEI.

Again, the best men of pagan thinkers in the Roman empire, even before the official adoption of Christianity, had become dissatisfied with the complications of polytheism, and were seeking for a simpler faith. Perhaps the mystery of the unity of the Godhead, which had been celebrated through nearly all forms of paganism in secret rites, had become the common property of educated minds. Explain a mystery, with the sun as its great centre, had also made its impress on the Roman mind. And thus, towards the later periods of the supremacy of paganism in the Roman empire, Apollo, as the deity of the sun, had assumed the chief place in heathen worship. As indicating that Christ was the true "light of the world," the "Son of the Sun" or "Son of the morning"—the morning or first ray used in speaking of the Saviour in the early centuries—this first figure of Apollo was often introduced as indicating Christ. Orpheus was also frequently thus introduced, as indicating that Christ is the true charmer of the evil passions of the human heart—indicated by the beasts that are consecrated to his music and the true ruler of the powers of nature—indicated by the trees and other plants bowing to his music.

The figure of the Good Shepherd, usually a beardless youth not over twenty years of age, with long, curly hair and a joyful countenance, gave the most usual type of the personal figure of Christ, when represented on the sarcophagi and in some of the frescoes of the Catacombs. Many of these sarcophagi are now in the Museum of the Lateran. One of the most interesting of these youthful figures of the Saviour in sculptured monuments is that in the tomb of Junius Bassus (A.D. 589), in the church of St. Peter, at Rome, in which Christ is represented disputing with the doctors. This type of the Saviour as a youth appeared again in some manuscripts, and in other paintings of the early part of the Middle Ages.

Quite a different type, however, predominated at a later period in all Christian art through the entire Middle Ages. The first example of it occurs in a tablet of ivory now in the Vatican museum. The second, and by far the best example of this typical representation is found in a painting hanging in a chapel in the catacombs of Callistus. It is considered by recent Roman archaeologists to be of the second century, but this is not at all probable. It represents the Saviour as about thirty-three years of age, with a somewhat elongated oval face, bearded, with a grave and somewhat melancholy, but still sweet and benign expression of injured innocence. The features are not to be recognised as distinctively Greek, Roman, or Jewish, but they are highly ideal. The brow is high; the beard is sparse, somewhat pointed, and of a reddish hue; the hair parts in the middle, and flows in a beautiful mass of curls and shoulder-length. Of the many varieties of representations of Christ, of which Augustine speaks as existing in his day, this type soon gained the predominance in the Christian world, and it has held its place till modern times. In the mosaics of the Basilicas and the Byzantine churches, in Rome, Constantinople, and Ravenna, it gained an inexpressible veneration, which was not entirely lost during the decadence of the so-called Byzantine period of painting (A.D. 600-1000). Almost its original power was renewed under the hand of Giotto. It finally reached its highest development in Christ as the Redeemer in Leonardo's Last Supper, and in Christ the Judge in Michelangelo's Last Judgment (q. v.).

In the scenes of the birth, infancy, and early childhood of the Saviour, attempts have usually been made...
to infuse into his face indications of the divinity of his nature. This reached its climax in the miniatures of some Byzantine manuscripts and in others of the greater Raphaelites, and especially in the Christ of the Sistine Madonna (at Dresden). Later in life, even Raphael painted the youthful Christ as merely a blooming or laughing child. Other Italian painters, in the decadence of morals of the seventeenth and eighteenth centuries, painted portraits of beautiful children as males as madness. Some Flemish and Dutch painters imagined scenes in which Christ, as a dutiful child obedient to the law, was helping his mother in such homely duties as hanging out clothes which she was washing, or as helping his father in his labors as carpenter.

When represented as disputing with the doctors, he is usually placed on a seat above the other figures, with his feet on a stool, as symbol of his high position and authority.

In whatever scene of his life he appeared, he is often represented, after the time of Constantine, with a nimbus (q. v.) around his head, as a symbol of his heavenly nature and origin. This often also included a cross, or the monogram Ω. He is usually represented as wearing a tunic, or tunic and surplice. As indicating his authority and power, the Saviour is often represented with a globe—the universe—under his feet; or as sitting on the globe, or the rainbow, or with a wand in his hand, especially while performing miracles. The Saviour was usually represented in the early works as wearing a tunic, over which was thrown the pallium or the Greek chlamys. The tunic often had two bands of purple or of gold on the breast, and, like the pallium, it was of white cloth. Sometimes a volume, the New Testament, was placed in his hand, or he was placed between two cases of volumes, the Old and the New Testament.

Besides direct scenes from his own life, or representations indicating his holy mission, the Saviour was, during the first centuries, when symbolism was carried to a very great perfection, sometimes represented in scenes from the Old Testament, as in the fiery furnace with the three worthies, with Daniel in the lions' den, and in the place of Moses, when that patriarch was striking the rock. Besides these extant representations of the Saviour in Christian art, we know that the Gnostics had it as their images of Christ as early as the second century. Raoul Rochette (Tippe de l'Art, p. 9 sq.) says that the cast of features described above as belonging to the best portraits of Christ was derived from the Gnostics. Compare with the Severan, ad Haer., i, 25, § 6. A century later, the emperor Alexander Severus (A.D. 222-235) placed among his household gods figures of Abraham and Christ beside those of the heathen deities.

Images of Christ, claimed by the Romanists to be of miraculous origin, are preserved in several churches in Italy and the Orient. Most of them are really of Byzantine origin, and probably dated from the tenth and twelfth centuries. The power of working miracles is ascribed to these images! One of the most noted of them is the Veronica (the picture known as the Ecce Homo), on a linen cloth which a woman named Veronica is held by tradition to have given to Christ while bearing his cross to Calvary to wipe his brow. See VERONICA. On the cloth is the face of the Saviour, with an expression of great grief, and the brow pierced by the crown of thorns. Another is that which is said to have appeared miraculously when St. Sylvester was consecrating the basilica of St. John Lateran, which was formerly preserved above the tribune of that church. Another is the Abgarus picture, a portrait without colors, which a baseless tradition (of the tenth century) has it that Christ sent to king Abgarus of Edessa, when that king wished Christ to come and heal him of a sickness, and the original of which picture two churches—the church of St. Sylvester in Pisa, near Rome, and a church at Genoa—profess to have. See ABGARUS. Another is preserved in the sacristy of the basilica of St. Lawrence, near Rome. There are also several wooden images of the infant Saviour said to have been carved and painted by St. Luke, or by angels!

Paintings or sculptures of the crucifixion [see CRUCIFIX] are usually placed over the altar in Roman, Greek, Armenian, and Lutheran churches. In some Protestant churches, other than the Lutheran, the figure of the Saviour is often introduced in paintings of the parables, the miracles, and other Biblical subjects, rendered in a Protestant sense. See Piper, Mythologie und Symbolik der christlichen Kunst (Weimarer, 1867); Martigny, Dictionnaire des Antiquités Chrétientes (Paris, 1865); Rossi, Roma Sottotravata (Rome, 1866); also the works of Aringhi, Botturi, Perret, etc., on the Catacombs; Glücksdie, Christi-Archaologie (1663, 4to); reproduces the so-called Edessa picture in colors, and gives six other plates); Manager, Istoria della Cappella di S. S., di Roma (Rome, 1717); Mara, History of our Lord in Art (London, 1864, 2 vols. 8vo); Lecky, History of Religion (London, 1862, 2 vols. 8vo), i, 221-257; Diron, Christian Iconography (Bohn's ed.), i, 242-298; Lewis, Bible, Mission, and Directory (Edinburgh, 1855, 2 vols. 8vo), i, 138 sq.; Schaaf, Church History, iii, 110. See CATACOMB AND ECHENGEWERK.

CHRIST, LIFE OF. See Jesus.

CHRIST, MONOGRAM OF. In the Catacombs and elsewhere is to be found a monogram in the forms Χ, ΧΡ, ΧΡΙ, composed of the Greek letters X and P, the initial letters of the name Xristos, Christ. Sometimes the Greek letters α, ω (Alpha and Omega, the first and the last) are combined with the others, in the form αω, or suspended by chains from the transverse bar, thus ΧΡΙ. The precise date of its origin is unknown; but Kilian (Ancient Church, p. 317, note) asserts that it is found on coins of the Ptolemies, and cites Aringhi (Roma Sottotravata, ii, 567) as his authority. But, whatever the origin of the monogram, it came into prominence and wider use from the fact that Constantine (A.D. 312) applied it to the day by which he reigned in the world, then military standard. See LABARUM. It is called, therefore, not only the monogram of Christ, but sometimes also the monogram of Constantine.—Schaff, CH, History, ii, 27; Jameson, History of our Lord in Art, ii, 131; Martigny, Dict. des antiquités, p. 414; Perret, Les Catacombes, iii, 96. See CATACOMBS.

CHRIST, OFFICES OF (as Prophet, Priest, and King).

1. Origins and History of this Division.—Eusebius, in his Church History (i, 3), and also in his Demonstratio Evangelica (iv, 15), is the first person who appears to have considered the mediatorial work of Christ as consisting in the three offices. The division became common in the Greek Church, and it is still used in the Russian Church. In the Latin Church it has not passed so generally into use, although Bellarinus and many others allow it. Luther, Melanchthon, and the other early Lutheran theologians do not use the distinction. It was introduced into Lutheran theology by Gerhard (q. v.) in his Elet, die das Christentum, which was admitted to Spener into his Catechism, and remained prevalent among Lutheran theologians until the time of Ernesti, who wrote against it under the title De officio Christi triptic, and was followed by Zacharias, Deiderlein, Knapp, and others (see Knapp, Theology, § 107). In the Reformers the term Trias adiutorio, by Calvin (Inst., ii, 15), was admitted into the Heidelberg Catechism, and was generally followed by the dogmatic writers of the Reformed churches, both on the Continent and in England. The modern theology of Germany (as the works of De Wette, Schleiermacher, Tho-
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ACK, Nitzsch, Liebner, Ebrard, etc.) generally adhere to it, regarding it as an essential, and not merely accidental and formal division of the mediatorial work, as the only one which exhausts it. It is used by many of the best English theologians. We give here a modification of Ebrard's article on the topic in Herzog's Real-Encyclopädie, vi, 607 sq.

II. Biblical View.—The prophecies of the O. T. designate the Redeemer as the perfect and model prophet, as the servant of God to whom the attributes of priestly, prophetic, and royalty alike belong; as the kingly seed of David, or the second, perfect David; and finally as the priest-king. He, moreover, in spirit, calls itself, in the Gospels, "prophet," and "son of David." In the Epistle to the Hebrews he is represented as the only true and eternal high-priest. This threefold aspect of his mission is united in the conception of the Anointed or Messiah; for as Elisha was by Elijah anointed a prophet (2 Kings xix, 16), so was the promised "servant of God" to be anointed by the Spirit of the Lord; and as the kings of Israel were anointed (1 Sam. x. 1; xvi. 18; 1 Kings i. 18; xix. 15, etc.), so was Christ anointed king of righteousness (Heb. i. 8, 9). And it is ordained by the prophet that the high-priest should be anointed to his office (Exod. xxviii. 41; xxix. 7; xxx. 30; Lev. iv. 8; vi. 22; vii. 36), so Christ was made high-priest "not after the law of a carnal commandment, but after the power of an endless life" (Heb. vii. 16). The conception of the Messiah of the Apocrypha divides itself into the three aspects of prophet, priest, and king.

The first prophecy bearing on the subject is in Deut. xviii. 15. The people, afraid of hearing the commandments of God, sent up Moses to hear them (Exod. xx. 19; Deut. v. 27). The Lord "heard" the people (Deut. v. 29), and promised (as they had sent up Moses to hear Him) that He would send them a prophet whom they could and should hear. The God who revealed his law in the midst of thunder and lightning, so that the people durst not approach him, would afterwards approach the people through a prophet. On Mount Sinai the people had sent up Moses up to God, and God promised, in the future, to send down a prophet to the people. Thus the difference between the Law and the Gospel is sketched in its dawning outline.

The latter part of Isaiah (chapters xi-lxvi) is related, though not in the most direct way, to the prophecy in Deuteronomy. In Isaiah, not "the prophet," but the "servant of God," is the predominant conception. He is the true and faithful minister of God in Israel; a common servant of God, however, will accomplish both Isaiah's task in Israel and the mission of the people of Israel to the Gentiles together and perfectly (xli. 6); and this because he is more than a prophet; because he takes upon himself the penalty of our sins (iii. v.—δεινόν ἢ χείραν, "the chastisement of our peace," i.e. the punishment whose fulfillment secures our exemption.

He brings a sin-offering, χείρων (ver. 10). The prophet's mercy indicates that the prophet's mission should entail death. It is true that this was the case with Paul (Col. i. 24; 2 Tim. i. 11), but that he should die as an expiatory sacrifice. And in chap. xlix. 7, he appears as "King of kings," for "kings and princes" are to bow down before him.

Thus we find in Deut. xviii. 15 a promise of the "prophet," and in Isaiah xlix. 3—iii. 9 a promise of a "servant of God," of whom prophetic teaching, priestly self-offering, and crowning with kingly power are predicated. But regal dominion is not merely assigned to the future Redeemer as the predicate, or as the issue of his destiny, but, on the contrary, the very root of the Messianic conception lies in the promise of "one of the seed of David," whose " throne would endure forever.

Redemption from future servitude was promised to the seed of Abraham (Gen. xv.). Through Moses, Joshua, and David, this promise, in its outward and material sense, was gradually fulfilled. It was for this reason that David intended to build a temple to the Lord, that the "Eternal might dwell with his people." But such a union of God, " who is a spirit," with a material place and edifice, did not agree with the divine plan of salvation (compare John iv. 23, 24).

Israel was to acknowledge that the temporal redemption, obtained through David, was not yet the true redemption, but a mere faint foreshadowing thereunto. This was the topic of the seventh chapter of 2 Samuel, in which it was shown that not David himself, but David's seed after his death, was to build the Lord a house, and that the Lord would assure the throne of his kingdom forever. Even here no mention is made of an individual, but merely of a successor of David (chap. vii, 12—18). David at the same time understood that his sinfull race was not fit to build the Lord a temple, and to rule on his eternal throne, as he said, "Thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God? (2 Sam. vii. 19; comp. 1 Chron. xvii., 17). The assurance in Psa. ii. 6, 7, to this principle is an unmistakable poetic explanation of the passage 2 Sam. vii. 19. So Christ himself (Matt. xxii. 42) explains it.

Solomon also was aware that the prediction of Nathan would not have its final fulfillment in his material temple (1 Kings viii. 26—27). After the death of Solomon, messianic expectations were divided more towards a certain, particular, future descendent of David, entirely distinct from his then existing posterity (comp. Isaiah vii. 14; ix. 6, with x. 21). From the chasti
ed house of David, the fallen trunk, a fresh branch was to spring (Isaiah xi. 1), and to rule over the nations through a reign of peace and righteousness. Yet that he was not to be an ordinary earthly King, nor a Levitical priest, but a king-priest according to the order of Melchizedeck, had already been shown in Psa. cx. 4, and is more fully developed in Zech. vi. 12, 13, with distinct reference to 2 Sam. vii, Psa. cx. and Isaiah xi.

2. The Manifestation in N. T.—The carnal Israel awaited a worldly, earthly, Messiah, who should establish a worldly kingdom. "The Prophet" (ὁ προφήτης, John vi. 14) appeared to them to be distinct from the Messiah, a sort of precursor of the latter (comp. Mark viii. 27, and John i. 21); but the faithful, enlightened by the spirit of prophecy, thought otherwise. John the Baptist, already been announced by John the Baptist (Matt. iii. 8; comp. with xii. 18, Luke iii. 4) as the "servant of God" promised by Isaiah, in whom the prophetic, priestly, and kingly offices should be united; and the Lord himself appears in these three aspects in his life, his passion, and his death.

When he goes about teaching that the "kingdom of God" has come, and confirming his words by miracles, he does a prophet's work, and therefore the people themselves recognise him as the "prophet" (Luke vii. 16; ix. 6; John iv. 19; vii. 40). But he not only spoke as a prophet, but he was and is The Prophet, the Revealer, the Spirit of God, the very key to this conception is given us in the passage Heb. i. 1: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," etc., i.e. he has manifested the fullness of his essence and of his will in a personal revelation to Him who from all eternity has been the one God and consubstantial with the Father. Therefore he is in John i. 1, called the Word, in whom God iv. 9 ως χειρὶ expressed his essence to himself (πρὸς τὴν κεφαλὴν τούτον), "by whom all things were made; without whom was not any thing made that was made; in whom was life; and the life was the light of men, and is the light of all men, and is the light of all men; and is the light of all men, and is the light of all men."
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The Epistle to the Hebrews represents Christ as a priest, may, even as the eternal high-priest (Heb. vii). His being in other parts of the Scriptures considered more as the hostia (victim) than as the priest, is merely a formal, not a material difference. Christ, on the one hand, as he bore the entire burden of our sins, holy, and filled with the love of God, and thus rendered the obedientia acutae which we do not render; and, on the other hand, he assumed the penalty which the law inflicted on the sinner, "Thou shalt die the death," on himself; he who owes nothing suffering for our sins. See the Dei. li. 14. Daur. li. 14.

He, thus, by substitution, took upon himself our debt and its penalty, and became an expiatory offering for us. For the fundamental principle of all offerings for sin under the old dispensation was this very substitution of one to suffer death for another; who could have been the mediating priest between Christ and the Father? He himself, the sinless, holy, the λύγος-προφήτης, who had ever been with the Father, was the priest who, in eternal high-priestly purity, gave himself as an offering. His actions and his sufferings cannot be divided. He did not make an offering of himself suddenly, ex abrupto, when he was already in the latter days of his life. On the contrary, his priestly, holy life brought him to his death. Thus was his offering a priestly one.

From the death of Christ the crown of thorns is inseparable. So from the crown of thorns the crown of kingly dignity and power is inseparable. When, in the days of his humiliation, he was recognised and proclaimed as the promised "Son of David," the expected "Messiah-king," he accepted the title (Matt. i. 27; viii. 30; xvi. 22; xii. 23; xxi. 9). But the fulfilment of his kingly mission took place in a manner entirely opposite to that which the people had expected. His kingly mission culminated at the very moment when he declared unto Pilate that he was king, and thereupon received the crown of thorns (John xix. 37, and 2 x, comp. with verses 12-15 and verse 21). Here the kingly office became closely connected with the priestly. As a reward for this royal abnegation he was crowned with the crown of glory (Heb. ii. 9; Phil. ii. 9-10), headed the procession of the Feast of Weeks (Ephes. i. 22), and Lord over all (Ephes. i. 21). And all who come to him by faith are given to himself as his own (John xiv. 6), and he claims for them a share in his glory (verses 22, 24, 26). The Christian Church is thus fully justified in considering the prayer in John xvii as a true high-priestly prayer of the priestly king and kingly priest (Psa. cx. 4) for his people, and not merely as the intercession of a prophet for his disciples.

Finally, redemption by Christ is best understood under this threefold aspect of his entire work. He who in his own person was the revelation of God, the λύγος-προφήτης, had, by his advent, revealed man, in his state of error, ignorance, and sin, the law of God to man, and the mercy of God to the sinner. He who in his own person was the son of man, clothed with priestly holiness, and making of himself a pure offering unto God, has, as a member of a race which is subject to the consequences of his first forefather's sins, by his own personal circumstances which caused the curse of human sin to fall on the head of him, the sinner, and has thereby submitted himself to the judgment of God in our stead, i. e. has given himself as an expiatory offering. He who in his own person was the kingly chief of mankind, has, in order that he might accomplish this kingly power and worn the crown of thorns, but thereby has attained the crown of glory, the dominion over the Church he has redeemed, in which and for which he now reigns over heaven and earth.

We find, in all the N. T. account, that in Christ's teachings he was not exclusively a prophet, in his passion he was not exclusively having of a high-priest, nor was he a king only after his resurrection. On the contrary, the three offices cannot be thus mechanically set off from each other. The Scripture certainly ascribes to Christ a munus propheticum immodicium (direct prophetic office) only during his visible life in the state of humiliation (viz. a prophetis personae, by which his whole being was in himself a revelation of God, and a prophetis officii, in words and doctrines). But it teaches also that, as Prophet and Revealers, the exalted Christ continues to operate (munus propheticum mediatrix, mediate prophetic office) by his Word, which he gave once for all, as well as by his Spirit, through which he continues to operate. The last, however, is more especially in the munus academiale (priestly office) we distinguish (scripturally) the once-offered oblation from the yet continuing intercession; and in the former, the obedientia and satisfactio aeterna, the assumption of the undeserved expiatory suffering. Finally, the Scripture teaches that Christ, in his state of humiliation, was already king (rex sui, or rex natus erat), as in John xvii, 37. He disclaims only the "exercise" of kingly power, not the fact. We distinguish also the inherent regal glory and power of Christ from his exercise of them—the dignitas regis from the officium regis. In the latter, as the regnum gratiae, the governing of his people by his spirit, from the regnum gloriae, the dominion over all. There is, in fact, no concrete point in the existence and activity of Christ, whether in the state of humiliation or of glorification, in which the three offices are not found constantly connected. Thus Christ remains in all respects, inseparably, the Revealers of the Father to man, the Intercensor for man with God, and the Chief and King of his people. See Knapp, Christian Theology. § 107; Nitzsch, System der christlichen Lehre, § 193; Herzog, Real-Encyclopädie, vi. 607; Fyfe Smith, First Lines of Christian Theology, bk. v. ch. iv. § 2.

CHRIST, PERSON OF. See Christology.

CHRIST, RESURRECTION OF. See Resurrection.

CHRIST, SINSLESSNESS OF. The Christian Church has always held that Christ was absolutely free from sin. (This article is based upon Weiss, in Herzog's Real-Encyclopädie [Supplement, i. 198 sq.], and Ullmann, Sinneresse of Jesus [Edinburgh trans. 1868].)

I. Historical.—1. To the minds of the apostles the perfect sinlessness of their divine Master presented itself as an unquestionable fact, and this view continued to prevail, through the period immediately succeeding, in the development of the Church's doctrine of the person and work of Christ. No explicit statement of it seems to have been made or deemed necessary, but the allusions in the early ecclesiastical writers show that the doctrine was received as necessary and not ignored as unimportant. Tentallian inferred the sinlessness of Christ from his divinity; Origen regarded it as a peculiar property of the human soul of Christ, resulting from its union with the divine Logos, by whose virtue it was interpenetrated as red-hot iron is by fire, so that sin became for him impassibility. Apollinaris differed from this theory altogether in that he held that nature implies limitation, mutability, conflict, sin, etc., held that no man can be a perfect man without sin; and in order to preserve, consistently with this view, the sinlessness of Christ, sacrificed his true humanity by adopting the opinion that the Logos took the place of the human soul in Christ, and imparted to him an irresistible tendency to the good. Athanasius held the doctrine of a sinless yet perfectly human nature in Christ, arguing that sin does not belong to human nature pr se, which was originally pure and sinless;
and that Christ could, consequently, assume the nature of man without thereby being made subject to sin, was a view that made a man, becomes man's exemplar and guide in his conflict with evil and progress towards the good.

2. At the Council of Chalcedon (A.D. 451) the doctrine of Christ's true yet sinless manhood was formulated in the words, "truly man, with a rational soul and body of like essence with us, and in his manhood, and also in all things like us, sin excepted;" and there has not since been any change within the accepted Christological doctrine of the Church. The theologians of the Middle Ages contended themselves with the traditional doctrine, without any special efforts for its further development; but in the controversies with the so-called "Sententiae" of the Virgin Mary, her champions sought to add weight to their arguments by claiming that the acceptance of whose views these would recognise also the sinlessness of Christ. A doctrinal error of a different sort hence arose, viz. the putting Christ in the background as too holy for mortals to address, and substituting the mediation of the Virgin and the priesthood.

3. One of the chief merits of the Reformers is the fact that they taught that Christ is individually and immediately apprehended by faith, and that the Holy Scriptures, not the dogmatic and liturgical traditions of the Church, are the sources whence Christian truth is derived. They accepted the doctrine of the Roman Catholic Church concerning the person and character of Christ, of which his sinlessness formed an essential part.

4. It was received, as in the apostolical times, as an intuition not needing proof, but "above mere demonstrative demonstration."

5. Socinians might have been expected to open up a new and fruitful discussion of this subject, yet, apparently in antagonism with its views of the person and office of Christ, it asserted not only the sinlessness of Jesus as a fact, but also the non poe secare, and indeed denied that he was really subject to temptation, because of his supernatural generation.

6. From the rise of German Rationalism, about the middle of the 18th century, this doctrine has been repeatedly impugned by writers of that school. Some (as Reimarus, Bahrdt, Venturini) even go so far as to characterize Christ as an impostor. So also, among English Rationalists, Newman, Phases of Faith, finds in the divine moral character of Christ, "a denial of Christ's sinlessness on the ground principally of its à priori impossibility, or of the necessary connection of sin with finite existence. Pécaut, a recent French writer, adds an as proofs of Christ's moral imperfections (Le Christ et la conscience, Paris, 1859), his treatment of his mother (Luke ii, 42–50; John ii, 4); the expulsion of the profilers of the Temple (Matt. xxi, 12–17, et al.; the cursing of the fig-tree (Matt. xxv., 17–22; Mark xi, 12–20); the destruction of the swine (Matt. xxviii, 33–34, et al.); his severe reproofs of the Pharisees (Matt. xvi, 10, et al.); and also his suppressed admittance of the title and good (Matt. xxi, 17, et al.); but, in strange contradiction of his views of the divine nature, he uses such language as this: "To what a height does the character of Jesus Christ rise above the most sublime and yet ever imperfect types of antiquity. Jesus Christ has been humble and patient; holy, holy, holy, before God; terrible to devils; without any sin. This is a whole penetrability by God (Schaff, Person of Christ, The Miracle of History, p. 268, 209, 346–348). Other Rationalistic writers (as Kant, Jacobin, and others) have labored to place in clear light the unparalleled moral excellence of Christ, as the abiding type and proof of the divinity of his teachings. The doctrine of this doctrine, whether original or covert, mostly arises from shallow moral and religious conceptions, or from lowering the fundamental moral nature of sin, justification, etc., into mere relations.

7. On the other hand, Ulmann has laid the Church under lasting obligations by his monograph, Die Sündenlosigkeit Jesu (last ed. 1863, Gottha, transl. by Brown, The Sinslessness of Jesus, 1st ed. 1865, 2nd ed. 1866, 1st mo); Dörner, Schwarz, and Weiss have still further contended for its elucidation (see references at end of this article). The subject has been more or less fully treated: in relation to Rationalism by Hase (Streifenschiben, iii, 1887; Leben Jesu, and Dogmatik); Scharnhorst (in Studien und Kritiken, 1854, iii and iv, 1867, iii, iv), in connection with historicism and the denomination of the Church, by Kieß (Der geschichtliche Christus, p. 48, 160–166); from the standpoint of the doctrine of the Christian morals and Church history, by De Wette (Christliche Sittenlehre, vol. i, §§ 50–50), Weiss (Evangelische Theologie, i, Schinkel (Dogmatik, and very winningly in his Charakterbild Jesu, p. 39 and 39), Weisskeller (Evangelische Geschichte, p. 437); from the standpoint of Church confessions, by Thomasius, Hofmann, Philippi, and Ebrard; from a purely biblical point of view, by Schmidt, Beck, Hess, Gars, Garret (Christ as Prophet, Priest, and King [Lond. 1842, 2 vols., 2nd ed.]), Stevenson (On the Offices of Christ [Lond. 1834, 4th ed.]), and Riggenbach; from that of the mediation theology of Schleiermacher, in treatises on the life of Christ, by Neander and others, and in works on dogmatics and the history of dogmas by Roth, Liebner, Dörner, Nietzsche, J. Müller, Lange, Marutsen, Schütz, and other German theologians.

II. Statement of the Doctrine.—The term sinlessness, avayagga, involves a twofold idea, first, a negative one, viz., "the absence of antagonism to the moral law and to the divine will, of which that law is the expression; and this not only in relation to separate acts of will and outward actions, but also in relation to the tendency of the whole moral nature, and to its most deep-seated disposition" (Ullmann, Sinlessness of Jesus, p. 41), which may be expressed by the term innocence, goodness of nature, etc.; and, secondly, a positive one, viz., the expression in outward form of this inward harmony: by a life of complete and perfectly holy activity, working out in full obedience to the will of God the duties of each hour, while keeping both spirit and life unstained by evil. This we term absolute holiness.

We hold, then, that our Saviour, in his humanity, was, in both these respects, sinless; at first relatively, just as Adam before his fall, with a perfectly human nature to the degree of his first state of innocence; secondly, after the fall, yet less than Adam, inasmuch as, after the fall, man's power to sin is not absolutely confined; otherwise no true man could have existed, no true example for our race could have been presented in his life. The doctrine of Edward Irving, however, that Christ partook of the sinful nature of Adam after the fall, cannot be allowed. It is not necessary at all to the true conception of his perfect example as a man for sinful men; which, on the contrary, implies that the second Adam should not be placed in his human nature below the original condition of the first, and thus burdened with the sin and weakness of fallen manhood. This view would demand of his divine nature so miraculous a support of the human as to destroy its self-activity. In his view of human nature, Christ, in his humanity, clothed with man's original purity of nature, lived, suffered, "was tempted in all points like as we are, yet without sin," and so could "justify the ways of God to man," and show that man was made "sufficient to have stood, though free to fall.

His relative sinlessness become absolute holiness in the development of his moral life, in his free, yet perfect, active, and passive obedience to the will of his Father. To use the terms of the schoolmen, the poe sua ecce or imperceptibilitas minor, in him, grew, through vanquished opposition and the achieved results of perfect obedience, with the poe suus or imperceptibilitas major, into the impossibility of sinning, which cannot be because it will not" (Schaff).
argue, a priori, that as Christ's acknowledged mission on earth was the moral elevation and the salvation of our race from sin, it was fitting, nay, necessary, in order to accomplish these objects, that he should be superior to us in these respects. To raise man from his ruins, the Prince of his salvation must be one "who is like unto his brethren," he must sympathize with the suffering and made higher than the heavens," while his heart, "touched by the feeling of our infirmities," would yearn for the renewal of humanity. How fully Christ's perfect life meets this ideal every Christian feels; and with what deep and grateful confidence does he, when occasion offers, say approvingly of his probation, turn to him who "needeth not daily to offer up sacrifices first for his own sins," and "then for the sins of the people," as did other priests.

2. A posteriori, we find that Christianity has exerted and does exert a power for moral good upon the world. Wherever it has taken hold of the hearts and minds of men in its purifying power, we see that they have attained a higher moral and religious state, a condition of life far beyond the pagan or even the Jewish types. How shall we account for this, apart from the life of the founder of Christianity, imparting its renewing power to the hearts of his followers? More than moral elevation is wrought out in this world, not capable of producing such results. Streams do not rise above the level of their sources; no more do followers of religious systems rise above the laws and principles of religious life prescribed in the conduct as well as teachings of their founders. We may justly claim that the higher moral condition of Christian nations is due mainly to the influence proceeding from the spotless life of Christ.

Many of the early as well as recent opponents of Christianity as a system bear testimony to the surpassing moral greatness of its founder. Pilate declared that he found no fault in him touching the things whereof the Jews accused him, and thrice asked the question, "What evil hath he done?" (Luke xxiii. 22). The Roman centurion, who witnessed his sufferings on the cross, said, "Certainly this was a righteous man." Josephus, if the passage be authentic (Antiq. bk. xviii. ch. iii. § 3), says of him that he "was a teacher of the Jews." The apostle Paul (Phil. ii. 8) says, "But himself is plous, and gone to heaven as other plous men do. Him therefore thou shalt not blaspheme." The celebrated tribute of Rousseau to the Gospel and its author need not be quoted here. A fuller view of the testimony of unbelievers to the person and character of Christ is given in the reference to the "Comparative Ethics," in the part on "Religion." Phrynry (A.D. 804) says, "But himself is plous, and gone to heaven as other plous men do. Him therefore thou shalt not blaspheme." The celebrated tribute of Rousseau to the Gospel and its author need not be quoted here. A fuller view of the testimony of unbelievers to the person and character of Christ is given in the reference to the "Comparative Ethics," in the part on "Religion.

3. Biblical View of the Doctrine. —The doctrine of the Old Testament writers in regard to the original purity and grandeur of man's moral and intellectual nature is shown conclusively by the language employed in describing his creation and endowments; that he was made in the image of God; that the dominion over the earth and lower animals was given to him, etc. When man by disobedience fell, the promise was given of one to come, who should repair, by his obedience and perfectness, the ruin made, and through whom man might be reconciled to God. The coming of such a Redeemer was prefigured in the worship and sacrifices of patriarchal times, in the separation of the Israelite from the rest of the Jewish nation, and in those holy men who from time to time appeared as lights amidst the darkness of the world. Throughout all these preparatory manifestations the idea of the sinlessness of the coming Messiah appears. In the spotless victims, in the purifying sacrifice of the priests of Israel, and in the magnificent imagery and language of the prophets are found, more or less complete, the elements whose union culminates in the idea of the sinless Son of God and Redeemer of men (Isa. lx. 1, xi. 9; Jer. xxxi. 18, 8 sq.; Ezek. xxxvi. 16, 8 sq., etc.).

The New Testament writings bear unequivocal and harmonious testimony to the truth of this doctrine. Christ is described in them as the Holy One, the Just and Righteous (Acts iii. 14; xxii. 14; 1 Pet. iii. 18; 1 John ii. 1, 29; iii. 7); as tempted "like as we are, yet without sin" (Heb. iv. 15); as our example "who did no sin, neither was guile found in his mouth" (1 Pet. xi. 22); as "without sin; he is separated from sinners, and made higher than the heavens," while his heart, "touched by the feeling of our infirmities," would yearn for the renewal of humanity. How fully Christ's perfect life meets this ideal every Christian feels; and with what deep and grateful confidence does he, when occasion offers, say approvingly of his probation, turn to him who "needeth not daily to offer up sacrifices first for his own sins," and "then for the sins of the people," as did other priests.

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CHRIST, ORDER OF

...dow above their fellows. Is it then irrational to suppose that in view of the great work which Christ came to do, he would be superior in purity to those whom he sought to elevate?

In all the relations of his life on earth, Jesus always did what was due to him. He did not seek, in virtue of the connection of his humanity in one personality with his divinity, to exempt his human nature from the influences which legitimately operate on it; but, meeting fully his duties as they came to him, he asserted in himself the triumph of one unalloyed nature over the power of evil in the world. Thus his perfect holiness of life stands out clearly in the moral heavens, the unchanging, ever-brilliant star of hope whose light no cloud can ever dim, a safe and surely-guiding beacon to those who traverse the sea of life in search for the Promised Land.

Literature.—Ullmann, The Stainlessness of Jesus (Edinb. 1856, 8vo); Schaff, The Person of Christ (Boston, Am. Tract. Society, 16mo); Martensen, Christian Dogmatik (Edinb. 1866, 8vo); Knapp, Christian Theology, p. 336, 7 (Philad. 1853, 5vo); Weiss, in Herzog's Realencyclopädie (Supplement, 1, 128 sq.); Dörner, De Sanc- timidum portum J. C. (in Sulpicii, Brev. Christianum, Nov. 1861); Dörner, Persia of Christ (Graeco-Arabic); Nie- mann, Jesus Sandmönch (Hannover, 1866).

Christ, Order of. KINGS OF THE. After the abolition of the order of Knights Templars, in 1312, king Dionysius of Portugal left such as resided in his dominions a large share of their estates, and in 1317 reconsecrated them into a new spiritual order of "Knights of Christ." It was sanctioned by Pope John XXII on condition of obedience to the papal see. He also instituted a branch of the order in the Papal States.

The knights were secularized in Portugal in 1769, and divided into three classes: great crosses; of which there were 2; "commanders," numbering 450; and knights, the number of which was unlimited. The distinctive marks of the order are a golden cross, carved and ornamented with red enamel, the ends terminating in two points; a scarlet band, which, by the pall knights, is carried around the neck. The Portuguese grand crosses wear a particular dress on great occasions, with a golden chain wound three times around the neck, but which is usually thrown across the right shoulder; a band; and on the breast a star, containing in its centre the cross of the order. The commanders and knights wear a similar but smaller cross, the former in a star and on the breast, with the band; the latter pending from the button-hole, and without the star.

As a religious order, they have been suppressed, with all such orders, in Portugal.—Pierer, Universal-Lexikon, s. v.; Chambers, Encyclopaedia, s. v.

Christ, Work of. See Atonement; Christ, Offices of; Christology; Redemption.

Christendom, the kingdom of Christ in its diffusion among men on the earth. In the way of territory it has been enlarging almost without interruption from the beginning. In the second and third centuries congregations were established in all parts of the Roman empire, and beyond the limits of the empire it collected churches in Parthia, Persia, and India, and extended to several barbarian nations whose languages have never been reduced to writing.

The conversion of Constantine established the first Christian state. By A.D. 428 the whole eastern portion of the Roman empire was free from paganism, which lingered a little longer in the western, without, however, disputing any longer the ascendency. In the fifth and sixth centuries Christiani- ty conquered in great part Northern Africa, Spain, Gaul, Scotland, England, and a number of German tribes. The erection of the empire of Charlemagne paved the way for the conversion of Northern Europe. The Saxons consented to accept Christianity in 803, and Scandinavia in the tenth and eleventh centuries. Thence it spread soon to Iceland and Greenland. The conversion of the Ostrogoths commenced in the ninth century, and was nearly completed in the twelfth. In the tenth and eleventh centuries the dissemination of Christianity in Hungary, Transylvania, and Russia commenced. At the same time, its territory was lessened in Western Asia, Northern Africa, and a part of Southern Europe, by the progress of Mohommedanism, but, on the other hand, a large new territory was secured to Christianity in Eastern Africa, East India, and Ameri- ca, in connection with the discoveries of the Portuguese and Spaniards. After the sixteenth century the newly-discovered continent of America began to be filled up by a Christian population, thus making the second Christian continent. The Roman Church for some time seemed successful in Christianizing Eastern Asia, especially China and Japan, but its progress was stopped by persecution.

In the eighteenth century a new Christian state sprang up in South Africa, in connection with the political rule of the Dutch and the English. The nineteenth century opened with brighter prospects than any preceding. In South Africa the new kingdom of Christian nations, the Union of South Africa, was established. In West Africa, Liberia was founded as a Christian republic; in Northern Africa, Algeria is filling up with a Christian population; and in Eastern Africa, Abyssinia, which, in spite of its isolation, has preserved since the fourth century a kind of Christianity, promises to re-enter the union of the Christian states. Aus- tralia has already become the third Christian division of the world, with only a few weak remnants of paganism. In Asia the Kares of Farther India have been brought under the influence of Christianity, while in the north nearly one third of the continent forms part of Christian state. The country of Christianity at present comprises three out of the five large divisions of the world, with a considerable part of the two others. Moreover, large territories in Asia and Africa, though not yet Christianized, are under the dominion of Christian nations, and hardly a single country is at present left into which Christian missionaries have not forced their way. Thus the time seems near when the extent of Christendom will coincide with the extent of the earth.

The following estimate of the Christian population of the world is based upon the latest (1889) works on political and ecclesiastical statistics:

<table>
<thead>
<tr>
<th>Continent</th>
<th>Total Population</th>
<th>Catholic</th>
<th>Protestant</th>
<th>Christian</th>
</tr>
</thead>
<tbody>
<tr>
<td>America,</td>
<td>93,108,000</td>
<td>51,500,000</td>
<td>38,000,000</td>
<td>89,500,000</td>
</tr>
<tr>
<td>Europe,</td>
<td>855,000,000</td>
<td>124,000,000</td>
<td>68,000,000</td>
<td>277,000,000</td>
</tr>
<tr>
<td>Asia,</td>
<td>729,000,000</td>
<td>5,000,000</td>
<td>43,000,000</td>
<td>752,000,000</td>
</tr>
<tr>
<td>Africa,</td>
<td>135,790,000</td>
<td>1,500,000</td>
<td>725,000</td>
<td>6,000,000</td>
</tr>
<tr>
<td>Australia,</td>
<td>36,000,000</td>
<td>1,000,000</td>
<td>1,500,000</td>
<td>5,000,000</td>
</tr>
<tr>
<td>Polynesia,</td>
<td>1,447,548,000</td>
<td>201,000,000</td>
<td>106,000,000</td>
<td>384,229,000</td>
</tr>
</tbody>
</table>

See also Smith, Tables of Church History; Compare Christianity.

Christ-emporia (Kristosopsyopia), selling of Christ. See SIMONY.

Christening, a name given to the act of baptism, (1) as if thereby the child were made a Christian; or
CHRISTIAN
(2), as baptism fixes the Christian or Christianized name of the child.

Christian (Χριστιανός), the name given to those who believe Jesus to be the Messiah (Acts xi, 26). Commentators on the New Testament are agreed that the followers of Christ gave this appellation to themselves, or whether it was bestowed on them by others. Neither view appears to be wholly true or wholly false. Such titles do not usually originate in any arbitrary way, nor do they spring from a single party, but rather from a sense of historical and social importance. It was, indeed, the interest of the Christians to have some name which might not, like the Jewish ones (Nazarenes or Galileans), imply reproach. And though the terms brethren, the faithful, elect, saints, believers, disciples, or the Church, might suffice among themselves, yet none of them were sufficiently definite for an appellation, and might perhaps be thought to carry a savor of vanity. They would therefore be not disinclined to adopt one, especially for exoteric use. Yet the necessity was not so great as to stimulate them to do this very soon; whereas the people at large, in having to speak of this new sect, would soon need some distinctive appellation; and what so distinctive as one formed from the name of its founder? It is therefore most likely to have been suggested by the Gentile inhabitants of Antioch, and to have early come into general use by a sort of common consent. (See Conybeare and Howson's Life and Epistles of St. Paul, 1, 4.)

There is no reason to think with some that the name "Christians" was given in absolute derision. When used by Agrippa (Acts xxvi, 28), there is no proof that it was a term of reproach; had he intended derision, he might have employed the term Nazarene, which was in frequent use among the Jews, and has continued current in the East, wherever the Arabic language is spoken, to the present day. The early adoption of it by the Christians themselves, and the manner in which they employ it, are sufficient to dispel all idea of this nature (1 Pet. iv, 16). The only reproach connected with the name would be the inevitable one arising from the profession of faith implied in it. Neither is the view of others more probable, that it was a name imposed by divine appointment. The term χριστιανός (translated "called" in the passage first quoted), usually relied upon to sustain this view, has other significations that of an oracular response, and is capable of the meaning assigned to it in our version.

"This world-famous name (William of Tyre, iv, 9) occurs but three times in the New Testament (Acts xx, 26; xxxvi, 28; 1 Pet. iv, 16). In the first of these passages we are informed that it arose in the city of Antioch, during the year spent there in preaching by Paul and Barnabas, A.D. 34. Both Suidas (ii, 2800), ed. Gisford and Malalas (Chronograph, x) say that that was first used in the episcopate of Eudosius at Antioch, who is said to have been appointed by the apostle Peter as his successor (Jerome, Chron. p. 429). That Eudosius is the one invented by Malalas (l. c.) is an assertion which may be true in the sense as the mediaval fiction that it was adopted at a counsel held for the purpose.

"The name itself was only contemptuous in the mouths of those who regarded with contempt him from whom it was derived; and as it was a universal practice in religious and philosophical societies from the name of their founders (as Pythagoreans, Epicureans, Apollonii, Cesarizani, Vitelliani, etc.), it was advantageous rather than otherwise for the Christians to adopt a title which was not necessarily offensive, and which bore witness to their love and honor for the revered master or master of the mystery degrading—such as the witty Antiochines, notorious in the ancient world for their propensity to bestow nicknames, might easily have discovered (Philost. Fila Apol. iii, 16; Zosim. iii, 11; Ammon. Marcell. xxii; Procop. Bell. Pers. ii, 8)—would certainly have retarded the progress of the new religion; and as we see, even in modern times, that the adoption of the title of rival sects to brand each other with disrepute, it is natural to suppose that the name 'Christians' resulted rather from philosophical indifference than from theological hatred. The Latinized form of the word—Greek in form, Latin in termination—is not indeed a conclusive proof that it emanated from the Romans, but such terminations had already been familiarized throughout the East by the Roman dominion; but it is precisely the kind of name which would have been bestowed by the haughty and disdainful spirit of victorious Rome, which is so often marked in early Christian history (John xviii, 31; Acts xxiii, 24; xxv, 19; xviii, 14). That the disciples should have been called from 'Christus,' a word implying the office, and not from 'Jesus,' the name of our blessed Lord, leads us to infer that the former word was most frequently on their lips, which harmonizes with the most important fact, that in the epistles he is usually called, not 'Jesus,' but 'Christ' (Laurent. Dis. Instr. iv, 7); and the peculiar form of the 'exsiaitias superstitio' were better known, because of its ever-widening progress (Tatian. Anm. xlv, 44), this indifferencism was superseded by a hatred against the name as intense as the Christian love for it, and for this reason the emperor Julian 'countenanced, and perhaps recommended, the use of the appellation of Galileans' (Gibbon, v, 312, ed. Milman; Greg. Nazarenes, Orat. iii, 81). Yet, as Tertullian, in an interesting passage, points out, the name so detested was harmless in every sense, for it merely called them by the office of their master, and that office merely implied one set apart by solemn union (Apolog. 5). It appears that by a widely prevalent error, the Christians were generally called Christiani to the ancients (Chron. sv. excerpt. excellat), a mistake which is very easily accounted for (Laurent. Dis. Instr. iv, 7), and one which the Christians were the less inclined to rectify, because it implied their true and ideal character (Clem. Alex. Strom. ii, iv, 18; Tert. Apol. c. 8). See CHRISTIAN.

The explanation of the name Christian, as referring to the 'union from the Holy One,' although supported by the authority of Theophilus Anti-ochenus (A.D. 170), who lived not long after the death of John (ad Autolycum, i, 19), can only be regarded as an adaptation or an after-thought (see J. Taylor, Disc. of Conform. § 3).

"The adoption of the name marks a very important epoch in the history of the Church; the period when it had emerged, even in the Gentile observation, from its Jewish environment, and had enrolled followers who continued Gentiles in every respect, and who differed widely from the Jewish proselytes. It expressed the memorable fact that a community consisting primarily of Jews, and directed exclusively by them, could not be denoted by that name, or by any name among them. To the disciples it signified that they were released from their former condition, and all the limitations which would be brought in due time to acknowledge' (Maurice, Eccl. Hist. p. 70). See Buddeus, De origin. d'gnatiae et usus nominis Christiani (Jen. 1711; also his Marc. Sacr. i, 289 sq.); Wetstenii Nov. Test. in Acts xi; Zeller, Isid. Wörterb. a. v. Christen, etc. (Kitto, a. v.).

To be denominated Christian was, in the estimation of the confessors and martyrs, their highest honor. This is illustrated in the narrative which Eusebius has copied from an ancient record, of one Sanctus of Vienna, who endured all the inhuman tortures which art could inflict. His torturer had to confess how much greater honor and severity of his pains, to extort from him some acknowledgment which might implicate him; but he withstood them with unflinching fortitude, neither dis-
Christians were cruelly persecuted, and Stephen was stoned and became the first martyr. But one of the leading instigators of the persecution, Saul of Tarsus, was soon converted in amost a miracle, and his kindness all were included in this. Of the same import was the department of the martyr Lucian, as related by Chrysostom. To every question he replied, "I am a Christian." "Of what country are you?" "I am a Christian." "What is your occupation?" "I am a Christian." "Who are your parents?" "I am a Christian." —Bingham, Orig. Eccles. bk. i. ch. i.

Christian, first bishop of Prussia, was born at Freienwalde, in Pomerania, in the latter part of the 12th century. He became a monk of the Cistercian order, in which he acquired great eminence for his piety and learning. In 1210 he went as missionary to Prussia, which country had before resisted all attempts at Christianization. He proved successful in his undertaking, and was made bishop of Prussia 1214. In order to give a permanent protection to the Church, he founded, in 1215, the order of the Knights of Christ. He died in 1241.—Neander, Ch. History (Torrrey), iv. 43; M'Lear, Missions in Middle Ages, p. 284.

Christianity, (1) In the objective sense, is the religion of Christians, including doctrines, morals, and institutions. Of Christianity, the Scriptures of the Old Testament are the source, as containing "all things necessary to salvation; so that whatever is not read therein, may not be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation" (art. vi.: The Church of England). (2) In the subjective sense, it denotes the Christian faith and life of the individual, in which is manifested the life of Christ, the God-man, imparted through the Holy Spirit. The statement of Christian doctrines, in scientific form, is the object of theology (v. q.). The special doctrines are treated under their proper heads in this dictionary. The proof of the divine origin and authority of Christianity is the province of Apologetics, or the Evidences of Christianity. See Apologetics; Evidences.

The statement of the practical principles of Christianity belongs to Ethics or Morals (v. q.). The institutions of Christianity are treated under the heads Christ, the Church, Baptism, Vows, and Sacraments. The aggressive movements of Christianity in heathen countries are treated under Missions; its present territorial extent under Christendom.

The history of Christianity is the history of the reception of the teachings, ordinances, and institutions of Christ among men, and embraces what is more commonly, but less properly, called the history of the Christian Church. We give a brief survey of the history of Christianity, and divide it for this purpose into five periods.

I. From the Foundation of Christianity until its Establishment as a State Religion in the Fourth Century.—When Christ appeared upon earth, both pagans and Jews had lost their influence: the mass of the people, Presentiments of the proclamation of a purer religion were widely disseminated. Among the Jews, the Messianic hopes which had been awakened by the prophets had gained new strength from the political oppression under which the nation so long suffered. Christ confined his preaching to the Jews, and we read in the Gospels that large crowds of the people were always eager to hear him, though the most influential sects of those times, the Pharisees and Sadducees, opposed him. After the ascension of Christ, the disciples were on the Mount of Olives, by the Holy Ghost on the day of Pentecost, to carry on the dissemination of Christianity. The first congregation was established at Jerusalem, the second at Antioch. In Judea, and especially in Jerusalem, the apostles and other
free Christians to be made slaves. According to an edict of 804, all Christians were to be compelled by tortures to sacrifice to the pagan gods. With the abdication of Diocletian in 305, the era of persecutions ended (see Beunkendorf, *Histoire de ses Hautevonfu- gung**); but the Christians who in any way or other, succumbed in the persecution, were called *Lapiti* (q.v.), of whom there were several classes, as *Liibilatici*, *Satrificati*, *Thirufoci*, and *Tra- ditori*; those who remained steadfast were called Confessores. See CONFESSORS. Christianity was, however, not persecuted by all the Roman emperors, but was tolerated, or was favored by a few, e.g., Caracalla, Alexander Severus, and Philipus. In 806 Constantine established toleration of Christianity in the provinces of Britain, Gaul, and Spain. Conversion to Christianity was expressly permitted by another edict of Constantine in 313, and restoration of the Christian churches ordered. Even an indemnification from the public treasury was promised. Constantine, by a decree of 324, established full religious liberty for the Christian religion in the whole Roman empire, and restored to liberty those who, under Diocletian, had been enslaved. Toward the end of his reign he even issued a Mandatum Rhaetum. He himself was baptized, Eunus, shorty before his death. See CONSTANTINE.

Christianity during the first period of its history was not only exposed to the persecution of the emperors, but also to the literary attacks of many pagan scholars, as Lucian, Celsius, Porphyry, Hierocles, and others, which called forth among the Christians a number of apologetic writers. See Apologia. Dissensions and divisions were very numerous among the Christians from the earliest period of the Church. A strict line of demarcation established itself between the common faith (orthodoxy) and the heretics (hersesy). As early as the apostolic age we find the Gnostic Doctrines, Nicolas, Cerinthians; in the second century the Basilidians, Carcoplaticians, Valentinians, Nazarenes, Ophtes, Patplassians, Artemonites, Montanists, Manicheans, and others; in the third century the Monarchians, Samoanastians, Noetians, Sabellians, Novatians, etc. Most of these controversies concerned the person of Christ; some related to the creation of the world and of the spirits; others to the Lord's Supper; only a few had regard to the discipline of the Church and some other points.

The *diocesan* constitution gradually developed itself, the congregations in villages and smaller places seeking a connection with the bishops of cities or towns. Of a remarkably early date is the first beginning is found during this period, but the churches of Rome, Alexandria, and Antioch were already regarded as the heads of very extensive ecclesiastical districts. Christian ministers assumed a distinguishing name (clericus), and a peculiar dress for divine service, and they were divided into many classes (see Bingham, *Origines Ecclesiae: Planck, Grusch, der christlich-sirh- lichen Gesellschaftsverfassung, Hanov. 1808*). Towards the end of this period, resort began to be had to synods and councils to settle ecclesiastical disputes. See COUNCILS. The form of public worship was gradually fixed in imitation of that of the Jewish synagogue, and consisted of prayer, singing, reading, and interpreting the Scriptures. Baptism was performed in the name of Jesus; the agape (q.v.) and the Lord's Supper (q.v.) were celebrated after divine service. The sources of doctrine were the epistles of the apostles and the record of the life of Jesus (the Gospels). Some of the latter were rapidly advanced; the Gospels were in use in some of the churches, and some importance was also attributed to ecclesiastical tradition. Church discipline was very strict, and all grave offences were punished with exclusion (excommunication). Asceticism and monasticism found their first adherents in this period in Anthony, Paul of Thebes, and others.

II. From the *Death of Constantine the Great to Charle- magne* (A.D. 857 to 800).—The last attempt to suppress Christianity by force, or at least to repress its further advancement, was made by Julian the Apostate (q.v.), but it failed utterly. His successors remained Chris- tians, and the history of the Church belongs to the states. The Church and the state began to exert a powerful and reciprocal influence upon each other. See CHURCH AND STATE. The metropolitan constitution was organized throughout the whole Church, and in connection with it the patriarchal constitution, represented by the patriarchs of Rome, Constantinople, Alexandria, and Antioch. The Church began to claim jurisdiction over the whole Church. Councils and synods became more frequent. In addition to the provincial councils of the first period, ecumenical councils (q.v.) (of which one had been held during the first period, viz. that of Nice, A.D. 325), to which all bishops of the Christian Church were in- vited, were held at Constantinople (381, 553), at Ephes- sus (431, 449), at Chalcedon (451). See COUNCILS. They were occasioned by doctrinal controversies, the number of which greatly increased during this period. The doctrine of the Church on the person of Christ was attacked by the Arians, Apollinarians, Monomachists, Adoptians, Nestorians, Eutychians, Monophysites, Jacobites, Monothelitians, and other sects; that of the Trinity by the Trithesites; that of nature of God by the Sclerulians and the Anthropomorphites. The Church also rejected the views of the Antidike- marians, Bonosians, Jovians, Collyridians, on the Virgin Mary; those of the Enchites and Paschalini- lists (modified Gnostic-Manichaeus doctrines); those of the Meletians and Donatists on the constitution of the Church. Monasticism was rapidly developed after the fourth century; and as the lower secular clergy were generally ignorant, the missionary work and the culture of letters fell into the hands of the monks. The ignorance of clergy and people facilitated the introduction of many innovations and corruptions in the doctrine of the Church, such as the veneration of saints and relics. Pomp and magnificence were introduced into the celebration of divine worship, and the arts began to be used to serve ecclesiastical ends. The Latin language was retained in worship, though it was no longer understood by all the people. The changes in the ancient discipline of the Church (for which in many cases even payments of money were substituted) exerted a most disastrous influence on the Christian life. In the literature of the Church, the *C HIGHBOS* (c. 400) at Corinth, *Theodoret*, Isidor of Pelusium, Isidor of Hispalis (Seville), and Johannes Damascenus, stand forth most conspicuous.

III. From Charlemagne to Gregory VII (A.D. 800 to 1053).—Among the Germanic tribes, the Franks were among the most firmly to Christianity. Charlemagne in his conquests always sought to make Christianity the established religion, and his wars against the Saxons and Slavonians were for the extension of Chris- tianity. The degraded condition of the clergy and the Church in his states induced Charlemagne to attempt various reformationary measures in behalf of the Church. By the establishment of convents and cathedral schools, he sought to promote the education of the clergy. By his order the corrupt translation of the Bible was cor- rected, the congregational singing improved, more prominence given to the sermon in divine worship, and annual visitations of the bishops by the bishops introduced. See CHARLEMAGNE. While Christian theocracy rapidly advanced, the sovereignty of the Church was divided, in consequence of the rivalry of the bishops of Rome and Constantinople, into the Western or Latin, and the Eastern or Greek Church. The two churches excommunicated each other, and a permanent union has never since been effected. The Greek Church, first enrolled by the emperors of Con- stantinople, and afterwards trodden down by the Turks.
CHRISTIANITY

became petrified and stationary. In the Roman Church the
rights of metropolitans and bishops were more and
more curtailed, and those of the pope enlarged, especial-
ly by the papal bulls of DECRETALES.

Spain, England, and the other European
countries gradually surrendered their ecclesiastical in-
dependence, and the pope became all-powerful in the
exercise of jurisdiction as well as in doctrinal decisions.
Bishops and abbots became the possessors of large
property; the pope entered the ranks of secular princes,
and the papacy had obtained a high influence and rule.
Most of the literary insti-
tutions founded by Charlemagne were suspended within
half a century after his death, and the general igno-
rance of the clergy became so great that the bishops
had to order that "every clergyman must know at
least the Apostles' Creed." The theology of this pe-
riod spoke little of Christ, his work and his merits;
the belief in the intercession of the saints, in the effi-
cacy of their relics, and similar points, became prom-
inent in the mind of the Church. The pope re-
served to himself the examination of the genuineness of
the relics of the institutions and canonization of holy
men. In the eleventh century the rosary (q. v.)
came up in England and Holland, and new festivals
were introduced, especially festivals in honor of the
Virgin Mary Pilgrimages (q. v.) commenced in this
period. In ecclesiastical architecture the Romanesque
style was adopted in the tendiferent sects. Among
the doctrinal controversies those on the Lord's Supper
(q. v.) were the most important. Morality was gen-
erally at a low ebb, and there was no vice which was
not prevalent among the clergy and in the monasteries,
and immorality passed over from them to the people.

IV. From Gregory VII to the Reformation (1073-
1517).—The oppression of Christianity by the Turks
called forth the crusades against the Saracens (1096-
1246), in order to deliver the Holy Land. See Cru-
saades. Palestine was conquered and held for a short
time, and several orders of Christian knights were es-
established there for the protection of Christianity; but
towards the close of the 13th century it was recon-
quered by the Saracens, by whom Christianity was
barely tolerated. The oppression suffered by the
Greek church led to an attempt at a new union with
the Roman, which, however, was soon given up as im-
practicable. The power of the popes reached its cli-
mact under Gregory VII and Innocent III, but it soon
began to wane, especially with the partial schism (1075-
1414), during which two papal sees existed—
Rome and Avignon. The popes secured the right of
the investiture of the bishops and abbots, and the ex-
emption of the clergy, and enforced throughout the
Church the celibacy (q. v.) of the clergy. The Bible
was less and less appealed to as the rule of faith; the
fathers and tradition took its place. The pope be-
came the sole legislator and judge in matters of faith.
New doctrines and practices, such as auricular con-
fession, transubstantiation, and indulgences, together with
new festivals (e. g. Corpus Christi), were established.

The Councils of Trent (q. v.), especially the Councils of
the Franciscans and Dominicans, crushed out all op-
position to the ruling Church. Public worship greatly
degenerated. The Mass became its centre; sermons
became rare, and consisted mostly either in unintelli-
gible scholastic lectures, or in comic invectives against
the follies of the times. The increasing corruption
made the people still more liable to more in-
dulgences, undermined the piety of the people.
Attempts to stop the prevailing abuses were frequently
made, both by individuals and by smaller and larger
denominations, among which the Allgienes (q. v.),
Waldenses (q. v.), and Husites (q. v.) were promi-
nant. The governments of France and the

governments proceeded against these sects, and crusades
were preached for their extermination. Most of them
were extirpated; but the Waldenses in Italy, the Mo-
rasian Brethren in Germany, and the Lollards in Eng-
lond, survived to see and to share in the great Refor-
mation of the 16th century. In THEological science,
the Scholasticism among the DECRETES.

V. From the Reformation until the present time.—
The controversies called forth by Wycliffe, Huss, and
other reformers of the Middle Ages, awakened in large
circles the longing for a thorough reformation of the
Church. The councils of Constance (q. v.) and Basle
(q. v.) at first attempted to carry through this refor-
mation, but they only diminished a few of the grossest
abuses, being both unable and unwilling to remedy
them thoroughly. At the same time the Church not
only continued, but certain abuses (e. g. the traffic in
indulgences) became so flagrant that at the beginning
of the 16th century contempt of the Church, her of-
cicers, doctrines, and ordinances, became almost general
throughout Europe. When, therefore, Luther, Zwing-
lie, and others raised the standard of a radical refor-
mation of the Church, they made a stand on the survi-

tion of Christians, especially in Germany, Switzer-
land, Holland, England, Denmark, Sweden, Prussia,
at once rallied around it. See Reformation. Though
the Reformers did not agree on all points of doctrine,
they were unanimous in claiming the Bible as the rule
of faith, desiring reformation everywhere, and as a
result of the Reformation, the most powerful and influen-
tial of all monastic institutions was instituted for this special purpose. These attempts,
which led to the war of the Huguenots in France, and
the Thirty Years' War in Germany, were in vain.

From some countries the Roman Church was entirely
excluded, while in others it had at least to grant to
Protestants equal rights and toleration. The Church
saw itself also compelled to convokе a General Coun-
cil, see Taxis, on which occasion the partial schism (1075-
1414) was ended. Further attempts to suppress the
reformatory movements, and the new order of the Jesuits
(q. v.), the most pow-
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CHRISTIANITY

Europe, in which the Roman Church is recognized as a state religion, and the pope, is regulated by Concor-

dates (q.v.).

The Protestants in course of time formed a number of

denominations, among which two main tendencies are to be distinguished, viz. the Lutheran and the Reformed Churches. The latter were subdivided into the German Reformed, Swiss Reformed, Dutch Reformed, Presbyterians, Baptist, Congrega-
tional, and other minor churches. The Church of Eng-

land sprang from the Reformation, belongs to the class of Reformed churches; yet it retains also enough elements from the time before the Reformation to leave room for the continuance of a party which rejects altogether the Protestant char-

acter of the Church, refuses association with other

Protestant denominations, and acknowledges only the

churches which claim the so-called apostolical succes-

sion of bishops as valid. From the Church of Eng-

gland sprang the Methodists (q.v.), who discarded ev-

everything un-Protestant in the mother Church, and

took at once a prominent place among the Reformed

denominations. In the rapidity of their extension they

have surpassed all other bodies of Protestant

Christians.

In a large part of Europe the Protestant churches

have unfortunately allowed to the secular govern-

ment an undue influence over ecclesiastical affairs—an

influence which has generally been used for the entire

subjugation of the Church. Only by hard struggle have

disorders from state religious secured toleration. Many

of them had to cross the Atlantic in order to be

at liberty to worship God according to the dictates of

conscience. The declaration of American independ-

ence was the first heavy blow against state-churchism;

and the independence of the Church, which was now,

for the first time, carried through on a large scale, worked

so well, that all the European churches began to

feel the influence of the new principle, and gradual-

ly to loosen, at least, the connection between Church

and state. The question of a union between various

Protestant bodies has been, from the beginning of the

Reformation, a favorite idea of many distinguished

men, though it has frequently led to an increase of

parties and of controversies, especially as generally

these schemes of ecclesiastical union have been at-

tempted with the aid of the secular arm. The most

important of these attempts was the establishment of

the United Evangelical Church in Germany in 1817,

through the instrumentality of Frederick William

III of Prussia. In modern times the opinion has

gained ground that at large number of evangelical de-

nominations has had a beneficial rather than a disas-

trous influence on the advancement of Christianity, and

that it would be better, instead of aiming at ecclesiastical

uniformity, to form a cordial alliance of evangelical

Christians of all denominations. This led to the for-

mation of the so-called "Evangelical Alliance" (q.v.),

which soon assumed grand dimensions. It has held

some large assemblies, which have been called the

first ecumenical councils of Protestant Christianity.

The development of theology during this period has

centred mostly in Germany. See GERMAN THEO-

LOGY. The struggle, after the Reformation, between

Lutheranism and Calvinism, was soon followed by the

more important contest between Christianity and an

infidel philosophy, represented by the Deists in Eng-

land, the Encyclopaedists in France, and Rationalism

in Germany. The belief in Christianity was for a time

undermined in a large proportion of the European pop-

ulation, but with the beginning of the nineteenth cen-

tury a powerful reaction in favor of Christianity has

set in. The influence of Christianity over the politi-

cal, social, and literary life of mankind is now greater

than at any period in the history of the human race.

But the infidel maelstrom has not been

waning in the nineteenth century. Among them may

be named Young Germany, the Free Congregations

II.—8

and German Catholics, the Young Hegelians, the So-

cialistic Mechanics' Associations in Switzerland and

France, the Materialism in natural science, the Posi-
tivist followers of Comte, the Westminster Review

and its party in England, the Agnostics and Spiritualists

in America. The movements of these parties have led to a new development of powerful agen-

cies in defence of Christianity. In nearly every de-

partment of science and literature the works of former

centuries have been surpassed by modern Christian

writers. The Protestant Churches in different parts of America, in particular, have endeavored to

rival each other in establishing religious periodicals, which already form one of the grandest characteristics of the church history of the nineteenth century. Free

associations for religious and other charitable purposes have rapidly multiplied; missionary societies, Bible, tract, and book societies have displayed a wonderful and unparalleled activity.

Thus the spread of Christianity from the beginning has been like to the growth of the "grain of mustard seed;" to-day its branches overshadow the whole earth; the prospects of Christ's kingdom on earth are bright-

er than at any previous period of its history. Compare Smith's "A History of the Church" (see v. iv. the col-

umn "General Characteristics"). See CHRISTENDOM;

CHURCH HISTORY; THEOLOGY.

Christians (improperly pronounced Christ-lans), a denomination usually styled "the Christian Connection."

1. History.—This body is purely American in its or-

gin, having sprung from three different sources wide-

ely apart from each other—the Methodist, Baptist, and

Presbyterian Churches in different parts of America.

1. When the so-called "O'Kelly secession" from the Methodist Episcopal Church (q.v.) took place in the year 1789, the seceders at first took the name of "Republican Methodists," but afterward assumed the name of "Christians," avowing the N.T. as their only code of doctrine and discipline. (2.) In the year 1800, Dr. Abner Jones, a member of the Baptist Church in Hartford, Vermont, "becoming dissatisfied with the creed of his church, and with all sectarian denominations, and preferring the Bible alone as the confession of his faith," organized a church of twenty-five members in the town of Lyndon, Vt. In a few years he was joined by some from the Clovernook Union, and Free-will Baptist churches, who left their former as-

sociations, and, in some cases, brought their flocks with them. (3.) The third source of the new sect was found in Kentucky and Tennessee. About the year 1801, several ministers withdrew from the jurisdiction of the Presbyterian Church, and "organized themselves into a new and independent presbytery, called the Spring-

field Presbytery. They kept up this organization for about two years, when they formally adopted a new name for themselves and followers—the name of Christians." (See Davidson, Presbyterian Church in Ken-

tucky, chap. viii.)

The three bodies thus separately organized were finally brought into one society, adopting the common name "Christians." They have become quite numerous.

At the Quadrennial General Conference of the de-

nomination held at Marshall, Michigan, on October 2:

1876, and the following days, the following 40 Annual Conferences were represented by delegates:

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The Rev. I. C. Goff, of Illinois, was elected President. A letter, expressing harmony of views and fraternal feelings, was read from the Association of General Baptists in England, this being the first communication of that kind since 1829. The General conference replied by a series of resolutions, reciprocating the feelings of the General Baptists, and by appointing a delegate to attend their next annual meeting. It was resolved to establish a Biblical institute in the State of New York, and to increase the number of denominational periodicals for the establishment of a Quarterly and an Annual Register. The original plan of the denomination, namely, "That the name Christian is the only name of distinction which we take, and by which we, as a denomination, desire to be known, and the Bible our only rule of faith and practice," was unanimously reaffirmed.

A convention of members of the denomination in the Southern States ("Southern Christian Convention") was held at Mount Auburn, N. C., on May 2, 1866, at which it was resolved to revive the denominational book concern at Suffolk, Va., which had been destroyed by fire soon after the beginning of the war. See Appendix A, page 560, for 1866. The convention adopted the following resolutions taken from the previous year's report: "Christian Connection; Minutes of the U. S. Quadrilateral Christian Connection (Dayton, 1865)."

II. Doctrines.—Each congregation of "Christians" is independent, and they take the Bible as their binding standard of doctrine. The following principles appear to be generally recognized among them: (1) The Scriptures are inspired, and are of divine authority. (2) Every man has a right to interpret the Bible for himself, and therefore differences of theological views are no bar to Church fellowship. (3) There is one God, but the doctrine of the Trinity is not generally received. (4) Christ is a divine being, pre-existent, and is the mediator between God and man. (5) Christ is the only savior of men, who, by repentance and faith, may be saved. (6) Immanence is the only proper form of baptism, and believers the only proper subjects (rejecting infant baptism). (7) Communion at the Lord's table is open to believers of all denominations.

II. Government and Usages.—Though each congregation is theoretically independent, there are "Annual" or "Triennial" conventions, composed of ministerial and lay delegates from the churches, which receive and ordain pastors, etc., but can pass no laws binding the several churches. They have an American Christian Convention, whose officers from 1866 to 1867 were:

President, D. P. Pike, of Massachusetts; Secretary, N. Summerbell, of Ohio; Secretary of Missionary Department, D. E. Millard, of Michigan; Secretary of Educational Department, J. W. Hare, of Massachusetts; Secretary of the Sabbath-school Department, I. C. Goff, of Illinois; Secretary of the Publishing Department, C. A. Morse, of Ohio. The forms of worship, etc., are in general the same as those in the Baptist churches.

The Constitution of the General Convention, as amended in 1866, is as follows:

ARTICLE I.—This organization shall be styled "The American Christian Convention".

ART II. The President of the Convention shall be elected, and shall hold office for a term of four years, and his successors shall be elected at the same time and for a term of as long as four years. If the President shall die during his term of office, or resign, the Vice-president shall be elected to fill the vacancy for the whole term of four years, and his successors shall be elected at the same time and for the same term.

ART III. The officers of the Convention shall consist of a President, one Vice-president from each state or province connected with the Convention, a Secretary of the Convention, and one Secretary for each department hereinafter provided for; all of the above officers, except the Vice-president, shall be chosen for a term of four years, and their successors shall be elected at the same time.

ART IV. It shall be the duty of the President to preside in all meetings of the Convention and of the Executive Board.

ART V. In case of the President's being unable to act, the Vice-president shall act in his stead.

ART VI. The Secretary shall faithfully keep and record all the proceedings of the Convention and of the Executive Board.

ART VII. The Convention shall consist of the following named departments: 1. Missionary; 2. Educational; 3. the Publishing; 4. the Sabbath-school; 5. the Treasury Department. Each department shall have an appropriate secretary, who shall have the supervision of the subject to which the secretaries of the Executive Board hereinafter named.

ART VIII. The Executive Board shall consist of the President and the three members of the Convention above named, who shall have the power to call a meeting of the Convention whenever they shall think it necessary, either to carry out any measure determined on by the Convention, and any other measure which it may deem necessary and proper; and such Secretary shall, not less than one month prior to a regular meeting of the Convention, make a written or printed report of the doings of his department, accompanied with such statistics as he may deem necessary. At the opening of the Convention, the President shall lay before it, together with a like report and recommendation made by himself to the Convention.

ART IX. The Secretary of the Treasury shall keep and invest funds belonging to the Convention, subject only to be drawn by a vote of the Convention or Executive Board. It is not in either case the order to bear the sanction and signature of the President and Secretary of the Convention. He shall give bonds to the acceptance of the Executive Board.

ART X. Any person shall, on the payment of twenty-five dollars into the treasury, be entitled to a certificate for one hundred and fifty dollars, or, on the like payment of three dollars, to a certificate of such amount. Every Christian benevolent organization, Convention, or Sunday school conference, which shall contribute to the treasury of the Convention shall be entitled to membership, with one vote for every three dollars contributed. Also the following shall be entitled to one vote: C. E. references, state associations or state Conferences, and colleges or institutes, shall be ex-officio members of the Convention.

ART XI. The Missionary Department shall have charge of the missionary enterprises of the denomination, with the power to acquire and hold the title to real estate, appropriate to church purposes, erect churches, and aid in their erection and maintenance, and in general promote the cause of Christ in all parts of the world. The Educational Department shall establish colleges and Biblical and literary institutes, as well as all those structures supported by the denomination, and the young men preparing for the ministry by pecuniary loan or gift. The Publishing Department shall have charge of the publishing interests of the denomination, and shall be the sole channel of issuing of useful books, magazines, papers, tracts, and every form of literature suitable to religious and moral culture. The Sabbath-school Department shall have charge of the work of Sabbath-schools, their establishment support, and successful operation throughout the denomination, endeavoring to secure their welfare, and promote interest, zeal, and efficiency in this department.

ART XII. The see-ions of the Convention, under this Constitution, shall be held by the Executive Board, and at the time and place determined on by them, and at other times when deemed by them necessary and proper.

IV. Statistics.—The denomination published in 1867 in the United States three periodicals, viz., The Christian Sun (discontinued during the war, but revived in 1867), at Suffolk, Va.; The Herald of Gospel Liberty—the first religious newspaper published in this country, first number issued September 1st, 1808—now pub-
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listed at Newburyport, Mass.; and The Gospel Herald, at Dayton, O. The statements concerning their statistics greatly vary. Belcher, *The Religious Denominations in the United States* (1864), gives to them 607 organized churches, 469 ministers, and 54,000 communicants. In 1889 they claimed 1906 churches and 1458 ministers, and 147,258 communicants. The denomination has spread in England and the English possessions. Their institutions of learning are Christian Union College, at Mercer, Ind.; Graham College, in North Carolina; and academies at Wolfsborough, N. H., and Starkey, N. Y. The Pitsburg Seminary is a Biblical School and Theological Seminary. It has its location in New York, N. Y. More than sixty Conferences have been organized in the United States and Canada, which meet annually.—Winebrenner, *History of all Denominations; Belcher, History of Relig. Denom. in the U. S., Gorrie, Churches and Sects; Schem. Ecclesiastical Year-book, p. 78; Baid, Religion in America."

Christians, Bible, also called Bryanites, after their founder, William Bryan, a Methodist local preacher in Cornwall, who left the Wesleyan body in 1815. He rapidly gathered churches in Devon and Cornwall, but left the party which he had formed in 1819. The denomination commenced its operations in Canada in the year 1811, and was organized there under a separate Conference in 1834. In 1866 the Church of Christians had 37 circuits and 48 home missions in England and 53 abroad, with 245 itinerant preachers, 1691 local preachers, 25,138 members, 1050 on trial, 39,249 scholars, and 8927 teachers. Their creed is Wesleyan, and so is their government, only more popular. See METHODISM.

Christians of St. John. "In the middle of the 17th century certain Carmelite missionaries discovered a sect residing in the neighborhood of Harsh and Susah, calling themselves Nazoreanos or Mandaeanos, and called by the Mohammedans Sabians (Saba'il, a name taken probably from the Koran), to whom they gave the name of Johannites, or St. John Christians. Compliments of the Sabians to origina, ration, et errorum Christianorum S. Johannis (Rom. 1652, 8vo). One of their books has been published entire (Codex Nazaraeus, liber Adamy appellatus, Syriace transscriptus luteque redditus a Mith. Norberg, 8 vols. London, 1815-1816, 4to), and fragments of others, besides many accounts of the sect. In the Universal Encyclopaedia of Erich and Gruber, Gesenius has given a general view of their system (art. Zabir), which he shows to be Gnostic-aetic, and nearly related to that of Zoroaster, John being represented as an incarnated son. The language of their holy books is an Aramean dialect intermediate between Syriac and Chaldean. They pretend to have come from the Jordan, and to have been driven thence by the Mohammedans. Some writers admit that they are really the descendants of John's disciples, or of John Baptist's. On the other side, see O. G. Tychoberg in Deutschen Museum, 1781-1812, 414; Baumgarten Crisnatis, Bibl. Thed., p. 148. "—Gieseler, CHJ. Hist. Suppl., p. 72; Gieseler, *Commentaria* (N. Y. 1851), i, 60 note; Neander, *Church Hist.* (Torr's), I, 376. See HEMERO-BAPTISTS; MANDAEANS; SABIANs.

Christians of St. Thomas. This name is now applied only to a people residing on the Malabar coast, in the south of India. But in former centuries St. Thomas Christians were mentioned also in other Eastern countries. The apostles found them in Arabia before 558. The accounts of the Portuguese navigators, who first visited the Thomas Christians of India in the fifteenth century, represent them as professing to be descendants of the proselytes of the apostle Thomas, who is believed by some to have carried the Gospel into India. Other accounts represent them as the descendants of a colony of Nestorians. It seems most probable that they were originally an offshoot of the ancient Christian churches in Persia. In the sixth century they were in regular connection with the Nestorian Church of Western Asia. Under the patriarch Timotheus (778 to 820) they received a metropolitan, and thenceforth, also, their bishops were ordained by the Nestorians. After the extinction of the royal line, fall by inheritance to the rulers of Cochin. They greatly suffered from the many contests of the Indian princes among each other, which the Mohammedans skilfully turned to their advantage. The St. Thomas Christians, therefore, offered, in 1592, the crown to Vasco da Gama. Their connection with the Nestorian patriarchs seems to have been early interrupted. Between 1120 and 1230 their ecclesiastical head, John, is said to have gone to Constantinople to ask for the episcopal consecration, and from there to Rome; later the church and the clergy became altogether adrift, and it was only on June 28, 1668 that the Nestorians were received into communion with Rome. Hence, in 1490, two delegates were sent to the Nestorian patriarch to ask for a bishop. The patriarch ordained the two delegates priests, and sent home with them two bishops, Thomas and John. John remained in India, but Thomas soon returned. Patriarch Elias (1492) sent him again to India, with one metropolitan Jelalallah, and two bishops, Jacques and Denha. They reported that they found bishop John still alive, and 80,000 Christian families in twenty towns. Later Portuguese reports estimate the number of families at 16,000. On account of their poverty, and the oppression which they suffered from many sides, they invoked the protection of the Portuguese. The ecclesiastical patriarchate was soon followed by the establishment of Jesuit missions among them. In 1699 the archbishop of Goa prevailed upon them to submit to the pope, and to accept the decrees of the synod held by him at Diiramer. Only a few congregations in the mountains kept aloof from this union. But in 1658 a large number of them broke off the connection with Rome, and established the independence of the Church. In 1889 the number of (non-unioned) Thomas Christians was estimated at 70,000; of those united with Rome, 150,000, of whom 98,000, with 97 churches, still follow their old Syrian rite, while the others have entirely identified themselves with the Latin rite. They pay a tithe to the British government, free from any ecclesiastical restraint, and form among themselves a kind of spiritual republic, under a bishop chosen by themselves, and in which the priests and elders administer justice, using excommunication as a means of punishment. They are said still to acknowledge dependence on the patriarch of Antioch. They call themselves Syrian Christians, or the Syrian Church of Malegano. They still celebrate the agape, and their ideas respecting the Lord's Supper incline to those of the Protestants, but in preparing the bread they are said to use salt and oil. They anoint with oil the body of the infant at baptism. Their priests are distinguished by the tonsure, and are allowed to marry. Their churches contain, except the cross, no symbols or pictures. Syriac is the language employed in their liturgies and other church services, but the Scriptures are expounded in Malayar. See also HERRING, *Theology of the East*; SADLEIR, *Ecclesiastical Year-book for 1860*. See NESTORIANS.

Christie, William B., an eminent Methodist Episcopal minister, was born in Clermont County, O., Sept. 2, 1803, studied at Augusta College, Kentucky, entered the itinerant ministry in 1825, and died in Cincinnati, March 26, 1842. During his term of ministry in the ministry he occupied the most important pulpits of the denomination with great honor and usefulness.
His stations were, 1895, Union; 1896, Piqua; 1897-8, Zanesville; 1899, Cincinnati; 1890, Lebanon District; 1894, Cincinnati; 1895-8, Cincinnati District; 1899-1900, Urbana. He was three times elected a member of the General Conference. His mind was of broad compass, and he was well versed in theology and ecclesiastic politics. In all discussions in the conferences he was not the least of our men, and seldom failed of his aim. In the pulpit he was pre-eminent. His preaching was logical and vigorous, and he poured forth a flood of fervid and passionate eloquence that carried his audiences with him, and brought very many to Christ. His death was triumphant. — Minutes of Conferences, ii, 347; Spees, Annals of Methodism, p. 703.  

The Christmas cycle, which is designated by the date of December 25th, which is celebrated throughout nearly the whole of Christendom as the birthday of our Saviour. "It is occupied, therefore, with the event—the incarnation—which forms the centre and turning-point of the history of the world. It is, of all the festivals, the one most thoroughly interwoven with the popular and family life, and stands at the head of the great feasts in the Western Church year. It continues to be, in the entire Catholic world, and in the greater part of Protestant Christendom, the grand jubilee of children, on which innumerable gifts celebrate the infinite love of God in the giving of his beloved Son. It is the holy fire of love and gratitude, and preaches in the longest night the rising of the Sun of Life and the glory of the Lord. It denotes the advent of the true Golden Age, of the freedom and equality of all the redeemed before God and in God. No one can measure the joy and blessing which from year to year flow forth upon all ages of life from the contemplation of the holy child Jesus in his heavenly innocence and divine humility" (Schaaf, Church History, iii, § 77).  

The observance of Christmas is not of divine appointment, nor is it of N. T. origin. The day of Christ's birth cannot be ascertained from the N. T., or, indeed, from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity. The baptism of Jesus was celebrated in the Eastern Church by A.D. 220, but not in the Western until the fourth century; and the Eastern Church finally adopted the Christmas festival about A.D. 273. The present date (e. g. Cave, Primitive Christianity, pt. i, ch. vii, p. 194) trace the observance to the 2nd century, about the time of the emperor Commodus. Cave adds, to prove that it was observed before the time of Constantine, the following sad story from Baronius (Ann. 301, p. 41): "There is a custom, which has gotten rage, in which the Christians, when then kept his court in Nicomedia, the tyrant, finding multitudes of Christians, young and old, met together to celebrate Christ's nativity, commanded the church door to be shut, and fire put to it, which reduced them and the church to ashes." But it is historically certain that the Christmas festival proper "is of comparatively late institution. This may doubtless be accounted for in the following manner. In the first place, no corresponding festival was presented by the Old Testament, as in the case of Easter and Pentecost. In the second place, the day and month of the birth of Christ are nowhere stated in the Gospel history, and cannot be certainly determined. Again, the Church lingered at first about the death and resurrection of Christ, the completed fact of redemption, and made this the centre of the weekly worship and the Church year. Finally, the earlier feast of Epiphany afforded a substitute. The artistic religious impulses, however, which produced the whole Church cycle or later have called into existence a festival which forms the groundwork of all other annual festivals in honor of Christ" (Schaff, i, c.). To account for the origin of Christmas, therefore, it is not necessary to trace it, as some writers do, to the feast of dedication celebrated by the Jews; or, as others do, to the heathen Saturnalia. Jablonski endeavors to show that it originated with the Bastulidians in Egypt (Quaest. ii, 272). "The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals, and that the analogy of other events in our Saviour's history, which had already been marked by a distinct celebration, may, naturally have pointed out the place of a similar and seldomen event to the same honorable distinction. It was celebrated with all the marks of respect usually bestowed on high festivals, and distinguished also by the custom, derived probably from heathen antiquity, ofinterchanging presents and making entertainments." At the same time, the heathen winter holidays (Saturnalia, Jovemalia, Brumalia) were undoubtedly so to speak, sanctified by the establishment of the Christmas cycle of holidays; and the heathen customs, so far as they were harmless (e. g. the giving of presents, lightinc tapers, etc.), were brought over into Christian use. The Christmas cycle of festivals gradually grew up around the observance of the day of nativity. It embraced Christmas eve, or Vigils, which were celebrated with especial solemnity, because, though the precise day of Christ's birth could not be ascertained, it is certain that he was born in the night (Luke ii, 8).  

The Four Sundays before Christmas were sacrifice days for the festival, and called Advent-Sundays. See Advent. Memorial days, etc., for the Martyr Stephen (Dec. 26), St. John (Dec. 27), Massacre of the Innocents (Dec. 28), were established in the fourth century. The festival of Circumcision and New Year (Jan. 1) is of later origin, while Epiphany (Jan. 6) is earlier than Christmas. In later ages many observances, some pleasant, others absurd, grew up around the Christmas festival. Accounts of old English Christmas usages may be found in Chambers, Book of Days (Edinb. 1864, 2 vols. 8vo), and in Brand, Popular Antiquities (Lond. 1841, 9 vols. 12mo). Among them are the following. It was customary to light candles of large size, and to lay upon the fire a huge log, called a Yule clog or Christmas block, a custom not yet extinct in some parts of England. Yule (from huil, a wheel) was a sun feast, commemorative of the turn of the sun and the lengthening of the day. The names written into the period of pagan festival in Europe from ancient times. At court, among many public bodies, and in distinguished families, an officer, under various titles, was appointed to preside over the revels. Leland, speaking of the court of Henry VII, A.D. 1485, mentions an "Abbot of Mistletoe," a Christian, who won the personal favor of the king, who made much sport, and did right well his office (Collect. iii, App. 256). In Scotland he was termed the Abbot of Unreason; but the office was suppressed by act of Parliament, A.D. 1555. Stow (Survey of London, p. 79) describes the same officer as Lord of Misrule. The Puritans regarded these diversions, which appear to have offended more against the school of thought against morality, with a holy horror. Prynne says, in his strong way (in Histr. Myst.): "Our Christian lords of misrule, together with dancing, maeske, mummeries, stage-players, and such other Christmas disorders, now in use with Christians, were derived from these Roman Saturnalia and Bacchanalian festivals, which should cause all pious Christians eternally to obominate them." The dishes most in vogue were formerly, for breakfast and supper on Christmas eve, a boar's head stuck with rosemary, with an apple or an orange in the mouth, plum porridge, and minc pie. Eating the latter was a test for the guests, as the Puritans conceived it to be an abomination; they were originally made long, in imitation of the manger in which our Lord was laid (Selden's Table Talk). The houses and churches were dressed with evergreens, and the former especially with mistletoe—a custom probably as old as the Druidical worship. Whether this festi-
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was always celebrated on December 25th is a subject of dispute. It was not till the sixth century that the whole Christian world concurred in celebrating the nativity on the same day. As to the question of the date of Christ's birth, see NATIVITY.

Christmas day is observed by nearly all churches in the Western Church, especially the British and American churches that have sprung from them. In the Roman Church three masses are performed: one at midnight, one at daybreak, and one in the morning. Sometimes, however, the three masses are said directly one after the other. Both in the Greek and Roman churches, the manger, the holy font, and the representation of the Nativity is shown in the Church of England, and in the Protestant Episcopal Church, divine service is held always on Christmas day. In the former, the Athanasian Creed is required to be said or sung. If Christmas fall on a Friday, it is not to be fast. In the Wesleyan Methodist Church in England the day is always observed, and generally in the Methodist Episcopal Church in the large cities.—Bingham, Orig. Eccles. bk. x., ch. iv.; Coleman, Christian Antiquities, ch. xxii., § 4.; Dorner, Person of Christ, i., 178; Neander, Life of Chrysostom (Lond. 1845, 8vo), p. 340 (gives Chrysostom's Catechesis); Ewbank, The Church and the Churchman (Churchman and the Churchman, Bibliotheca Sacra, xlii., 144); North British Review, vii. 202 (Christian Literature); Siegel, Christlich-kirchliche Alterthümer, ii., 199; Cassel, Weihnachten—Urpriing, Brauche, and Aberglauben (Berl. 1861); Marbach, Die heilliche Weihnachtszeit (Frankfort, 1865).

CHRISTOLOGY, a word of comparatively recent origin in theological science, now used to denote the doctrine of or concerning Christ. Trench (Study of Words) finds it in use in one or two cases among the English divines of the 17th century. Owen gave the title Χριστολογία to his treatise on the Person of Christ (Owen's Works, Russell's ed. 1826, vol. xi). Fleming's Christology (Lond. 1705-6, 3 vols. 8vo), contains (1) a general view of Christology; (2) concerning Christ as the Logos; (3) concerning Christ as he is Logos made man. The word has only been common in English theology within the last twenty years; and both the common use of the term and the special treatment of the subject are due to German theologians within the present half century.

As to the scope of Christology, and its proper place in systematic theology, some writers include under it all that relates to the history, the person, and the work of Christ. Hase (Evangel-protest. Dogmatik) makes Christology the second chief division of Dogmatik; and so it may be described, for the work of Christ as commonly defined, but also Christ in the Church, the sacraments, etc. Coquerel (Christologie, Paris, 1858, 2 vols. 12mo) gives the following definition: "Une Christologie est une étude de la personne ou de la nature de Jésus Christ, de ses rapports avec Dieu et avec l'humanité, ainsi que de son œuvre en ce monde" (p. 1). Christology and Soteriology are closely related to each other. Some writers (e. g. Pelt) include the former under the latter. Kling includes under Christology both the person and the work of Christ; it is impossible, he says, to separate them, because Christ is the Saviour of men in virtue of what he is in his divine human person, in order to the accomplishment of the work (Herzog, Real-Encyklopädie, ii., 683). The latest tendency appears to be to confine the word Christology more strictly to the doctrine of the person of Christ, leaving his work to be treated separately, though in close and vital connection. Thus Hengstenberg, in his History of Doctrines; Schaff, History of Doctrines; Beck, Dogmengeschichte, etc. In this article we confine ourselves to this narrower use of the term. The work of Christ (προσωπον, John iv., 84; xvii., 4, renders in the Latin Church manus, officium] is treated under the heads CHRIST, OFFICES OF; ATONEMENT; IN-

TERSION; JUSTIFICATION; REDEMPTION; SAVIOUR.

The doctrine of the person of Christ is the central doctrine of Christianity. Our view of the whole character and issues of his redemption, and consequently our whole system of thought, both theological and ethical, depends upon the view we take of Christ. The Church has always, with a sure instinct, understood the fundamental importance of this doctrine; but after the settlement of the early disputes by the Council of Chalcedon (see below), the discussion of other topics (e. g. sin, grace, and predestination), especially in the Western Church, became necessary, and Christological disputes took place over the ground. So, at a later period, the discussions concerning the atoning work of Christ, and of the merits of his death, took precedence of that of his person. But all classes of orthodox theologians, in all communions, have held to the fundamental importance of Christology; and with the subsistence of what may be called minor discussions, Christology has of late assumed new prominence. The Puritan theology, no less than the so-called sacramental theology, holds that Christ is the centre of the Christian system. So Flavel: "The knowledge of Christ is the very marrow and kernel of the Gospel, and the centre and centre of all divine revelations; both Testaments meet in Christ. The right knowledge of Christ, like a cleft, leads you through the whole labyrinth of the Scriptures" (Fountain of Life: opened up, Sermon. 1). Liebner, a modern German divine, expresses the same thought in more scientific form (Christologie, Göttingen, 1849): "The question, What do you think of Christ; whose son is he? has become again, in its full force, the cardinal question of theology; theologians become pre-eminently Christologists; the stone which the (theological) builders had rejected has again, in reality, become the corner. And there arises again for us, as with peculiar importance for apologetic purposes, that grand and majestic train of Christological truths, from the centre of which all is seen in true evangelical fulness, and in the proper evangelical order, up to the doctrine concerning the Triune and only true God, and down to every question connected with Christian ethics. And what here comes to light is, to say it in a few words, the system of all systems. The ancient Church has in sanctified and gigantic speculations laid the foundation; the Church of every succeeding period, when alive to her calling, has continued her efforts in the same direction, and its copecution will require the efforts of the Church to the very end of days. For the person and work of Christ, thoughts that are laid down in the facts of revelation, and have been actualized most distinctly in Christ, the only-begotten Son, and which are reproduced by the believer, who by a living faith has received these facts within himself. We shall grow in the knowledge and the understanding of Jesus Christ as the truth, in whom all riches of wisdom and knowledge are hid, and shall learn to understand and show more clearly that only those views of God, of creation, of the world, of men, of sin and grace, that have their root in the Christological truths, are tenable and victorious; in short, that Christianity embodies all true philosophy as well as all spiritual life." So, with a vision of the great issues of the age, especially in Germany, Dorner remarks: "It is gratifying to see how, in the long conflict between Christianity and reason, the point, on the handling of which the decision of the controversy turns, has become ever more and more distinct to the Christian consciousness, and all questions connected with it. In this conflict are gathered ever more and more around the person of Christ, as the central point at which the matter must be determined. The advantage of this is obvious as respects the settlement of this great strife; as in other things, so here, with the right statement of the question, the answer is already half found-
It is easy also to see that, in point of fact, all lies in the question whether such a Christ as dwells, if not always in the words, yet ever in the mind of the Church, in the hearts of all believers. The union of the divine and human appeared historically—be necessary and actual. For let us suppose that philosophy could incontrovertibly establish and carry to the conviction of all thoughtful men that the person of a Christ in the sense above set forth is a self-contradiction, in the sense of impossibly infinite such a person would be, and no longer any conflict between Christian theology and philosophy, because with the person of Christ would be abolished the Christian theology, as well as the Christian Church altogether. And, conversely, were it brought under the recognition of philosophy that the idea of an historical as well as a personal person of Christ is necessary, and were a speculative construction of the person of Christ once reached, it is clear that philosophy and theology, essentially and intrinsically reconciled, would henceforward have a common work, or, rather, properly speaking, would have become one, and philosophy would consequently not have relinquished its duties, but would undertake them all. Caes is it to be taken, however, not to run into the Romanist error of substituting the incarnation for the death of Christ, and of putting aside the work of the Holy Spirit, which is the special life of the present dispensation of grace. The "sacramental" system tends to this by its theory that the idea of the body of the Church is in itself, instead of in his Holy Spirit. See Holy Spirit.

The Christology of the Old Testament will be treated under the article MESSIAH. See also the article CHRIST. We here discuss, briefly, 1. The Christology of the N. T.; 2. The Christology of the Church; III. The principal Christological heresies.

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CHRISTOLOGY

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fation to God. This interpretation is suggested grammatically by the use of the definite article, and historically by the origin of the term in Dan. vii, 13, where it signifies the Messiah, as the head of a universal and eternal kingdom. It commends itself, moreover, at once to faith and common sense. In such passages as, 'The Son of Man hath power to forgive sins' (Matt. ix, 6; Mark ii, 10); 'The Son of Man is Lord even of the Sabbath day' (Matt. xii, 8; Mark ii, 28); 'The Son of Man shall come in the glory of His Father' (Matt. xii, 38); 'The Son of Man is come to save' (Matt. xviii, 11; comp. Luke ix, 16), the terms are chosen for the compound view receive, in our interpretation, a greater force and beauty from the sublime contrast which places the voluntary condescension and humility of Christ in the most striking light, as when he says, 'Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay his head' (Luke iii, 28); or, 'Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many' (Matt. xx, 27, 28). Thus the manhood of Christ, rising far above all ordinary manhood, though freely coming down to us on the 15th March, to the elevation and redemption, is already the portal of his Godhead."

(Schaff, Person of Christ, 113 sq.). Christ also, in many passages, calls himself simply 'The Son,' who stands to the Father in relations so peculiar that he never calls God 'Our Father,' as he directs his followers to do. It is in the image of the Son, whom he received witness at the Transfiguration as the only and well-beloved Son. Among the acts ascribed to Christ in the synoptical Gospels (leaving out his miracles), one of the most significant is the forgiveness of sins, which he claims as his attribute as the "Son of Man" (Matt. ix, 2, 6; Luke, v, 20, 24); and which the Pharisees considered a prerogative of God alone. If Christ had been simply man. In instituting the rite of baptism, he puts his own title, "Son," along with that of the Father and of the Holy Ghost. Further, he ascribes to himself a power infinitely beyond the human, and in this respect puts himself on an equality with God (Luke x, 22; Matt. xxviii, 18) (Dorner, i. e.).

See Son of Man.

2. John's Gospel.—Here it is not necessary to dilate as with regard to the Synoptical Gospels, inasmuch as in St. John the Christological doctrine takes a more definite, if not more scientific form, and its teaching is not, at least, at any rate, as a mere concept. John's Gospel teaches the pre-existence of Christ. "It ascribes to the Son not merely a moral, but an essential divinity; not merely economical, but an ontological or metaphysical relation to the Father. It also teaches the true manhood of Christ, and its perfect historical relation; and, finally, that the Son, with the Father and the Holy Ghost, complete the end of creation in the reconciliation of man with God (John i, 1, 2, 14, 16 [comp. xvii, 2]; i, 32, 34, 51; iv, 6; v, 26, 27; vi, 53; viii, 16; x, 15, 33; xii, 24; xiv, 23; xix, 26, 30; xx, 17)." (Dorner, i. e.; Bloomfield, Five Lectures on the Gospel of St. John [1863, 2nd ed.]; Sadler, Emmanuel, ch. i, 1867, i. 2.)

3. The Apostles.—(1) St. Paul gives his testimony both to the divinity and the humanity of Christ, his sonship and his Messianic work, as fully as St. John, especially setting forth the purely Christian idea of the Messiah (Rom. i, 3; v, 6, 10; vi, 3, 10; iv, 5; xvii, 20; 1 Pet. ii, 20; Gal. ii, 21; Acts xxii, 8, 9); i Cor. xiv, 47 [1 Cor. iii, 13 18 2 Cor. iii, 21]; Gal. iv, 4, 5; Eph. i, 9-20; Phil. ii, 6-10; Col. i, 15-17, etc.; comp. Heb. i, 6, 10-12). The testimony of Paul is well stated by Sadler, Emmanuel, ch. i, § 2. See also Dorner, i, 51.

(2) The Epistle of James has been called an Ebionite Gospel, as its Christology were of a lower type. But James evidently presupposes the faith, as the groundwork of the ethical teaching which is the main object of his epistle. He calls Christ "our Lord Jesus Christ, the Lord of Glory" (i, 1), in which passage the royal function of Christ is expressly set forth, as also in his second coming to judgment (v, 7-9; comp. iv, 12, 16).

(8) "The Teaching of the Acts in such passages as, 'The Son of Man hath power to forgive sins' (Matt. ix, 6; Mark ii, 10); 'The Son of Man is Lord even of the Sabbath day' (Matt. xii, 8; Mark ii, 28); 'The Son of Man shall come in the glory of His Father;' (Matt. xii, 38); 'The Son of Man is come to save' (Matt. xviii, 11; comp. Luke ix, 16), the terms are chosen for the compound view receive, in our interpretation, a greater force and beauty from the sublime contrast which places the voluntary condescension and humility of Christ in the most striking light, as when he says, 'Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head' (Luke ix, 28); or, 'Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many' (Matt. xx, 27, 28). Thus the manhood of Christ, rising far above all ordinary manhood, though freely coming down to us on the 15th March, to the elevation and redemption, is already the portal of his Godhead."

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Jude places Christ along with the Father in the formula of salutation (ver. 2) and in the doxology (ver. 24, 25); the being kept in the true and most holy faith (ver. 20) is a being preserved in Christ Jesus (ver. 1, 5) and in the Holy Ghost (ver. 20). The persons whom Jude opposes are not merely such as have practically swerved from the right way (ver. 16); they are also to be regarded as a denial of the only God and our Lord Jesus Christ (ver. 4).

The Second Epistle of Peter has more definitely to do with heretics, especially the "heretics" who "deny the Lord that bought them" (II, 1). To Christ belong μεγαλεργής (i, 16), δόξα και αἰρέτη (i, 17); he is the beloved Son of God, in whom he is well pleased (i, 17); he is our ἡφαίστεια (i, 1, 11, etc.), our Lord (i, 2, 8, etc.), who hath an everlasting kingdom (i, 2), and whose exaltation is not taught in cunningly devised myths, but is attested by the prophets and eye-witnesses (i, 16, 18; iii, 3) (Dorner, i, 72).

On the Christology of the N. T., see, besides the works already cited, Ges, Lehre von der Person Christi (Basil, 1866, 8vo); Sadler, Emmanuel (Lond. 1867, 8vo, especially ch. 1); Schaff, Apostolic Church, § 148; Goodwin, Christ the Mediator (Plymouth, 1819, 8vo); Hooker, Eccles. Polity, bks. v, 51; Waterland's Works (12 vols., 4th ed.), Vol. IV; Pye Smith, First Lines of Theology, bks. ii, 7, iii, 14; Trench, Life of Christ; Duchesne, For the Deity of Christ (Lond. 1880, 8vo), and the writers generally on the Trinity, on the Divinity of Christ, and the Life of Christ. Prof. Beyechlag, of Halle, in his Christologie des N. T. (Berlin, 1866, 8vo), attempts to show that the N. T. represents Christ as divine, but not as pre-existent, or equal with the Father.

II. CHRISTOLOGY OF THE CHURCH. The doc-
trine of the person and work of Christ formed the main topic of theological speculation and controversy in the early Church, and is again the most prominent religious theme in modern times. The peculiarity of his Person consists in the perfect union of the divine and human which constitutes him the Mediator between God and man, and the Saviour of the fallen race. This has always been the faith of the Christian Church, but in every age it has had to encounter a new enemy, or the old enemy in ever-varying phases, and to achieve new triumphs, to maintain the vindication of truth. The orthodox Christology is derived from the New Testament, especially from St. Paul and St. John (see above), and has gradually been unfolded in sharp conflict with a large number of Christological heresies, each serving to elicit a clearer view of some particular aspect either of the divinity of the humanity of Christ, or of the union of the two natures. "The person of Jesus Christ in the fullness of its theanthropic life cannot be exhaustively set forth by any formulas of human logic. Even the imperfect, finite personality of man has a mysterious background that escapes the speculative comprehension; much more, then, the perfect personality of Christ, in which the tremendous antithesis of Creator and creature, infinite and finite, immutable, eternal Being and changing temporal becoming, are harmoniously conjoined! The formulas of orthodox can neither beget the faith nor nourish it; they are not the bread and the water of life, but a standard of investigation and a rule of public teaching" (Schaaf).

The Orthodox Christology is essentially the same in the Greek, Latin, and evangelical Protestant churches. It forms (like the doctrine of the Trinity, so closely connected with it) one of the fundamental bonds of unity in the great divisions of Christendom. Yet there have been some new features brought out since the Reformation. We subdivide it into ecumenical, scholastic, and evangelical.

1. The Ecumenical or Catholic Christology was prepared in the ante-Nicene age (see Bull's De fide et Nicae). It is fully matured in the Nicene and Post-Nicene age. The doctrine of the person of Christ, in inseparable connection with the doctrine of the Holy Trinity, was the chief problem of theological speculation from the third to the middle of the fifth century, and was settled by the four great ecumenical councils of Nicea (325), Constantinople (381), Ephesus (431), and Chalcedon (451). The Nicene and Post-Nicene Fathers were mainly concerned with the assertion of the strict divinity of Christ against its partial denial by Arius and Semi-Arianism. The last two set forth the relation of the divine and the human nature of the one person against the opposite extremes of Nestorianism and Eutychianism. The decree of the Council of Ephesus was more negative, a condemnation of Nestorius. But the Council of Chalcedon gave a clear and full statement of the positive doctrine of Christ's person, and summed up the final result of those deep, earnest, and violent Trinitarian and Christological controversies which had agitated the Church so long.

This problem of modern symbol of the Chalcedonian or fourth ecumenical Synod of 461 ranks next in authority to the Apostles' and Nicene Creeds, and has not been superseded to this day. "It does not aspire to comprehend the Christological mystery, but contents itself with setting forth the facts and establishing the orthodox doctrine. It does not mean to preclude further theological discussion, but to guard against such erroneous conceptions as would mutilate either the divine or the human in Christ, or would place the two in a false relation. It is a lighthouse to point out to the ship of Christological speculation the harbor between Scylla and Charybdis, and to save it from stranding upon the coasts of Nestorianism, Dyophysitism, or of Eutychian Monophysitism. As the Nicene doctrine of the Trinity stands midway between Trinitism and Sabellianism, so the Chalcedonian formula strikes the true mean between Nestorianism and Eutychianism. But it contains itself with setting forth, in clear outlines, the final result of the theanthropic problem. The study of the process itself to scientific theology" (Schaaf).

The Chalcedonian symbol is as follows:

"Following the holy fathers, we unanimously teach one and the same Son, our Lord Jesus Christ, complete as to his Godhead and complete as to his manhood, one and the same Son, of a reasonable soul and human flesh substantiating: concurring in the substance with the Father as to his Godhead, and con-substantial also as to his manhood; begotten of the Father before all ages, but as to his manhood in these last days, born, for us and for our salvation; God, the Father, the Sender, the Virgin Mary, the mother of God; and the one and same Christ, Son, Lord, Only Begotten, known of (of) two natures: de icio, in duas naturas, or, with the present Greek text, de icio, in duas naturae, which signifies essentially the same thing, without confusion (ἀμαρτωλότης), without conversion (ἀπρόσωπος), without severance (ἀκολούθος), and without division (ἀπαριθμητός); the distinction of the natures being in no way abolished by union, but the peculiarity of each nature being maintained, and both concurring in one person and hypostasis. We confess not a Son divided and separated into two persons, but one and the same Son, of a reasonable soul and human flesh substantiating: equal to the Father as touching his Godhead; in substance of the Father begotten of the Father before all ages; and as to his manhood in these last days, born, for us and for our salvation; and God, the Father, the Sender, the Virgin Mary, the mother of God; and the one and same Christ, Son, Lord, Only Begotten, known of (of) two natures: de icio, in duas naturas, or, with the present Greek text, de icio, in duas naturae, which signifies essentially the same thing, without confusion (ἀμαρτωλότης)...."  

The same doctrine is set forth in a more condensed form in the second part of the so-called Athanasian Creed, which originated probably in the school of Apollinaris during the fifth century, and is the third of the ecumenical symbols:

"Furthermore, it is necessary to everlasting salvation that we believe also rightly in the incarnation of our Lord Jesus Christ. Now the faith which is, that we confess and believe that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, begotten before the world; and man, of the substance of his mother, born in the world. I perfect God; perfect man, of a reasonable soul and human flesh substantiating. Equal to the Father as touching his Godhead; in substance of the Father begotten of the Father before all ages. And although he is God and man, yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by assumption of the manhood into God. One altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ, who is the Lord our God and Lord Jesus Christ." (For an analysis and criticism of this ecumenical or Catholic Christology, see Shed's History of Christian Doctrine, i, 899 sq.; Schaaf's Church History, iii, 747-762, and the respective sections of the works of Baur, Dorner, and others quoted below.)

2. The Scholastic Christology of the Middle Ages is represented mainly by Anselm (the author of Deus homo, with his epoch-making theory of the atonement; see ANSELM), Peter the Lombard, and Thomas Aquinas. It confined itself, as regards the person of Christ, to a dialectical analysis and defense of the old Catholic dogmas, with some unsatisfactory speculations on minor points, especially on the abstract question whether Christ would have become incarnate if the Fall had not taken place. Thomas Aquinas decided for the former, as the safer formula (si homo non pess. Deus incarnatus non fuisse); Burepf de Deuts, Duns Scotus, and Alexander Hales for the other view. This question has not been fully attacked hitherto, and especially discussed by J. Muller against, Do ner and Liebner for, the doctrine of Incarnation without a Fall. See Brit. and For. Evangel. Review, Jan. 1861, art. iv.

3. The Protestant or Evangelical Christology. The churches of the Reformation, both Lutheran and Reformed, hold a modified Christology. It does not mean to reject the three great symbols of faith, either in form or in substance, the three ecumenical Creeds (the Apostles', the Nicene, and the Athanasian), and with them the ancient Catholic doctrine of the Trinity and Christ's divine-human character and work, which doctrine is, in fact, the sum and substance of those symbols. We quote from the principal Protestant theologians:

The Augsburg Confession of the Lutheran Church, Art. III. De Filo Dei:
CHRISTOLOGY

"Item docent, quod Verbum, hoc est, Filius Dei, assumptus
serat humanae naturae in utroque Merce Mariae virginis,
inseparabiliter coniunctus, unum Christum, vere Deus, et vere
 homo, natus ex Virgo Maria, et per sana, crucifixus, mor-
tus et resurrexit, unum est hominum capax. Nam tan
tum pro culpa originis, sed etiam pro omnis actus
nibus humanis potestas.

The Thirty-nine Articles of the Church of England
Art. II. Of the Word or Son of God, which was made
very man

"The Son, which is the Word of the Father, begotten
from everlasting of the Father, without beginning or end;
conceived in the bosom of the Father, took man's nature
in the womb of the Virgin, of her substance: that so
this, which is the Word of the Father, become man;
and was incarnate by the Holy Ghost in the womb of
the Virgin Mary, of her substance: so that two
wholes, perfect and distinct natures, the Godhead
and manhood, were joined together in one Person,
never to be divided, whereof is one Christ, very God
and very man; who was, &c., ascended, &c., reconciled
His Father to us, and to be a sacrifice not only for
original guilt, but also for actual sins of men.

The Westminster Confession, which gives the
clairest and strongest expression to the faith of the strictly
Reformed or Calvinistic churches, thus states the
doctrine of Christ's person in ch. vili, § 2:

"The Son of God, the second person in the Trinity,
being very and eternal God, of one substance and equal with
the Father, in all things, and sending time was come, took upon
him man's nature, with all the essential properties and
communications without sin, but was conceived by
the Holy Ghost in the womb of the Virgin Mary, of her
substance: so that two whole, perfect, and distinct
natures, the Godhead and manhood, were joined together
in one person, without conversion, composition, or confusion.
Which person is very God and very man, yet one Christ,
the only begotten of the Father.

The 2d Article of the Methodist Episcopal Church
is the same as that of the Church of England, except
that the words "begotten from everlasting of the
Father," and "of her substance," are omitted (probably
by typographical error).

On this general basis of the Chalcedonian Christology,
and following the indications of the Scriptures as
the only rule of faith, the Lutheran and Reformed
churches have built some additional views or
developed new aspects of Christ's person. Protestantism
cannot consistently adopt any doctrinal or disciplinary
decisions of the Church as strictly infallible and as an
absolute finale, but simply with the reservation of
the right of further research, and with the understanding
of a constant progress in theo x—not, indeed, of
a progress beyond Christ and the Bible, but in the ever-
deepening apprehension and subjective appropriation
of Christ and his infallible word. There is a charac-
teristic chrestological characteristic of the Church of
Lutheran and that of the Reformed Confessions which
affects the whole system. Upon the whole, we may
say that the former has a leaning towards the Eutychi-
itan confusion of the divine and human nature, the
latter to the Nestorian separation; yet both distinctly
disseminate the Eutychian and Nestorian heresies. (On
the difference between the Lutheran and Reformed
Christology, compare especially the very able and
acute treatise of Schneckenburger, Die orthodoxe Lehr
vom doppelt Stande Christi nach lutherischer und reformierer
Prassing [Pforzheim, 2d ed. 1861]; also his Verzeichnisse
D. lutherischen u. reformierten Lehre, edited by Guder [Stuttgart, 1865].) The
progress made in Christology since the Reformation
within the limits of the Chalcedonian orthodoxy, or,
at all events, not in conflict with it, relates to the com-
munion of the two natures, and to the states and the
offices of Christ.

The doctrine of the communicatio idiomatum, the
communication of attributes or properties of one
nature to the other or to the whole person. The begin-
ing of it may be found in Cyril of Alexandria and
John of Damascus; but it has been much more fully
developed by the Lutheran Church in the interest of
her peculiar tenet of the ubiquity of Christ's body, in
order to prove that there were no substantial
substantiation so called. It was embodied in the Formul-
ae Concordiae, but has never been adopted in the Re-
formed or Calvinistic churches. The Lutheran divines
distinguish three kinds of the communicatio idiomatum, which
is derived from the communio naturarum: (1) ge-
num idiomatum (of ioni in ioni), whereby the prop-
erties of one nature are communicated to the
whole person (Rom. i, 8; 1 Pet. iii, 18; iv, 1); (2) ge-
num apoteleseumaticum (oneon apoteleseous), whereby the
apote-
tes uerget, i.e., the redemptive functions and actions
which belong to the whole person are predicated only
of one or the other nature (1 Tim. ii, 5 sq.; Heb. i, 2 sq.); (3) ge-
nom apotesiatomicum (oneon apotesiatoes), whereby the human
nature is clothed and magnified by the attributes of the divine
nature (John iii, 18; 13, v. 27; Matt. xxix, 18, 20; Rom. ix, 5; Phil.
ii, 10). Under this head the Lutheran Church claims
a certain ubiquity or omnipresence for the body of
Christ, on the ground of its personal union with the
divine nature; yet she makes this ubiquity dependent
on the will of Christ, who can be present with his
whole person wherever he pleases to be or has
promised to be. For this very reason the Reformed
divines reject the whole doctrine of the communicatio
idiomatum, and pronounce the propositiones idiomatae
incommunicatae, as proceeding from idolatrous
propositional exchange of one part for another. See COMMUNICA-
TION IDIOMATICUM.

The doctrine of a twofold state of Christ—the state of
humiliation and the state of exaltation. This is
based upon Phil. ii, 6-8, and is no doubt substan-
tially true. The verb from ( χρωματιζε χωριωματιζε 
embraces the supernatural conception, birth, circum-
cision, education, earthly life, passion, death, and
burial of Christ; the status exaltationis includes the
resurrection, ascension, and the sitting at the right hand
of God. As to the descent into hell, or Hades rather,
the Lutheran and the Reformed churches differ accord-
ing to their different conceptions of this difficult
article in the Apostles' Creed. The Lutheran Confessions,
regarding it as a triumph over hell, make the descensus
ad inferos the first stage of the status exaltationis, while
the Reformed Confessions view it as the last stage
of the status exaltationis. It is properly the turning-
point from the one state to the other, and thus belongs
to both. The Lutheran Creed, moreover, refers the
two states only to the human nature of Christ, regard-
ing the divine as not susceptible of any humiliation
or exaltation. The Reformed symbols refer them to
both natures, so that Christ's human nature was in a
state of humiliation as compared with its future
exaltation, and his divine nature was in the state of
humiliation as to its external manifestation (racione occultu-
tionis). With them the incarnation itself is the begin-
ing of the state of humiliation, while the Lutheran
symbols exclude the incarnation from the humiliation.
Between the Lutheran divines of Tübingen and Giese-
en there was a controversy in the 17th century about
the question whether Christ in the state of humilia-
tion entirely abstained from the use of his divine
attributes (eirf hrc), or whether he used them secretly
(eirf hrc). The divines of Gissend declared the former,
those of Tübingen the latter view. Both schools were
agreed as to the ascension (eirf hrc), as to the use
(eirf hrc), of the divine attributes. This
controversy has been renewed, in a modified form,
among recent German divines. See KENOSIS.

The threefold office of Christ. (1) The proph-
etical office (manning, or officium propheticum) includes
preaching and the miracles of Christ. (2) The priestly
office (manning, or officium sacrificiale) consists in
the holy sacrifices made for the sins of the world by the
death of the cross, and in the continued intercession of the exalted
Saviour for his people (redemptio et intercessio sacer-
dotalis). (3) The kingly office (manning, or officium regius), where-
by Christ founded his kingdom, defends his Church
against all enemies and rules all things in heaven and
on earth. The old divines distinguish between the
reign of nature (regnum natura sive potentia), which
embraces all things; the reign of grace (regnum gratiae), which relates to the church militant on earth; and the reign of glory (regnum gloriae), which belongs to the church triumphant in heaven.

4. Modern Christological speculations. Upon the whole, the orthodox doctrine has laid the main stress upon the divine element in Christ, and left the human element more or less out of sight, without ever denying it. Rationalism, on the contrary, developed the human element to the exclusion and denial of the divinity. While evangelical theology revived after the reign of Rationalism in Germany, it endeavored to do justice to both elements, and so to reconstruct the old Christology as to set forth the sinless, yet truly human character of Christ from infancy to full maturity, without prejudice to his deity. Schleiermacher opened a new era of Christological speculation, but, forsaking the Chalcedonian basis of two natures in one person, he discarded the proper idea of the incarnation as the union of the eternal personal Logos with human nature, and, after all, presented Christ merely as a perfect model man without sin, in whom God dwelt in union with his soul, as he did in another man before or since. This indwelling of God is with him only a principle, a power of life, and not the second person of the Holy Trinity. Schleiermacher's view of the Trinity is essentially Sabellian. From him and from Hegel's philosophy proceeded two opposite currents of Christological thought, under the ordinary Emanitarian, negative and infidel, culminating in Strauss and Renan (see below, under the second division, No. 15), and an evangelical, positive and in the main orthodox, which labors to reconcile the old faith of the Church in the God-Man with the demands and forms of modern thought. The principal evangelical writers on the Christological problem, under its latest phases, are Dorner, Lange, Goeschel, Lieberer, Martensen, Thomasius, Gess, Kahn, Ehrard. Some of these, especially Thomasius, Gess, and Gedot (Commentary on John), have strained the Pauline idea of the koinos, the self-limitation, self-renunciation of the Logos, far beyond former conceptions, even to a partial or entire self-emptying of the divine essence and suspension of the Inner Trinitarian process during the earthly life of Christ, while others restrict the koinos to the laying aside of the divine form of existence or divine dignity and glory. Dorner opposes these modern Kenotics or Kenoists (Kenotikos) as a new sect of Theopaschites and Ehrard's mysticism, and he does not hesitate to see vital unification of the pre-existent Logos and the human nature, by a condescension of the former and an elevation of the latter. This view leaves room for the growth of the Messianic consciousness, but makes the incarnation itself a process of growth which was not completed till the resurrection, or at least till the baptism of Christ.

These modern inquiries, however, earnest, profound, and valuable as they are, have not yet led to definite and generally-accepted results. English and American theology have not been affected by them to any considerable extent. Dr. Broadhead, while though in his complete History of Christian Doctrine, even ignores them altogether, and pronounces the Chalcedonian symbols the ne plus ultra of Christological knowledge, "beyond which it is probable the human mind is unable to go in the endeavor to unfold the mystery of Christ's complete person" (I, 100). But there certainly have been, since 1840, important advances made within the last thirty years in the critical history of the life of Christ, and in the manifold exhibition of his perfect humanity; which itself is an overwhelming proof of his divinity. (For a review of the recent Christological speculations, see Dorner, in his large work on the history of Christian doctrine, 1856, 2nd ed., 2 vols., 110 sqq., and in several dissertations upon the immutability of God in the Jahrbucher für Deutsche Theologie, 1856 and 1858; also Woldemar Schmidt, Das Dogma vom Gottmenschcn, mit Beziehung auf die neuesten Lösungsversuche der Gegenwärte [Leipzig, 1855].)

III. CHRISTOLOGICAL HERESIES. The numerous Christological errors may be divided into three classes, according as they relate either to the divine or to the human nature of Christ, or to both. Ebonism, Socinianism, and Rationalism, in its various shapes, deny, either in whole or in part, the divinity of Christ; Gnosticism, Manichaeism, Apollinarism, deny, more or less, his real humanity; while Nestorianism, Eutychianism, Monophysitism, and Mo- notheletism, admit the Godhead and manhood of Christ, but place them in a false relation to each other. We present them here in chronological order.

1. Ebionism (see that article), the earliest Christian heresy, was essentially Jewish, and looked upon Christianity merely as a perfected Judaism, upon the Gospel as a new law, and upon Christ as a second Moses. Origen derived the name of the sect from the poverty of their doctrine of Christ (τοῖς ἀσπίσιν, poor); but they regarded themselves as the genuine followers of the poor Christ. They held that Jesus was, indeed, the promised Messiah, the Son of David, and the supreme law-giver of the Church; yet a mere man, the son of Joseph and Mary, and that his death had no atoning efficiency. With this were closely connected other heresies. The pseudo-Clementine Homilies (see Clementine Literature) denied the ordinary Emanitarian, negative and semi-Gnostic ideas, and teach that Christ was the last and highest representative of the primitive religion which appeared in the seven pillars of the world, Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses, and Christ. These are, in reality, only different incarnations of the same Adam, or primitive man, the true prophet of God. Christianity and Moses are identical, and both coincide with the religion of Adam. Whether a man believe in Moses or Christ is all the same, provided he blaspheme neither. Christianity is an advance only in extending this primitive religion to the Gentiles (comp. Schillemann, Die Clementinen und der Ebionitismus, 1844, p. 362-552).

2. Gnosticism, which flourished in the second century (see article), varied in its Christology according to its numerous schools of Cerinthus, Barilides, Valentine, Marcion, etc., and generally dealt more in vague notions and speculative fancies than in solid, clearly-defined doctrines and arguments. But its Christology was a radical denial of the mystery of the Incarnation and therefore anti-Christian, according to the criterion of John (1 John iv, 3), although from a view the very opposite of Ebionism. While the latter denied the divinity of Christ, Gnosticism was docetism (hence Docetism), i.e. it denied the reality of Christ's human nature, and resolved it into an empty show and deceptive appearance (δεκτήσας, φαντασμα), or a transient vision, after the manner of the Indian Mythology. The real Christ, or Saviour, is one of the sons or divine powers, which either assumed this spectral form of humanity, or united himself temporarily, at the baptism of Jesus, in the human flesh, to foreseen him again at the passion. But he entered into no real contact with a human body which, as a part of matter (οὐρά), was regarded as essentially evil and antagonistic to God; he was not actually born, he did not suffer and die, nor rise again. He appeared like a meteor from heaven, to certain sects he was reduced to a modern philosophical conception, the Gnostic Christ is, in the end, nothing more than the ideal spirit of man himself, the Christ of Strauss and modern pantheism. Valentinus, the most ingenious among the Gnostics, distinguished the θεός Χριστός, or heavenly Christ; the σωρος, or iasus; and the κόσμος Χριστός, or the Jewish Christ, the man who, passing through the sun and the moon, and the world, and Mary as water through a pipe, and was crucified by the Jews, although, having no material body, he did not actually suffer. With him Soter, the proper re-
deemer, united himself at the baptism in Jordan, to announce his divine gnosia on earth, and lead spiritual persons to perfection.

3. The Manichæan system, which we know best from the writings of St. Augustine (who himself believed in the heresy for many years before he was thereby led to repudiate it), was essentially Gnostic and Docetic, and by its perverted view of body and matter as essentially evil, wholly excluded the idea of an incarnation of God. The Manichæans held that the apostles corrupted and falsified the real teachings of Christ, but that Mani, the promised Paraclete, has restored them. Traces of the Manichæan heresy ran through a number of sects of the Middle Ages.

4. Ante-Nicene Unitarianism, or Monarchianism.—The Antitrinitarians of the third century must be divided into two distinct classes: (a) The rationalistic or dynamic Monarchians denied the divinity of Christ, or explained it as a mere power (δύναμις), although they generally admitted his supernatural generation by the Holy Spirit. To these belong the Alogians, Theodotus and the Theodotians, Artemon and the Artemontes, and Paul of Samosata. (See the several articles.) (b) The Pneumatoioms (so called from their conception of the persons of the divine unity or monarchy, the doctrine of the divinity of Christ, but they sacrificed his independent personality to the divinity, and merged it into the essence of the Father, so that the Father was asserted to have suffered and died on the cross, which is absurd. This school was represented by Apollinaris, Nosterius, Callistus ( Pope Callixtus I), Beryllus of Bostra, and, in connection with a very original and ingenius doctrine of the Trinity, by Sabellius, all of the third century. (See the separate articles on these heretics, and the relevant sections of the Doctrine Histories of Muenzer, Hackett, North, Garbit, Thackeray, etc.)

5. Arianism, so called after Arius, priest of Alexandria (†386), shook the Church to its very base during the greater part of the fourth century, and called forth the first two ecumenical councils, viz. Nicea, 325, and Constantinople, 381. Its doctrine was, that Christ is a middle being between God and man, a sort of demi-god, who pre-existed before this world, and who created this world, yet was himself created out of nothing, the first creature of God, and consequently of a different essence (ησυχοισίας), and not eternal (ετερούσιος, ἐν πασί οὐκ οίκῳ προ), against the view the Nicene Creed asserts that Christ is "God of God" (οὐκ αὑτοῦ οὐκ ὑπερφυσικά). It was a kind of heretical church party, under the emperor Constantius (†361), and was led by Eusebius, bishop of Nicomedia, but it disappeared before the second ecumenical council in 381, which marked the final downfall of Arianism within the limits of the Roman empire, while it continued to linger, without vitality, among the Goths, Alani, etc.

6. Semi-Arianism is an inconsistent middle doctrine between the Arian heresy and the Athanasian or Nicene orthodoxy. It asserts the similarity of Christ to the Father (οὐκ ἔσεσθαι—a very elastic term), in opposition to the Nicene co-equality (οὐκ ἔσεσθαι) and the Arian difference of essence (ησυχοισίας). It was a kind of heretical church party, under the emperor Constantius (†361), and was led by Eusebius, bishop of Nicomedia, but it disappeared before the second ecumenical council in 381, which marked the final downfall of Arianism within the limits of the Roman empire, while it continued to linger, without vitality, among the Goths, Alani, etc.

7. Apollinarism is a partial denial of the humanity, as Arianism of the divinity of Christ. Apollinarius the younger, bishop of Laodicea (died about 390), otherwise orthodox, and highly esteemed for his learning and piety, ascribed to Christ a human body (σώμα) and a human soul (δύναμις, δύναμις), but not a human spirit or reason (δύναμις λογικής, anima rationis, νευρικόν, νευρικόν); putting the divine Logos in the place of the human reason. He wished to secure a true incarnation and vital unity of the eternal Word with the human nature, but at the expense of the most important constituent in man, and thus he reached, instead of the idea of the God-man, Σώμαν καὶ Φύσιν, only the idea of a ζωὴ εν φυσίν (οὐκ ἔσεσθαι ἔν Φύσιν). This heresy was condemned by a council at Alexandria in 362. (For particulars, see art. Apollinaris, vol. i, p. 296, 297; and Schaff, Church History, vol. iii, p. 705-714.)

8. Nestorianism, from Nestorius, patriarch of Constantinople, 428-431. It is the doctrine that Christ has two natures rooted in the Antiochian school of theology, of which Nestorius was a pupil, and agitated the Church with great violence from 428-431. Nestorius believed that Christ was fully God and fully man, but he put the two natures only into an external mechanical relation to each other (συνενωμένη, affinity, intercourse, attachment, as distinct from διάνοια, true interior union). He pressed the distinction of the two natures in the sense of the unity of the person. Hence he took great offence at the term Mother of God (Παναγία, Θεοτόκος, Μητέρα Δωρεάντος), which then began to be applied to the Virgin Mary, and has since passed into the devotional and theological language of the Church by the name of Theotokos. He denounced the term as heathenish, absurd, and blasphemous, since the eternal Godhead could not be born in any sense whatever. This gave rise to the Nestorian controversy, in which the violent Cyril of Alexandria took the most prominent part, as the champion of the Monophysite doctrine (against Constantinople). The name of a real incarnation, although with a decided leaning to the opposite extreme of Monophysitism. See art. Cyril of Alexandria. Nestorius was condemned by the third ecumenical council, held at Ephesus in 431, and deposed from the sacerdotal office; but his name and doctrine are perpetuated to this day in the sect of the Nestorians, and the Nestorians, and the Nestorianism, and the literature below.

9. Eutychianism, so called from Eutyches (q. v.), an aged presbyter and archimandrite of Constantinople (died soon after 431), is the exact counterpart of Nestorianism, and presents the consistent development of the Alexandrian school of theology as opposed to the Antiochian. Eutyches likewise held Christ to be the God-man as well as Nestorius, but he pressed the unity of person to the exclusion of the distinction of the two natures. He denied that two natures could be spoken of after the incarnation. The human nature was absorbed in the divine by that act, or defined by the personal Logos, so that even his body was unlike ours, of a heavenly character and substance (ἡμίανθρωπον, ἄνθρωπον). Hence it was proper to say, God is born, God suffered, God was crucified and died. The strongest opponent of this view was the Nestorian, the well-known Church historian, a friend of Nestorius. At first Eutychianism triumphed at the robber synod, so called, which was held at Ephesus A.D. 449, under the lead of the violent patriarch Dioscorus of Alexandria, who inherited all the bad and none of the good qualities of his predecessor Cyril. But the fourth ecumenical council, held at Chalcedon (451) and Constantinople A.D. 451, reversed this decision, condemned the Eutychian doctrine as heresy, and set forth in clear and precise terms the orthodox doctrine of the person of Christ, maintaining with equal decision the distinction of natures against Eutyches, and the unity of person against Nestorius. (See art. Eutyches, q. v.) In triumph of the orthodox faith, Leo I, bishop of Rome, had an important share, and his dogmatic letter to Flavian of Constantinople was made the basis of the synodical decision.

10. Monophysitism is only a modification and constitution of Eutychianism. As the term indicates, the Monophysites, although they rejected the Eutychian notion of an absorption of the human nature into the
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 chlorine, nevertheless held firmly to the doctrine of but one nature in Christ. They conceded, indeed, a com-
ponent of the divine Logos, **Logos Theou**, to Christ; but not two natures. They assumed a diversity of qualities without corresponding substances, and made the humanity of Christ a mere accident of the immu-
table divine substance. Their liturgical shibboleth was, *God has been crucified*, which they introduced into the *trisagion* (γιος ὁ θεός, ὁ γιος Ἰησοῦς, ὁ δύος ὁ θεός, ὁ θεός Βασιλεύς), an extension of the seraphic ascription, Isa. vi. 3). Hence they were also called *Theopaschites* (θεοπασχίτες). The Monophysite controversy commenced soon after the Council of Chalcedon, which failed to pacify the Church, and convulsed the East, from patriarchs and emperors down, for more than a hundred years. The detailed history will be presented in a special article. The fifth ecumenical council, held at Constantinople A.D. 553, which was to end these violent strife, resulted in the condemnation of the Antiochian (Nestorian and semi-Nestorian) theol-
vory, and a partial victory of the Alexandrian Monophys-

ism, as far as it could be reconciled with the sym-
bol of Chalcedon. Notwithstanding this concession, the Monophysites, like their antipodes, the Nestorians, continued as separate sects in hostile opposition to the orthodox Greek Church. They are divided into separate Jacobite families, the Coptics in Egypt, the Assyrians, the Armenians, and the Ma-

runites. (See the respective articles.)

11. The Monothelite controversy is a continuation of the Nestorian and Eutychian controversies, and relates to the question whether Christ had but one will (Σιλάριον) or two, a divine and a human. Nestorian-

ism, of course, required two wills as a complement of two natures, while the Monophysites taught but one will. The emperor Heraclius proposed a compromise formula—one divine human energy (μεθενωτική ἐν-

εργυς), but it was opposed in the West. The sixth ecumenical council in Constantinople, A.D. 680, set-
tled the dispute by teaching the doctrine of two wills harmoniously co-operating, the human will following the divine (ἀντι διὰ θέλεμα, ἀντὶ ὑπενεργία, ἀλλὰ ἐνέργεια τῷ ἑνόρκειν τοῦ Θεοῦ καὶ ἑπατο-

σιμονίων). Thus Monothelitism was condemned, but was adhered to by the Mononites on Mount Lebanon till the Council of Constantinople. The Monophysites (q. v.) are all Monothelites (q. v.).

12. The Adoptian controversy arose in Spain to-
ward the close of the eighth century, and turned upon the question whether Christ, according to his human nature, was the Son of God by nature (naturaliter), or only by adoption (adop
cu) The last position was condemned as heretical in a synod at Frankfort on the Maine, 794. (See article ADOPTANISTS, vol. i., 76, and EPHELISIUS OF TOLEDO AND FELIX OF URGEL.)

13. Socinianism, a system of ultra and pseudo Pro-
estantism, founded by Laius Socinus (died 1652) and his nephew Faustus Socinus (died 1604), returned almost to the pure doctrine of the Unitarians of Eutyches and Nazarenes, and added to it the heathenish notion of an apothecary of Christ after his death. It teaches that Jesus of Nazareth, though supernaturally conceived, was a mere man, but favored by God with extraordinary revelations, elevated to heaven, defined in reward of his holy life, and intrusted with the gov-

ernment of the Church which he founded. It substit-
te for a incarnate divinity a created and delegated divinity. Invocation of Christ is allowed, but not en-

joined; it is an adiaphore. See SOCINIANS; SOC-

NUS.

14. Modern Unitarianism in England and America has no uniform and settled belief concerning the per-
son of Christ, and branches out into two very different tendencies, the conservative, represented by Channing, which in its approach towards orthodoxy rises to a sort of high Arianism, and the radical, represented by the erratic Theodore Parker, which sinks almost to the mythical Christ of Strauss, and sacrifices his sinless perfection to the passions and idiosyncrasies which mistook extraordinary medical cures for supernatural miracles, and an extraordinary man for a divine being; Strauss and Renan, the theory of poetical fiction, the one in its mythical, the other in its legend-

ary form. (Comp. on these different Christological hy-

petheses, Schaff, *The Person of Christ*; the *Mystery of History*, with a Reply to Strauss and Renan, and a *Collection of Testimonies of Unbelievers*, 1865.) But all these rationalist attempts, instead of explaining the mystery of Christ's life, only substitute an unnatural prodigy for a supernatural miracle. They have been tried, and not even by the One who knows better how to try the other, even during the lifetime of their champions. Paulus rejects the hypothesis of Reimarus; Strauss most acutely refutes Paulus; Renan, in part at least, dissents from Strauss; the unprincipled Schenkel makes a half-way approach to both in his insignificant *Characterbild Jesu*, and is in turn treated with con-
temptuous scorn and the keenest sarcasm by Strauss. (See *Die Halben und die Gansen*, 1865.) The old and ever young faith in the divine-human Redeemer has outlived all these attacks, and is now stronger than ever, the only refuge and comfort of a sinful world. It is in conflict with these latest forms of unbelief that the evangelical theology of Germany has achieved its greatest triumphs and most lasting merits. France, England, and America have engaged in the battle, and contributed their share towards the defeat of the moder-

anti-Christ, and the defence of the true Christ of the Gospel and of the Church, on whom the salvation of the worlds, and, in fact, the Crusades.

**Literature.**—Besides the works on special topics already quoted, we mention on the general subject Dionysius Petavium (Jesus, died 1652), *De theologica dog-

ma*, (Paris, 1644-50, and other editions), tom. iv.

and v. *De incarnatione Verbi,* (the most profoundly learned of all tracts on this subject) by George Bull, *Defensio fidei Nicene* (Oxford, 1665, and often since; a standard work in defence of the essential identity of the Trinitarian and Christological faith of the first four centuries, though defective in not ad-

mitting a gradual development of doctrine and logical statement, which is entirely compatible with the essen-
tial identity of the doctrine of the Divinity of Christ. *Post-

ulation of Christ's Divinity* (Oxf. 1719; a very able defense of the orthodox faith against the high Arian-

ism of Dr. Sam. Clarke and Dr. Whitby); Ch. W. F.


lichen Entwicklung* (Tübingen, 1841-43, 3 vols.; very learned, able, and critical, but skeletal); J. A. Dor-

ner, *Entwicklungsgeschichte der Lehre von Christi* (1866, 2d ed.; Stuttgart, 1845-53, in 2 vols.; the most learned and complete history of Christology; Eng. transl. by Alexander and Simon in Clark's For-

eign Theol. Library, Edinb. 1861, 5 vols.). R. Wilber-

force, *The Doctrine of the Incarnation of our Lord Jesus
making pretensions to be the Christ. In the maintenance of their claims to the Messiahship there has been a great expenditure of blood and treasure. They have appeared at different times, from an early date in the second century till 1828. The first was called Caucas, the second Barchocheba, the Jew, and the Jews admit that, in the defence of this false Messiah, they lost between five and six hundred thousand souls. The last that gained any considerable number of converts was Mordecai, a Jew, of Germany, who lived in 1622. Our Lord warned his followers that such false Christs should make their appearance (Matt. xx. 24). See ANTICHRIST.

Chrodegang, bishop of Metz in the eighth century, was born to noble Frankish parents, brought up at the court of Charles Martel, and was master of the music of his time. In 742 he was raised by Pepin to the bishopric of Metz, and was very active in building churches, and in increasing the influence of Rome during the rest of his life. He is chiefly known as the founder of the Order of Cathedral and Collegiate Canons, and as the author of a Rule of Monastic Life (Regula Serrna) for the residence of the monks of the monastery that he founded, whither he transported the relics of Gorgonius, Nabor, and Nazarius, given him by Paul I. See CANONS. He died A.D. 766. His Rule (that of Benedict of Nursia modified) consists of thirty-four canons. The preface, in the Latin text, and the note that "the necessity of his new rule arises from the clergy neglecting the rules already in existence, and therefore he comes forward to remind them how they should live." — D'Achery, Specicel, i, 565; Peits, Monument, Germ., ii, 267; Mansi, Concil. xiv, 318; Montheim, Ch. Hist. c. viii, pt. ii, i, n. 28; Neander, Ch. History (Torrey's), ii, 104 sq.

Chromatius, bishop of Aquileia (after 888), a distinguished theological writer of the Latin Church. The place and date of his birth are not known. He was a friend of Jerome, Ambrose, Rufinus, and other distinguished men of that period. It was Chromatius who induced Jerome to translate the Old Testament into Latin, and Jerome dedicated to him the commentary on Habakkuk. When the controversy on the writings of Origen broke out between Jerome and Rufinus, Chromatius in vain endeavored to reconcile the former friends. He disapproved of the writings of Origen, but opposed the exclusion of the church of Rufinus, whose writings had been dedicated to him by his works. When bishop Anastasia of Rome condemned Rufinus, and communicated the sentence to Chromatius, the latter deemed it his right to dissent from the Roman bishop, and received Rufinus into the communion of his church. Chromatius was a warm defender of Chrysostom, and the latter wrote him a letter of thanks. Most of the works of Chromatius are lost, among others his Letter to Jerome (on Rufinus), and his Letter to the Emperor Honorius (in defence of Chrysostom); but there are still extant Discourses on the Eight Beatitudes, treatises On the Fifth and Sixth Chapters of St. Matthew and On Baptism, and a number of Letters. Most of his works have been edited at Basle (1528 and 1551), Louvain (1646), in Galland's Bibliotheca Patrum, vol. vii, and by Pietro Braidat, at Udine (Sancti Chormatii episcopi Aquileijensis Scripta, see Opuscula, etc., Ultima, 1816, 4to).


Chronicles (Σημαντικά, διάγραμμα του καιρού; words [or acta] of the days, 1 Kings xiv. 10, Sept. ἀρχαι τοῦ χρόνου, The works dierpolwv Khrystou tonan meta Delfu (Lyd. 1801. 24, μητριό ψηφιών, fusti; Esth. vi, 1, μητριό ψηφιών, omnes; 1 Esdr. ii, 12, ὑπομνηματισμοι; 1 Macc. xvi, 24, μητριό ψηφιών, journals or diaries, i. e. the record of the daily occurrences; the name originally given to the record made by the appointed historiographers in the kingdoms of Judah and Israel, usually called more simply "book of the kings of Israel and Judah."
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(1 Chron. ix. 1); so also of separate sovereigns, e. g.: Solomon (1 Kings xi. 41), Jehu (2 Chron. xx. 24), etc. See History.

CHRONICLES, (First and Second) Books of, the designation in the English Bible of the last of the historical records in the Old Testament in the King James Version, but in the Hebrew Scriptures they constitute the entire volume of the Bible. See Bible.

I. Name.—The Hebrews call them הַרְאוּבִּים (she'ach) or, more rarely, הַרְאוּבִּים (she'ach) or, more rarely, הַרְאוּבִּים (she'ach), and reckon them but one book. The Sept. and Vulg. translators, who regarded them as two books, used the appellation הַרְאוּבִּים (she'ach) omitted, as if they were supplementary to the other historical records in the Hebrew Bible. The Vulg. retains both the Heb. and Greek name in Latin characters, Dubre jannam, or jannamin, and Paralipomenon. Jerome tells us (ad Dominiun. et Rosatuim) that in his time they formed only one book in the Heb. MSS., but had been divided by the Christian churches using the Sept. for convenience, on account of their length. In his Ep. to Paulinus he further explains the name Paralipomenon, and eulogizes the book. The name Chronica, or Chroniconur libert, which is given in some copies of the Vulg., and from which we derive our English name of "Chronicles," seems to be taken from Jerimiah's saying in his prophecies (Jer. lxxiii. 14), "If it is not a burden of stones, but of stones which the show more significantly call the Chronicon of the whole human history." It was possibly suggested to him by his having translated the Chronica of Eusebius into Latin. Later Latin writers have given them the name of Ephemeriides. The division into two books, after the example of the Sept. and later versions, was adopted by Bemburg in his Heb. Bible, since which time it has been universal.

II. Contents.—(a. A) In 1 Chron. i-xii is given a series of genealogical tables, interspersed with historical, geographical, and other notices. These genealogies are not complete: the generations of Adam to Abraham (ch. i. 1-28); of Abraham and Isaac (i. 29-54); of Jacob and his son Judah (ii.); of king David (iii.); of Judah in another line (iv. 1-23); of Simeon (iv. 24-48); of Reuben, Gad, and Manasseh, with historical and topographical notices (v.); two lists of the sons of Levi (vi. 1-30); genealogical registers of Heman and Asaph (vi. 31-45); of Merari (vi. 46-53); of Aaron, with a list of the residences of the Levitical families (vii. 50-83); list of the sons of Issachar (vii. 1-5); of Benjamin and Naphtali (vii. 6-13); of Manasseh (vii. 14-19); of Ephraim, with notices of their possessions (vii. 20-29); of Asher (vii. 30-40); a second list of the descendants of Benjamin, with the genealogy of Simeon (viii.); list of families dwelling at Jerusalem, with indications of the tribes to which they belonged (ix.).

(b. 1) 1 Chron. x-xliv contains the history of David's reign from the death of Saul, partly agreeing with the account given of him in the books of Samuel, though with several important additions relating to the Levites.

2. Chron. i-xix contains the history of Solomon.

2. Chron. x-xviii contains a succinct account of the kingdom of Judah while Israel still remained, but separate from the history of the latter.

2. Chron. xxii-xxxvi describes the kingdom of Judah after the fall of Israel, especially with reference to the worship of God.

From this analysis it appears that the Chronicles contain an epitome of sacred history, particularly from the origin of the Jewish nation to the end of the first captivity. Besides important notices of a historical character not found in the other books, there are others of a doctrinal and devotional nature. There is one psalm (1 Chron. xvi. 7-36), the first which David assigned for public worship (verse 7).

III. Diction.—This is so close as to suite the time immediately subsequent to the Captivity. It is substantial.

ly the same with that of Ezra, Nehemiah, and Esther, which were all written shortly after the Babylonian exile. It is mixed with Aramaic, marking at once the decline of the Hebrew speech in power and the corruption of their native tongue. The pure Hebrew had then been largely abandoned. It was lost during their sojourn in Babylon. The orthography is characterized by an adoption of the matres lectionis and frequent interchanges of the weak letters, with other peculiarities (see below, § 4).

IV. Age and Author.—Internal evidence sufficiently demonstrates that the Chronicles were written after the Captivity. Thus the history is brought down to the end of the exile, and mention is made of the restoration by Cyrus (2 Chron. xxxv. 21, 22). It is certain that they were compiled after the time of Jeremiah (2 Chron. xxxv. 25), who lived to see the destruction of Jerusalem by the Chaldaeans. The same opinion is supported by the character of the orthography and the nature of the language employed, as we have already seen, both which are Aramean in complexion, and harmonize with the books confessedly written after the exile. The Jews generally (unanimously, according to Huet, Deumet. Eclog., iv. 14) ascribe the Chronicles to Ezra and Nehemiah, Ezech. xxv; it is hardly probable that internal evidence as to the time when the books of Chronicles were compiled seems to tally remarkably with the tradition concerning their authorship. Notwithstanding this agreement, however, the authenticity of Chronicles has been vehemently impugned by De Wette and other German critics, whose arguments have been successfully refuted by Dahler, Keil, Moer, and others. It has been clearly shown that the attack was grounded not upon any real marks of spuriousness in the books themselves, but solely upon the desire of the critics in question to remove a witness whose evidence was fatal to the post-Behistlonic origin of the books of Moses. If the books in the Chronicles of the courses of priests and Levites, and the ordinances of divine service as arranged by David, and restored by Hezeckiah and Josiah, are genuine, it necessarily follows that the Levitical law as set forth in the Pentateuch was not invented after the return from the Captivity. Hence the successful vindication of the authenticity of Chronicles has a very important bearing upon many of the very gravest theological questions.

There is particularly the circumstance that these books bring down the genealogy of David (1 Chron. iii. 19, etc.) to a period admitted on all hands to be subsequent to the Babylonian restoration. This additional semblance of several of the names given in that list with some of those in the ancestry of Christ (Luke iii. 25, 26), the genealogy of David is there brought down to the ninth generation after Zerubbabel (Strong's Harmony and Exposition of the Gospels, p. 77, note m). This passage, however, may have been added by final editors of the sacred canon, traditionally reputed to have been the members of the Great Synagogue (q. v.). That the author was at least a contemporary of Zerubbabel is clear; and to show still more the writer's intimate acquaintance with and interest in his own country, a daughter of Zerubbabel is inserted, and numerous details given about the family. The name Hattush (verse 22) occurs also in Ezra viii, 2, as that of a descendant of David who returned with Ezra from Babylon: this would favor the view advanced if the identity could be established; but for this there is no evidence. But a more important note of time is given in 1 Chron. x-xviii, 1, among the Levitical porters, "who hitherto (נָעֵד, "םָנָכֹז, to the time of the writer) waited in the king's gate;" and of two of which, Akkub and Talmon, mention is made in Neh. xii, 25, 26, as "keeping the ward at the thresholds of the gates . . . . in the days of Nehemiah, and of Ezra the priest the scribe."
These conclusions of date from historical notices are confirmed by various peculiarities of expression and by the whole literary character of the composition. Of the peculiarities marking the late age of the writer is the term בִּרְאָת (b'rafah, "palace"), applied to the Temple, instead of the old and usual מִשְׁ_fwd (mishpah). This was an imitation of the great Persian cities, in which the king was considered as having its palace, afterwards called Бaχs. See BAR.- Another term with which the Hebrews became acquainted in Babylon was מַשְׁקֶה (mashke), byssua, which occurs in none of the older books, notwithstanding the frequent mention of מַשְׁק (mashk), or "fine linen," and is found only in 1 Chron. iv. 21; xv. 27; 2 Chron. ii. 14; iii. 14; v. 12; Esth. i. 6; vii. 16; and in a book written in Chaldean, Eze. xxvii, 16 (Eichhorn, Einleitung, § 498). So also the mention of מַשְׁק (mashk), "dram," but more correctly daric, 1 Chron. xxix, 7; also Ezra ii. 69; viii. 27; Neh. vii, 70), a Persian coin, the current money of the time. Jahn (Einleitung, § 50) refers to a remark in 2 Chron. iii, 8, that the cubit was after the "first (or old) measure," intimating that a new standard was in use in the time of the writer. The literary character of the work, in general, entirely betokens a period when the language was greatly deteriorated through foreign influences, particularly during the exile. So many peculiarities of style and diction. Many examples of the latter, as the interchange of אָלֹפ (aleph) with ke quiescent, may be seen on comparing the two lists of David's heroes in 1 Chron. ix. and 2 Sam. xiii. With respect, again, to the later books, more particularly that of Ezra, there are many important resemblances, a list of which may be found in Haverinck, p. 270.

This determination of the age of the composition narrows the ground of inquiry as to its authorship. The Jewish opinion that Ezra was the author of the Chronicles was universally received down to the middle of the seventeenth century, when it was called in question by the English deistical writer Hobbes, who assigned to it an earlier date. It was Spinoza who first referred it, on the contrary, to a later period than the time of Ezra, bringing it down to the time of the Maccabees, a view adopted in modern times by Gramberg, and partly by De Wette. Carpozon, Eichhorn, Haverinck, Vitringa, and several others, consider Ezra to be the author. Ewald (Siebenb. des Volkes Israel, 2d ed., i, 292) admits that the Chronicles and the book of Ezra are by the same author, and even contends that they originally formed one work, not the production of Ezra himself, but a much later writer. Jahn denies all appearance of similarity between the Chronicles and Ezra, and ascribes the former to some unknown writer at the close of the Captivity.

The identity of authorship of the books of Chronicles and Ezra can be established by numerous arguments, besides the marks of similarity in expression already adverted to. The internal relation of the Chronicles and of Ezra, the identity of the Sept. different from that of the Jewish canon. Further, the writer of the third (apocryphal) book of Ezra has wrought up the two writings into one. The conclusion of Chronicles and the beginning of the book of Ezra are almost identical in expression, from which it is inferred that the second writer intended to be a continuation of the other; the one history terminating with the decree for the restoration from captivity, the other narrating how that decree was obtained and how it was carried out. Without this connection the opening words of the book of Ezra, "In the year that Artaxerxes reigned, that which the king had ordered by the hand of his spirit, in a book written in the language of the Orientals," apply only to a form of commencement which is in reality only a continuation. (See Ezra i, 1.) The connection thus indicated is further evinced by the style, the manner of narration, and of regarding events from a Levitical point of view, common to the two works; the whole spirit, in fact, and characteristics are identical. Thus the frequent citations of the law, and in similar terms, as מִשְׁפַת (moshphat), meaning "according to the law of Moses" (1 Chron. xxiii, 31; 2 Chron. xxxv, 18; Ezra iii, 4; yet also in Neh. viii, 16). The descriptions of the sacrificial rites are in the two books very full, and in nearly the same terms (comp. Ezra ii, 2-5, with passages like 1 Chron. xvi, 40; 2 Chron. xvii, 18; xiii, 11); so also the account of the celebration of the passover (Ezra vi, 19, etc., and 2 Chron. xxx, 38), and the order of the Levites in charge of the Temple (Ezra iii, 8, 9; 1 Chron. vii, 2, 8). What presents the greatest apparent contrast in the two books is the high-priest's genealogy in 1 Chron. vi, 1-15, in the descending line, terminating with the Captivity, and in Ezra vii, 1-5, in the ascending line, from that priest himself to Aaron; but a little consideration will reconcile the discrepancy. Two lists are set beside each other; and partly the one is a continuation of the other; as regards the latter point there can be no conflict, and as to the former it will be observed that the list in Ezra is considerably abridged, many links being omitted (Bertheau), and this could be the more readily done if the writer had elsewhere given a complete register. See Ezra (Bible). The only serious objection to their authorship by Ezra is the fact (above noticed) that certain genealogies (e. g. of Zerubbabel (1 Chron. iii, 19-24); comp. that of the high-priests, Neh. xii, 11) are continued much later than his time; but these few verses may have been inserted by a later hand, without affecting the general authorship. Just as the notices of the death of Moses (Deut. xxxiv) must have been added to the Pentateuch by another hand than his own. See CANON (OF SCRIPTURE).

V. Scope and Method. The books of Chronicles, as compared with those of Kings, are more didactic than historical. The historical tendency is subordinated to the didactic. Indeed, the purely historic form appears to be preserved only in so far as it presented an appropriate medium for those religious and moral observations which the author specially aimed to adduce. Samuel and Kings are more occupied with the relation of political occurrences, while the Chronicles furnish a detailed account of the several changes of the people. Compare 1 Chron. xvii, 11-14, compared with 2 Sam. viii, 12-16, manifests more distinctly the Messianic character of the promises made to David (see Fye, Script. Testimony, i, 171). So, too, in the genealogical table, while no place is given to some of the tribes, as Dan and Asher, that of Judah in the line of David is traced down to the writer's own time (1 Chron. i, 27; ii, 3, 15-11; iii, beyond any other historical notice of the O. T., and connecting with the genealogy of Christ (Matt. i). See GENEALOGY.

The plan of these books, of which the book of Ezra is a continuation, forming one work, immediately becomes apparent if we consider it as the compilation of Ezra, or some one nearly contemporary with him. One of the greatest difficulties connected with the Captivity and the return must have been the maintenance of that genealogical distribution of the lands which yet was a vital point of the Jewish economy. Accordingly it appears, to have been one to which both Ezra and Nehemiah have contributed. This work was done before them. Another difficulty intimately connected with this was the maintenance of the Temple services at Jerusalem. This could only be effected by the residence of the priests and Levites in Jerusalem in the time of Nehemiah, and not practicable in case of the payment of the appointed tithes, first-fruits, and other offerings. As soon as these ceased the priests and Levites were obliged to
disperse to their own villages to obtain a livelihood, and the Temple services were neglected. But then, again, the registers of the Levitical genealogies were necessary in order that it might be known who were entitled to such and such allowances, as porters, as singers, as priests, and so on, because all these offices went by families: and, again, the payment of the tithe, etc., was dependent upon the different families of Israel being established each in his inheritance. Obviously, therefore, one of the most pressing wants of the Jewish community after their return from Babylon would be trusty genealogical records, and if there were any such in existence, the acknowledgment and publication of these would be one of the greatest services a person in Ezra's situation could confer. But further, not only had Zerubbabel (Ezra iii, v, vi), and after him Ezra and Nehemiah (Ezra ii, vii; Neh. vii, viii), labored most earnestly in the teeth of immense difficulties to restore the Temple and the public worship of God there to the condition it had been in under the kings of Judah, but it appears clearly from their policy, and from the language of the contemporary prophets, Haggai and Zechariah, that they had it much at heart to reinfuse something of national life and spirit into the bosom of the people, and to make them feel that they were still the inheritors of God's ancient promises, and that the Captivity had only temporarily interrupted, not dried up, the stream of God's favor to their nation. Now nothing could more effectually aid these pious and patriotic designs than setting before the people a comprehensive history of the kingdom of David, which should embrace a full account of its prosperity, should trace the sins which led to its overthrow, but should carry the thread through the period of the Captivity, and continue it, as it were, unbroken on the other side; and those passages in their former history would be especially important which exhibited their greatest and best kings as engaged in building or restoring the Temple, in reforming all corruptions in religion, and zealously regulating the services of the house of God. As regards the kingdom of Israel or Samaria, seeing it had utterly and hopelessly passed away, and that the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain exactly the design of that historical work which consists of the two books of Chronicles and the book of Ezra. For, after having in the first eight chapters given the genealogical divisions and settlements of the various tribes, the compiler makes an entire change of purpose and | informing us, in ch. ix, 1, of the disturbance of those settlements by the Babylonish Captivity, and, in the following verses, of the partial restoration of them at the return from Babylon (2-24); and that this list refers to the families who had returned from Babylon is clear, not only from the context, but from its reinsertion, Neh. xi, 8-22, with additional matter evidently extracted from the public archives, and relating to times subsequent to the return from Babylon, extending to Neh. xii, 27, where Nehemiah's narrative is again resumed in continuance with Neh. xi, 2. Having thus shown the re-establishment of the returned families, each in their own inheritance according to the houses of their fathers, the compiler proceeds to the other part of his plan, which is to give a continuous history of the kingdom of Judah from David to his own times, introduced by the closing scene of Saul's life (ch. x), which introduction is itself prefaced by a genealogy of the house of Saul (ix, 8-44), extracted (as from the genealogical tables drawn up in the reign of king Hezekiah, as is at once manifest by counting the thirteen or fourteen generations, from Jonathan to the sons of Azel inclusive, exactly corresponding to the fourteen from David to Hezekiah inclusive). This part of the plan extends from 1 Chron. ix, 85, to the end of the book of Ezra; 1 Chron. xv-xvii, xxii-xxix; 2 Chron. xiii-xvi, xvi-xvii, xvi-xviii, and xvi-xix; among the passages wholly or in part peculiar to the books of Chronicles, which mark the purpose of the compiler, and are especially suited to the age and the work of Ezra (q. v.).

VI. Sources.—It is evident that the Chronicles were compiled not only from former inspired writers, but, for the most part, from public records, registers, and genealogies belonging to the Jews. That national annals existed there can be no doubt. They are expressly mentioned, as in 1 Chron. xxvii, 24. They contained an account of the most important events in the history of the Hebrews, and were generally lodged in the temple or Temple, where they could most conveniently be consulted.

The following are the explicit references by the compiler himself to older memoirs or historical works: (1) The book of Samuel, words or acts of Samuel the seer, the book of Nathan the prophet, and the book of Gad the seer (1 Chron. xxxi, 29). This cannot mean the inspired books of Samuel, because they do not contain the entire history of David ("his acts first and last"). It refers probably to one of his own times, and to the earlier part of his reign, and to a continuation of it, embracing succeeding times, written by Nathan and Gad, from which it is probable that part of the contents of the present books of Samuel was drawn. See Nathan; Gad. (2) The book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of the Lord the seer (2 Chron. ix, 29). See Ahijah; Shiloh. (3) The book of Shemihazah, the prophet, and of Iddo the seer concerning genealogies (or, as De Wette translates it, after the manner of family-registers (2 Chron. xii, 15). See Shemihazah. (4) The story, or, rather, the interpretation (טִּירֶפֶּט, midrash) of the prophet Iddo (2 Chron. xiii, 22). (5) The book of Jehu the son of Hanani, inserted in the book of the Kings of Israel (2 Chron. xx, 24). See Hanani. (6) The history of Uzziah, by Isaiah the son of Amoz (2 Chron. xxvi, 22). (7) The vision of Isaiah the prophet, in the book of the Kings of Judah and Israel (2 Chron. xxxii, 32). See Isaiah. (8) Genesis's Commentar über den Jesaja; Einzels. § 4.) (8) The sayings of the seers (2 Chron. xxxii, 19). See Hozai. (9) The interpretation of the book of Iddo (2 Chron. xxiv, 22). (10) The book of the Kings of Judah and Israel (2 Chron. xvi, 11; xxv, 26; xxvii, 7; xxxvii, 26; xxxv, 27; xxxvi, 8). This could not have been our present books of Kings, but public annals, because, in several instances where th: reader is referred to them for information, our books of Kings contain less than what is stated in the Chronicles. (11) The book of the Kings of Israel (2 Chron. xx, 34). (12) The words or histories of the Kings of Israel (2 Chron. xxxii, 19). It is probable that Nos. 10, 11, and 12 refer to the same historical work. See Kings (Books of). (13) The Chronicles of King David (1 Chron. xxvii, 24). (14) The Lamentations (2 Chron. xxxv, 25). This, however, has been thought by some not to mean the Lamentations of Jeremiah which we now have, but other Lamentations, composed by the prophet on the death of Josiah, and long since lost. See Lamentations (Scriptures). In addition to the above aforesaid documents, the compiler must have had others. Thus the lists of David's heroes (xi, 10-47), of those who came to him at Ziklag (xii, 1-22), of the captains, princes of the tribes, and officers of David's household (xxvii), the number and distribution of the Levites, and the minute information given respecting divine worship (xxiii-xxvi), must have been derived from written sources not included in the book of the Kings of Israel and Judah. Some documents are mentioned by the compiler which he did not use. Thus a writing of Elijah, addressed to Jehoram, is spoken of in 2 Chron. xxv, 12. See Elijah.
In 1 Chron. i, 9, we have only a few references to the origin of the genealogical lists. Throughout most of this portion the compiler relied on registers, which he carefully followed, but does not definitely cite (yet see 1 Chron. v, 7, 17; vii, 7, 9; ix, 1). Although the genealogies of 1 Chron. i-ii, 2, are substantially the same and exhibit the same internal consistency as the older genealogies there is manifestly much independence. In proof of this it is only necessary to observe some of the appended notices, e. g.: 1 Chron. i, 51, "Hasid died also," an addition to Gen. xxxvi, 89, belif inferred by Hengstenberg (Genesis of the Pentateuch, ii, 248) and others, from the Litter passage, that Hasid was still living in the time of Moses. See HABAD. After 1 Chron. ii, 2, the genealogical lists are interspersed with fuller details, and the work attains to more completeness and independence.

It has been inferred whether our present books of Samuel and Kings were among the sources whence the Chronicles were written; there is no question that the answers given in the affirmative by De Wette, Movers, and Bleek; by Haenverick and others in the negative. The first named critic adds three arguments in favor of the hypothesis that the parallel accounts were derived from the earlier books, only one of which appears to us valid, viz., the certainty that the Chronicler's having known the earlier books. After denying the force of all these arguments, Keil proceeds to adduce some positive grounds against the hypothesis that the books of Kings and Samuel were used as sources. The considerations adduced by him, however, are singularly wanting in validity (Samuel, p. 480-482). Indeed, the compiler of Chronicles knew the canonical books, why should it be thought that he abstained from using them? They would have facilitated his work. The most convincing proof that he both knew and used them is furnished by some forty parallels, which are often verbal. Thus, in 2 Chron. i, 1-17, there is a paragraph almost word for word with 1 Kings x, 26-29. Again, 1 Chron. xvii and xviii are in many places verbatim parallel with 2 Sam. vii and viii. Compare also 1 Chron. x, 1-xxi, 4, with 1 Chron. x, xi-xii; 2 Chron. x, 1-xxi, with 1 Kings xii, 1-24; 2 Chron. xv, 16-18, with 1 Kings xv, 16-18; 2 Chron. xxv, 1-17, with 2 Kings xxv, 1-21; 2 Chron. xxxii, 1-9; 2 Chron. xxxiii, 21-25, with 2 Kings xix, 20-26, etc. Nor can all these coincidences be explained by a common use of the older documents, for in many of the passages, evidently abridgments, the compression or selection is identical. See SAMUEL (Books of).

On the other hand, many particulars, more especially in the lives of David and Solomon, recorded in these books, are entirely passed over in the Chronicles, and in their stead are given notices of the state of religion and of public worship.

(1.) The principal omissions in the Chronicles are: The family of the widow Michal and David (2 Sam. vi, 19-25); David's kindness to Mephibosheth (2 Sam. iii, 1-15); his adultery with Bathsheba (2 Sam. xi, 1-22); his son Amnon's defilement of Tamar, and the rebellion of Absalom (2 Sam. xiv-xix); the revolt of Sheba (2 Sam. xx); the delivering up of Saul's sons to the Gibeonites (2 Sam. xii, 14); the war with the Philistines (2 Sam. xiii, 1-3); David's burning the last words (2 Sam. xxiv-xviii); the attempted usurpation, and the anointing of Solomon (1 Kings i); David's last will (1 Kings ii, 1-9); Solomon's throne established by the punishment of his opponents (1 Kings ii, 13-46); his marriage with the daughter of Pharaoh (1 Kings iii, 1); his wise decision (1 Kings iii, 15-28); his officers, glory, and wisdom (1 Kings iv); his strange wives, and idolatry (1 Kings xi, 1-40). The entire omission of the history of the kingdom of Israel, except that it was carried away captive by the Assyrians, as a punishment for its sins (1 Chron. v, 25, 30), is noteworthy (see above, § 5).

(2.) Matthew's practice (Matt. xiii) in the Chronicles. The list of the heroes who came to David at Ziklag, and of the hosts who came to Hebron to make him king (1 Chron. xii); David's preparation for building the Temple (ch. xxvii); the enumeration and order of the Levites and priests (ch. xxviii-xxix); the order of the army and its captains (ch. xxix); the taking of the temple materials shortly before his death (ch. xxviii, xxix); Rehoboam's fortifications, his reception of the priests and Levites who fled from the kingdom of Israel, his wives and children (2 Chron. xi, 5-24); Abijah's war with Jeroboam (xiii, 8-20); the notice of Abijah's wives and children (xiv, 17); Asa's work in fortifying his kingdom and his victory over Zerah the Cushite (xiv, 8-19); a prophecy of Azariah, which induced Asa to put down idolatry (xv, 1-16); the address of the prophet Hanani (xiv, 7-10); Jehoshaphat's endeavors to restore the worship of Jehovah, his power and riches (xvii, xviii, 1-9); his instructions and ordinances as to judgment (ch. xviii); his war with the Moabites (xx, 1-20); his provision for his sons, and their death by his son and successor, Jehoram (xix, 1-4); Jehoram's idolatry and punishment (xviii, 11-19); the death of the high-priest Jehoiada, and the apostasy of Joash (xxiv, 15-22); Amaziah's warlike preparations (xxv, 5-10); his idolatry (xxv, 14-16); Uziah's wars, victories, and forces (xxvi, 6-15); Jotham's war with the Ammonites (xxvii, 4-5); Hezekiah's reception and passover (xxiv, 6-31); his riches (xxviii, 19-30); Manasseh's captivity, release, and reformation (xxix, 1-17).

(3.) Matthew's special reliance on the Chronicles. — The list of David's heroes (1 Chron. xii, 1-47), of which the names (ver. 42-47) are wanting in 2 Sam. xxiii, 8, etc.; the removal of the ark from Kirjath-Jearim to Mount Zion (1 Chron. xiii, xx, 2-4; xxiv, 4-33; comp. with 2 Sam. vi); the candlesticks, tables, and courts of the Temple (2 Chron. iv, 6-9; comp. with 1 Kings vii, 8, 9); the dedication of the altar (1 Kings iv, 22); Solomon's knelt (2 Chron. vi, 12, 13, with 1 Kings vii, 22); in Solomon's prayer, the passage 2 Chron. vi, 14, 42, from Psa. cxxxii, 7; the mention of the fire from heaven consuming the burnt-offering (2 Chron. vii, 1, etc.); the enlarging of the divine promise (2 Chron. xi, 12, 16, with 1 Kings xi, 14, 15); the death of Judas; the address of the prophet Shemaiah (2 Chron. xii, 2-8, with 1 Kings xiv, 23); Amaziah's victory over the Edomites (2 Chron. xxv, 16-16, with 2 Kings xiv, 7); Uziah's leprosy; its cause (2 Chron. xxvi, 16-21, with 2 Kings xv, 5); the passover under Josiah (2 Chron. xxxv, 4-9, with 2 Kings xxi, 19, etc.).

(4.) Other peculiarities distinguishing the book of Chronicles, and fitting it for the altered circumstances in the time of its composition, are the substitution of modern and more common expressions for such as had become unusual or obsolete (comp. in the original 1 Chron. x, 12, with 1 Sam. xxx, 12; 1 Chron. xv, 29, with 2 Sam. vi, 16, etc.), particularly the substitution for the old names of persons, those which were in use during the writer's own day; thus, Gezer (1 Chron. xx, 4), instead of Gob (2 Sam. xx, 18); Abel Maim, Abel on the water [Merom] (2 Chron. xxvi, 4), instead of Abeling-Mashach (1 Kings xv, 20). So also the omission of geographical names which had become unknown, or had ceased to be used, as Saphir (2 Sam. xix, 17), omitted in 1 Chron. xix, 17; so also Zair (2 Kings vii, 21; comp. with 2 Chron. xxix, 9). See particularly 2 Sam. xxiv, 4-8, compared with 1 Chron. xxi, 4. There is also the endeavor to substitute more definite expressions for such as were indefinite, and so possibly ambiguous (as 2 Chron. xxxviii, 5; comp. with
this time the affairs of each king's reign were regularly recorded in a book called at first "the book of the acts of Solomon" (םִּירְבִּי נַחֲלָם), 1 Kings xi, 41), by the name of the king, as before of David, but afterwards in both kingdoms by the general name of chronicles, as in the continually-recurring formula, "Now the rest of the acts of..." («וְיַעֲבֹרָה הַלָּאֹת הָעִקְבָּדִי») of Rehoboam, Abijam, etc.; Jeroboam, Nadab, etc., are they not written in the book of the Chronicles of the kings of Judah" or "of Israel" (1 Kings xiv, 28; xxv, 7, etc.)? This continues to the end of Jehoiakim's reign, as appears from 2 Kings xiv, 5; 2 Chron. xxxvi, 8. It was doubtless from this common source that the passages in the books of Samuel and Kings which deal with the books of Chronicles were derived. All these several works have perished, but the most important matters in them have been providentially preserved to us in the Chronicles.

VII. Discrepancies and Contradictions.—The credibility of the books of Chronicles has been greatly contested by rationalistic writers, but by none with more tenacity than De Wette, first in his Beiträge zur Einleistung (Halle, 1806, i, 1-182), and subsequently in the successive editions of his Einleitung, where he has brought together every sort of difficulty and alleged contradiction, many of which rest only on assumptions which can hardly be entertained as equally probable by another than a Biblical writer. It indeed cannot be denied that many difficulties do exist in this portion of Scripture, and not a few apparent contradictions between its statements and those of the other historical books, particularly as regards proper names and numbers; but these, even if they cannot be satisfactorily explained, scarcely warrant calling in question the sincerity or the credibility of the writer. Thus, for instance, it is objected that 1 Chron. ii, 6 is a false combination of 1 Kings v, 11 [iv, 31]; but nothing is more common than the recurrence of the same names in different families and tribes, and at different periods; and although Havernick unnecessarily admits that some of the names in the two passages are identical, it would certainly indicate rare confusion on the part of the writer of the Chronicles to bring together times and persons so far apart from one another. Ethan the Ezrahite, of the family of Merari (1 Chron. ii, 29 [44]); the son of David's carob (1 Chron. xvi, 17), and the author of Psa. lxxxi. Hezran, also an Ezrahite, and author of Psa. lxviii, was a leader of David's sacred choir (1 Chron. xv, 17), and it is utterly inconceivable that persons, as it would appear, so well known to the writer of the Chronicles, should so considerably be reckoned among the posterity of Judah, and assigned to a time so long antecedent to that of David. See Hezran.

There are, however, real difficulties, particularly in the genealogical tables, and also in various numerical statements, and these, it may be supposed, arose in a greater measure from corruption of the text itself, for in such cases that there is the greatest facility for the rise and the perpetuation of false readings, the context affording little aid for their detection, or rectification if detected. The text of the Chronicles furnishes many instances of such corruptions, although in several cases, where it differs from the corresponding passages in the books of Samuel and Kings, it is just as possible that it shows the true reading. A remarkable case is 1 Chron. vi, 28 [28]. "And the sons of Samuel, the first-born Vashni and Abiah," comp. with 1 Sam. vii, 2, "Now the name of his first-born was Joel, and the name of his second Abiah." It is easy to see how this contradiction has arisen. Samuel Joel had fallen out of 1 Chron. vi, 18, and some transcriber, seeing the necessity for some name after "the first-born," transformed יִשָּׂחֵנ (re-shak-sheni), "and the second," into a proper name, Vashni. The mistake is as old as the Sept._—ורֻתְנֶכֶס וְאֶבָּא נִשָּׂא וְאֶבָּא.
Abad. The Syriac and Arabic read as in Samuel
(Jour. of Soc. Lit. Amer. 1852, p. 198).

(1.) Passages where the readings in Chronicles are
obviously corrupt; sometimes the work itself showing
the erroneousness of the reading, e.g. 2 Chron. ii, 15;
iv, 5, compared with 1 Kings ix, 15, 5.

(2.) Passages where the correct reading is that of the
Chronicles. The father of Amasa is designated in 1
Chron. ii, 17, "Jether, the Ishmaelite:," in 2 Sam. xvii, 25, "Irha, an Ishmeelite.
"Examples of numerical statements: 1 Chron. xviii, 4, compared with 2
Sam. xiii, 4, 1; 1 Chron. xix, 14; 2 Chron. xi, 12, with 2 Sam. xxiv, 13; 2
Chron. xii, 15, and 1 Kings vii, 16, with 2 Kings xxv, 17, where the height of the "chapters" on the "brass pillars," as given in the first two passages, is confirmed by Jer.
ii, 22; 2 Chron. ix, 25, compared with 1 Kings iv, 26; 1
Chron. xi, 11, compared with 2 Sam. xxii, 8; 2
Chron. xvi, 1, 5, etc. comp. with 2 Sam. xv, 1, 5, etc.

(3.) Passages where the correct reading is doubt-
ful: 2 Chron. ii, 2, 17 [18], comp. with 1 Kings v, 30
[18]; 2 Chron. viii, 10, comp. with 1 Kings ix, 23; 2
Chron. viii, 18, comp. with 1 Kin.xx ix, 28, etc. (On
the former, see the probability and verisibility sur-
faced in the introduction. On the latter, see Erklä
rung des alt. Testamentes, I, 1.) See Number. In
Movers, Kennicott, and Gramberg, others may be
found which are injudiciously brought forward as truly
at variance; yet 2 Chron. viii, 18, compared with 1
Kings ix, 28; 1 Chron. xx, 5, comp. with 2 Sam.
xxv, 9, where the numbers of Judah are different,
and other places that might be quoted, present contra-
dictions which evince that the text is corrupt. It
is well known, although the cause has not fully hitherto
been ascertained, that the text of the books of Samuel,
Kings, and Chronicles is in a worse condition than that
of the other inspired writings. Jerome (Pref. ad
Pent.), speaking of the text of Chronicles, says: "I am
hopelessly confused in his days, and assigns this as a
reason why he made a new translation from the He-
brew. Many of the names and words that are differ-
ently written should be referred to this head. Some
omissions and some interpolations also belong to it.
But the principal contradictions relate to numbers.
These seem to have been expressed in various ways;
and copyists, having different methods of marking
them, were naturally exposed to errors. Sometimes
numbers were designated by letters, occasionally by
eipheres, and again they were marked by words. See
Amasa, etc.

(4.) Passages erroneously regarded as contradic-
tory: Between 2 Chron. xxvii, 20, and 2 Kings vii, 79,
there is no contradiction, as they relate to different
stages of the war; and it is quite possible that the mer-
cenary Tiglath-pileser from an ally became an oppo-
nent; a fact even intimated in 2 Kings xi. 18, by
Ahaz's removal of a gallery, which might afford ac-
cess to an enemy. Between 1 Chron. xi, 28, "An
Egyptian, a man of great stature, five cubits high, and
in the Egyptian's hand was a spear like a weaver's
beam," and 2 Sam. xxii, 21, "An Egyptian, a goodly
man, and the Egyptian had a spear in his hand," there
is no contradiction; the one passage being more speci-
cific, but still in accordance with and its purport im-
plied in the other. The Egyptian's noticeable appear-
ance was his stature, with which also his spear corre-
sponded. 2 Chron. xxxiv, 8-7, places the reformation
under Josiah in the twelfth year of his age, while 2
Kings xxviii, 21, referred only to the former passage
referring only to the beginning of the work, while the
other passage points to some great progress in it, the
rooting out of idolatry, as is required by 2 Chron.
xxxiv, 19. Many other passages, which are usually adduced
under this head, do not belong to it: e.g. 2 Chron. ix, 25,
compared with 1 Kings x, 15; 2 Chron. xxii, 22, with 2
Kings vii, 26; 1 Chron. xxi, 1, with 2 Sam.
xxiv, 1; 1 Chron. xxi, 5, with 2 Sam. xxiv, 9; 1
Chron. xxi, 25, with 2 Sam. xxiv, 24; 2 Chron.
xxii, 2, with 1 Kings xv, 10; on the true mode of harmoni-
zation which we refer to Davidson's Sacred Harmonieites,
p. 544-551, where they are resolved. A large class
of the discrepancies in question, affecting the ages and
less conspicuous reigns of the kings, is due simply to the mode of reck-

oning either (a) according to the civil as distinct from the
sacrilegious, or (b) according to dates of associa-
tion with the respective fathers on the throne (Meth.
Quart. Rev., Oct. 1860, p. 619 sq., where all these are
reconciled.). See Chronicle.

Many less important discrepancies are here passed over,
as being referrible to the arbitrary choice of the com-
piler, such as omissions, additions, differences of order,
change of style, etc. Most or all of the real difficulties,
with respect to facts, will be examined under the several
articles to which they relate. Many of the obscurities,
and not a few discrepancies, are apparently insoluble,
owing to the loss of the original data, which alone can
serve to explain them. These are more numerous and
formidable, perhaps, in the Chronicles than in any oth-
er book of Scripture; yet the discrepancies, even were
there no satisfactory solution, cannot greatly affect the
character of the writer of the Chronicles; for the
author was not constrained to follow the historical
纪录s of the kings as the scribe of the former history,
part of the later writer, who, having the earlier works
before him, would not unnecessarily, in matters of fact
and plain numerical statements, where differences and
contradictions were so easily discernible, vary from the
earlier accounts favored by the authority arising from
age and prior acceptance. There can be no ques-
tion, moreover, that many of the discrepancies are owing
to the fault of copyists, while in some they are the
result of the different views and designs of the respect-
ive writers, or the brevity of their statements. In
proof, however, of the accuracy of the Chronicles, the
following particulars are worthy of consideration:

a. The writing of these books is contemporaneous
with the events to which they relate. The time when it occurred to David
to build the Temple of the Lord is indicated (2 Sam. vii, 1), "It came to pass
when ("the") king sat in his house," etc., but more definitely stated in 1 Chron.
xvi, 1 ("as soon as he sat," etc. (see Heng-
stenberg, Christol, I, 144, Berlin, 1854); while the omis-
sion of the words, "and the Lord had given him rest
round about from all his enemies," removes the chron-
ological difficulty in that statement. Of his accuracy,
again, in the genealogical notices, the following ex-
ample may be given: In 1 Chron.
xxvi, 15, Amasa is made of two sisters of David, Abigail and Zeruiah,
the latter of whom was the mother of Joab, Abishai, and
Asahel, who are never designated after their father,
but always after their more illustrious mother (2 Sam.
ii, 18; xxi, 17, etc.). Amasa is referred to as a blood
relation of David (2 Sam. xix, 14); accordingly, 2 Sam.
xxv, Amasa was a son of Abigail, and she sister of Zeruiah, the mother of Joab; but the daugh-
ter of Nahash, not positively of Jesse, and thus per-
haps only half-sister of David. See Nah-
ash. Therefore it is that, in the genealogy of Jesse (1 Chron.
ii, 19-17), she is not styled his daughter, but referred to as the sister of David; a distinction which does not at first sight strike the reader, and the force of
which could not indeed be learned without the infor-
mation furnished in the book of Samuel. So also 2 Chron.
xxi, 7-10 explains the abbreviated statement
(1 Kings viii, 65), and the otherwise contradictory ex-
pressions "the day was over" in the former, referring only to the beginning of the work, while the
many of the discrepancies arise simply from the brev-
ity of the statement.

b. The scrupulous exactness with which the writer
accepted the excerpts from the original documents is vouched for by the fact of his sometimes retaining the very words,
although involving expressions no longer applicable to his own time—a practice which, strange to say, has
furnished ground to assail his accuracy. Thus the
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Simeonites are said to possess the seats of the Amalekites in Mount Seir, dwelling there "unto this day" (1 Chron. iv, 42, 43), although, long prior to the composition of the history, they had been removed from all their possessions. So also, in the account of the removal of the ark to Solomon's Temple, it is added, "and there it is unto this day" (2 Chron. v, 9).

c. But of more importance is the indirect confirmation given to several statements in the Chronicles by other passages of Scripture. Thus Hezekiah's preparation of the Temple (2 Chron. xxiv, 27) is attested by 2 Kings xxiv, 27. To this incident the prophet Joel refers (ch. iv [iii], 5, 6), where the Philistines are threatened for their plundering of the Lord's property and sale of the Israelites captives; the same also in Amos i, 6. The Philistines again, in the time of Ahaz, invaded the south of Judah, and the text gives important clues (Isa. xviii, 18). With this agrees the prophecy of Isa. xiv, 28-52, which again finds its fulfillment in 2 Kings xviii, 8.

It is important also to notice how the Chronicles form a commentary on various passages of the other books, and errive the accuracy of such statements as at first sight seem to contain discrepancies. Thus, in 2 Sam. vii, 6, no reason is assigned why David should not build the house of Jerusalem, the temple of God, which was included in the promise. But in the other (2 Sam. vii), the truthfulness of the history may be said to be even attested by the names of the exiles born shortly before the restoration, from their so naturally reflecting the hopes which about that time must have been strongly entertained. Thus, in 2 Sam. vii, 13, 19, 20; Hananiah (Jehovah's grace); Berechiah (Jehovah's blessing); Haddadiah (Jehovah's mercy); and Jashobeam (mercy's return).

VIII. Exegetical Helps.—The principal works introductory to these books specially are: Dahler, De lib. Paralipem in antiquitate (Argent. 1815, 8vo); Gräunte, Die Chronik des Alten Testaments (Halle, 1829, 8vo); Movers, Unters. ub. d. Chronik (Bonn, 1834, 8vo); Keil, Versuch ub. d. Chronik (Berl, 1833, 8vo; also De Wette, Hist.-krit. Unters. ub. d. Bücher d. Chronik, in his Beitr. zur Kritik des A. T. 1, 1-152; and against this, Hertz's Vers. u. Vertheid. d. Chronik (Köln, 1839, new edition). Compare the Flapullographia of De Wette, Eichhorn, Hahn, Hävénrück, Keil, and especially Bleek (1860); also Davidson in Horne's Introduction (new ed. ii, 673-688); finally, the remarks by Gese- nius, Gesch. d. hebr. Sprache (1. p. 1815). See Introduction.

Some commentaries on Chronicles are few and defective; in the following list, the most valuable are indicated by an asterisk [*]; prefixed: Jerome, Questions (in his Opp. [Sparta], iii, 769); Theodoret, Questiones (opp. i, pt. 1); Procopius, Scholi (in Opp. viii, 1); Maurus, Commentarii (Opp.); Rabbi and Sene- chii's Commentaries (in Buxtorfii Biblia Hebr. iv); Sarcer, Commentarii (Basil, 1608, 4to); Strigel, Com- mentarii (Lips, 1619, fol.); Savio, Comment- tarii (Tart., 1578; Heidelberg, 1599, fol.); Lortet, Hypomnemata (Rut., 1608, 1614, 8vo); Sarrusius, Commentarii (Moquent. 1609-10, 2 vols. fol.); Sanctius, Commentarii (Antv., 1624; Lyons, 1625, fol.); Bonfère, Commentarii (Tornai, 1645, 2 vols. fol.); Jackson, Annotationes (Lem., 1645, 2 vols. 4to); Beck, Paraphr. hebr. Chronicon cum notis (Lips, 1640, 4to); Wilkins, Rabbi Josephi Paphragr. Chal. (Can- tab., 1717; Amsterd., 1725, 4to); Corn. a Lapide, Lib. Puraeh (in his Commentaria); Michaelis and Ramb- bach, in the Annotationes in Hebr. (Rut., 1646, 251 (Hal- le, 1729); "Horsley, Notes (in the Bibl. Crit. i); Jelleites, Die Propheten (Vienna, 1835, 8vo); Weisse, Die Gesch. (Prag, 1836, 8vo); Königsfeld, Annotationes (Hav., 1839, 4to); Bertholdt, Buchar der Chronik erlautert (Lips, 1854, 8vo, being Lief. 15 of the Esg. Handb.; also in English, Edinburgh, 1857, 8vo); Rahmer, Commentarii (Thorn, 1866, 8vo, vol. i). See Commentary.

Chronology, the science which measures time by the succession of events that occur in the heavens or on the earth. According to the ordinary chronology, chronology may be divided into two kinds, theoretical or technical, and practical or applied; in other words, into mathematical and historical. It is a scientific discipline, by its very nature, trustworthy, as being the result of fixed laws; while the latter is, to a greater degree, contingent and irregular. In this article we have to do only with Biblical dates and the method of their determination. See Astronomy.

1. Elements.—The knowledge of the Hebrews in chronology rested altogether on appearances; not a trace of anything like a scientific view is to be found in their literature. The looks of the Old Testament recognize none of the great areas which other nations have employed. Nor is it until the first book of the Maccabees that such a guide is found. Instead of these, the Hebrews were usually guided by the national and local or national epochs. (See below.) Genealogical tables, indeed, are not wanting, but they are of little service for the general purposes of chronology. (See below.) Formerly great exactness was hoped for in the determination of Hebrew chronology. Although the material is not always accurate, it is true, we may probably date within a few years, it was nevertheless expected that the very day could be ascertained. Hence arose unsoundness and variety of results, and ultimately a general feeling of distrust. At present critics are rather prone to run into this latter extreme. The truth, as might be expected, lies between these two extreme judgments. The character of the records whence we draw our information forbids us to hope for a perfect system. The Bible does not give a complete history of the times to which it refers; in its historical portions it deals with special and detached periods. The chronological information is, therefore, not absolutely certain, although often, with the evident purpose of forming a kind of connection between these different portions, it has a more continuous character than might have been expected. It is rather historical than strictly chronological in its character, and thus the technical part of the subject depends, so far as the Bible is concerned, almost wholly upon inference. See History.

In one particular, however, great care has been usually exercised in the Hebrew records, namely, the prevention of error by the neglect or accumulation of fractional parts of a year in the continuous series of generations, dynasties, events, or reigns. This has been systematically done (as in most other ancient chronologies) by adding these into the beginning of each successive number, i.e., by reckoning, in all cases, from a

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fixed point in the calendar, so that the years are always to be accounted "full" unless specified as current. Nevertheless, in consequence of the brief and sometimes double lines of era, beginning at various seasons of the year, confusion, or at least difficulty, is often crept into the statements, which is enhanced by the fact that the rule here stated is not observed always with the same care. It is especially true in the parallel lists of the kings of Judah and Israel (q. v.).

1. Generations. It is commonly supposed that the genealogies given in the Bible are invariably continuous. When, however, we come to examine them closely, we find that many are broken without being so in consequence technically defective as Hebrew genealogies. A notable instance is that of the genealogy of our Saviour given by Matthew, where Joseph is immediately followed by Oziel, as if his son—Ahaaiel, Joseph, and Amaziah being omitted (Matt. i, 6). That this is not an accidental omission of a copier is evident from the specification of the number of generations from Abraham to David, from David to the Babylonian Captivity, and from the Babylonian Captivity to Christ, in each case fourteen generations. Probably these missing names were purposely left out to make the number for the interval equal to that of the other branch omitting such an omission as obvious and not liable to cause error. In Ezra's genealogy (Ezra vii, 1-5) there is a similar omission, which in so famous a line can scarcely be attributed to the carelessness of a copier. There are also examples of a man being called the son of a remote ancestor, as "Shebuel the son of Gershom [Gershon], the son of Moses" (1 Chron. xxvi, 24). So, in historical narratives, Jehu is called "the son of Nimshi" (1 Kings xix, 16; 2 Kings ix, 20; 2 Chron. xxii, 7), as well as "the son of Jehoshaphat the son of Nimshi" (1 Kings ix, 2, 14). Laban is called "the son of Nahor" (Gen. xxvii, 5), for grandson (xxviii, 2, 5; comp. xxii, 20-22). We cannot, therefore, venture to use the Hebrew genealogical lists to compute intervals of time except where we can prove each descent to be immediate, and where the length of each generation is given. See Genealogy.

Ideler remarks that Moses reckons by generations (Handbuch, i, 506); but this is not the manner of Hebrew time. In Genesis there are three generations to a century (ii, 142). There is no use of a generation as a division of time in the Pentateuch, unless, with some, we suppose that "the" a "generation," in Gen. xv, 16, is so used; those, however, who hold this opinion make it an interval of a hundred years, since it would, if a period of time, seem to be the fourth part of the 400 years of verse 15; most probably, however, the meaning is that some of the fourth generation should come forth from Egypt. See Generation.

2. Divisions of Time. See Time. (1) Hour. The hour is supposed to be mentioned in Daniel (iii, 15: iv, 16, 30 [Engl. 19, 38: v, 5]), but in no one of these cases is a definite period of time clearly intended by the Chaldean term (םבש, nнбш, nнбш) employed. The Egyptians divide the day and night into 24 parts (see below), as do ourselves from at least B.C. cir. 1200 (Lepelus, Chronologie der Äg., i, 130). It is therefore not improbable that the Israelites were acquainted with the hour from an early period. The "sun-dial of Ahaz," whatever instrument, fixed or movable, it may have been, is simply a division of the kind. See Dial. In the N. T. we find the same system as the modern, the hours being reckoned from the beginning of the Jewish night and day. See Hour.

(2) Day. For the civil day of 24 hours we find in one place (Dan. viii, 14) the term נבנב, nнбн, "evening-morning," Sept. νεβητηρα (also in 2 Cor. xi, 25, A. V. "a night and a day"). Whatever may be the proper meaning of this Hebrew term, it cannot be doubted here to signify "nights and days." The common word for day as distinguished from night is also used for the civil day, or else both day and night are mentioned to avoid vagueness, as in the case of Jonah's "three days and three nights" (Jon. ii, 1 [A. V. 1, 17]; comp. Matt. xii, 40). The civil day was divided into night and natural day, the periods of darkness and light, and this is especially true of the Jewish day, which stands first in the special term given above. The night, נבנב, and therefore the civil day, is generally held to have begun at sunset. Ideler, however, while admitting that this point of time was that of the commencement of the civil day among all other nations known to us which followed a lunar reckoning, objects to the opinion that this was the case with the Jews. He argues in favor of the beginning of deep night, reasoning that, for instance, in the ordaining of the Day of Atonement, on the 10th of the 7th month, it is said "in the ninth day of the month at even, from even unto even, shall ye celebrate (literally, rest) your Sabbath" (Lev. xxiii, 32); where, if the civil day began at sunset, it would have been said that they should commence the observance on the evening of the 10th day, or merely on the 10th day, supposing the word "evening" (נבנב) to mean the latter part of our afternoon. He cites, as probably supporting this view, the expression נבנב נבנב, "between the two evenings" used of the time of offering the passover and the daily evening sacrifice (Exod. xii, 6; Num. ix, 8; xxviii, 4); for the Pharisees, whom the present Jews follow, took it to be the time between the 9th and 11th hour of the day or from 6 to 8 P.M. to 9 to 11 P.M., the Samaritans and Karaites supposed it to be the time between sunset and full darkness, particularly on account of the phrase נבנב בִּשְׁנָשָׁה, "when the sun is setting," used in a parallel passage (Deut. xxxi, 6) (see Handbuch, i, 482-484). These passages and expressions may, however, be not unreasonably held to support the common opinion that the civil day began at sunset. This "between the two evenings" can scarcely be supposed to have originally indicated a long period; a special short period, though scarcely a point, the time of sunset, is shown to correspond to it. This is a natural division between the late afternoon, when the sun is low, and the evening, when his light has not yet disappeared—the transition into which the natural evening would be cut by the commencement of the civil day, if it began at sunset. There is no difficulty in the command that the observance of so solemn a day as that of Atonement should commence a little before the true beginning of the civil day, that due preparation might be made for the sacrifices. In Judæa, where the duration of twilight is very short at all times, the most natural division would be at sunset. The natural "day" (נבנב) probably was held to commence at sunrise, morning-twilight being included in the last watch of the night, according to the old as well as the later division; some, however, made the morning-watch part of the day. See Day; Night. Four natural periods, smaller than the civil day, are divided into: the evening, or נבנב, morning of which there is frequent mention, and the less usual תּילֹה, תיל, "the two lights," as though "double light," noon, and תילֹה תיל, תיל, "half the night," midnight. No one of these with a people not given to astronomy seems to indicate a point of time, but all to deal: nate periods, evening and morning being, however, much longer than noon and midnight. The night was divided into watches (תיל תיל). In the O. T. but two are expressly mentioned, and we have to infer the existence of a third, the first watch of the night. (In Lxxm. ii, 19, תיל תיל תיל of course refers to, without absolutely designating, the first watch.) The middle watch
The Hebrew week was a period of seven days, ending with the Sabbath; therefore it could not have been a division of the month, which was lunar, without intercalation. But there was no such intercalation, since the Sabbath was to begin its seven days at the new moon, as it is mentioned for weeks and months. The mention together of Sabbaths and new moons proves nothing but that the two observances were similar, the one closing the week, the other commencing the month. The week, whether a period of seven days or a quarter of the month, is of common use in antiquity. The Egyptians, however, were without it (with Dion Cassius, xxxvii. 19, comp. Lepsius, Chronol. d. Äg., i, 131, 133), dividing their month of 30 days into decades, as did the Athenians. The Hebrew week, therefore, cannot have been adopted from Egypt; probably both it and the Sabbath were used and observed by the Canaanites. See Month and Sabbath.

The months by which the time is measured in the account of the Flood may have been of 30 days each, possibly forming a year of 360 days, for the 1st, 2d, 7th, and 10th months are mentioned (Gen. viii. 13; vii. 11; viii. 14, 4, 5). Ideler, however, contests this, arguing that as the water first began to sink after 150 days (and then had been raised by all the糇e, as it must have sunk) for some days were the ark could have rested on Ararat, so that the second date must be more than 150 days later than the first (Handbuch, i, 69, 70, 478, 479). This argument depends upon the meaning of "high mountains," and upon the height of those "the mountains of Ararat" (vii. 5), of which the ark rested on. But this is connected with the universal height of the Flood. See Deluge. On the other hand, it must be urged that the exact correspondence of the interval to five months of 30 days each, and the use of a year of 360 days, in prophetic passages of both Testaments, are of no slight weight. That the months from the giving of the Law until the time of the Second Temple, when we have certain knowledge of their character, were always lunar, appears from the command to keep new-moons, and from the unlikelihood of a change in the calendar. These lunar months have been supposed to have been always alternately of 29 and 30 days. Their average length would of course be a lunation, or a little (44) above 294 days, and therefore they would in general be alternately of 29 and 30 days; but it is possible that occasionally months might occur of 28 and 31 days, if, as is highly probable, the commencement of each was strictly determined by observation; that observation was employed for this purpose is distinctly affirmed in the Babylonian Talmud of the practice of the time at which it was written, when, however, a month was not allowed to be less than 29, or more than 30 days in length. The first day of the month is called kal'ah, "new moon;" Sept. ἀρχιμήνια, from the root מַעֲנֵי, to be new; and in speaking of the first day of a month this word was sometimes used with the addition of a number for the whole expression, "in such a month, on the first day," as וְהָיָה הַיָּמִים לְצָרְכֵי הוא, "On the third new-moon . . . on that day" (Exod. xix, 1); hence the word came to signify month, though then it was sometimes qualified (יוֹם יֵשִׁירָה). The new-moon was kept as a sacred festival (q. v.). In the Pentateuch and Josiah in the second, Ethannim, יָהָשְׁמִים, the seventh, and Bul, בַּעַל, the tenth, have no name, appear, like that of Ahith, to be connected with the phenomena of a tropical year. No other names are found in any book prior to the Capitvity, but in the books written after the return the later nomenclature still in use appears. This is evidently of Babylonian origin, as the Jews themselves affirm. See Month.
new moon was chosen through observation of the forwardness of the barley-crops in the warmer districts of the country (Handbuch, l, 490). There is, however, this difficulty, that the different times of barley-harvest in various parts of the country made it liable to cause confusion. It seems, therefore, not unlikely that the Hebrews adopted the solar means of determining their new-year's day by observations of heliacal risings or similar stellar phenomena known to mark the right time before the barley-harvest. Certainly the ancient Egyptians and the Arabs made similar means.

The method of intercalation can only have been that which obtained after the Captivity—the addition of a thirteenth month, whenever the twelfth ended too long before the equinox for the first-fruits of the harvest to be offered in the middle of the month following, and the similar offerings at the times appointed. This method would be in accordance with the permission granted to postpone the celebration of the Passover in the case of any one who was either legally unclean or journeying at a distance, for a whole month, to the 14th day of the second month (Num. ix. 9-13), of which permission we find Hezekiah to have availed himself for both these reasons, and the reason of safety, by the intercalation of 454 days before the Babylonian Captivity. The later Jews had two beginnings to the year, or, as it is commonly, but somewhat inaccurately, said, two years. At the time of the Second Temple these two beginnings obtained, the seventh month being the civil reckoning before Abib, the first of the sacred. Hence it has been held that the institution of the time of the Exodus was merely a change of commencement, and not the introduction of a new year; and also that from this time there were the two beginnings. The former opinion is at present purely hypothetical, and has been too much mixed up with the latter, for which, on the contrary, there is some evidence. See YEAR.

(6.) SEASONS.—The ancient Hebrews do not appear to have divided their year into fixed seasons. We find mention of the natural seasons, γαύρι, "summer," and γεφυρώ, "winter," which are used for the whole year (in Ps. lxxiv. 17; Zech. xiv. 8; and perhaps Gen. viii. 22). The former of these properly means the time of cutting fruits, and the latter that of gathering fruits; the season of harvests corresponding to the early fruit season, the other to the late one. Their true significations are, therefore, rather summer and autumn than summer and winter. There can be no doubt, however, that they came to signify the two grand divisions of the year, both from their use together as the two seasons, and from the mention of the "winter-house" (ἴδρυμα ἡμείως) and the "summer-house" (γεφυριζόμενον), Amos iii. 15. The latter evidence is the stronger, since the winter is the time in Palestine when a palace or house of different construction would be needed from the light summer pavilion, and in the only passage where referred to in which the winter-house is mentioned, we read that Jehoiakim "sat in the winter-house in the ninth month"; that is, almost at mid-winter; "and there was a fire burning in the hearth burning before him" (Jer. xxxvi. 22). It is probable, however, that "winter," or γεφυρώ, when used without reference to the year, as in Job xxix. 4, has its original significance. The phrase ἡμερας ἀγενέκτων, "cold and heat," in Gen. viii. 22, is still more general, and cannot be held to indicate more than the great alternations of temperature, which, like those of day and night, were promised not to cease (Ideler, Handbuch, i, 494). There are two agricultural seasons in a more proper character, harvest and seed-time, which were in their ordinary use. These are γεφυρώ, "seed-time," and ἐφόρω, "harvest." Ideler makes these equal to the foregoing seasons when similarly used together; but he has not proved this, and the passage he quotes (Gen. l. c.) cannot be held to afford any evidence of the kind, until some other two terms in it are proved to be strictly correspondent. See SEASON.

3. Festivals and Holy Days.—Besides the Sabbaths and new moons, there were four great festivals and a fast in the month Abib. The celebration of every seventh and fifthieth year. See FESTIVAL.

(1.) The Feast of the Passover (πάσχας) was properly only the time of the sacrifice and eating of the paschal lamb, that is, the evening, ἡμέρας ἐπιτιήσεως, between the two evenings" (Lev. xxiii. 5)—a phrase previously considered—of the 14th day of the first month, and the night following, the Feast of Unleavened Bread (πάσχας) commencing on the morning of the 15th day of the month, and lasting seven days, until the 21st inclusive. The 15th and 21st days of the month were Sabbaths, that is, holy days. See PASSOVER.

(2.) The Feast of Weeks (πάσχας τῆς Μειναίων), or Pentecost, was kept at the close of seven weeks, counted from the day inclusive following the 16th of the 1st month. Hence its name means the feast of seven weeks, as indeed it is called in Tobit (ギαν ιστρα ιπποδώμαπ, i, 1). As the ears of barley as first-fruits of the harvest were offered on the 16th day of the 1st month, so on this day thanksgiving was paid for the blessing of the harvest, and fruit, chiefly of wheat offered as first-fruits; hence the names πάσχας Μειναίων, Feast of the Harvest, and πάσχας τῆς Μειναίων, Day of the First-fruits. See PENTECOST.

(3.) The Feast of Trumpets, πάσχας τῆς Μέγας, lit. day of trumpet-sound, also called πάσχας τῆς Μειναίων, i. e., "a great festival of celebration by the sound of the trumpet," was the 1st day of the 7th month, the civil commencement of the year. See TRUMPET.

(4.) The Day of Atonement, ἡμέρα ἡμέρας, was the 10th day of the 7th month. It was a Sabbath, that is, a holy day, and also a fast, the only one in the Hebrew year before the Babylonian Captivity. Upon this day the high-priest made an offering of atonement for the nation. This annual solemn rite seems more appropriate to the commencement than to the middle of the year; and the time of its celebration thus affords some evidence in favor of the theory of a double beginning. See ATONEMENT (DAY-OF).

(5.) The Feast of Tabernacles, ἡμέρας τῆς ἡμέρας, was kept in the 7th month, from the 15th to the 22nd days inclusive. Its chief days were the first and seventh Sabbaths. It was taken from the people dwelling in tabernacles, to commemorate the Exodus. It was otherwise called πάσχας τῆς ἁγιασµον, i. e., "the feast of gathering," because it was also instituted as a time of thanksgiving for the end of the gathering of fruit and of the vintage. See TABERNACLES (FEAST OF).

The small number and simplicity of these primitive Hebrew festivals and holy days is especially worthy of note. It is also observable that they are not of an astronomical character; and that when they are connected with nature, it is as directing the gratitude of the people to him who, in giving good things, leaves not himself without witness. In later times many holy days were added. Of these the most worthy of remark are the Feast of Purim, or "Long," commemorative of the deliverance of the Jews from Haman's plot, the Feast of the Dedication, recording the cleansing and rededication of the Temple by Judas Maccabaeus, and fasts on the anniversaries of great national misfortunes connected with the Babylonian Captivity. These last were doubtless instituted during that period (comp. Zech. vii. 1, Ps. cxxxix. 11), and the memory of the most recent event.

(6.) Sabbatical and Jubilee Years.—The sabbatical year, ἡμέρας τῆς ἡμέρας, "the fallow year," or possibly "year of remission," or ἱεραυνία alone, also called a "sabbath," and a "great sabbath," was an institution of strictly the same character as the Sabbath—a year.
of rest, like the day of rest. It has not been sufficiently noticed that as the day has a side of physical necessity with reference to man, so the year has a side of physical necessity with reference to the earth. Every seventh year appears to be a very suitable time for the recurrence of a sabbatical year, on agricultural principles. Besides the rest from the labors of the field and vineyard, there was in this year to be remissness, temporary or absolute, of debts and obligations among the people. The sabbatical year seems to have commenced at the civil beginning of the year, the seventh month. Although doubtless held to commence with the first of the month, its beginning appears to have been kept at the Feast of Tabernacles (Deut. xxxi., 10), while that of the jubilee year was kept on the Day of Atonement. This institution seems to have been greatly neglected, as indeed was prophesied by Moses, who speaks of the desolation of the land as an enjoying the sabbaths which had not been kept (Lev. xxvi., 34, 35, 43). The seventy years' captivity is also spoken of in 2 Chron. (xxvi., 21) as an enjoying sabbath; but this may be on account of the number being sabbatical, as ten times seven, which, indeed, seems to be indicated in the sabbatical periods, or forty-nine years, a year of jubilee was to be kept, immediately following the last sabbatical year. This was called בְּרוֹאָל the "year of the trumpet," or הָרְוֹאָל alone, the latter word meaning either the sound of the trumpet or the instrument itself, because the commencement of the year was announced on the Day of Atonement by sound of trumpet. It was similar to the sabbatical year in its character, although doubtless yet more important. In the jubilee year debts were to be remitted, and lands were to be restored to their former owners. It is obvious from the words of the law (Lev. xxv., 8-11) that this year followed every seventh sabbatical year, so that the opinion that it was always identical with a sabbatical year is untenable. There is a further question as to the length of each jubilee period, if we may use the term, some holding that it had a duration of fifty, but others of forty-nine years. The latter opinion does not depend upon the supposition that the seventh sabbatical year was the jubilee, since the jubilee might be the first year of the next seven years after. That such was the case is rendered most probable by the analogy of the weekly Sabbath, and the custom of the Jews in the days of the Maccabees; although it must be noted that, according to Maimonides, the jubilee period was of fifty years, the fifty-first year commencing a new period, and that the same writer mentions that the Jews had a tradition that after the destruction of the first Temple only sabbatical years, and no jubilee years were observed (Ideler, Romane Chronik, i., 468, 504). The testimony of Josephus does not seem to us at all conclusive, although Ideler (L. c.) holds it to be so; for his language (πάντα παντοφάναι μία ημερία πάντα, Ant. iii., 12, 8) cannot be held to prove absolutely that the jubilee was not the first year of a sabbatical period, instead of standing between two such periods. It is important to ascertain whether the first sabbatical year ought to have been kept; whether the sabbatical and jubilee periods seem to have been continuous; what positive record there is of any sabbatical or jubilee years having been kept; and what indications there are of a reckoning by such years. It can be contested that the first sabbatical year to be kept after the Israelites had entered Canaan would be about the fourteenth (Jennings, Jewish Antiquities, bk. iii., cap. 9). It is possible that it might have been somewhat earlier or later; but the narrative will not admit of much latitude, and the jubilee years kept from the time of Joshua until the destruction of the first Temple would have been reckoned from the first one, but it may be questioned if any kept after the return would be counted in the same manner: from the nature of the institutions, it is rather to be supposed that the reckoning, in the second case, would be from the first cultivation of the country after its reoccupation. The first year of the period do not enable us to test this supposition, because we do not know exactly the year of return, or that of the first cultivation of the country. The recorded dates of sabbatical years would make that next after the return to commence in B.C. 528, and be current in B.C. 527, which would run. The first year of the period B.C. 584-3, which would not probably be the first year of cultivation; but in the case of so short a period this cannot be regarded as evidence of much weight. There is no positive record of any jubilee year having been kept at any time. The dates of three sabbatical years have, however, been preserved. These were current B.C. 169, 185, and 57, and therefore commenced in each case about three months earlier than the beginning of these Julian years (Josephus, Ant. xii., 9, 5; xiii., 8, 1; xiv., 10, 2; xv., 1, 2; War. i., 2, 4; and 1 Macc. vi., 49, 58). There are some chronological indications in the O. T. that may not unreasonably be supposed to be referred to such periods. The prophet Ezekiel dates his first prophecy of those in the book "in the thirtieth year," etc., "which was the fifth year of king Jehoiachin's captivity" (i., 2); thus apparently dating in the former case from a better known era than that of Jehoiachin's captivity, which he placed later, having, however, in general again describing it. This date of the 59th year has been variously explained; some, with Usher, suppose that the era is the 18th year of Josiah, when the book of the law was found, and a great passover celebrated (see Hävernick, Commentar über Ezeli. p. 12, 13). This year of Josiah would certainly be the first of the reckoning, and might be used as a kind of reformation-era, not unlike the era of Simon the Macabee. Others suppose that the thirtieth year of the prophet's life is meant, but this seems very unlikely. Others again, including Scaliger (De Emendatione Temporum, p. 73, 216, ed. 1680) and Rosenmüller (Schell. in loc.), hold that the 59th was from the commencement of the reign of Nataopollassar. There is no record of an era of Nabopolassar; that king had been dead some years; and we have no instance in the O. T. of the use of a foreign era. The evidence, therefore, is in favor of Josiah's 18th year, B.C. 628. There remains the question whether the time when the iniquity of Judah is said to be 40 years, for the final captivity of Judah (Jer. iii., 8), was in the 41st year of this reckoning. In the same place (Ezek. iv., 6) the time of the iniquity of Israel is said to be 390 years, which sum, added to the date of the captivity, is the date of the part of the nation, B.C. 720, goes back to B.C. 1111. This result leads to the indication of possible jubilee dates; for the interval between B.C. 1111 and B.C. 623-2 is 488-9 years, almost exactly ten jubilee periods; and it must be remembered that the seventy weeks of the prophet Daniel seem to indicate the unit of such a great number. The prophetic theory, whether of Josiah's reformation present any indications of celebrations connected with the sabbatical system. The finding of the book of the Law might seem to point to its being specially required for some public service. Such a service was the great reading of the Law to the whole congregation of Israel, in the first month of the first sabbatical year (Deut. xxxi., 10-18). The finding of the book was certainly followed by a public reading, apparently in the first month, by the king to the whole people of Judah and Jerusalem, and afterwards a solemn passover was kept. Of the latter celebration it is said, "Ye kept not the sabbath, ye kept not such a passover from the days of the Judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah" (2 Kings xxiii., 22) and in
Chronology. "There was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept" (2 Chron. xxiv. 11). The institution of Samuel is remarkable, since in his time the earlier supposed date (B.C. 1111) falls. It may be objected that the passover is nowhere connected with the sabbatical reckoning; but these passovers can scarcely have been greater in sacrifices than at least one in Solomon's reign, nor is it likely that they were considered as characterized by greater zeal than any others whatever, so that we are almost driven to the idea of some relation to chronology. See SABBATICAL YEAR; JUBILEES.

4. Era.—There are indications of several historical eras having been used by the ancient Hebrews, but our information is so scanty that we are generally unable to come to positive conclusions. Some of these possible eras may be no more than dates employed by writers, and not national eras; others, however, can scarcely have been used in this special or individual manner from their referring to events of the highest importance to the Hebrews. See EXODUS.

(1.) The Exodus is used as an era in 1 Kings vi, 1, in giving the date of the foundation of Solomon's Temple. This is the only positive instance of the occurrence of this era, for we cannot agree with Ideler that it is certainly employed in the Pentateuch. He refers to 1 Sam. xxi. 1 (Numb., xxiv. 10); Jer. xi. 31; Ezek. xxv. 27; 2 Kings xxiii. 28; 1 Chron. xiv. 24; and 2 Chron. xvi. 13; xix. 5. Here, as elsewhere in the same part of the Bible, the beginning of the Exodus-year—not.of course, the actual date of the Exodus (see REGnal YEARS, below)—is used as the point whence time is counted; but during the interval of which it formed the natural commencement it cannot be shown to be an era, though it may have been, any more than the beginning of a sovereign's reign is one. See EXODUS.

(2.) The foundation of Solomon's Temple is conjectured by Ideler to have been an era. The passages to which he refers (1 Kings ix, 10; 2 Chron. viii, 1) merely speak of occurrences subsequent to the interval of 20 years occupied in the building of the Temple and the king's house, both being distinctly specified; so that his reading ("Wanzig Jahre, nachdem Salomo das Haus des Herrn erbaut") leaves out half the statement, and so makes it incorrect (Hahn, l. c.). It is elsewhere stated that the building of the Temple occupied 20 years (1 Kings vi. 14-30; 2 Chron. iii. 1-17), and that of Solomon's house thirteen (vii, 1), making up the interval of twenty years. See TEMPLE.

(3.) The era once used by Ezekiel, and commencing in Josiah's 18th year, we have discussed above. See JOSIAH; EZEKIEL.

(4.) The era of Jehoiachin's captivity is constantly used by Ezekiel. The earliest date is the 6th year (i, 2), and the latest the 27th (xxix, 17). The prophet generally gives the date without applying any distinctive term to the era. He speaks, however, of "the fifth year of king Jehoiachin's captivity" (i, 2), and "the twelfth year of our captivity" (xxiii, 21), the latter of which expression may explain the constant use of the era. The same era is necessarily employed, though not such, as where the advancement of Jehoiachin in the 37th year of his captivity is mentioned (2 Kings xxiv, 27; Jer. ii, 31). We have no proof that it was used except by those to whose captivity it referred. Its first year was current B.C. 598, commencing in the spring of that year. See JEHONACHIN.

(5.) The beginning of the seventy years' captivity does not appear to have been used as an era; but the destruction of Jerusalem by the Babylonians is occasionally referred to for chronological purposes (Ezek. xl. 1). See LXX.

(6.) The return from Babylon does not appear to be employed as an era; it is, however, reckoned from in Ezra (iii, 1, 9), as is the Exodus in the Pentateuch. See EXODUS.

(7.) The era of the Seleucidæ is used in the first and second books of Maccabees. See SELECTUS.

(8.) The liberation of the Jews from the Syrian yoke in the first year of Simon is stated to have been commemorated by an era used in contracts and agreements (1 Mac. xiii, 41). The years 1, 2, and 3 on the coins ascribed to Simon [see Money; Shekel] are probably of this era, although it is related that the right of coining money with his own stamp was not conferred upon him until somewhat later than its beginning (xv, 6), for it may be reasonably supposed either that Antiochus VII confirmed privileges before granted by his brother Demetrius II (comp. xv, 5), or that he gave his sanction to money already issued (Encycl. Brit., 8th ed., s. v. Numismat., p. 379). See PTOLEMAIUS, MACCABEES.

(9.) Regnal Years.—By the Hebrews regnal years appear to have been counted from the beginning of the year, not from the day of the king's accession. Thus, if a king came to the throne in the last month of one year, reigned for the whole of the next year, and died in the first month of the third year, we might have dates in his second and third years, although he governed for no more than thirteen or fourteen months. Any dates in the year of his accession before that event, or in the year of his death after it, would be assigned to the last year of his predecessor and the first of his successor. The same principle would apply to non-Hebrew regnal years. The events, but the whole stated lengths of reigns or intervals would not be affected by it. See KING; KINGDOM.

II. Data.—The historical part of Hebrew chronology is not less difficult than the technical. The information in the Bible that is neither more accurate than inferential, although there is very important evidence of the latter kind; but the present state of the numbers makes absolute certainty in some cases impossible. In addition to this difficulty, there are several gaps in the series of smaller numbers which we have no means of supplying with exactness. When, therefore, we compare several of these smaller numbers with a larger number, or with independent evidence, we are frequently prevented from putting a conclusive test by the deficiencies in the first series. Lately some have laid great stress upon the frequent occurrence of the number 40, alleging that it and 70 are vague terms equivalent to "many" or "several," but this would mean no more than "many years." Prima facie this idea would seem reasonable, but on a further examination it will be seen that the details of some periods of 40 years are given, and show that the number is not indeterminate where it would at first especially seem to be so. Thus the 40 years in the wilderness can be divided into three periods: 1. From the Exodus to the sending out of the spies was about one year and a quarter (1 year, 1 + 2 [?] months, Num. ix, 1; x, 11; comp. ver. 29, showing it was this year, and xiii, 20, proving that the search ended somewhat after midsummer); 2. The time of search, 40 days (Num. xiii, 23); 3. The time of the crossing of the river Zered was crossed, 38 years (Deut. ii, 14)—making altogether almost 394 years. This perfectly accords with the date (yr. 40, m. 11, d. 1) of the address of Moses after the conquest of Sihon and Og (Deut. i, 3, 4), which was subsequent to the crossing of the river Zered. So, again, David's reign of 40 years is divided into 7 years 6 months in Hebron, and 38 in Jerusalem (2 Sam. ii, 11; v, 5; 1 Chron. iii, 4; but 1 Kings ii, 11, 7 years, omitting the months, and 38). This, therefore, cannot be an indefinite number, as some might conjecture from its following Saul's 40 years, and providing Solomon with the very numbers of Saul's life. The last two numbers have not been much more or less from the circumstances of the history. The occurrence of some round numbers, therefore, does not warrant our supposing the constant use of vague ones. See NUMBER.
The attempt to "correct" or improve the Hebrew chronology by means of the dates lately deciphered from the Egyptian and Assyro-Babylonian inscriptions has in fact been a favorite method of late, as was in previous times a similar comparison with the records of ancient records in heathen authors. But, unfortunately, these statements are so discrepant with one another, and the results vary so widely, as to be of very little practical value, for such a purpose. The hieroglyphical dates are too fragmentary and disconnected, as well as too uncertainly translated hitherto, to afford any definite chronological chain; and the eponymous legends do not rise so early as the disputed part of Biblical chronology. See Egypt; Assyria.

1. From Adam to Abram: Departure out of Haran. — All the numerical data in the little for the chronology of this interval are comprised in two genealogical lists in Genesis, the first from Adam to Noah and his sons (Gen. v, 3 to the end), and the second from Shem to Abram (xi, 10-26), and in certain passages in the same book (vii, 6, 11; viii, 18; ix, 26, 29; xi, 9, xii, 4). The Masoretic Hebrew text, the Septuagint Version, and the Samaritan Pentateuch greatly differ, as may be seen by the following table, while the parallel causes whatever. As no two of the lists correspond throughout, and as a high degree of antiquity undoubtedly belongs to them all, each has his advocates as the true original. The cardinal importance of the subject demands a clear, full, and impartial examination of the arguments that bear upon their authority severally, as well as upon the accuracy of particular numbers.

<table>
<thead>
<tr>
<th>Patriarch</th>
<th>Before Birth of Harmony</th>
<th>After Birth of Harmony</th>
<th>Total Age</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>Hebrew</td>
<td>Septuagint</td>
<td>Josephus</td>
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<tr>
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<td>130</td>
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<tr>
<td>Seth</td>
<td>105</td>
<td>105</td>
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<tr>
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<td>193</td>
<td>386</td>
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<tr>
<td>Noah at the flood</td>
<td>600</td>
<td>600</td>
<td>1200</td>
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<table>
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<tr>
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<th>(1877)</th>
<th>(2006)</th>
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<tbody>
<tr>
<td>Noah</td>
<td>500</td>
<td>500</td>
<td>1000</td>
</tr>
<tr>
<td>Shem</td>
<td>500</td>
<td>500</td>
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<table>
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<td>90</td>
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</tr>
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<td>Serug</td>
<td>130</td>
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<td>260</td>
<td>130</td>
</tr>
<tr>
<td>Nahor</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
</tr>
<tr>
<td>Terah</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>From the Flood</th>
<th>(361)</th>
<th>(917)</th>
<th>(1047)</th>
<th>(1068)</th>
<th>867</th>
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<tbody>
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<td>From Creation</td>
<td>(3025)</td>
<td>(3254)</td>
<td>(3609)</td>
<td>(3574)</td>
<td>3525</td>
</tr>
</tbody>
</table>

accounts of Josephus (Ant. i, 8, 8, and 4, 9; 6, 5; 7, 1) do not exactly tally with any of them. The Latin Vulgate strictly conforms to the Hebrew. The principal various readings are given between brackets, and the numbers which are combined from statements in the text are enclosed in a parenthesis. In this period there are a number of serious difficulties.

(1.) The number of generations in the Sept. is one in excess of the Heb. and Samar., on account of the "Second Cainan," whom the best chronologists are agreed in rejecting as spurious. He is found elsewhere only in some copies at 1 Chron. i, 17, and in Luke iii, 38. Josephus, Philo, and the earlier Christian writers appear, however, to have known nothing of him, and it is therefore probable either that he was first introduced by a copyster into the Gospel and thence into the Sept., or else that he was found in some MSS. of the Sept. and thence introduced into the Gospel, and afterwards into all other copies of the Sept. See CAINAN.

(2.) The remarkable discrepancies in nearly all the names as to the respective ages before and after the birth of the eldest son, while the totals given generally agree, has occasioned greater variety in the schemes of different Biblical chronologists than any or all other is here of more weight, but in his present text it shows contradiction, though preponderating in favor of the Sept. numbers. A comparison of the lists would lead us to suppose, on internal evidence, that they had first two forms, and that the third version of them originated from these two. This supposed later version of the lists would seem to be the Samar., which certainly is less internally consistent, on the supposition of the original correctness of the numbers, than the other two. The cause of the alterations is most uncertain. It has indeed been conjectured that the Jews shortened the chronology, in order that an ancient prophecy that the Messiah should come in the sixth millenary of the world's age might be fulfilled in the advent of our Lord. The reason may be sufficient in itself, but it does not rest upon sufficient evidence. It is, however, worthy of remark, that in the apostolic age there were hot discussions respecting genealogies (Tit. iii, 9), which would seem to indicate that great importance was attached to them, perhaps also that the differences, or some difference, then existed. The different proportions of the generations and lives in the Sept. and Heb. have been asserted to afford an argument in favor of the former. At a later period, however, when we find instances of longevity
recorded in all versions, the time of marriage is not different from what it is at the present day, although there are some long generations. A stronger argument for the Sept., in view of the unity of the human race, is found in the long period required from the Flood to the Dispersion and the establishment of kingdoms, when all the wisdom would, if the patriarchal generations should be either exceptional or represent generations. For the former of these hypotheses we shall see there is some ground in the similar case of certain generations, just alluded to, from Abraham downwards. With respect to probability of accuracy, the Sept., with its various readings, 2:42 or 22:3 plus 942 or 1042, or 1072, or 1172; the Samaritan, 1307 plus 942.

This last, however, need not come into consideration, since it is well understood that the Samaritan text, here as elsewhere, is merely fabricated from the Greek (Hengstenberg, _A nth. der Pent._, 1 sqq.) and those who treat it as an independent authority (e. g. Lepelletier, _Chr. der saeral. Forsch._, iv, 1 sqq.) only are ignorant of the results of criticism on this subject. Of course the Sept., in one or more of its enumerations, would be followed by those early inquirers who had access to that text only; the earliest extant estimate, by Demetrius, an Alexandrine Jew of the third century B.C. (quoted from Alexander Polyhistor by Eusebius, _Prap._, iv, 9), took the number of men from Adam to the birth of Abraham 2262 plus 1072. Josephus certainly did not follow the Sept.; his numbers in the generations before and after the Flood have been forced into conformity with the Greek by a later and unskilful hand, which betrays itself by leaving its work incomplete (Brown, _Ordo Sacr._, § 210–221). As the chronology of Dr. Hales (which some still accept as authoritative) professes to be based on the Sept., rectified by the aid of Josephus, it ought to be known that the text of this author, besides having been palpably vitiated in this portion of it (Jud. 1, 3, 4, 5, 6, 7), swarms with gross inconsistencies, caused, it would seem, by his own efforts to force such umnum readings, a series of years having been deducted from the earlier generations, the operation was not carried on with the later. It is noticeable that the stated sums in the post-diluvian generations in the Samar. generally agree with the computed sums of the Heb., and not with those of the Sept., which would be explained by the theory of an adaptation of one of these two to the other, although it would not give us reason for supposing either form to be the earlier. The general presumption, on external grounds, would certainly be in favor of the Heb., both as being unquestionably the original from which the text of Josephus (which is oral, and the later, or conjectural, and the numbers, (all) are known to have been translated—and a version can never rise higher in authority than its source; and also because of the manifestly greater state of purity in which this text has been transmitted to us, in comparison with either of the others. See Smek, _The Bible in the Greek Church_ , p. 185. But the text of Josephus is too corrupt in its numbers to be at all relied upon, as may be seen from the slightest comparison of the sums in the title of the chapters with the detailed contents, having doubtless been tampered with by readers who used only the Sept. or Vulg. versions.

The Sept. harmony with the Patriarchal text, on the other hand, is too strong to be neglected. The redactor of the book of Genesis intended that the narrative should be connected by this continuous series of time-marks. Jewish and Christian chronographers accepted the statements unquestioned, and held that the series of years of the world thus formed, from the creation of the man to the death of Joseph, accor-
ded with the truth of facts. The import and the authority of the numerical statements were to them unimpeachable; the only question was that which related to their genuine form. And supposing the inquirer to have decided in favor of the Greek text, even so there are diversities to be discussed, for the Sept. has various readings of the numbers both before and after the Flood; in particular, while most of the copists have a second Caiian after Archaxaas, with a descent of 130 years, this addition is ignored by other copies and by important authorities (see Brown, _Ordo Sacr._, § 307; and note; Mill, _On the Descent and Paternity of the Patriarchs_ , pp. 149, 150). The later commentators will account for the enormous discrepancy which appears in the estimates formed by different chronologists of the number of years contained in the book of Genesis. The Hebrew numbers, from Adam to Terah's 7th year, make 1550 plus 292 years; the Sept., with its various readings, 2:42 or 22:3 plus 942, or 1042, or 1072, or 1172; the Samaritan, 1307 plus 942.

The fundamental importance of the subject in Biblical chronology requires a more exact and detailed examination than we find in the Dictionaries of Smith and Kitto, from which the preceding investigations are chiefly taken, as are also portions of subsequent discussions in this article.

(a.) General. — Evidence. — It is a noticeable fact that in the antediluvian portion the Heb. is the only list (unless we except that of Josephus, which has no independent value) in which every number is corroborated by the corresponding one in some one or other of the rest; while in the post-diluvian line, after the exclusion of the Pseudo-Camhronian, the condition is even more extreme alone: the preponderance of evidence from this method of comparison is therefore about balanced. Again, it is a most suspicious circumstance in the Samar., that its numbers, where there is any variation, regularly lessens the period prior to parentage, as the lineage descends, by removing the irregular hundred years before the Flood, and appending it to the ages below that...
point; while the Sept. (and Josephus) attain a similar uniformity by adding one hundred years to the deficient numbers throughout; whereas the Heb. exhibits no such marks of gradation, but presents a natural irregularity in these numbers, giving the whole, decrease as the period of longevity contracts; while, on the other hand, if either of the other lists be assumed as the prototype, no possible reason can be assigned or imagined for the arbitrary enlargement or diminution here and there of a particular number, unless it be, that, with the alteration of the margin, an genealogy is also exactly sustained by the sum 367; (i.e. the birth of Abram 292 years from the Deluge + 75 years to his departure from Haran) definitely given by Josephus, in opposition to his own magnified numbers in detail, although the weight of this argument is affected by the existence of various readings of that aggregate in his text. We must not omit to observe that those who espouse the schedule transmitted by the Sept. and Josephus, as affording the longer space between the Creation and the Deluge for the extensive propagation of the antediluvian race, and also after the Flood for the dissemination of mankind into power- ful nations in the earliest times, have only defended their own argument; for it is obvious that, so long as the entire length of each patriarch's life remains unaltered, by whatever amount the period prior to marriage is augmented, just so much time is taken from the remainder for procreation: the earlier the age of paternity, the greater will naturally be the increase of population in a given number of generations. The rapid advance in adolescence after the Deluge, so marked in the Heb. numbers, was doubtless providential for the purpose of replenishing the earth as speedily as possible after that cataclysm.

(b.) Individual Acrescens. — In addition to the post-diluvian Canaan noticed above, the following names appear to furnish decided proof of the superior trustworthiness of the Heb. list (see the conclusive treatise of Michaelis on this subject, translated in the Amer. Bib. Repos., 2d ser., vii, 114 sq.; also some judicious remarks by Dr. Pond in the Med. Quart. Review, July, 1887).

[1.] In the cases of Adam and Seth, the addition of 100 years to their age before paternity disturbs the average ratio between the season of growth and the total life, which in man, as in other animals, is a well-established proportion. These two patriarchs passed nearly one quarter of their lives childless, although their immediate successors were blessed with offspring when they had advanced but about one tenth to one twelfth in life. Was the command to "increase and multiply and fill the earth" so much less urgent in the first centuries of the world than subsequently? In the numbers assigned to the first two generations, moreover, the various readings found in the text of Josephus nearly destroy the support which it gives to the Sept., leaving the balance of evidence decidedly in favor of the tallying numbers in the Heb. and Samar.; and in the next three generations there is at least an equipoise between the authorities, which are arrayed in the same line.

[2.] The Heb. numbers in the case of Jared are sustained by all the other lists except the Samar., which not only deducts the century from his minority, but also arbitrarily curtails his subsequent years by a different amount (25 years), evidently in order to force the total life into conformity with the plan of gradual reduction in the length of life which we find in the Sept. In the next name, that of Enoch, the Heb. and Samar. again appear in unison against the Sept. and Josephus, the testimony of the last being impaired by the corrupt state of his numbers at this point.

[3.] The numbers given under Methuselah and Lamech are also thereby confirmed, according to the settled laws of internal criticism, marks of intentional corruption in all but the Heb. list. Not only are the years of each of the others totally unsupported by one another, where they differ from this, under both these names, and also embarrassed by various readings of a glaring character, but a comparison of them with the date of the Deluge makes it apparent that they were altered so as to place the demise of these two patriarchs "high and dry" beyond the reach of this event. Those who have sneeringly remarked that, according to the Hebrew chronology of Usher, "Methuselah was drowned in Noah's Flood by act of British Parliament," have forgotten to mention that the Sept. scheme is авторizing its insertion in the margin in neither the English Bible), are not only incorrect in that particular (for Methuselah [q. v.], according to the Heb. numbers, died a full month before the Deluge began), but they reason uncritically, inasmuch as so palpable an objection only shows the honesty of the Masoretic editors, who allowed it to remain upon the face of their text, when they might, by a slight alteration, so quietly have obviated it. The ingenious tinkers of the Samar. and Greek chronologies, on the contrary, have carefully attempted to remove this stumbling-block from the way of their version by a violent modification of the numbers (Enoch 105 years in the Sept. and splicing off before and after, etc.) in order to suit circumstances. Yet, like floggers usually, they have, after all, fallen into confusion, and convicted themselves by their own traces; the Samar. and most of the readings of the Greek copies do but make the year of the death of these patriarchs coincide with that of the Flood, while the very suspicious fact remains that the lives of the two alone (besides that of Jared in the Samar.) are abbreviated not only in comparison with the longer and more difficult dates of the other lists, but suddenly, as if for a special purpose, between instances of greater longevity immediately before (excluding Enoch, who was translated alive), and after. The Heb. list can alone be defended at this point on critical grounds.

[4.] The general agreement in greater age assigned to the post-diluvian patriarchs by the Samar. and Greek lists is not more difficult to explain to the advantage of the Heb. If the former be the original form, no reason can be assigned for the change; but if the latter be assumed as giving the genuine numbers, it is easy to perceive how readily they may have been augmented in order to swell the primitive era of repopulation after the Flood into a nearer conformity with the extravagant mythical periods of early heathen history. It will also be seen that the Sept. is known to have originated, the influence of which may plainly be traced in the present account of Josephus (and possibly, through some indirect channel, that of the Samar. also), this temptation would be peculiarly strong. The internal evidence here, however, it must be confessed, is rather in favor of the Samar. numbers, corroborated as they are throughout as to the age of paternity by those of the Sept. and (but less accurately) Josephus; and we might even be inclined to adopt them, as consistent in gradation with those preferred in the antediluvian portion, did not the manifest want of authority in the extending schemes for that part cast a strong doubt of accuracy over them in this part likewise. This suripision is confirmed by the want of harmony between the Samar. and Sept. as to the post-diluvian ages after paternity, the latter list conforming in this respect quite closely to the Heb. If we turn to the evidence of ancient records as well as to the nature of the Hebrew language, we shall find the Sept. confirmed rather than those of the Heb. The history and civilization of Egypt, as well as of Assyria and Babylonia, reach to a time about as early as the Heb. date of the Flood. Moreover, the concurrent evidence of antiquity carries the origin of Gentile civilization to the North of Egypt and Syria, accord the accepted position of the name of the Hebrews numbers we must place (as we easily may) the dispersion of nations [see ETHNOLOGY] very soon
CHRONOLOGY

after the Deluge. Important aid in this approximation of sacred with profane chronology is afforded by the considerable extension of the Biblical period of the Judges, noticed below, beyond that fixed by Usher.

(5.) An Americanization of the last generation is required in all the lists. According to them, it would appear that Terah was 70 years old at Abram's birth. "Terah lived seventy years, and begat Abram, Nahor, and Haran" (Gen. xi, 26). It is afterwards said that Terah went from Ur of the Chaldees to Haran, and died there at the age of 205 years [Samar. 148] (xi, 31). 205 years would make Terah 130 years old at Abram's birth. The Babylonia of Abram is then narrated (comp. Acts vii, 4), his age being stated to have been at that time 75 years (xii, 1-5). Usher therefore conjectures that Terah was 130 years old at Abram's birth (205-75 = 130), and supposes the latter not to have been the eldest son, but mentioned first on account of his eminence, as is Shem in several places (v. 32; vi. 10; vii. 18; ix. 18; x. 1), who yet appears to have been the third son of Noah, and certainly not the eldest (x. 21). To this it has been objected, however, that it seems scarcely probable that if Abram had been born to his father at the age of 205 years, he should have asked in wonder, "Is the father of my father a hundred years old? and shall Sarah, that is ninety years old, bear?" (Gen. xvii, 17). But the force of this objection is almost entirely obviated when it is considered that Terah had previously had a son, whereas Abraham at the time of his observation was altogether childless. It is better, therefore, to adopt this arrangement, than to make an arbitrary change in the numbers, as the Samar. apparently has done.

2. From Abram's departure out of Haran to the Exodus.—The length of this period is stated by Paul as 430 years from the promise to Abraham to the giving of the Law (Gal. iii. 17), the first of the sojourn being held to be that recorded in Gen. xii, 1-5. The same number of years is given in Exodus (xii, 40, 41), where the Heb. reads, "Now the sojourn of the children of Israel which dwelt in Egypt [was] four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Here the Sept. and Samar. add after "in Egypt" the words "and in Canaan," while the Alexandrian and other MSS. of the former also add after the "children of Israel" the words "and their fathers." It seems most reasonable to regard both these additions as glosses; if so excluded, the passage appears to make the duration of the sojourn in Egypt 430 years, but this is not an absolutely certain conclusion. The "sojourning" might well include the period after the promise to Abraham, while that patriarch and his descendants "sojourned in the land of promise [as in a strange country]" (Heb. xi, 9), for it is not positively said "the sojourn of the children of Israel in Egypt," but "who dwelt in Egypt." As for the very day of close being that of commencement, it might refer either to Abraham's entrance or to the promise of the time. A third passage is adduced in the declaration to Abraham of future history of his children: "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance" (Gen. xv, 14, 16; comp. Acts vii, 4; compare also x, 16). The period of 430 years would be held to be the period of oppression without a denial of the historical character of the narrative of that time, but can only be supposed to mean the time from this declaration to the Exodus. It is also noticeable that after the citation given above the events of the whole sojourn are stated (comp. Gen. xxvii, 20; viii, 6). The period of the sojourn is thus put into four hundred years, and the period of speaking of that time, and perhaps, therefore, the period defined (xv, 15, 16) as "the fourth generation." But the question, From what point of time are these years reckoned? has been variously answered, and chronological schemes vary accordingly. Some, as the Sept., Josephus, the Jewish Chronology, and most Christian writers, assign the generation that was the period of the sojourn in Canaan and Egypt, beginning either with the Call of Abraham (Gen. xii.), or the Promise (xv); others date it from the close of the period during which the Promises were made (Perizonius, Schöttgen); some (as Bengel) from the birth of Jacob; while numerous recent writers give the whole period to the sojourn in Egypt (Eusebius, Jerome, Ambrose, Augustine, etc.). Jacob and the patriarchs into that country (see Knobel, in loc.; Browne, Ordo Sacell. § 284-288). The genealogy of Moses is inconsistent with so long an interval as 430 years between Jacob's 180th and Moses's 80th year; for we learn that between Levi and Moses there were only two descents—indeed, by the mother's side (Jochebed, "daughter" of Levi), only one; and as the sum of the lives of Levi, Kohath, and Amram is 137+138+137, it follows that from the birth of Levi to the birth of Moses must be considerably less than 407 years. So also the other genealogies, in which (with one exception, and that only apparently) we find contemporary births falling in the 4th, 5th, and 6th descent from the twelve patriarchs (Browne, Ordo Sacell. § 284-288). Hence we must measure this interval of 430 years (Gal. iii, 17) from the call of Abraham, in his 70th year (Gen. xi, 4), after the death of Terah (Acts vii, 4; Gen. xi, 32), to the Exodus.

The narrative affords the following data, which we place under two periods—that from Abraham's leaving Haran to Jacob's entering Egypt, and that from Jacob's entering Egypt to the Exodus.

(a.)

<table>
<thead>
<tr>
<th>Period</th>
<th>Event</th>
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<tbody>
<tr>
<td>Age of Abram on leaving Haran</td>
<td>75 yrs.</td>
</tr>
<tr>
<td>Age of Abram at Isaac's birth</td>
<td>100</td>
</tr>
<tr>
<td>Age of Isaac at Jacob's birth</td>
<td>60</td>
</tr>
<tr>
<td>Age of Jacob on entering Egypt</td>
<td>130</td>
</tr>
<tr>
<td>(b.) (1.)</td>
<td>Event</td>
</tr>
<tr>
<td>Age of Levi on entering Egypt</td>
<td>45 yrs.</td>
</tr>
<tr>
<td>Residue of his life</td>
<td>35 yrs.</td>
</tr>
<tr>
<td>Oppression after the death of Jacob's sons</td>
<td>7 yrs.</td>
</tr>
<tr>
<td>Age of Moses at Exodus</td>
<td>70 yrs.</td>
</tr>
<tr>
<td>(2.) Age of Joseph on Jacob's entering Egypt</td>
<td>39 yrs.</td>
</tr>
<tr>
<td>Residue of his life</td>
<td>7 yrs.</td>
</tr>
<tr>
<td>Oppression</td>
<td>7 yrs.</td>
</tr>
<tr>
<td>Age of Moses at Exodus</td>
<td>130 yrs.</td>
</tr>
</tbody>
</table>

These data make up at least 837 or 866 years, to which some addition must be made, since it appears that all Joseph's generation died before the oppression commenced, and it is probable that it had begun some time before the birth of Moses. The sum we thus obtain cannot be far different from 430 years, a period for the whole sojourn that these data must thus be held to confirm.

The genealogies relating to the time of the dwelling in Egypt, if continuous, as there is much reason to suppose that some are, do not seem repugnant to this scheme; but, on the other hand, only a few of them, that of Chron. (vii. 28, 25, 26, 27), if a succession, can be reconciled with the opinion that dates the 430 years from Jacob's entering into Egypt. Another important historical point of evidence is the increase of the Israelites from the few souls who went with Jacob into Egypt, and Joseph and his sons, to the six hundred thousand, and which will be held to be the period of oppression without a denial of the historical character of the narrative of that time, but can only be supposed to mean the time from this declaration to the Exodus. It is also noticeable that after the citation given above the events of the whole sojourn are stated (comp. Gen. xxvii, 20; viii, 6). The period of speaking of that time, and perhaps, therefore, the period defined (xv, 15, 16) as "the fourth generation."
are males except one, who probably married a cousin. This computation takes no account of polygamy, which was certainly practised at the time by the Hebrews. This first generation must, except at the time other female grandchildren of Jacob besides the one mentioned (comp. Gen. xlii, 7), have taken foreign wives, and it is reasonable to suppose the same to have been constantly done afterwards, though probably in a less degree. We cannot, therefore, find our calculation solid on these 51 pairs, but must allow for polygamy and foreign marriages. These admissions being made, and the especial blessing which attended the people bome in mind, the interval of about 215 years does not seem too short for the increase. — On the whole, we have no hesitation in accepting the 430 years as the length of the interval from Abram’s leaving Haran to the Exodus.

3. From the Exodus to the Foundation of Solomon’s Temple. — There is but one passage from which we obtain the length of this period as a whole (see Walther, in Baumgarten’s Sammlungen, 1748, ii. 518—488). It is that in which the Foundation of the Temple is dated in the 48th (Hebron), or 46th (Judg.) year after the Exodus, in the 4th year 2 month of Solomon’s reign (1 Kings vi, 1). This sum we have first to compare with the detailed numbers. These are as follows: (a) From the Exodus to the death of Moses, 40 years. (b) Leadership of Joshua, 7½ years. (c) Interval between the death of Joshua and the First Servitude, 3 years. (d) Servitude of Israel and rule of first death, 430 years. (e) Period from Eli’s death to Saul’s accession, 20 + 8 years. (f) Saul’s reign, 40 years. (g) David’s reign, 40 years. (k) Solomon’s reign to Foundation of Temple, 3 years. Sum, 568 + 2 + 8 years. It is possible to obtain approximately the length of the three writing numbers. (1) Joshua’s age at the Exodus was at least 20 years (Num. xiv, 29, 30), and at his death, 110; therefore the utmost length of his rule must be 110 — (20 + 40) = 50 years. The duration of Joshua’s government is limited by the circumstance that Caleb’s lot was apportioned to him in the 7th year of his death, and therefore of Joshua’s rule, when he was 85 years old, and that he conquered the lot after Joshua’s death. Caleb cannot be supposed to have been a very old man on taking his portion, and it is unlikely that he would have waited long before attacking the heathen who held it, to say nothing of the portion being his claimed reward. Hence when, as might be expected, he died there, a reward promised him of the Lord by Moses and claimed of Joshua, who alone of his fellow-apostles had shown the same faith and courage (Num. xiv, 24; Deut. i, 36; Josh. xiv, 6 ad loc. xvi, 13-19; Judg. 1, 9-15, 20). The least length of Joshua’s rule would be about 10 years. Josephus (Ant. v, 1, 20) fixes it midway between these limits, or at 25 years, which may be adopted as the probable length. (2) The interval between Joshua’s death and the First Servitude is limited by the history of Othniel. After Joshua there is the time of the elders who overlived him, then a period of about 8 years, a deliverance by Othniel the son of Kenaz, the nephew of Caleb, and rest for 40 years, until Othniel’s death. He was already a warrior when Caleb conquered his lot; he lived to deliver Israel from the Mesopotamian oppressor, and died at the end of the subsequent 40 years of rest. Supposing Othnial to have been 30 years of age at the end of his father’s rule, he was 40 years old at his death, then 110 — (30 + 10 + 8 + 40) = 24 years would remain for the interval in question. Josephus (Ant. vi, 4, 4) reasonably fixes it at 18 years, which cannot be far from correct. (3). The residence of Samuel’s judgeship after the 20 years from Eli’s death, ending with the lot of Judah at Mizpeh, can scarcely have much exceeded 20 years; Josephus (Ant. vi, 4, 5) assigns it a length of 12 years. Samuel must have been still young at the time of Eli’s death, and he died near the close of Saul’s reign (1 Sam. xxv, 1; xxxviii, 6). If he were 20 years old at the former date, and, judged for 12 years after the victory at Mizpeh, he was born near 65 years old (20 + 20 + 12 + 32 = 84) at his death, which appears to have been a long period of life at that time. We arrive thus for the following numbers for the various portions of this period:

Wandering in the desert 25 years.
Joshua’s rule 20 years.
Surviving Elders 18 years.
First Servitude 10 years.
Othniel’s judgeship 40 years.
Abdon’s judgeship 8 years.
Second Servitude 18 years.
Elihu’s judgeship 16 years.
Khm’s judgeship 30 years.
Samson’s judging 30 years.
Jephthah’s judgeship 8 years.
Abdon’s judgeship 40 years.
Eli’s judgeship 40 years.
Seventh Servitude 20 years.
Hannah’s judgeship 40 years.
Saul’s reign 40 years.
Fourth Servitude 40 years.
David’s reign 40 years.
Abimelech’s reign 8 years.
Saul’s reign 40 years.
Total 430 years.

Two independent large numbers seem to confirm this result. One is Paul’s address at Athens, where, after speaking of the Exodus and the 40 years in the desert, he adds: “And when he had destroyed seven nations in the land of Chanaan, he divided their land unto them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave unto them a king, until David the son of Jesse came.” This interval of 450 years may be variously explained — as commencing with Othniiel’s deliverance and ending with Eli’s death, a period which the numbers of the earlier books of the Bible, if added together, make 442 years; or as commencing with the First Servitude, 8 years more, which would be exactly 450 years; or with Joshua’s death, which would raise these numbers by about 18 years; or again, it may be held to end at Saul’s accession, which would raise the numbers given respectively by about 82 years. However explained, this sum of 450 years supports the authority of the detailed numbers as forming an essentially correct measure of the period; and the precise coincidence with one of the foregoing modes of computation seems to show that it was that which Paul adopted. The other large number occurs in Jephthah’s message to the king of the Children of Ammon, where the period during which Israel had held the land of the Amorites from the first conquest to the time to which he was desirous of making war, from which they were about to be freed, or up to the very time, is given as 800 years (Judg. xi, 26). The above detailed numbers, including the uncertain periods, would make these intervals respectively 244 and 362 years. Here, therefore, there appears to be an agreement, although not positive, since the meaning might be either three centuries, as a vague sum, or about 800 years. So far as the evidence of the numbers goes, we must decide in favor of the longer interval, from the Exodus to the building of the first Temple, in preference to the period of 480 or 440 years.

The evidence of the latter is altogether derived by some to sustain a different conclusion. These lists, as they now stand, would, if of continuous generations, be decidedly in favor of an interval of about 800, 400, or even 500 years, some being much shorter than others. It is, however, impossible to reduce them to consistency with each other without arbitrarily altering some, and possibly others, and 110 years of the list of Samson as the safest guides, has been the adoption of the shortest of the numbers just given, about 800 years. The evidence of the genealogies may therefore be considered as probably leading to the rejection of all numerical statements, but as perhaps less inconsistent with that which is stated at Mizpeh, as the 480 years one of the elements for the con-
struction of his Mundane era; by Usher also, by Pe-
tavius, who, however, dates the period from the Exode, and
by many others. In more recent times, Hengsten-
berg (Authentia des Pentateuchs, ii. 28 sq.), Hofmann
(in the Studien u. Kritiken, 1838), Thenius (On a Kings
vi, 1), Tieke (Chronol. des A. T.), Gehring (Usher die
die beiden verschieben, 1824), and others, uphold the
statement as historical. But though this measure,
by bridging over the interval from Moses to Solomon,
enables the chronologist, when he has formed
his mundane series down to the Exode, to assign
the year anno mundi of 4 Solomon and so of 1 David,
or, without the help of the reckoning of the King of
Solomon, to give the year B.C. of the Exode, the whole tract of
time occupied by the Judges is still loose at either end,
and needs much management to define its bearings.
For the items actually enumerated, being (even if the
entire 40 years of Eli and the 20 years of the Ark at
Kirjath-Jearim be included in the 500 of the Judges)
47 + 390 + 48 = 480, no room is left for Joshua and the
elders, Samuel and Saul. Accordingly, the chronol-
gists who accept this measure are obliged to resort to
violent expedients—the assumption that some of the
servitudes were contemporary, and others, which it is
clearly impossible to exalt above the rank of ingenious
conjectures, were contemporaneous, open to grave
suspicion. The Sept. has instead of it 440. Jo-
sephus takes no notice of either, and on various occa-
sions makes the intervals 592, 612, and 632 years; the
early Christian chronographers also ignore the meas-
ure—thus Theophil. Antloch. reckons 406 to 1 David;
Clem. Alex. to 1 Saul, 490; Africanus, 677 years.
Paul's enumeration, in Acts xiii, 18-21, also proves at
least this, that Jews in his time reckoned the interval
in a way which is inconsistent with the statement in
1 Kings vi, 1. He gives from the Exode to 1 David
40 + 450 +4=530; therefore to 4 Solomon, 578 years.
Paul's term of 450 years is evidence of the interval from
the First Servitude to the end of the 20 years of the
Ark, 1 Sam. vi, 2 (composed of 890 +40 +20). Clin-
ton (Past. Hist., i, 812) dates the 450 from the partition
of lands (47th after Exode), assumes 20 years for
Joshua and the elders, and another term of 12 years
between the 20 years of the Ark (1 Sam. vii, 2) and the
40 years (Exod). Nelson (Gotha Paul., ii, 34) gives as the
time making the sum 612 years. It remains only to state that
the text in 1 Kings vi, 1, cannot be impugned on strict-
ly critical grounds, excepting the various reading in
the Sept.; the other versions and the Heb. MSS. are
uniform in their testimony: that date, therefore, must
be accepted as an early interpolation, as is done by most modern chronologers. For a further ex-
amination of the period in question, see JUDGES.
(See also in the Stud. u. Kritiken, 1868, iv.)
4. From the Foundation of Solomon's Temple to its Destruc-
tion.—We have now reached a period in which
the differences of chronologers are no longer to be
easured by centuries, but by tens of years and even
single years, and towards the close of which almost per-
fact accuracy is attainable. The most important num-
bers in the Bible are here generally stated more than
once, and several means are afforded by which their
accuracy may be tested. The principal of these testa-
are the statements of kings' ages at their ascensions, the
double dating of the ascensions of kings of Judah in
the reigns of kings of Israel and the converse, and the dou-
ble reckoning by the years of kings of Judah and of
Neubuchadnezzar. Of these tests the most valuable is
the second, the chronology of the period being given by part
of the period under consideration, and prevents our mak-
ing any very serious error in computing its length.
The notice of kings of Egypt and Assyria, contempo-
rary with Hebrew sovereigns during this period, are
also of importance, and are likely to be more so, when,
as we may expect, the chronological places of all these
contemporaries are more nearly determined. All rec-
ords, therefore, tending to fix the chronologies of Egypt
and Assyria, as well as of Babylonia, in these times, are
of greater value, from their bearing on Hebrew chronol-
ogy. At present the most important of such records is
Fulmeny's Canon, from which no sound chronologer
will venture to deviate. In the Biblical statements the
number and importance of inaccuracies has usually
been much exaggerated, since several supposed dis-
agreements depend upon the non-recognition of the
mode of reckoning regnal years from the commence-
ment of the year, and not from the day of the king's
accession; still a few difficulties cannot be resolved
without the supposition that the initials of names have been alter-
dated by copyists. Many of the dates are reckoned from
a joint accession of several of the kings with their re-
spective fathers, and a few are even posthumous.
Two interregna in the kingdom of Israel have generally
been supposed, and none others are necessary; namo-
ively, one of 11 years, between Jeroboam II and Zacha-
rias, and the other of 8 years, between Pekah and Hoshea.
The former supposition might seem to receive some support from the words of the prophet Hos-
ea (x, 3, 7, and perhaps 15), which, however, may only
imply a lax government, and the great power of the
Israelite princes and captains, as an absolute anarchy.
Some interregna also in the kingdom of Judah are
thus adjusted, according to the double line of kings;
for the details of the chronology, see ISRAEL (KING-
DOM OF); JUDAH (KINGDOM OF).

<table>
<thead>
<tr>
<th>JUDAH</th>
<th>YEAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Solomon (reigned)</td>
<td>27</td>
</tr>
<tr>
<td>Jeroboam I</td>
<td>21</td>
</tr>
<tr>
<td>Rehoboam</td>
<td>27</td>
</tr>
<tr>
<td>Abijah</td>
<td>20</td>
</tr>
<tr>
<td>Asa</td>
<td>41</td>
</tr>
<tr>
<td>Jehoshaphat</td>
<td>29</td>
</tr>
<tr>
<td>Ahaz</td>
<td>20</td>
</tr>
<tr>
<td>Jehoram II</td>
<td>9</td>
</tr>
<tr>
<td>Jehoshaphat II</td>
<td>11</td>
</tr>
<tr>
<td>Azariah</td>
<td>20</td>
</tr>
<tr>
<td>Ahaziah</td>
<td>12</td>
</tr>
<tr>
<td>Jotham</td>
<td>16</td>
</tr>
<tr>
<td>Ahaz</td>
<td>14</td>
</tr>
<tr>
<td>Hezekiah (beginning)</td>
<td>16</td>
</tr>
<tr>
<td>Hezekiah (reigned)</td>
<td>28</td>
</tr>
<tr>
<td>Manasseh</td>
<td>55</td>
</tr>
<tr>
<td>Amos</td>
<td>9</td>
</tr>
<tr>
<td>Josiah</td>
<td>31</td>
</tr>
<tr>
<td>Jehoahaz II</td>
<td>0</td>
</tr>
<tr>
<td>Jehoiakim</td>
<td>11</td>
</tr>
<tr>
<td>Jehoiachin</td>
<td>10</td>
</tr>
<tr>
<td>Zedekiah</td>
<td>10</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SOLOMON</th>
<th>YEAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Solomon</td>
<td>27</td>
</tr>
<tr>
<td>Rehoboam</td>
<td>27</td>
</tr>
<tr>
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<td>Jehoshaphat</td>
<td>29</td>
</tr>
<tr>
<td>Ahaz</td>
<td>20</td>
</tr>
<tr>
<td>Jehoram II</td>
<td>9</td>
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<tr>
<td>Jehoshaphat II</td>
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<tr>
<td>Azariah</td>
<td>20</td>
</tr>
<tr>
<td>Ahaziah</td>
<td>12</td>
</tr>
<tr>
<td>Jotham</td>
<td>16</td>
</tr>
<tr>
<td>Ahaz</td>
<td>14</td>
</tr>
<tr>
<td>Hezekiah (beginning)</td>
<td>16</td>
</tr>
<tr>
<td>Hezekiah (reigned)</td>
<td>28</td>
</tr>
<tr>
<td>Manasseh</td>
<td>55</td>
</tr>
<tr>
<td>Amos</td>
<td>9</td>
</tr>
<tr>
<td>Josiah</td>
<td>31</td>
</tr>
<tr>
<td>Jehoahaz II</td>
<td>0</td>
</tr>
<tr>
<td>Jehoiakim</td>
<td>11</td>
</tr>
<tr>
<td>Jehoiachin</td>
<td>10</td>
</tr>
<tr>
<td>Zedekiah</td>
<td>10</td>
</tr>
</tbody>
</table>

The gross sum total of the regnal years of Judah, to the
year of the Assyrian Captivity, is 260, as the num-
ers stand in the text of the Talmud and the Targums;
they may be corrected by synchronal data, only 257
and 286 years respectively. This deficit of 19 years
has been by most chroniclers taken to imply that the
two gaps in the Israelite succession, which are brought
to light by the synchronisms, were intervals of an-
archy, filled up (as above) by interregna—one of 11 years,
between the death of Jeroboam II. in 27 Uzziah,
and the accession of Zacharias, in 38 Uzziah; the other,
of 8 years, between the death of Pekah, in 4 Ahaz,
and the accession of Hoshea, in the 12th of the same reign.
But later writers prefer to liquidate the reckoning by
assuming an error in the regnal years of Jeroboam II
and Pekah. Thus Ewald, making the difference 21

<table>
<thead>
<tr>
<th>ASYRIAN CAPTIVITY</th>
<th>YEAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assyrian Captivity</td>
<td>258</td>
</tr>
</tbody>
</table>
years, gives these kings 55 and 29 years respectively, instead of 41 and 20 (Gesch. des Volkes Isr. iii, 1, p. 261–83); Thenius (Die BB. der Könige, p. 336), by a more facile emendation, makes the numbers 51 and 30 (\(N\) for \(N\), and \(\gamma\) for \(\gamma\)) for Jeroboam (Chronik der Äg.) makes the reigns 52 and 30; and Bunsen, Egiptasche Stelle, bk. iv, p. 381, 395-402, makes Jeroboam reign 61 years, and retains for Pekah his 20 years. Movers (Die Phönizier, ii, 1, 158), by a peculiar method of treatment, reduces the reigns of Israel to 208 years, and brings the reigns of Judah into conformity with this sum by the omission of 7 years beginning with Jehoshaphat 4 years, Uziah with Amaziah 12, and Jotham with Uziah 11 years. How arbitrary, and therefore unjustifiable, such reduction of numbers is, must be evident to every critical eye. The supposition of co-regencies is only allowable in order to explain the apparent discrepancies in some of the kings' years, but in no case are they suffered to disturb the length of reigns, as given in the text. See each name in its alphabetical place in this Cyclopaedia. (See Wolff, in the Theol. Stud. u. Krit. 1868, iv). 5. From the Destruction of Solomon's Temple to the Return of the Captives. The determination of the length of this period depends upon the date of the return to Palestine. The decree of Cyrus leading to that event was made in the first year of his reign (Exa i, 1), which, if it date from his conquest of Babylon (q. v.), as determined by Ptolemy's Canon, would be B.C. 588; but the decree in question appears to date from his personal supersede of "Darius the Mede" (q. v.) at Baby- lon, B.C. 586, where the edict was evidently issued. See Cyrus. Others date the decree from the earlier point, and suppose that so great a migration must have occupied much time; they therefore allow two years as not too long an interval for its complete accomplish- ment after the promulgation of the decree. Another method of arriving at the time in question is by means of fixing the termination of the so-called "70 years' captivity". Two numbers, held by some to be identical, must here be considered. One is the period of 70 years, during which the tyranny of Babylon over the East was last prophesied by Jeremiah (xxv), and the other, the 70 years of the city's overthrow and utter depopulation (2 Chron. xxxvi, 21; Dan. ix, 2). The commencement of the former period is plainly the 1st year of Nebuchadnezzar (as viceroy), and 4th (according to Dan. i, 1, the 81 complete year of Jehoiakim (Jr. xxv, 1). B.C. 587. After the successes of the Babylonian hel- gan (xlvi, 2), and the miseries of Jerusalem (xxv, 22), and its conclusion will be the fall of Babylon (ver. 26). The famous 70 years of captivity would seem to be the same period as this, since it was to terminate with the return of the captives (Jer. xxix, 10). The second period of 70 years dates from the burning of the Temple, late in B.C. 588 (Ezek. xi, 1), and terminates with its complete restoration, some time in B.C. 517 (Exa, vi, 15). The two passages in Zechariah, which speak of such an interval as one of desolation (l, 12), and during which fasts connected with the captivity had been kept (vii, 5), are quite reconcilable with this explanation. These two passages are of the 2d and 4th years of Da- rius Hystaspis, in whose 6th year the Temple was fin- ished. The details of this period are made up of the following Babylonian reigns, from profane sources:

<table>
<thead>
<tr>
<th>King</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nebuchadnezzar (viceroyship)</td>
<td>18</td>
</tr>
<tr>
<td>Nebuchadnezzar (reign)</td>
<td>26</td>
</tr>
<tr>
<td>&quot; Exilarch &quot;</td>
<td>9</td>
</tr>
<tr>
<td>Nabopolassar</td>
<td>4</td>
</tr>
<tr>
<td>&quot; Belshazzar,&quot; vice Nabonned</td>
<td>11</td>
</tr>
<tr>
<td>&quot; Cyrus of Persia &quot;</td>
<td>6</td>
</tr>
<tr>
<td>&quot; Darius the Mede,&quot; or Cyrus</td>
<td>2</td>
</tr>
<tr>
<td>&quot; Cyrus's Decree &quot;</td>
<td>70</td>
</tr>
</tbody>
</table>

6. From this point downward, the coincidence with Grecian and Roman annals becomes so clear, to the junction with the Christian era, that there can be no doubt respecting the chronology as a whole. The pro- phetic period of Daniel's " Seventy Weeks " (q. v.) covers this period, and accurately sketches the outline of Jewish history. The details will be considered under the special heads to which they belong, e. g. Daniel; Eze; Nehemiah; Maccabees; Jesus; Acts, etc. III. Synchronisms with Profane Annals. There are a number of leading dates which may be regarded as more or less settled by a comparison of the foregoing Biblical statements with those found in classical, Ju- dæo-ecclesiastical, and monumental history. 1. The Deluge. The flood, according to the foregoing adjustments, would end near the close of B.C. 2515, and would have begun near the close of B.C. 2616. It is most reasonable to suppose the Noachian colonists to have begun to spread on foot long after the flood; scriptural intimations, as commonly interpreted, assign their dissemination to the beginning of the second century after that event. If the Division at Peleg's birth be really the same as the Dispersion (q. v.) after the building of the Tower of Babel, this supposed interval of time, which could not necessarily have to be lengthened, for the text of the account of the building of the Tower does not absolutely prove that all Noah's de- scendants were concerned in it, and therefore some may have previously taken their departure from the primeval settlement. See Peleg. The chronology of Egypt, derived from the monuments and Manetho, is held by some to indicate for the foundation of its first kingdom a much earlier period than would be consistent with this scheme of approximative Biblical dates; but other and more careful authors greatly reduce these computations (see J. C. K. Hofmann, Egiptische u. Isr. Zeitrechnung, Nüd. 1847, 8vo). The Assyrians and Babylonians have not been proved on satisfactory grounds, to have reckoned back to so remote a time as the Egyptians; but the evidence of their monuments, and the fragments of their history preserved by ancient writers, as in the case of the Egyptians, cannot well be reconciled with the short interval preferred by Usher. The most probable calculations, based upon independ- ent historical evidence, point to no considerable period beyond the middle of the 26th century B.C. as the time of the foundation of kingdoms, although the chronology of Egypt reaches to about this period (Osinburn, Monumental Hist. of Egypt, p. 584, concludes that Menes founded the Egyptian empire at Memphis in B.C. 2489), while that of Babylon and other states does not great- fully fall short of the same antiquity, although the Assyrian empire was much later (Layard, Babylon and Nine- ceh, p. 581, dates, according to the latest conclusions from the inscriptions, the reign of the first Ninevite king, Dur- etto, from B.C. 1250). See Noah. 2. The Hebrew Calendar. Arguments found in independent evidence afford collateral means of deciding which is the most probable computation from Biblical evi- dence of the date of this event. A comparison of the Hebrew calendar with the Egyptian has led a late writer (Pool, Notes on Egypt and Pakistan, p. 217) to the following result: The civil commencement of the Hebrew year was made for the convenience nearest to the Egyptian equi- nox; and at the approximate date of the Exodus ob- tained by the reckoning given above, we find that the Egyptian year commenced at or about at that point of time. This approximate date, therefore, falls about the time at which the year under the Hebrew year was reckoned, and thus from the above, almost, nearly or exactly coincided in their commencements. It may reasonably be supposed that the Israelites in
the time of the oppression had made use of the vague year as the common year of the country, which, indeed, is rendered highly probable by the circumstance that they had to a considerable extent and in no very private manner adopted Egyptian religious customs (Josh. xxiv. 14; Ezek. xx., 7, 8), the celebrations prescribed of this year. When, therefore, the festivals of the Law rendered a year virtually tropical necessary, of the kind either restored or instituted at the Exodus, it seems most probable that the current vague year was fixed under Moses. If this supposition be correct, we should expect to find that the 14th day of Abib, on which fell the firstfruits, was also observed by the Israelite correspondingly as the 14th day of a Phamenoth, in a vague year commencing about the autumnal equinox. It has been ascertained by computation that a full moon fell on the 14th day of Phamenoth, on Thursday, April 21st, in the year B.C. 1662. A full moon would not fall on the same day of the vague year at a shorter interval than 28 years before or after this date, while the triple coincidence of the new moon, vague year, and autumnal equinox could not recur in less than 1560 vague years (Encyclopedia Brit., 8th ed., s. v. Egypt, p. 466). The date thus obtained is but four years earlier than Hezekiah's accession, and it is therefore very possible that the Foundation of Solomon's Temple, B.C. 1010, would be 642 years, or only six years in excess of that previously obtained from the numerical statements in the Bible. This coincidence is at least remarkable, although the want of exact correspondence in the dates detracts considerably from the force of the argument based upon this comparison. See Exonoe.

Setting aside Usher's preference for the 480 years of 1 Kings vi, 1, as resting upon evidence far less strong than the longer computation, we must mention the principal reasons urged by Bunsen and Lepsius in support of the Rabbinical date (see Bunsen, Biblicalk., i, p. cxiv, cxxvi, cxxxiii, cxlvii., and Notes on the Old Testament, i, 814 sq.). The reckoning by the genealogies, upon which this date rests, we have already shown to be unsafe. Several points of historical evidence are, however, brought forward by these writers as leading to or confirming this date. Of these the most important is the supposed account of the Exodus given by Manetho, the Egyptian historian, placing the event at about the same time as the Rabbinical date. This narrative, however, is, on the testimony of Josephus (Antiq., i, 14; also 26, etc.), who has preserved it to us, wholly devoid of authority, being, according to Manetho's own acknowledging, a record of uncertain antiquity, and being written in a style of vilifying, and noticeable Egyptian annals. An indication of date has also been supposed in the mention that the name of one of the treasure-cities built for Pharaoh by the Israelites during the oppression was Raameses (Exod. i, 11), probably the same place as the Rameses elsewhere mentioned, the chief town of a tract so called. See Rameses. This name is the same as that of certain well-known kings of Egypt of the period to which by this scheme the Exodus would be referred. If the story given by Manetho be founded on a true tradition, the great oppressor would have been Rameses 11, second king of the 19th dynasty, whose reign is variously assigned to the 14th and 18th centuries B.C. It is further urged that the first king Rameses of the Egyptian monuments and Manetho's lists is the grandfather of this king, Rameses I, who was the last sovereign of the 18th dynasty, and reigned at the utmost about 60 years before the great plagues. It must, however, be observed, that there are great reasons for taking as the merer dates of both kings, which would make the reign of the second after the Rabbinical date of the Exodus, and that in this case both Manetho's statement must be of course set aside, as placing the Exodus in the reign of this king's son, and the order of the Biblical narrative must be transposed, that the building of Rameses should not fall before the accession of Rameses I. The argument that there was no king Rameses before Rameses I is obviously weak as a negative one, more especially as the names of very many kings of Egypt, particularly those of the period to which we assign the Exodus, are wanting. It loses almost all its force when we find that the first Rameses of the 18th dynasty, variously assigned to the 17th and 16th centuries B.C., bore the name of Rameses, which name, from its meaning (son of Ra, or the sun, the god of Heliopolis, one of the eight great gods of Egypt), would almost necessarily be a very uncommon one, and Raameses might therefore have been named from this king's great prestige being the name long before Rameses I. The history of Egypt presents great difficulties to the reception of the theory together with the Biblical narrative, difficulties so great that we think they could only be removed by abandoning a belief in the historical character of that narrative; if so, it is obviously futile to found an argument upon a minute point, the occurrence of a single name. The historical difficulties on the Hebrew side, in the period after the Exodus, are on this view no less serious, and have induced Bunsen to antedate Moses's war beyond Jordan, and to compress Joshua's campaign into a mere march through the land (see ccxxviii sq.), and so, we venture to think, to forfeit his right to reason on the details of the narrative relating to the earlier period. This compression arises from the want of space for the Judges. The chronology of events so obtained is also open to the objection brought against the longer schemes, that the Israelites could not have been in Palestine during the campaign in the East of the Pharaohs of the 18th, 19th, and 20th dynasties, since it does not seem possible to throw those of Raameses III earlier than Bunsen's date of the beginning of the conquest of western Palestine by the Hebrews (see the Duke of Northumberland's paper in Wilkinson's Anc. Egypt. Trans. Soc. Lond. 1856, and G. E. Smith's, A. H. Sayce's, and J. A. Baker's). These, therefore, appear to be any good reason for abandoning the definite statements of the Hebrew records in favor of the yet crude and conflicting constructions of synchronical dates from the Egyptian monuments (see Kenrick's Egypt under the Pharaohs, vol. ii). See Egypt.

8. Rehoboam and Shishak. The Biblical evidence for this synchronism is as follows: Rehoboam came to the throne in B.C. 975. The invasion of Shishak took place in his fifth year, or B.C. 969. Shishak was already on the throne when Jeroboam fled to him from Solomon (1 Kings xi, 40). This event happened during the four years of the 23rd year of Rehoboam (1 Kings xiv. 24), and therefore, does not give any new light upon the date. Jeroboam, however, was head of the workmen of the house of Joseph (1 Kings xi, 27). The building of Millo and repairing of the breaches of the city of David was after the building of the house of Pharaoh's daughter, that was constructed about the same time as Solomon's house, the completion of which is dated in his 6th year (1 Kings vi, 1, 37, 38; vii, i; 2 Chron. v., 1, where 5 + 20 = 10 + 15). This building is recorded after the occurrences of that year of Solomon, for Pharaoh's daughter remained in Jerusalem until the king had ended building his own house, and the temple, and the wall of Jerusalem round about (1 Kings iii, 1), and Millo was built only after the removal of the queen (ix, 24); therefore, as Jeroboam was concerned in this building of Millo and repairing the breaches, and was met "at that time" (xx, 20) by Ahab, and in consequence had to flee from the country, the 24th or 25th year is the earliest possible date. The most probable date to come to the ex. 20 or 21 or 22 years (40 - 20 + 2 years (24 + 4) before his expedition against Rehoboam. An inscription at the quarries of Silius, in Upper Egypt, records the cutting of stone in the 21st year of Sheshonk I, or Shishak, for constructions in the chief temple of Thebes, where we now find a record of his conquest of Judah (Champollion, Lettres, p. 190, 101).
On these grounds we may place the accession of Shishak at B.C. cir. 900. The evidence of Manetho's lists, compared with the monuments, would place this event within a few years of this date, for they do not allow us to put it much before or after B.C. 1000, an approach which, at least, the period at which this is period is very valuable. See Shishak.

4. Josiah and Pharaoh Necho.—The death of Josiah can be clearly shown on Biblical evidence to have taken place in the 21st year before that in which the Temple was destroyed—that is, in the Jewish year 588/7 B.C. If B.C. 608 be adopted for the beginning of the reign of Necho, it is certain that his first year is proved by the Apis tablets to have been the Egyptian vague year, either January, B.C. 609-8, or probably B.C. 610-9. The expedition in which this king fell (2 Kings xxiii, 29) cannot reasonably be dated earlier than Necho's second year, B.C. 608-9 or 609-8. See Necho.

5. Jehoiakim and Nebuchadnezzar.—In Jer. xxv. 1, the first year of Nebuchadnezzar coincides, wholly or in part, with 4 Jehoiakim; 2 Kings xxii, 12, the epoch of Jeconiah's captivity and of Zedekiah's reign lies in 8 Nebuchadnezzar; i.e., ibid. xxv, 8, the 11th of Zedekiah, the 5th month, 10th day, lies in 29 Nebuchadnezzar. In Jer. iii, 8, the 12th of Jeconiah, 12th month, 25th day, lies "in the year that Evilmerodach began to reign." From these synchronisms it follows demonstrably that, in this reckoning, Nebuchadnezzar has 45 years of reign, two years more than are assigned to him in the Astronomical Canon, which places the first year of his reign 43 years before E. Nab. 144 = B.C. 604; consequently, that his reign in the Jewish reckoning begins date from the year B.C. 606 (Browne, Ordo Secl. § 151-717, 488). Hence it results that the year of the taking of Jerusalem and destruction of the Temple is B.C. 588. Those chronologists who, not having carefully enough collated and discussed the testimonies, have dated the beginning of Nebuchadnezzar's reign at the first year of Nebuchadnezzar which coincides with 4 Jehoiakim, place the catastrophe two years later, B.C. 586. With this latitude for difference of views, the synchronism 1 Nebuchadnezzar = 4 Jehoiakim = B.C. 606 or 604, has long been generally taken by chronologists as the connecting link between sacred and profane annals, the terminus a quo of the ascending reckoning. See NEBUCHADNEZZAR.

6. Hesekiah's Synchronisms.—In 2 Kings xviii, 13; xix, 9, it appears that Sennacherib, king of Assyria, and Tirhakah, king of Ethiopia, were both contemporaneous with and contemporaneous with Jeconiah, and at the beginning of his reign. Now, in the recently-recovered Armenian version of Eusebius's Chronique, we have it on the authority of Berosus (quoted from Polyhistor) that from Sennacherib to Nebuchadnezzar were 88 years (the names and numbers are given, and agree with the expressed sum); this account places the accession of Sennacherib at B.C. 649, which is 20 years later than the lowest date that the Biblical numbers will allow for 14 Hesekiah. Accordingly, Niebuhr (KL. Histor. u. philol. Schriften, i, 219) proposed to strike out that number of years from the 55 assigned to Manasseh; then the interval to 4 Jehoiakim = 1 Nebuchadnezzar, would be 105-185 + 20 + 3 = 168 years. Since Niebuhr's time an important Assyrian monument of the time of Sennacherib, interpreted by Rawlinson and Hincks, informs us that the invasion of Judæa, which in the book of Kings is said to have been in the 14th of Hesekiah, took place in Sennacherib's third year. Hence the conclusion, accepted unquestioned by Rawlinson and himself, that this does not prove much, and Ewald, iii, 234; Thenius, p. 410; Bunsen, iv, 398, retain the Biblical number, which also the younger Niebuhr (Gesch. Assyriu. u. Babyl. p. 99-165) learnedly upholds against his father's objections. With the assistance, too, of the conclusions arrived at in the sum of the same time, it is not difficult to bring the statements of Berosus into conformity with the Biblical numbers, as by Browne (Ordo Seclorum, § 489 sqq.). Brandis (Rerum Assyriarum tempora emendata, p. 40 sqq.; retracted, however, in his later work, Ueber den historischen Ursprung der Assyrischen Inschriften, p. 46, 78), and in the work just cited of the younger Niebuhr. On the other hand, less satisfactory, especially during the length of time, the conclusions arrived at in the sum of the 25th dynasty, proceeding to the uncertainly dated, his reign begins 1704 (Africanus), 183 or 184 (Euseb. in Gr.), 185, 187, or 193 (Euseb. Armen.). Before Cumlysses, B.C. 525; the extreme, therefore, are B.C. 635 and 718 for his epoch. But we are not dependent on the lists for the time of this king Tarkhos. The chronology of the 26th dynasty had already been partially cleared up by funereal inscriptions (now in the museums of Florence and Leyden), which, by recording that the deceased, born on a given day, month, and year of Neko II, lived so many years, months, and days, and died in a given year, month, and day of Amosis, enabled us to measure the period of the number of years (4) that had elapsed from the one king to the epoch of the other (Böckh, Manetho, p. 729 sqq.); and now it is placed beyond further question by Mariette's discovery of a number of inscriptions, in each of which the birth, death, day of funeral, and age of an Apis are recorded in just the same way (see Mariette's own account, Renoument sur les Apis, trouvé dans les souterrains du Serapeum—Bullet. Archéol. de l'Athén. François., Oct., 1855; and the selection from these by Leusins, On the 23rd Dynasty, translated by W. Bell, 1856.). There remains only a slight doubt as to the epoch of Caml yees; whether with the restoration (at the beginning of the 23rd dynasty, B.C. 163, the date), or with De Rouge to 597, for which Von Gué de, also contends, or 529, with Dr. Hincks (On the Age of the 26th Dynasty), or even 529 (Böckh, Manetho, p. 789 sqq.). The main result is, that Psametik I began to reign 188 years before the epoch of Cumlysses, therefore B.C. 665 (or at most three years earlier). Now Mariette (No. 2097) records that an Apis born 28 Taharks, died 20 Prasert, 12th month, 22nd day, and the name is not given. As the Apis was not usually allowed to live more than 25 years, though some of the inscriptions record an age of 26 years, on this, as an extreme supposition, the interval from 1 Taharka to 1 Psametik will be at most 31 years, and the highest possible epoch for Tirhakah (Vita 9) is 157. This result is not necessarily opposed to the Biblical date for 14 Hesekiah; for in this case, itself, while a "Pharaoh, king of Egypt," is mentioned, xvi, 21, this Tirhakah is called "king of Ethiopia," and he seems to appear on the scene as an unexpected enemy of Sennacherib (Niebuhr, ut sup. p. 72 sq. 173, 456). He may have reigned in Ethiopia long before he became king of Egypt; though, on the other hand, it is clear that this originally Ethiopian dynasty was contemporaneous in its lower part with the 26th, a Saite dynasty of Lower Egypt, and probably in its upper part with the preceding Saite dynasty, as Leusins makes it. The real difficulty, however, consists in this, that the "So (3rd), king of Egypt," whose alliance against Assyria was sought by Hoesen in his 6th or 6th year (2 Kings xviii, 26), can be re-written in one of the texts of Tirhakah, Sebek I or II, to the first of whom Manetho gives 8 (v. r. 12), to the other 14 years of reign. Thus, at the earliest, the former would begin to reign B.C. 728, which is at least one year too low for the Biblical date. As a conjectural remedy for this "desperate state of things," Von Gué de, in Mariette's account, the epoch of the 26th dynasty were possibly not continuous; failing this, either an error must be assumed in the canon
somewhere between its 29th and its 1234 year, both of which are astronomically attested, or else the reign of Manasseh must be reduced. On the whole, it seems best to wait for further light from the monuments. At present we can only rely on 2 Ch 36:15. The 27th year of Jehoiakim (July) appears to be the earliest date in the Codex of Sennacherib. The genealogical connection of the two and of Taharka is unknown; of Bocchoris, the only occupant of the preceding dynasty, no monument has been discovered, but the scanty and precarious traces of the Tanite kings of the 23rd dynasty, the last of whom, 24th may of year 27, the Satat of the Satatis whom Herodotus, ii. 141, makes the hero of the miraculous defeat of Sennacherib's army. Indeed, Isa. xix. 2; xxx, 4, both seem to imply that Zoa (Tanis) was at that time the residence of the Pharaoh of Lower Egypt. Here is ample scope for conjecture, and also for discoveries, which may supersede all necessity for conjecture. See So.

The mention of "Merodach-Baladan, son of Baladan, king of Babylon," apparently in or not long after 14 Hezekiah (2 Kings xx, 12), forms yet another synchronism in this reign. For Sennacherib's inscription records his defeat of this Babylonian king in 701 from 2 Kings 20:19, 21, 25, 30, the former appears to be a Polyhistor's extract from Berosus as king in Babylon early in Sennacherib's reign, but with circumstances which make it extremely difficult to make out the identity of the three persons with each other, and with either the Murdock Empad, who in the Canon reigns in Babylon from 781 to 790, the Memite Merodach of a document, from 692 to 688. See Merodach-Baladan. Here it may be sufficient to mention that Dr. Hincks (Troms. of Royal Irish Academy, vol. xxii, 364), retaining the 55 years of Manasseh, proposes to solve the difficulty by placing Sennacherib's invasion of Judaea in Hezekiah's 25th instead of his 14th year at the date 701 B.C.; Hezekiah's illness remains at its earlier date. Bunsen, tacitly adopting this construction, makes 5 Sennacherib fall in 24 Hezekiah, and imagines that the invasion which terminated disastrously to the Assyrian king was a second, in Hezekiah's 28th year, on which latter occasion it was that Tirhakah came to the relief of Jerusalem (Ezg. St. b, iv, p. 565). Retaining for this Egyptian king an epoch B.C. 712, which is plainly disproved by the Apis inscriptions (see above), he makes it possible for So=3vęk II to have been contemporary with Hoeshea. It must be owned that the received chronology of Hezekiah and Manasseh, with its eccentric distribution of the rises and falls of the side building of Egypt and of Assyria and Babylon. But from neither have we as yet all the facts we need, and the fuller and clearer information which is confidently expected from the cuneiform inscriptions, in particular, will probably make much brighter that is now dark. Colneti Rawlinson indeed regards it as "now generally admitted that there were two invasions of Palestine during the reign of Hezekiah; the first in B.C. 701, when Sennacherib overran the country and expected a heavy tribute, as stated in the inscriptions and 2 Kings xviii, 18-19, and the second some thirteen or fourteen years later, at the time of the insurrection of the Assyrians" (London Athen. Ann., August 22, 1863, p. 247). But the learned antiquarian has ignored the fact that the same inscriptions do not speak of two invasions, and the Bible expressly identifies those here assumed as distinct. Indeed, the paper in which this and other whole sequences of the Biblical numbers are advocated contains in its disguise the evidence and the precarious elements upon which the whole system of reconstructed Assyrian chronology, as drawn from the monuments, is based; and we feel only the more confirmed by its purgation in the belief that we cannot safely correct the definite and consecutive dates of the due consideration of the evidential and coherent data. At least the attempt is yet evidently premature, and we are justified, by the changes which these decipherers and collators of the cuneiform legends are constantly obliged to make in their own computed results, in waiting until they have arrived at some settled and consistent chronology before we adopt it as the basis for rectifying the established points of Scriptural history.

In connection with this discussion, a passage of Demetrius Judeaen has been deemed important (Von Gumpach, ut ms. p. 90, 180). He seems to have put forth a chronological account of the Biblical history, from which Eusebius, Prep. Av. ix, 21, 29, quotes it from Polybius. He makes reference to the patriarchs and Moses; another passage, preserved by Clem. Alex. Strom. i, § 141, is a summary of the period elapsed from the captivity of the Ten Tribes to his own times. Its substance is as follows: From Sennacherib's invasion of Judah to the last deportation from Jerusalem by Nebuchadnezzar, 129 years 6 months; from the captivity of the Ten Tribes to Ptolemy IV (Philopator), 473 years 9 months (so we must read for 573); from Nebuchadnezzar's deportation from Jerusalem, 338 years 8 months. As the epoch of Ptolemy IV in the Canon is B.C. 222 (24th October), this gives for Nebuchadnezzar's "last deportation" B.C. 560 (July). This appears to be supported by Polybius, quoting it from Polybius, whom it makes reference to the captivity of Samaria, B.C. 659 (Jan.). But unless we are prepared to set aside the Astronomical Canon, at least its dates for Nebuchadnezzar and Evilmerodach, the captivity under Nebuchadnezzar, whether he be that in his 15th year (11th Zedekiah), or the last, in his 37th year (11th Zedekiah), it appears folio to the B.C. 560. That the final deportation is meant is plain from the exact correspondence of the sum with the Biblical items—Hezekiah, 15; Manasseh, 55; Amon, 2; Josiah, 31; Jehoahaz, 3; Nebuchadnezzar, 22—158 years. The 6 months over are perhaps derived from the 6 of Jehohaz and 8 of Jeconiah. M. v. Niebuhr, ut ms. p. 102 sq., sets himself to solve the difficulty; but the whole matter may easily be explained by an error in the ordinal of the Ptolemy referred to. Set the goal at Ptolemy III (Euergetes) = B.C. 247, Oct.; then we have for the captivity of the Ten Tribes, 720 (Jan.); for Sennacherib in Judah, 718 (Jan.); for the deportation in 23 Nebuchadnezzar, 595 (July); and consequently 589 for the destruction of the Temple—very nearly in accordance with the date for the last, assigned by Clement of Alexandria, B.C. 588, Strom. i, § 127. In fact, the chronological statements in this portion of the Stenoma swarm with. numerical errors, and it is of the side building of Egypt and of Assyria and Babylon. But from neither have we as yet all the facts we need, and the fuller and clearer information which is confidently expected from the cuneiform inscriptions, in particular, will probably make much brighter that is now dark. Colneti Rawlinson indeed regards it as "now generally admitted that there were two invasions of Palestine during the reign of Hezekiah; the first in B.C. 701, when Sennacherib overran the country and expected a heavy tribute, as stated in the inscriptions and 2 Kings xviii, 18-19, and the second some thirteen or fourteen years later, at the time of the insurrection of the Assyrians" (London Athen. Ann., August 22, 1863, p. 247). But the learned antiquarian has ignored the fact that the same inscriptions do not speak of two invasions, and the Bible expressly identifies those here assumed as distinct. Indeed, the paper in which this and other whole sequences of the Biblical numbers are advocated contains in its disguise the evidence and the precarious elements upon which the whole system of reconstructed Assyrian chronology, as drawn from the monuments, is based; and we feel only the more confirmed by its purgation in the belief that we cannot safely correct the definite and consecutive dates of the due consideration of the evidential and coherent data. At least the attempt is yet evidently premature, and we are justified, by the changes which these decipherers and collators of the cuneiform
himself. "The sum of years from the reign (epoch) of Hirum to the founding of Carthage is 155 years 8 months; and since it was in 12 Hirum that the Temple was built, the time from thence to the founding of Carthage is 148 years 8 months." (The interval, as the historians stand in the fact, is, in fact, 17 years 8 months, minus 12 of Hirum and 40 of Pygmalon, i.e., only 125 years 8 months: it does not concern us here to consider how the missing 18 years may be restored; the number, 148 years 8 months, given twice by Josephus, is not affected by errors which may have crept into the records stand in the fact.) 27 years before the building of Rome, i.e., B.C. 825. Jeshubah (the father), accepting the date B.C. 814-13 as indubitable, deduces for the building of Solomon's Temple the year B.C. 957-56 (Lect. on Anc. Hist., iii, 169); Movers (De Phaenec., ii, 1, 140 sq.), preferring the other, gets the date B.C. 969. Again, Josephus (Ant., vii, 8, 1), after stating that 11 Hirum is 4 Solomon, and the year of the building of the Temple, adds (probably from Menander) that the year in question was 240 years from the building of (New) Tyre. It does not occur to him to say that Hirum is overpressed by Menander or Dius as answering to the 4 Solomon. Probably he obtained the synchronism from his own investigation of the various places in 2 Samuel, 1 Kings, and 1 Chronicles, where Hirum is mentioned; but the number 240 is probably Tyrian. Now Tyron (Josephus, vii, 8) states that Tyre was founded by the Sidonians in the year before the fall of Troy. Among the numerous ancient dates assigned to that event, one is B.C. 1298 (Ephorus, followed by the Parion Chron. and other authors). But B.C. 1298-240=968, precisely the year which resulted from the former argument, such proof given by Movers is accepted by J. v. Gumpach and others, and highly applauded by A. v. Gutschmid (in the Rhom. Museum, 1857). On the other hand, it should be considered—1. That between the flight of Elia in Pygmalion's seventh year, which is the goal of these 143-4 years, and the founding of the city, there certainly occurred a train of events (the settlement in Byra=Bystra, and the growth around it of the Magalia=Makal, which eventually became the New-Town, Kartharana=Carthage) which implies a considerable tract of time; and, 2. That as the ancient dates of the fall of Troy vary over a range of about 180 years (i.e., from 1200 to 1380), it is to be expected that the date 1270, Erastosthenes at 1188, Aretinus, 1144, besides intermediate dates ( Müller, Fragmenta Chronol. § 17), the 240 years may be so measured as to fall near enough to the time given to 4 Solomon by the usual chronology. It has generally been received hitherto that the Tyres of Tyre dates from cir. B.C. 1290, and there seems to be no sufficient reason to the contrary (Bunsen, iv, 280 sq.). The concurrence of the two lines of argument in the year B.C. 969 is one of those coincidences which are so perpetually occurring in chronological combinations that the practised inquirer at a first glance will bet on them. In fact, it may only imply that Justin Movers (De Phaenec., ii, 140 sq.) has not seen the full extent of his argument. 284 Tyre=7 Pygmalion, mistakenly, as by Josephus, identified with 1 Carthage; and having also obtained from the same or some other source the year equivalent to 1 Tyre, would so arrive at his datum for 1 Carthage, or, vice versa, from the latter would rise to the former. But all, with the highest credit is, is the worth of Josephus as a reporter, and, supposing him accurate, what is the value of the Tyrian annals, the answer is not of necessity unfavorable to the claims of the Biblical chronology of the kings of Judah and Israel. Furnished, as this is, by an annalistic series incomplete and unstable, and with any probable dates of the same times which have come to us at second hand, it is not to be impeached by any but clear contemporary monumental evidence (such as Mariette's Apis records); and if the entire Hebrew tale of years from 4 Solomon to 11 Zedekiah is to be materially lowered on the scale of the series B.C., this can only be done by proving some capital error in the Astronomical Canon. See xxv. 8. In fact, an attempt has lately been made in this direction, which, if successful, must set our Biblical chronology adrift from its old bearings. It is contended by Mr. Bosanquet (Readjustment of Sacred and Profane Chronology, Lond., 1868) that a lower date than that professed by the B.C. 904-866 B.C. of the Profane Chronology is imperatively demanded by the historical connection of such an event as Thales' "Eclipse of the Moon;" which, according to Herodotus (i, 74, 108), occurring during a pitched battle between the Medes and Lydians was the occasion of a peace, cemented by marriages, between Cyzaxares and Halysates, after which, as Herodotus seems to imply, the former turned his arms against Assyria, and, in conjunction with Labyntus (the Nabopolassar of Berosus and the Canon), took and destroyed Nineveh. The dates assigned by the ancients to that eclipse lie between OL 48 and 50. Kepler, Scaliger, and Sir Isaac Newton made it B.C. 566; Baily (Astronomical Journal, 1851) fixed the 48th. der Berlin. Akad. 1812-13) found it 30th Sept. B.C. 610, which date was accepted by Idele, Saint-Martin, and most subsequent writers. More recently it has been announced by Mr. Airy (Philos. Mag. 1868) and Mr. Hind (Athenaeum, Aug., 1867), as the result of calculation with Hansen's Improved tables, that in the eclipse of 610 the moon's shadow traversed no part of Asia Minor, and that the only suitable one is that of 25th May, B.C. 586, which would be total in Ionis, Lydia, Lycia, Pamphylia, and part of Cilicia. It has, indeed, been contended by Mr. Adams that the tables do not need a further proof of the eclipse; (as Mr. Airy remarked, Athenaeum, Oct., 1859) would be sufficient to render the eclipse of 586 inapplicable to the recorded circumstances; but it appears that the astronomerroyal no longer entertains any doubts on this point, having quito recently (see Athen. Sept. 1863) expressed his "unalterable conviction that the tables of Hansen give the date of the great solar eclipse, which terminated the Lydian war, as the most reliable records of antiquity placed it, in the year 586 B.C." Indeed, however the astronomical question may ultimately be decided, it would appear, from all that is known of the life of Thales, that he could hardly have predicted an eclipse in B.C. 586. But even if he did, the "severer abendländischen Philosophen, ii, 98). But that the "Eclipse of Thales" occurred at the conjunction indicated by Herodotus rests only on his testimony, and in this he might easily be mistaken. Either he may have confounded the eclipse predicted by Thales an earlier one occurring during the war of Cyzaxares and Halysates—possibly that of 610, for no locality is mentioned, and there is nothing to forbid our recking the battle-field in some suitable situation (e.g. with Niebuhr, p. 508, in Atropaten, or with Von Gumpach, Zeitschrift der Bibl. u. Asyr., p. 94 in Armenia); or, he may have assigned to the latter what really took place during a later war of the Medes and Lydians under Astyages and Halysates. The latter supposition is not without support of ancient authorities. Cicero (de Divin. i, 50), from some lost authority, places the eclipse, without date or mention of the war, under Astyages. Pliny (H. N. ii, 9), giving the date 48 B.C. 48°, is considered to be wrong. 48° 48°, in all, what is the worth of Josephus as a reporter, and, supposing him accurate, what is the value of the Tyrian annals, the answer is, not of necessity unfavorable to the claims of the Biblical chronology of the kings of Judah and Israel. Furnished, as this is, by an annalistic series incomplete and unstable, and with any probable dates of the same times which have come to us at second hand, it is not to be impeached by any but...
In ancient times, the destruction of the Temple in Jerusalem by the Babylonians in 586 BC marked a significant event in Jewish history. This event, referred to in the Bible as the Babylonian Exile, led to the dispersion of the Jewish people throughout the Persian Empire and beyond. The Babylonians, under the leadership of Nebuchadnezzar, conquered Jerusalem and destroyed the First Temple, as recorded in the books of Isaiah, Jeremiah, and the prophet Ezekiel. This event is also mentioned in the Babylonian Talmud and the Targums, which are ancient Jewish texts.

The Exile had profound consequences for Jewish life, religion, and culture. It led to the development of Jewish diaspora communities and the spread of Jewishmonotheism across the Mediterranean world. It also contributed to the formation of the Jewish Bible, as the Babylonian Exile led to the collection, preservation, and transmission of the Hebrew scriptures.

The Books of Daniel, Ezra, and Nehemiah, which are part of the Hebrew Bible, deal extensively with the events of the Babylonian Exile. Daniel, written in the late 6th century BC, recounts the visions of Daniel, who was taken captive to Babylon with the Babylonian army and was later made a prominent figure in Babylonian court life. The Book of Ezra, written in the 4th century BC, tells the story of the return of the exiles from Babylon to Jerusalem and the rebuilding of the Jerusalem Temple. The Book of Nehemiah, also written in the 4th century BC, tells the story of the reconstruction of Jerusalem city walls.

The text you provided discusses the historical and religious significance of the Babylonian Exile, emphasizing the role of Daniel, Ezra, and Nehemiah in shaping Jewish identity and religious discourse. It highlights the importance of these texts in understanding the historical context of Judaism and the development of the biblical canon.

In conclusion, the Babylonian Exile was a pivotal event in Jewish history that had far-reaching implications for the development of Jewish monotheism, diaspora communities, and the formation of the Hebrew Bible. The stories of Daniel, Ezra, and Nehemiah in the Hebrew Bible are key sources for understanding the historical and religious changes that took place during this time.
pousal is given by Dion Cass. iv.; Herod Philip (War, xviii, 4, 6, length of reign and year of death); for Herod Antipas, Josephus (Ant. xvii, 2, 2) gives the date of deposition, but not length of reign; this, however, is known from coins (Ewald, Doct. Antiqu., ii, 28) to have reached his 43rd year. All these indications point to B.C. 4, not long before the Passover, as the time of Herod’s death. See Herod. Those who would impugn this conclusion urge other, discrepant statements in Josephus, or call in question either the face of the eclipse or its calculated date, or contend that the death of Herod took place so soon after it. The inducement is that our Lord’s age may not exceed thirty years at the time of his baptism, i.e., at the earliest in the 16th year of Tiberius, for if this note of time is to be taken strictly, the earliest date for the Nativity should be the year B.C. 5. The year being supposed to be known, it is attempted to approximate to the day by calculating the order of the socalled cycle, and finding at what time in the given week “the course of Abijah” (Luke i, 5) entered upon office. The starting-point for the reckoning is furnished by a Jewish tradition (Mishna, iii, 298, 3), and it is asserted that Josephus supports this statement. But the Baptist entered on the celebration of Zecharias’s work of service, and the Annunciation five months later (Luke i, 23–26, 36; but in the Church calendar six months). Here he should be observed that we have no reason to suppose the ancients to have been in possession of the true date, either year or day. Having ascertained, as they have, the year of Christ’s baptism, they only counted back 30 years to the Nativity (see a paper by H. Brown, on S. Clemens Alex, on N.-T. Chronology in the Journal of Classical and Sacred Philology, 1854, i, 327 sq.). Also, it would be well that all such considerations as the “fitness of things” prescribing a particular year for the birth of John, or any other event of sacred history, should be banished from chronological investigations. See Jesus.

2. Luke’s date, “15th of Tiberius” (iii, 1), interpreted by the rule of the imperial annals (and also of the canon), would denote the year beginning August A.D. 28, and ending in the same month of A.D. 29. Referred to the current consular year, it might mean either A.D. 28 or 29. Taken in the Jewish sense, it might be the year beginning: either 1 Nisan or 1 Tisri A.D. 28, or even 1 Tisri A.D. 27. The hypothesis of a dating of the years of Tiberius from an epoch earlier by three years than the death of Augustus has, however, been developed from the 22nd of January, downward, and is demanded (see Strong’s Gr. Harmony, p. 342 sq.) by the age of Jesus at his baptism (80 years), added to the length of his ministry (3 years), as compared with the date of the Crucifixion (see below).

In A.D. 11, Tiberius appears to have assumed the government of the provinces, and from this time his reign would naturally be reckoned by the Jews (see Jarvis, Introd. p. 229 sq.). This would give Luke’s date of John’s mission B.C. 27. See Tiberius.

3. The note of time (John ii, 10) connected with the Passover after the Baptism points, if the “forty and six years” are reckoned from Herod’s announcement of his son John’s marriage, to A.D. 27; if from the actual commencement, after all the materials were provided, it may denote either A.D. 28, or 29, or 30, according to the length of time supposed to be spent in preparation. But here, again, beside discrepant statements in Josephus as to the epoch of Herod’s announcement, viz. A.D. 25, 26, 27; the amount of the same proceedings (War, i, 21, 31) dates this undertaking of Herod in his fiftieth year. It does indeed admit of proof, even from the context, that the 15th year is too early; but it may, plausibly enough, be urged by those who wish to do so, that, if Josephus is wrong in this, it is as likely not to be right in the other. See Temple.

4. The Crucifixion (q. v.) certainly cannot be placed earlier than A.D. 28, in which year the 15th of Tiberius began, and it has never been proposed by inquirers of any note to place it later than A.D. 38. The astronomical element of the question—namely, that in the year of the Passion, 14th of Nisan fell on a Friday—if it be rigorously applied, would require a more definite rule of Jewish usage and the results of strict lunar calculation, indicates only one of the six years mentioned, viz. A.D. 29, in which 14 Nisan was 18th March and Friday. If a certain laxity as to the rule be allowed, the 14th Nisan may possibly have fallen on 8th April, Friday, in A.D. 28, in compliance with the apparent import of the first three Gospels, without explanation from the fourth, it is contended that the Crucifixion took place on the day after the Passover, the year may have been A.D. 30, in which the 15th Nisan fell on Friday, 7th April, or A.D. 38, in which it was (in strictness) Friday, 8th April. Lastly, if it be maintained that the Jewish Passover-day was regulated, not by actual observation of the moon’s phases, but by cycles more or less faulty, any year whatever of the series may be available in one form or other of the hypothesis. See Passover.

Ancient testimony, if that is to have weight in this question on the year of the Crucifixion when it was known, either by tradition or by access to public records (the Acta Pilati, to which the ancients so confidently appeal), certainly designates the Passover of the year 29, cons. eudias Gemini, the 15th proper year of Tiberius. In the Western Church the consent to this year is allveyeage, but generally of Easter. The name or date named or implied in the two earliest extant testimonies, Clem. Alex. (Strom. i, 21, § 101-143; see Journal of class. and Sacr. Philol. u. z.) and Julius Africanus. See Jesus.

5. In the Acts, the mention of the death of Herod Agrippa (xii, 1) has been properly interpreted between the time of Peter at Jerusalem and his return thence to Antioch (xi, 30; xii, 25), would yield a firm resting-point for that portion of the narrative, viz. Easter, A.D. 44 (Josephus, Ant. xvii, 8, 2; comp. xix, 5, 1; War, ii, 11, 6), could we be certain that the death of Agrippa took place soon after, or even in the same year with the Easter mentioned xii, 1, 4. (The time of Agrippa’s death is determinable with high probability to the beginning of August of that year.) But as it is possible that the writer, after his narrative of the acts of this king, thought fit to finish off all that he had to say about him before going on with the narrative about Paul and Barabas, he might naturally return to the most recent event, the death of Agrippa, and return, after the martyrdom of James and deliverance of Peter, took place before the year 44. It might even be inferred from xii, 26 (Iscf iwyro ekratavi Klaudianov), that the prophecy of Agabus was delivered before, or quite in the beginning of A.D. 41, as the famine is known to have prevailed at Rome during the first two years of Claudius (A.D. 41, 42; Dion Cass. xix, 11), but that it appears not to have been felt in Judaea till after the death of Agrippa, in the procuratorship of Cuspius Fadus and Tiberius Alexander (A. D. 45-47; Josephus, Ant. xx, 2, 5; 5, 2). Conclusive reasons for assigning this second to Paul to Jerusalem (A. D. 41) to A. D. 44, to Peter (A. D. 44 to 47) to 12 times earlier, are given by Lehmann, in the Stud. u. Kris. 1858, ii). See AGRIPPA.

6. In Gal. i, 2, Paul speaks of two visits to Jerusalem, the one (i, 18) “after three years” (viz. from his conversion), the other (ii, 1) “fourteen years afterward.” (Dio cassaristov ekratavi). The first of these is evidently that of Paul to Agrippa, q. v., of the second of those mentioned in the Acts, viz. that of xii, xii, has been understood by many, and probably would have been by all, could it have been made to square with their chronology. The argument, restricted from irrelevant issues, lies in a very narrow compass. This was his last journey to Jerusalem, if he received not his gospel and commission from Peter, or any other man, but direct from Christ himself, the
apostle begins to enumerate the occasions on which alone he was and conversed with the other apostles at Jerusalem. Now, if the visit Gal. ii. 1, be not that of Acts xi. 12, it must be later (as this is an earlier); but, if so, then it would seem he has not enumerated all the occasions on which he saw the other apostles. It is hardly satisfactory (comp. Meyer on Gal. p. 41) to allege (with Wieseler, Chronol. des apost. Zeit- erleb. p. 180) that the apostle, not writing a history, is not bound to recite all his visits to Jerusalem, etc., (with Ewald, Gesch. vi. 50) that he is concerned to enumerate only those visits which he made for the purpose of conferring with the apostles. His intention is plainly to state that he had no intervening opportunity of consulting them. Accordingly, Schleiermacher (Einlaut. aus N. T. p. 569), Neander (Pfem. u. Leti. i. 188 of the 4th ed.), De Wette (Komment. in loc.), Mayer (u. s. p. 47), find the conclusion inevitable that Luke was misinformed in saying that Paul went up to Jerusalem as related in Acts xi. 30, because the apostle himself declares that between his first visit, which can be no other than that of 1x, 28, and the other, which can be no other than that of 1x, 30, and the one related in Acts xv, there was none intermediate. But, in fact, the circumstances of the visit, Gal. ii. 1, are perfectly compatible with those of Acts xi, xii, the only difficulty being that which is supposed to lie in the chronology; nor, on the other hand, is the discrepancy lessened, but it is only made more difficult to see how they can relate to the same fact, although the incongruity in the latter case has been deemed by Baur (Paulus, p. 120 sq.) so great as to furnish an argument in support of his position that the book of Acts is the work, not of a companion of Paul, but of some much later hand (in the 2nd century). Wieseler, to evade this conclusion, gives up the assumed identity of Gal. ii. 1, with Acts xv, and laborers to show that it was the visit of xvii, 29, a hypothesis which needs no discussion. Unless we are prepared to say that the apostle was not even present at the council, Acts xv; for that a council was held is not denied, even by those who contend that the account given of it in the Acts is not authentic; and, if Paul was present at it, it is impossible to explain his passing it by in silence, as if he had been present upon the point which he is concerned to substantiate. The time of Acts xii, being defined to A.D. 44, a term of 17 years, the sum of time in a later period, does not lead to A.D. 27, which cannot possibly be the year of Paul’s conversion, and, if both terms are supposed to be dated from the same epoch, it would follow that the conversion took place A.D. 30, a date still too early for those who assign the Crucifixion to that or a later year. But it is not too early, the year of the Passion was A.D. 29; and it is in exact accordance with the most ancient traditions recorded by ecclesiastical writers, according to which the martyrdom of Stephen took place within a year after the Ascension, and Paul’s conversion, which clearly was not much later, in the year after the Ascension, 1. e. in this year 39 (Brown, Ordo Sociei. § 102). The date of Paul’s conversion is equally compatible with the reference of the second visit in question to Acts xv, which took place A.D. 47; the reckoning of the 14+8 years of Gal. 1 being in that case continuous from the conversion in A.D. 30. On either view, but especially the latter, there is(loader a church, the one thing which brings down the conversion to A.D. 34, and yet dates the visit of Acts xvi, 44, and that of Acts xvi in A.D. 46; a system which there is other and independent reason to suspect (see Metz. Quart. Rev. July, 1866, p. 509). See Paul. The chronological difficulties have been ejected at an early date of the ancient date of the Passion was abandoned for a later year, has induced the conjecture, seemingly as early as the Chron. Pasch. p. 436, ed. Bonn, that for 11 should be read 4 (ΔΙΑ Δ’ to Δ’ 12); see Meyer u. s. p. 49. On this supposition the conversion might be assigned to A.D. 37, the first visit to A.D. 40, the second to A.D. 44. With this would accord the note of Josephus (Ant. xvii. 12, 3), according to which the temple was destroyed in the 37th year. The account of the epistle, viz. A.D. 54, that year being 14 years after the date so assigned to the first visit and the truce (Acts xvii. 17), but there is no need of this conjectural emendation, for the vision of 2 Cor. xii, 2 (which is distinguished from that of Acts xxi, 17, by the fact that the apostle here is not at Jerusalem, but Rome, (with Ewald, Gesch. vi. 50) that he is concerned to enumerate only those visits which he made for the purpose of conferring with the apostles. His intention is plainly to state that he had no intervening opportunity of consulting them. Accordingly, Schleiermacher (Einlaut. aus N. T. p. 569), Neander (Pfem. u. 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place on the recall of Felix, occurrences of an earlier time. Certainly the account in Suetonius (cont. a. v.) to that earlier conjuncture in the time of Claudius (A.D. 62), when Nero was barely fourteen years old. It might still, in some sense, be notable as the ground of Burrs's influence in the beginning of Nero's reign, when he and Seneca are spoken of having charge of the imperial household, so the writer on the reign of Claudius, = 18th Feb., A.D. 41. Dion Cassius, indeed, mentions the birth under the second year (1x, 10), but not until he has expressly returned to the former year (οτε προτιστι ερχεται). Hence it is clear that if the year of Pallas's loss of office is decisive for the date of his death, this must be placed, as latest, in 54, before the death of Claudius (18th Oct. of that year), and no part of the procuratorship of Felix would have been under Nero; a result totally incompatible with the narrative of Josephus (Ant. xx, 8; War, ii, 13). On the other hand, it is hard to say at what conjuncture in Nero's time Pallas could be said to have been held thus at his highest estimation. At the very beginning of the reign it is noted of him that his arrogance had excited the emperor's disgust (Tacit. Ann. xii, 3); within a month or two he is removed from the focus; about a year later, when impeached, together with his reputation for violence stood in the way of his acquittal (Tacit. ann. xii, 27). Pallas, with any cooperation of Agrippina he was an object more of fear than of favor; and his great wealth caused his removal by death, A.D. 62, as his longevity seemed to preclude the hope of the emperor's otherwise possessing it (Ann. xiv, 65.). This affords strong reason to suspect that in this matter of Pallas's influence, exercised on behalf of his brother, Josephus was misinformed. Of very material circumstances relative to Felix he certainly was ignorant, unless we are to suppose that Tacitus, on the other hand, had no documentary warrant for the very circumstantial account which he gives under the year 52 (Ann. xii, 54); how Felix had then been some time governor of Judaea ("iam pridem Judaeae impositus"), holding a divided command with Cumanus, the latter being over the Galileans, while Felix was over the Samaritans ("ut hic Galilæorum natio, Felixi Samaritæ" pereat). He may have mistaken the nature of this divided rule; in fact, there is reason to believe that Felix, after being in the service of Augustus (Claud. 28 : "Felicem legionibus et alis provincieae Judæis impositum"), and Victor (in Epitome. p. 861 : "Felicem legionibus Judæis prefrecti"). Of that associated government, and of Felix's equal share in the wrongs of which Cumanus was accused, Josephus is ignorant; but what he says of Pallas and Felix is far more suitable to that earlier conjuncture, as described by Tacitus, than to the later occasion to which he refers it. At that time, viz. when Cumanus was deposed, "Felix would certainly have suffered for the wrongs done by him to the Jews but for the intercession of his brother Pallas," (Cud. 8) that very year "he was held in the highest consideration;" for that Pallas just then had reached the pinnacle of his commanding influence, Tacitus shows in the preceding recital of the public honors decreed to him, and by him recorded as the crowning glory of his life in his own epitaph (Plin. Ep. vii, 29 ; viii, 6). Even in the account Josephus gives of the conjuncture in the spring of the rebellion (spring of A.D. 66); indeed (in War, ii, 14, 4), it seems as if the recital had but just then reached Cæsarea. Ewald surmises that the death of Festus and of Burrs may have retarded the process. But the fact may be (as was suggested above) that Josephus in that passage of himself implies his materials for the account of Felix and of his relations to Nero, were so scanty; and the way in which Burrs is introduced, after the passage relating to Pallas (Ant. xx, 8, 9), strengthens the suspicion raised by the conflicting account in Tacitus, that the Jewish historian in this paragraph is mixing up, with his recital of what took
tion of which may have been delayed through the influence of Poppaea (who died Aug., A.D. 65). That Poppaea is spoken of as Nero's "wife," on the occasion above mentioned, may be merely euphemistic anticipation: this woman ("diu pellex, et adulteri Neronis, mel ma-
ritai potens,"Tacit. Ann. xiv, 60) may have befriended the Jews in the same time as after A.D. Ac.
18, xix, 45). In fact, the marriage could not have taken place at the time when she is said to have
aided them, unless it be possible to crowd the sub-
sequent occurrences of Josephus (Ant. xx, 8, 11 and 9, 1)
to the space of three or four months (Brown, Ordo
Secl. p. 122).
Nor can any certain inference be drawn from Josephus (Ant. xx, 11, 2) of certain
priests whom Felix had sent to be tried at home, and
for whom Josephus, after his own 26th year, which
was complete A.D. 64, was enabled, through the good
offices of "Cæsar's wife," Poppaea, to obtain their lib-
erty. The men had been prisoners three years at least,
and, for aught that appears, may have been so seven
or eight years or more. That they were obscure and
insignificant persons is evident from the fact that Is-
mael and Helkias, whom the "devout" Poppaea, two
years before, had graciously detained at her court, ap-
ppear to have made no intercession for their release.
See No.
But Wisseler (p. 99), after Anger (De temp. in Act.
Ap. ratione, p. 108), has an argument to which both
attack high importance, derived from the notice of a
Sunday (Acts xx, 7), the twelfth day after leaving
Philippi, which departure was "after the days of Any-
ma" (13-21 Nisan), and, indeed, very soon after, for
the apostle hasted, if it were possible, to reach Jeru-
usalem for the Pentecost" (versus 16) : and of the 43 days
which he had before him from 22 Nisan to the day of
Pentecost, the days specified or implied in the narrative
(Acts xx, xxi), amount to 35 to the landing at Cæsar-
rea (comp. Chrysost. in Act. Rom. xiv, 2), leaving but
eight days for the stay there (vpp. 24, 25, 30, 19)
and the journey to Jerusalem. Wisseler concludes
that the departure from Philippi was on the 23d Ni-
san, which, being twelve days before the Sunday at
Trog, would be Wednesday, consequently the 15th
Nisan fell on a Tuesday. According to his method of
Jewish calendar reckoning, from A.D. 56 to 59 In-
cluding such with which 16th Nisan would have been
on a Tuesday would be 58, which is his date for Paul's
arrival at Jerusalem. Were it worth while, the argu-
ment might be claimed for the year 55 (th day as-
signed by the ancients), in which year the day of true
full moon = 15 Nisan was 1st April and Tuesday. But
therein is no strong, nor even a stronger, than its
weakest link, and a single "perhaps" in the reckoning
is enough to invalidate the whole con-
catenation. See Passover.
On the whole, it seems that, if not in the Acts (q. v.), then neither in the history of the times from other
sources, have we the means of settling this part of the
chronology with absolute certainty. Josephus in par-
ticular, from whom are derived the combinations which
recent German writers deem so unanswerable, is dis-
credited in this part of the history (written probably
from his own resources and the inaccurate recollec-
tions of the byplay) by the infinitely higher author-
ity of Tacitus, who drew from his information from the pub-
lic records. Only, in whatever degree it is probable
that Paul's first residence at Corinth commenced A.D.
49 (§ 8, above), in the same it is probable that the arrest at
Jerusalem belongs to the year 55, six years being suf-
ficient, as nearly all inquirers are agreed, for the infor-
mation. Then, if the arrival at Rome took place,
as the ancients say, in the second year of Nero, it
will be necessary (with Petavius) to refer the "two
years" (Iurria, xxiv, 27) to the term of Felix's (sole)
procuratorship. See CORINTHIANS (EPHESIENS TO).
That the two years' imprisonment, with which the
narrative in the Acts ends, did not terminate in the
apostle's death, but that he was set at liberty, and suf-
f ered martyrdom under Nero at a later time, appears
to have been the unanimous belief of the ancients (see
the testimonies in Brown's Ordo Secl. § 180). Inde-
ed, in no other way is it possible to find a place for
the three pastoral epistles, and especially to account
for statements in the Second Epistle to Timothy (q. v.).
Wisseler's forced explanations have satisfied and can
satisfy no one. (See also Lange, Apostol. Zeitalter, ii,
owns that the three pastoral epistles "stand or fall
 altogether," and that, if they be genuine, the conclusion
is inevitable that the writer "turns in an argument against
their genuineness."
) But if, after his release, the
apostle visited not only Spain (as Ewald admits, Gerak.
vi, 631, on the unquestionable testimony of Clemens Rom.
c. 5), but Greece and Asia, as is clear from the Epis-
tles to Timothy and Titus, scant room is left for these
movements between the late dates assigned, with al-
most one consent, by recent German writers, to the
close of the first imprisonment (A.D. 68 and 64), and
the year 65 or 66, which the ancients give as the date
of Paul's martyrdom. So far, therefore, it is more
probable that the first imprisonment ended in one of
the years 62-65. A further consideration points the
same way when Poppaea's influence was established
(A.D. 58-65), which, after she became a proselyte or
"theosophos" (i. e. at least as early as 61), was freely used
in favor of the Jews, it would certainly have been in-
voked against the apostle by his enemies (comp. Ew-
ald, vi, 621): and, even if he escaped with life, his con-
fined would not have been of the mild character
described in the concluding verse of the Acts, more
especially as his "bonds in Christ were manifest in all
the palace" (pretorium), (Phil. i, 13), and among his
converts were some "of Cæsar's household" (iv, 22).
We may add that if the Narcissus (q. v.) of Romans
xi, 11, with whom the apostle freedman of Claudius, the
Epistle to the Romans (q. v.), written shortly before the
apostle's last visit to Jerusalem, cannot be placed
so late as A.D. 58 or 59, for Narcissus died very soon
after Nero's accession (Tacit. Ann. xiii, i). See PAUL.
V. Results.—The following table exhibits at one
view the Julian or calendar years of the most impor-
tant Biblical events: the Creation, and also the
Vulgar or Christian Era, according to the preceding
investigations (for a complete and self-verifying tab-
ular construction of all the Scriptural dates, with their
adjestion to each other and the demands of history,
and the authority upon which it rests, see the Metk.
Quart. Rev. 1864, p. 465). In cases where it is uncertain whether an event occurred in
the latter part of one Julian year or in the beginning of
the next, the earlier number is set down, and has a
star prefixed. In the centuries adjacent to the birth
of Christ, many events affecting Palestine are inserted
from the Apocrypha, Josephus, and other sources, in
addition to those properly Biblical.

A.M. | B.C.
---|---
1412 | Creation of Adam.
1240+ | Birth of Beth.
330 | Birth of Gene.
293 | Birth of Galilae.
277 | Birth of Mahalalel.
37 | Birth of Jared.
35 | Birth of Noah.
285 | Birth of Methuselah.
206 | Birth of Lamech.
177 | Birth of Methuselah.
128 | Birth of Seth.
105 | Birth of Shem.
98 | Birth of Noah.
79 | Birth of Japheth.
70 | Birth of Shem.
69 | Birth of Noah.
68 | Birth of Japheth.
67 | Birth of Seth.
66 | Birth of Methuselah.
65 | Beginning of the Flood.
CHRONOLOGY

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A.M.  B.C.
1212  1061  Refuge of David at Gath, etc.
1113  1000  Death of Samuel.
1118  1050  Second Sparing of Saul by David.
1129  1040  Solomon's Peace at Zidah.
1120  1030  Asscession of David at Saul's Death.
1127  1034  Coronation of David over all the Tribes.
1128  1034  The Philistines are subdued by David.
1129  1034  Expulsion of the Jebusites by David.
1130  1034  Removal of the Ark to Jerusalem.
1131  1037  Kindness of David to Paul's Family.
1138  1035  Admonition of David with Bathsheba.
1139  1034  Birth of Solomon.
1214  1031  Incest of Absalom with Temar.
1210  1028  Rebellion of Absalom.
1210  1015  Usurpation of Adonijah.
1216  1014  Birth of Rehoboam.
1119  1011  Appointment of Solomon as Viceroy.
1116  1010  Asscession of Solomon at David's Death.
1113  1010  Foundation of Solomon's Temple.
1110  1003  Dedication of Solomon's Temple.
1123  980  Asscession of Rehoboam.
1125  970  Assassination under Jeroboam I.
1220  975  A prophecy by Hosea.
1221  970  Asscession of Ahaz by Shishak.
1227  966  Asscession of Ahaz by Judah.
1230  953  Asscession of Asa by Judah.
1228  952  Asscession of Asa by Israel.
1235  950  Asscession of Baasha by Israel.
1230  947  Birth of Jehosaphat.
1234  939  Invasion of Shishak by Israel.
1235  925  International War.
1234  927  Asscession of Zedekiah over Israel.
1233  926  Invasions of Zedekiah over Israel.
1236  925  Asscession of Omri over Israel.
1235  924  Asscession of Tiber over Israel.
1235  923  Birth of Jeroboam II.
1235  920  Death of Thabut.
1236  917  Appointment of Ahaz as Viceroy.
1236  916  Asscession of Ahaz over Israel.
1236  915  Grot of Hosea.
1236  912  Asscession of Jechonashaf over Judah.
1235  906  Birth of Ahaziah II.
1237  896  Asscession of Jehoram II. as Viceroy.
1237  895  Asscession of Jehoram II over Israel.
1237  894  Asscession of Jehoram I. over Israel.
1237  892  Second Appointment of Jehoram II. as Viceroy.
1236  891  Asscession of Jehoram I. over Judah.
1235  884  Birth of Jehoshaphat.
1235  883  Asscession of Ahaziah II. over Judah.
1234  882  Asscession of Jehoram over Israel.
1235  881  Usurpation of Athaliah over Judah.
1235  880  Asscession of Jehosh I. over Judah.
1236  879  Birth of Ahaziah.
1236  878  Asscession of Jehoshiah I. over Israel.
1235  876  Asscession of Jehoshiah I. over Israel.
1234  876  Asscession of Zachariah over Israel.
1234  875  Asscession of Jehosh I. over Israel.
1234  874  Asscession of Amaziah over Judah.
1235  866  Asscession of Jeroboam II. as Viceroy.
1235  864  Birth of Uzziah.
1235  862  Asscession of Jeroboam II. over Israel.
1235  860  Asscession of Uzziah over Judah.
1236  858  Birth of Amaziah.
1236  857  Asscession of Jeroboam II. followed by an Interregnum in Israel.
1235  857  Birth of Ahaziah.
1236  856  Asscession of Zacharias over Israel.
1236  855  Asscession of Shallum over Israel.
1236  854  Asscession of Menahem over Israel.
1235  853  Asscession of Pekahiah over Israel.
1235  851  Asscession of Pekiah over Israel.
1235  850  Asscession of John over Judah.
1236  849  Asscession of Ahaz over Judah.
1237  848  Birth of Hezekiah.
1237  847  Subjugation of the Ammonites by Jotham.
1237  846  Subjugation of Ahaz over Judah.
1234  845  Death of Pekiah over Judah.
1234  844  Asscession of Hoshea over Israel.
1236  839  Birth of Pekahiah, followed by a Reign of 2 years in Israel.
1236  839  Subjection of Hoshea by Phalmaneser.
1236  838  Asscession of Heziahiah over Judah.
1236  837  First Revolt of Hoshea from Assyria.
1238  835  Imprisonment of Hoshea by the Assyrians.
1239  834  Second Revolt of Hoshea from Assyria.
1239  832  Siege of Samaria by phalmaneser.
1239  831  Assyrian Captivity.
1236  829  Captivity of Mordecai and others.
1236  829  Interregnum.
1236  828  Interregnum of the Assyrians.
1238  827  Restoration of the Assyrians.
1236  827  Birth of Sennacherib, etc.
1236  826  Sickness of Hezekiah.
1236  825  Ambassadors of Merodach-baladon to Hezekiah.
1236  824  Birth of Manasseh.
1237  820  Act of Peace with the Philistines.
1236  820  Death of Hezekiah.
1236  814  Birth of Manasseh.
1236  814  Death of Hezekiah.
1236  814  Birth of Manasseh.
1237  813  Birth of Manasseh.
1236  813  Birth of Manasseh.
1237  813  Birth of Manasseh.
1237  813  Birth of Manasseh.
1237  813  Birth of Manasseh.
1237  813  Birth of Manasseh.
CHRONOLOGY

1. The chronology of the English Bible was regulated by the views of Usher (Annals Vet. et Nov. Test. first ed. fol. 1560, 1724), who followed, in general, the authority of the Hebrew text. Other chroniclers have put themselves under the guidance of the Septuagint and Josephus, maintaining that the modern Hebrew text has been greatly vitiated in the whole department of chronology, and more especially in the genealogical tables which respect the antediluvian patriarchs, as well as the ten generations immediately after the Flood. The examination above does not sustain this conclusion. Yet the shortened scheme, adopted by Usher from the Macurite Jews, is recent in its prevalence among Christians when compared with the more comprehensive chronology of the Septuagint.

VI. Controversies and Literature.—The distance from the Creation of the Christian era, which has been stated with about 140 variations, is given in the Indian Chronology, as computed by Gentil, at 6174 years; in the Babylonian, by Baillis, at 6158; in the Chinese, by Baillis, at 6157; in the Septuagint, by Athalamus, at 5508; while Jewish writers bring it down below the computation of capellus, namely, 4000, and one, Rabbi Lippman, to so contracted a sum as 3616.

1. The chronology of the English Bible was regulated by the views of Usher (Annals Vet. et Nov. Test. first ed. fol. 1560, 1724), who followed, in general, the authority of the Hebrew text. Other chroniclers have put themselves under the guidance of the Septuagint and Josephus, maintaining that the modern Hebrew text has been greatly vitiated in the whole department of chronology, and more especially in the genealogical tables which respect the antediluvian patriarchs, as well as the ten generations immediately after the Flood. The examination above does not sustain this conclusion. Yet the shortened scheme, adopted by Usher from the Macurite Jews, is recent in its prevalence among Christians when compared with the more comprehensive chronology of the Septuagint.
This last was used before the advent of our Lord, and, being followed by the Greek fathers of the Church, was generally current, till, in the eighth century, a disposition to exchange it for the Rabbincal method of interpreting the Septuagint, in the venerable Bede. Roman Catholic authors, however, have usually adopted the latter, from the influence of the Latin Vulgate, which strictly follows the Hebrew numbers. Isaac Vossius, in his treatise De Vera Etate Mundi (Hag. 1530, 4to), was the first of any noteworthv the Hebrew dates. Poccaram, in the Tract L'Antiquité des Temps retriable et défendue contre les Juifs et les nouveaux Chronologiæ (Amst. 1687, 12mo), produced a great impression in favor of the lengthened period advocated by Vossius. He was not, however, till the middle of the last century that Jackson produced his great work, the Chronological Antiquity (Lond. 1732, 3 vols. 4to). He advocated the longer chronology of the Septuagint. In the beginning of the present century Dr. Hales published the first volume of a laborious work entitled A New Analysis of Chronology, an undertaking which ultimately extended to four volumes, written in confirmation and illustration of the conclusions of Jackson. Mr. Faber, in his work on pagan idolatry, offers some judicious observations on the chronology of ancient history, reading generally in the footsteps of Hales. The Origines of Sir William Drummond proceeds also on the ground supplied by the Septuagint chronology. A detailed statement of the subject is to be found in the works of the Septuagint in preference to that of the original Hebrew may be found in a preliminary dissertation prefixed to the first volume of Dr. Michael Russell's Connection of Sacred and Profane History, from the Death of Joshua to the Decline of the Kingdoms of Israel and Judah (Lond. 1827, 3 vols. 8vo).

Upon the data we have considered above, three principal systems of Biblical Chronology have been founded, which may be termed the Long System, the Short, and the Rabbincal. All, or almost all, have erred on the side of claiming for their results a greater accuracy than the nature of the evidence upon which they rested rendered possible. Another failing of these chronologers is a tendency to accept, through a kind of false analogy, long or short numbers and computations for intervals, rather according as they have adopted the long or the short reckoning of the patriarchal genealogies than on a consideration of special evidence. It is as though they were resolved to make the sum as great or as small as possible. The Rabbins have in their chronology afforded the strongest example of this error, having so shortened the intervals as even egregiously to throw out the dates of the great time of the Persian rule. The German school is here an exception, for it has generally fallen into an opposite extreme, and required a far greater time than any derivable from the Biblical numbers for the earlier ages, while taking the Rabbincal date of the Exodus, and so has put two portions of its chronology in violent contrast. We do not lay much stress upon the opinions of the early Christian writers, or even Josephus, their method was uncertain, the numbers unknown to them without any feeling of doubt.

The chief advocates of the Long Chronology are Jackson, Hales, and Des Vignoles. They take the Sept. for the patriarchal generations, and adopt the lengthened chronology of the Exodus, ending in the Foundation of Solomon's Temple. The Short Chronology has had a multitude of illustrious supporters, owing to its having been from Jerome's time the recognised system of the West. Wesler may be considered as its most able advocate. He follows the Hebrew in the patriarchal generations, ending in the Exodus, and the Foundation of Solomon's Temple. The Rabbincal Chronology has lately come into much notice from its partial reception, chiefly by the German school. It accepts the Biblical numbers, but makes the most arbitrary corrections. For the date of the Exodus it has virtually been accepted by Bunsen, Lepsius, and Lord A. Hervey. The system of Bunsen we may regard as constituting a fourth class of itself, based upon theories not only independent of, but repugnant to the Bible. For the time before the Exodus he discards all Biblical chronological data, and reasons altogether, as it appears to us, on philological considerations.

<table>
<thead>
<tr>
<th>Period</th>
<th>R.C.</th>
<th>B.C.</th>
<th>Usher</th>
<th>Hales</th>
<th>Jack</th>
<th>Bunsen</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creation of Adam</td>
<td>4066</td>
<td>4066</td>
<td>4064</td>
<td>4064</td>
<td>4064</td>
<td>4050</td>
</tr>
<tr>
<td>Flood ...</td>
<td>2348</td>
<td>2364</td>
<td>2364</td>
<td>2364</td>
<td>2364</td>
<td>2364</td>
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<tr>
<td>Abram leaves Haran</td>
<td>1541</td>
<td>1541</td>
<td>1519</td>
<td>1519</td>
<td>1519</td>
<td>1519</td>
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<tr>
<td>Exodus</td>
<td>1381</td>
<td>1381</td>
<td>1381</td>
<td>1381</td>
<td>1381</td>
<td>1381</td>
</tr>
<tr>
<td>Foundation of Temple</td>
<td>1212</td>
<td>1212</td>
<td>1212</td>
<td>1212</td>
<td>1212</td>
<td>1212</td>
</tr>
<tr>
<td>Destruction of Temple</td>
<td>866</td>
<td>866</td>
<td>866</td>
<td>866</td>
<td>866</td>
<td>866</td>
</tr>
</tbody>
</table>

In the post-diluvian period Hales rejects the Second Cain, and reckons Terah's age at Abram's birth 150 instead of 70 years; Jackson accepts the Second Cain, and does not make any change in the second case; Usher and Hales follow the first. But the time at which it alters the generation of Terah, while the latter does not. Bunsen requires "for the Noachian period about ten millennia before our era, and for the beginning of our race another ten thousand years, or very little more" (Outline, 11, 12). These conclusions necessitate the abandonment of all belief in the historical character of the patriarchal genealogies. The writer does indeed speak of "facts and traditions;" his facts, however, as far as we can perceive, are the results of a theory of language, and tradition is, from its nature, no guide in chronology. It is, however, certain that no Shemitic scholar has accepted Bunsen's theory. For the time from the Exodus to the Foundation of Solomon's Temple, Usher alone takes the 480 years; the rest adopt longer periods, according to their explanations of the other numbers of this interval; but Bunsen calculates by generations. The period of the kings, from the foundation of Solomon's Temple, is nearly the same in the computations of Jackson, Usher, and Petavius: Hales lengthens it by supposing an interregnum of 11 years after the death of Amaziah; Bunsen shortens it by reducing the reign of Manasseh from 55 to 45 years. The former theory is improbable and uncritical; the latter is merely the result of a supposed necessity.

3. The system which is now followed by almost all the learned are those of the Bible are those of Ederer's thorough Handbuch der math. u. techn. Chronologie (Berl. 1825, 2 vols.) and Handbuch d. Chronol. (Berl. 1831). The methods and results of these works most pertinent to Biblical chronology are also pursued in the first part of Brown's excellent Orbis Sceletum (Lond. 1841). Comp. Matzka's Chronol. in all s. Epochas (Wien, 1844). Jarvis's introduction to the History of the Church (N. Y. and Lond. 1845) is a fundamental investigation of ancient eras with reference to the Christian, and is remarkable for the evidence there given of an error in the Roman annals between B.C. 45 and A.D. 160, in consequence of which the author carries every event between these periods one one hundred years back. A synopsis of the argument is given in Strong's Harm. and Ergia of the Gospels (N. Y. 1852), App. I.

One of the earliest Christian systematic chronologies is the Pentabiblion of Julianus Africansus (in the 4th cent.), the author being a contemporary of St. Peter. The other is the Chronicon of Eusebius (4th cent.), of the Latin translation of which by Jerome an edition with notes was published by Scaliger in 1658; and the Armenian version has since been discovered and published, with a Latin translation, at Venice, 1818. There is also a Latin edition from the Exordium, ad Foundationem, by Alfonso Postato (Salamanca, 1565, 5 vols. fol.). The Chronicon Paschale (ed. Dufrene, Par. 1888, fol., and by Dindorf, Bonn, 1832) is a Byzantine work ar-
ceralized upon the basis of the Easter festival. There is also the Jewish Chûmos mimûni et minas, or Seder Olen (כְּרֵסֶם בְּבָלָם, in Hebrew, Amsterd. 1711, 4to; in Latin, with a commentary, by J. Meyer, Amst. 1649, 4to), the former part of which is reputed to have been composed about A.D. 180, while the latter is of more recent date.

The foundation of the modern science of chronology may be said to have been laid by J. Scaliger, in his work De Emendatione Temporum (Par. 1588, fol.; enlarged, Leyd. 1598; also Geneva, 1629). Another important work of that age is that of D. Petavius (or Petau), De Doctrina Temporum (Par. 1627, 2 vols. fol.), with its continuation, Uranologia (Par. 1630, fol.), and the abridgment, Uranonotum Creationis Temporum (Par. 1630, 8vo, and 1634, 8vo). Other important treatises bearing more or less directly on Biblical chronology, besides those mentioned above, are: Calvisii Opus Chronologi- gicum (Lips. 1665, and since); Riccioli, Chronologia Reformata (Bon. 1659); Florentini, De anno primit. (Aug. Vind. 1621); Lablli et Brilli Chronologia Historicia (Paris, 1650); Des Vignoles, Chronologie de l'Histoire Sainte (Berl. 1738, 2 vols. 4to), Marsham, Canon Chronicum (Lond. 1672; Lpz. 1676; Frank. 1696). Newton, Chronology (Lond. 1728); Blair, Chronology and History (London, 1744, 1750); Kennedy, Astron. Chronology (London, 1672); Playfair, System of Chronology (Lond. 1814); Clinton, Gnomon (Oxf. 1824-90); Clencemos, L'Art de vérifier les dates (Par. 1818).

More specific are: Vitringa, Hypotheseis chron. et chronologiæ (Havn. 1724); Bengel, Ordo temporum (2d ed. Stuttgart. 1707); Bannigsen, Bibliae Chronologie (Lpz. 1781); Frank, Novo et chro- niologia (Got. 1788); abridgm. Dass. 1783); Tiele, Chronol. d. alt. Test. (Bretn 1888); Archinard, Chronol. sacré (Par. 1841); Seyffarth, Chronol. sacrè (Lpz. 1846); Akers, Biblical Chronology (Cincin. 1855); Anon. Pulmoni (Lond. 1851); also Capellus, Chronologiæ Sacrae (Par. 1655); Allen, Chain of Script. Chronol. (Lond. 1659); Bedford, Script. Chronology (Lond. 1730); Cunningham, Chronology, etc. (Lond. 1834 sqq.); Bosanquet, Chronology of Don. (Lond. 1848); also Assyr. and Heb. Chronology compared (in the Jour. Royal As. Soc., Lond. 1864, p. 148 sqq.); Fausset, Sacred Chronology (Oxf. 1855); with many others of less extent. Compare also Prideaux, Old and New Testament Connected; Shuck- feld, History of Christianity, from the Fall Common- cated; Mem. Acad. des Inscriptions et Belles- Lettres; Michaelis, Zeitrechnung von der Sandfahrt bis Salomo (in the Götting. Mag. der Wissensch. 1 Jahrh.); Gesenius, De Pentateuchal Narrat. Origine (Hal. 1815); Hegewisch, Einl. in die hist. Chron. (Alt. 1811); Beer's Ab. of Dates, and ages nur Erkla, d. alten Zeitchn. (Leipz. 1792); Silberschlag, Chronologie der Welt (Berl. 1788); Parker, Chronology (Lond. 1885); Röckert, Biblia Chronologica (Münst. 1865); Lewin, Fluci Sacri (Lond. 1865); Shimeall, Bible Chronology (N. Y. 1860); Von Gumpach, Altd. Kalender (Bruss. 1848); and Zeitschri. d. Bab. u. Assyr. (Heidel. 1892). See VULGAS ERA.

CHRONOLOGY, CHRISTIAN.—The first Christians, in the countries which formed part of the Holy Land and other countries they lived in. The ecclesiastical chronology of the early Church was limited to the use of the Jewish week, which began with a work-day and closed with the Sabbath, and in which the several days were not named, but counted. Gradually the day of rest was changed from the last day of the week to the first, and the seven变成了 seven were a specific ecclesiastical name. Both these changes proceeded from the commemoration of the day of the suffering and the resurrection of Jesus Christ—Sunday being the day of the resurrection, Friday the day of the crucifixion, and Wednesday the day of the trial. The two latter days of the week, Saturday and Sunday, are mentioned by Tertullian (de jejum. c. 2) and by Clement of Alexandria (Strom. vii, 12, § 75); but they are probably of an earlier origin, for the name stario (ἀράσιον), by which they were generally designated at the time of Tertullian, occurs in the Pastor Hermas (lib. 3, simil. 5). Sunday, as a day of rejoicing, is first mentioned in the Epistle of Barnabas (chap. xxv. 3), and its celebration seems to reach back to the apostolic age. These three prominent days were called in the Latin Church, fera quarta, fera sexta or parasceve, and dies dominici or domino, and by the Greeks γυπ&aomicron;α, παρασε&omicron;χης, ἡμερα χυα&omicron;ρης (also abbreviated χυα&omicron;ρης or χυα&omicron;ρης), or χυα&omicron;ρης. The names for the station-days are again Tertullian and Clement. The former is also the first to mention the name of dominica, while χυα&omicron;ρης is first found in the epistles of Ignatius (ad Magnes). The other week-days were designated by the Latins with the same name as the station-days (feria), and continued from fera secunda to fera sexta or parasceve, while the Greeks counted from ἡμερα ενεπτα to ἑτερον or παρασε&omicron;χης. The last day retained its Jewish name sabbatum, and αυ&omicron;βισ&omicron;α or αυ&omicron;βισ&omicron;α. The planetary appellation of days which emanated from the pagan astronomers in Alexandria (see Ideler, Geschichte der Mathematik, u. Chronologie, Berl. 1829) is first mentioned by Tertullian, who mentions the dies solis (Sunday) and dies Saturni (Saturday); by Justin Martyr, who mentions τος ἄλος της ημερας (Sunday) and της ημερας (Saturday); and by Clement of Alexandria, who mentions ημερα της Παρασκευης (Friday) ἰημερα της παρασκευης (Saturday), and another way of designating a day another week-days is found in the Easter Canon of Hippolytus, which marks the days of the week (beginning with Sunday) by the first letters of the alphabet, A to G.

Among the weeks of the year, the one including the anniversaries of the death and the resurrection of Christ came early to be celebrated with special solemnity. The time on which the former of these anniversaries should be commemorated even became the occasion of one of the greatest ecclesiastical controversies of the ancient Church, one party, which claimed to follow the example of the apologist John, Philip, and Paul, insisting that it should be celebrated on the anniversary day of the month (the full moon of the Jewish month of Nisan), and the other party, which appealed to the other apologists as their authori- ties, urging the celebration on the anniversary day of the week (Friday). The Church of Rome followed the latter, and the churches of Asia Minor the former practice. Both custom required a special calculation with the Jewish calendar or a special calculation of the Christian Easter. Of the latter class, the most ancient known to us is one found on the marble statue of Hippolytus, and computed to the first year of the emperor Alexander Severus (A.D. 222). It fixes the 18th of March as the time of the equinox, is ar- ranged according to the six years' cycle, and de-termines the Easter Sundays according to the Latin rule, that, whenever the Easter Sundays fall upon Sat- urdays, Easter is to be celebrated, not upon the next, but upon the second next Sunday. In the Eastern churches special calculations were made for the churches of Alexandria, Antioch, and others. Gradually the Alexandrine Easter Canon, the author- ship of which is ascribed by Jerome and Bede to Euse- bius, dislocated all others, and obtained general usage in the Church. It appointed for the celebration of Easter the Sunday following the day of the full moon which falls on or comes after the second ecclesiastical name. The bishops, by pastoral letters, informed the churches of the proper time of Easter in every year. A third, which is mentioned by Tertullian, tried to fix the 14th day of the month of Nisan, in the death-year of Christ (the 25th of March), as the immovable anniversary of the death, and the 16th day of the anniversary of the resurrection of Christ. See Eastern.

Constantine the Great, in 321, ordered a civil observance of Sunday by prohibiting all secular business,
and transferred the pagan **Nundinae** of the old Romans to Sunday. A Roman Calendar, compiled in the middle of the fourth century, divides the whole year, from the 1st of January, according to **Nundinae** and weeks, by placing in parallel columns the eight **Nundinal letters A-H**, and the seven week letters A-G. The entire suppression of the **Nundinae** is thought to have been effected by the **Sunday** laws of **Theodosius the Great**.

But while the week supplanted the **Nundinae**, the Christian apellation of the week-days gave way gradually, at least in the Western countries, to the pagan planetary names. The change was, however, not effected uniformly. While the day of Christ's passion (about 887) counts the use of the planetary names for week-days among the heresies. Ambrose and **Gregory of Tours** (died 594) censure the use of the name Sunday (**Dieu solis**). A bishop of Iceland, in 1107, suppressed the planetary names and substituted for them numbers. The **Spaniard Campanella** made an attempt to introduce, in the place of pagan names of the week-days, the names of the seven sacraments, and in place of the usual names of months those of the twelve apostles. In the Eastern churches the planetary names never came into general use. The **Slav**, Lithuanians, and **Finns** used the days of the week, calling Monday the first day (after the Sabbath).

The months of the Christians (except among the **Copts** and **Abyssinians**, who still use the old **Alexandrine months**) are still those of the **Julian Calendar**. The names of the Roman months have also in most Christian countries come into general use. In the **Byzantine empire**, the **Syro-Macedonian names of the months** maintained themselves 1 by the side of the Roman until late in the Middle Ages, and among the **Germanic and Slavic nations efforts were made to introduce native names**, but the Roman names always prevailed. The **Armenian**, **Syrian**, **Coptic**, and **Abyssinian** Christians still use the **national names of months** exclusively. The **"Society of Friends"** (**Quakers**) reject both the planetary names of days and the Roman names of months, and simply count both (as "first day," instead of Sunday, and "first month," instead of January).

With the names of the Roman months also the **Romano-British names of dating** were extensively used. In the **Latin Church** it remained in use until the establishment of the modern languages (in Germany until the 14th century). Isolated instances of the present way of counting the days are found in a fragment of a **Gothic Calendar in the 4th century**; in an **Anglo-Saxon Calendar** of the 10th century the works entitled Pope **Gregory the Great** (594-604), and elsewhere. The designation of the days of the months by the names of saints came into use early in the Middle Ages. In the **Byzantine Church** the Roman way of dating seems to have been supplanted in the 7th century by the present way of counting the days. In Asia, the **Roman way of dating was used only by way of comparison with the national method**.

The beginning of the year in the Christian countries has remained, as it was fixed in the **Julian Calendar**, on the 1st of January. **Dionysius Exiguus**, in order to give the beginning of the year a **Christian character**, reckoned from the "day of the circumcision" (**dia circumcisionis**). Several attempts were made to substitute for the 1st of January another beginning of the year, relating to some prominent event in the history of Christianity. Thus several popes began to use for that purpose the first day of March, probably on the ground that March was the usual month of the **Passover**, and Venice used in its public documents this day until the downfall of the republic. Another Roman new-year's day was the 25th of March (the festival of the **Annunciation**), and this was used in **Pisa** and **Florence** until 1749. But the most common was Christmas (**a Nativitate Domini**), which was even called **mas**, or **Silvis curium Romanum**. It was not until Pope **Innocent XII** (1691) that this habit was altogether abandoned. In Germany, the calendarium of **Charlemagne** has the 1st of **January**; the 25th of March was in frequent use until the 11th century, when it gave way to Christmas, which maintained itself until the **13th century**. In **France** under the **Merovingians**, the 25th of March was used under the **Capetians**; under the **Capetians**, until the 16th century, **Easter**; the latter was also for a long time in use in **Holland** and in **Cologne**. Spain and Portugal long used the 25th of **March**, and from the 14th to the 16th century, **Christmas**. The **Anglo-Saxons**, according to **Beede**, used the 1st of **Christmas**; but gradually three different years were distinguished—the historical, legal or civil, and ecclesiastical. The beginning of the first has long been on the 1st of **January**; that of the second was the 25th of December until the 18th century, after that the 25th of March until 1732, when it was fixed at the 1st of January. In the **Byzantine empire** the 1st of **January** was in the 5th century supplanted by the 1st of **September** (the epoch of the **Indictions**), which the **Russians** abandoned for the 1st of **January in 1750**, and the kingdom of **Greece** in 1821. The **Chaldeans** have adopted the 1st of **September** as their first. The **Chinese** first use the 1st **Tishri**. The **Copts** and **Abyssinians** still adhere to the 1st of **Thoth**.

Of a special church year there are no traces until the time of **Constantine the Great**. Its beginning seems at first to have been made with the sun-month corresponding to the **Jewish Nisan**. Thus the **Apostolic Constitutions** designate December as the ninth, **January** as the tenth, and "**Xanthicus**" (which is usually identified with **Nisan**) as the first month. **Epiphanius** follows the same calculation; and **Victorius**, **Dionysius**, and **Beda** speak of the **Easter month** as the first. The epoch of the first Sunday of Advent originated with **Gregory the Great**. The **Responsoriale of Gregory the Great**, but seems to have been general in the Latin churches as early as the 7th century. The **Greek Church** has retained the 1st of **September** as the beginning of the church year. See **Herzog**, **Real-Encyklopädie s. v. Zeitrechnung** (which we have chiefly followed in the above article). See also **Encyclopaedia Britannica**; **Cyclopaedia**.

**Chrysaorγytm** (**χρυσοργύτσμος**), a tax on trade and commerce under the later Roman emperors, so called because paid in gold and silver; and also **tributum australe**, because paid once in every five years (**bustrum**). Even the poorest traders were not exempt from it; and it was called an intolerable tax (**φόρος διψίφυγος**, **Libanius**, **Orat. 14**, cont. **Florcnt.**). Yet **Constantius** freed the lower clergy, who gained their bread by trade or labor, from this tax; and later emperors confirmed the exemption.—**Bingham**, **Orig. Eccles.** l. v. ch. iii. § 6.

**Chrysolite** (**χρυσοθήκης, golden stone**), the precious stone which garnished the seventh foundation of the **New Jerusalem** in John's vision (Rev. xxii, 20); according to **Pliny**, however, a gem of gold color, or, rather, of yellow streaked with green and white (see **Plin. xxxvii. 9, 42**; **Idisor. Origg. xvi. 14**). It was called by some **chrysophylgium** (**χρυσόφυλλον**, **Epiph. De geminis, x**). It was a name applied by the ancients to all gems of a golden or yellow color, but it probably designated particularly the topaz of the moderns (see, however, **Herod. lib. 2, 164, 173**; **Origg. iv. 14**). **Christ. the Sept. the word is employed for **πράσιος, ταρσική**, the "beryl" of our version** (**Exod. xxviii. 20**; **Ezek. x. 9**). See **Beryl**; **Topaz**.

What is usually termed chrysolite is a crystalline precious stone of the quartz kind, of a glossy fracture. In chemical composition it is a ferriferous silicate of magnesium. The prevailing color is yellowish-green, and pistachio-green of every variety and degree of
shade, but always with a yellow and gold lustre. There are two particular species of chrysolite: one, called the Oriental chrysolite, of a pistachio-green, transparent, and, when held up to the light in certain positions, often with a cherry-red shade; the other is the granular chrysolite, of different shades of yellowish-green color, but more true green and very pellucid (see the Penna Couriçopila, s. v.). See GEN.

CHRYSOLOGUS. Peter, archbishop of Ravenna, was born at Imola about 400, and was consecrated archbishop about 438. He was noted for strictness of discipline, and especially for eloquence, from which his surname was derived. Eutyches sought to gain the eloquence and reputation of Chrysologus for his party, but, as he rather slyly repelled it, he was vigorously opposed to his dogmas. He died at Imola, according to some accounts, Dec. 2, 450; according to another, in 458. A number of Sermons (176) are preserved, of which the first edition, by Vincentius, appeared in 1584; another at Venice, 1760, fol. One of the best editions is Sermones, edidit omnium certa collationis (Aug. Vind. 1768, fol.). These and the few letters of his that remain are collected in a complete edition in Migne's Patrologia (1846, imp. 8vo).—Migne, Diction de Bibliographie, iii, 425.

Chrysopeias (χρυσοπέιας, mentioned in Rev. xxii, 20, as the tenth row of stones in the foundation of the heavenly Jerusalem), a precious stone of greenish-brown color, pellucid, to which he is given a grass-green (Pliny, Hist. Nat. xxvii, 20, 21); an Indian translucent gem, so called as resembling in color the juice of the leek (ποτάμος), with golden spots (χρυός)—a species of beryl, supposed to be possessed of healing power in diseases of the eyes. Its spotted character may be due to its name, given by Pliny (Hist. Nat. xxxvi, c. 8), pardalos, or, rather, pandakron, from its resembling the leopard-skin (see Braun, de Vert. Sac. Heb. ii, c. 9, p. 509). The chrysopeias of the ancients is by some supposed to be identical with the stone now so called, viz. the apple or leek-green variety of agate, or uncrystallized quartz (London Encyclopedia, s. v.), which owes its color to oxide of nickel; this stone at present is found only in Silesia; but Mr. King (Antique Gems, p. 59, note) says that the true chrysopeias is sometimes found in antique Egyptian jewelry set alternately with bits of lapis-lazuli. See GEN.

In Gen. ii, 12, the Sept. renders the word בְּרֵאשֵׁית, by chrysopeias (λίθος ὢ χρυσόσπας), but they were proscribed by the Christians. See BIBLE.

Chrysostom, St., born 347 at Antioch, died in exile 407. His proper name was JOHN, but since the seventh century he is better known as CHRYSOSTOM (Χρυσόστομος), the golden-mouthed pulpit orator of the Greek Church. Like Gregory of Nazianzen, and Augustine, he had a most excellent Christian mother, Anthusa, who, by her example of virtue and piety, commanded even the admiration of the heathen. It was with reference to her that Libanius, the most distinguished rhetorician and literary representative of heathenism at the close of the fourth century, felt constrained to exclaim, "Ah, gods of Greece! what wonderful women there are among the Christians!" Anthusa was married to a soldier at Antioch, but became a widow in her twentieth year, and continued in that state, devoting herself exclusively to religion and the education of her children. She planted the seeds of early pietas in the soul of Chrysostom, although, like Gregory Nazianzen, Augustus the younger, other sons of Christian mothers, he was not baptized till mature age. She gave him, at the same time, the benefit of the best intellectual culture of the age in the school of Libanius, who esteemed him his best scholar, and desired him to become his successor as professor of rhetoric or forensic eloquence. Chrysostom entered the career of a rhetorician, but shortly after he broke with the world, and resolved to devote himself exclusively to religion. After the usual course of catechetical instruction, he was baptized by bishop Meletius, of Antioch. His first impulse after his conversion was to embrace the monastic life, which, since St. Anthony of Egypt, the patriarch of monks, set the example, and such men as Athanasius, Basil the Great, the two. Augustines, Jerome, and Augustine had given it the sanction of their great authority, carried away many of the noblest and most earnest youths of the Church, as a mode of life best adapted to secure personal holiness and salvation, and to benefit the world by presenting to it, in his holiness, the model of its perfection. He reflected on the beauty and power of heroic self-denial and true happiness in the unbroken communion with God. Anthusa, however, designed his season. She took him by the hand, led him to her room, and by the bed where she had given him birth, she reminded him in tears and tender entreaties not to forsake her. Like an obedient son, he yielded to her wishes; and although he, after her death, spent some time in monastic retreat, and retained ascetic habits even on the patriarchal throne, yet the greater part of his life was devoted to the active service of the Church in some of her most influential positions. He commenced his public life as anHierarchy reader in the church of Antioch under Meletius, and would soon have been promoted to a bishopric, but he evaded the election by a sort of pious ruse, and thrust it upon his friend Basilius (not of Cæsarea, but of Raphana, in Syria), whom he considered worthier, but who bitterly complained of the deception. Chrysostom defended his conduct, and justified the theory of accommodation, or economy (οἰκονομία), as he called it, wherever it may be practiced from pure motives, and as a means to a good end; unwarrantably appealing to Paul, who became a Jew to the Jews, and a Gentile to the Gentiles. Other fathers (e.g. Jerome) had the same lax views on the duty of vescity, which find no support in the Bible, but were universally entertained among the heathen philosophers, especially the Greek sophists. Even Plato vindicates falsehood, and expressly recommends it to physicians as a help to the healing of the sick, and to rulers for the good of the people (De Republic, iii, p. 268). No wonder that even the twelfth century vescity is so rare in the Oriental churches. This occurrence was the occasion of Chrysostom's famous treatise on the priesthood (Μνημούσιας, De Sacrorvm, ibi, etc.), which, notwithstanding the serious defect alluded to, is one of the most useful works on the duties and responsibilities of the holy ministry. It has been often separately edited (by Erasmus, Cave, Bengel, etc.) and translated into modern languages (into English by Hollier, 1740; Bunce, 1759; Mason, 1826 [Phil., 12mo]; Marsh, 1844; and B. Harris Cowper, 1866).

After the death of his mother Chrysostom fled from the seductions and tumult of city life to the monastic solitude of the mountains near Antioch, and there spent six happy years in the study of the Bible, in sacred meditation and prayer, under the guidance of the learned abbot Diodorus (afterwards bishop of Tarsus, 394), and in communion with such like-minded young men as Theodore of Mopsuestia, the celebrated father of Antiochian Nestorian theology († 492). Monasticism bore him a profitable school of experience and self-government; because he embraced this mode of life from the purest motives, and brought into it intellect and cultivation enough to make the exclusion available for moral and spiritual growth. He thus describes the influence of the life of his brother in the nest, and says, after the death of his brother in Antioch: "Before the rising of the sun they rise, hale and sober, sing as with one mouth hymns to the praise of God, then bow the knees in prayer under the direction of the abbot, read the Holy Scriptures, and go to their labors; pray again at nine, twelve, and three o'clock; after a good day's work, enjoy a simple meal of bread.
and salt, perhaps with oil, and sometimes with pulse; sing a thanksgiving hymn, and lay themselves on their pallets of straw without care, grief, or murmur. When one dies they say, ‘He is perfected;’ and they all pray God for a like end, that they also may come to the eternal Sabbath-rest and to the vision of Christ.’

In this period he composed his earliest writings in prose, called the three homilies, two letters to the fallen Theodore (subsequently bishop of Mopsuestia), who had regretted his monastic vow and resolved to marry. Chrysostom regarded this small affair, from the ascetic standpoint of his age, as almost equal to an apostasy from Christianity, and pillared all his excommunication of his stepson and sympathized with his bitter reproach, and terrible warning to reclaim his friend to what he thought the surest and safest way to heaven.

By excessive self-mortification Chrysostom undermined his health, and returned about 380 to Antioch. There he was ordained deacon by Melitians (who died in 381), and presbyter by Flavian in 386. By his eloquence and his pure and earnest character he soon acquired great reputation and the love of the whole church. During the sixteen or seventeen years of his labors in Antioch he wrote the greater part of his Homilies and Commentaries, his work on the Priesthood, a commentary on the Gospel of Matthew, a gospel in harmony on Ephesians, and an admonition to a young widow on the glory of widowhood and the duty of continuing in it. He disapproved second marriage, not as sinful or illegal, but as inconsistent with an ideal conception of marriage and a high order of piety.

Chrysostom was chosen, without his own agency, patriarch of Constantinople. At this post he labored several years with happy effect. By talent and culture he was peculiarly fitted to labor in a great metropolis. He happily avoided the temptation of hierarchical pride and worldly conformity. In the midst of the splendor of New Rome he continued his ascetic habits, and applied all his income to the sick and the poor. He preached an earnest, practical Christianity, insisted on church discipline, and boldly attacked the vices of his age, and the hollow, worldly, and hypocritical religion of the imperial court.

But his unspiring sermons armed the anger of the emperor and his young and beautiful woman, who despised her husband and indulged her passions. His rising fame, moreover, excited the envy of the ambitious patriarch, Theophilus of Alexandria, who could not tolerate a successful rival in Constantinople. An act of Christian love toward the persecuted Origenistic monks in Egypt caused him in an epistle of controversy, which raged at that time with great violence in Egypt and Syria, and at last the united influence of Theophilus and Eudoxia overthrew him. Persecution and suffering were to test his character and to throw around his memory the halo of martyrdom for the cause of purity and charity. Theophilus first sent the aged Epiphanius, so well known for his orthodox zeal and his hatred of the arch-heretic Origen, to Constantinople, as a tool of his hierarchical plans, in the hope that he would destroy the thousand-headed hydra of heresy, and ruin Chrysostom for his apparent connection with it. Chrysostom, as a pupil of the Antiochian school of theology, as a spiritual divine, had no sympathy with the philosophical speculations and allegorical fancies of Origen, but he knew how to appreciate the merits of this great man, and was prompted by a sense of justice and Christian love to intercede in behalf of the Origenistic monks, whom Theophilus had unmercifully expelled from Egypt, and he showed them kindness when they arrived at Constantinople, although he did not admit them to the holy communion till their innocence should be publicly established.

Epiphanius himself found that injustice had been done to those monks, and left Constantinople with the words, ‘I leave to you the city, the palace, and hypoc-

racy.’ He died on board the ship on his return to Cyprus (403). Theophilus now proceeded to Constantinople in person, and at once appeared as accuser and judge of Chrysostom. He well knew how to use the dissatisfaction of the clergy, of the empress Eudoxia, and of the court, with Chrysostom, on account of his moral severity and his bold denunciations. In Chrysostom's absence, his cabinet composed two letters to the fallen Theodore (subsequently bishop of Mopsuestia), who had regretted his monastic vow and resolved to marry. Chrysostom regarded this small affair, from the ascetic standpoint of his age, as almost equal to an apostasy from Christianity, and pillared all his excommunication of his stepson and sympathized with his bitter reproach, and terrible warning to reclaim his friend to what he thought the surest and safest way to heaven.

Chrysostom was recalled, indeed, in three days, in consequence of an earthquake and the dissatisfaction of the people, but was again condemned by a council in 404, and banished from the court, because, incensed by the erection of a silver statue of Eudoxia close to the church of St. Sophia, and by the theatrical performances connected with it, he had, with unwise and unjust exaggeration, opened a sermon, on Mark vi, 17, 18, (a reference to St. Basil's sermon for Easter), in common with his friend, Eunomius, and an al allusion, ‘Again Herodias rages, again she raves, again she dances, and again she demands the head of John [Chrysostom's own name] upon a charger’ (Socrates, Hist. Eccl. vi, c. 18). From his exile in Cucusus and Arabissus he corresponded with all parts of the Christian world, took lively interest in the missions in Persia and Scythia, and appealed to a general council. But even the powerful intercession of pope Innocent I and the sympathy of the people at Constantinople were of no avail against the wrath of the court and the envy of a rival patriarch. The enemies of Chrysostom procured from Arcadius an order for his transportation to the remote desert of Pityus. On the way thither he died at Comana in Pontus, Sept. 14, 407, in the sixtieth year of his age, praising God for everything, even for his unmerited persecutions. His last words were: Δόξα τῷ Σωτήριῳ κυρίῳ. They express the motto of his life and work.

Chrysostom was revered by the people as a saint; and thirty years after his death, by order of Theodosius II (468), his bones were brought back in triumph to Constantinople, and deposited in the imperial tomb in the Church of the Apostles. The emperor himself met the remains at Chalcod, fell down before the coffin, and in the presence of the emperor and empress Eudoxia, implored the forgiveness of the holy man. The age could not, indeed, understand and appreciate the holy spirit of Origen, but was still accessible to the narrow piety of Epiphanius and the noble virtues of Chrysostom.

John Chrysostom is the greatest commentator and preacher of the Greek Church, which reveres him above all fathers. He left a spotless name behind him. As a divine, he was eminently sound, moderate, and practical; less profound and original than Athanasius or Augustine, but superior to both as an exegete and sermonizer. He is the best representative of the Antiochian school of theology, a spiritual divine, far better than a philosopher. He avoided the errors into which his friend Theodore of Mopsuestia, and his successor, the unhappy Nestorius, of the same school, fell soon afterwards. Neander compares him to Spener, the practical reformer of the Lutheran Church in the 17th century. Villiennan has quite justly claimed for him the union of all the oriental attributes, the natural, the pathetic, and the grand, which have made St. John Chrysostom the greatest orator of the primitive Church, and the most distinguished interpreter of that remarkable epoch.” Carl Haase says of him that “he complemented the sober clearness of the Antiochian exegesis and the rhetorical arts of Li-
banks with the depth of his warm Christian heart, and that he carried out in his own life, as far as mortal man can do it, the ideal of the priesthood which, in youthful enthusiasm, he once described" (Church History, § 104). Niedner characterizes him thus: "In his youth and earlier years he was noted for his knowledge of theoretical and practical theology, as well as of the dogmatical and ethical elements, exhibited mainly in the fusion of the exegetical and homiletical. Hence his exegesis was guarded against barren philology and dogma, and his pulpit discourse was free from doctrinal and polemical spirit; he aimed at the production of the knowledge of Christianity from the sources into the practical life of the people left him little time for the development of special dogmas" (Geschichte d. chr. Kirche, 1846, p. 323).

We have from Chrysostom over six hundred homilies, delivered at Antioch and Constantinople, by far the most valuable of his writings. They are consecutively expository sermons on Genesis, the Psalms, and most of the books of the New Testament. They contain his exegesis, and hence are so often quoted by modern commentators, especially the homilies on the Epistles of Paul. Besides them he wrote discourses on special subjects, forming with the homilies on the Statutes, occasioned by a rebellion at Antioch in 387, are the most celebrated. The other works of Chrysostom are his youthful treatise on the priesthood already alluded to; a number of doctrinal and moral essays in defence of the Christian faith, and in commendation of celibacy and the monastic life; and two hundred and forty-two letters, nearly all written during his exile between 406 and 407. The most important of the letters are two addressed to the Roman bishop Innocent 1, with his reply, and seventeen long letters to his friend Olympias, a pious widow and deaconess. They all breathe a noble Christianity, not desiring to be recalled from exile, convinced that there is but one misfortune—departure from the path of piety and virtue, and filled with cordial friendship, faithful care for all the interests of the Church, and a calm and cheerful looking forward to the glories of heaven. The so-called Liturgy of Chrysostom, which is still in regular use in the Greek and Russian churches, bears the unmistakable marks of a later age.

Literature.—The best edition of the works of Chrysostom in the original Greek, with a Latin translation, is the Benedictine, prepared by Bernard de Montfaucon, in Paris 1713-15, 15 fol. vols.; reprinted in Venice 1784-41; in Paris (Gueho), 1834-39; and in Migne's Patrologia, 1839-90. The Homilies have been often translated into French, German, English, and other languages (English translation in the Oxford library of the Fathers, 1842-53), and so also his youthful work on the Priesthood (see above). On the life and character of Chrysostom see especially the Vita in vol. xii of the Opera, p. 91-178; Tillemont, Mémoires, vol. xi, p. 1-405; Stilling, Acta Synodorum for Sept; Neander, Der Kirch. Chrysostomus (Berlin, 1821, 8d ed. 1848, in 2 vols. (the first volume translated by Stapleton, Lond. 1838); Villemain, Théodose de l'Empereur de Rome, 1st ed. Paris, 1849, 154-417; Perthes, Life of Chrysostom (Boston, 1854, 12mo); Abbe Rochet, Histoire de St. Jean Chrysostome (Par. 1866), Comp. also Schaaf's Church History, 1866, vol. iii, p. 702 sq. and 933 sq. (From which a part of the above sketch has been taken).

Chub [pron. Cub] (232), Heb. Keb, deriv. uncert.; Sept. apparently Aliaous, but transposed; Vulg. Chab, a word occurring only once as the name of a place in alliance with Egypt in the time of Nebuchadnezzar (Ezek. xxx, 5); comp. Phut, and Lud, and all the mingled people (252), and Chub (Sept. Pthos and Khetes and Aloud and Aliaous and Pintes y'oratum in avut v. t. Aliaous and Aliai)-X.
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come allies. Worthy of notice also is the suggestion of First, who says, "It is possible that it is to be connected with Codon, the existing name of an Ethiopian port, and which, perhaps, was formerly the name of a district." (Hebrew Handbook a.v.)

Chubb, Thomas, an English Diest, was born at East Harnham, a village near Salisbury, in 1678. His father dying, left his family poor, and Chubb was apprenticed to a glover in 1694. At this trade, and that of tailor-chandler, he supported himself, and at the same time cultivated his uncommon natural ability by diligent study. He died at Salisbury, Feb. 3, 1746. His first work, which appeared in 1718, was entitled The Supremacy of the Father asserted (8vo), and denied the divinity of Christ. It was followed by a series of publications, in which his skepticism was more and more fully developed. Among them are Inquiries concerning Liberty of Conscience and the" (Laud, 1715, 8vo); and a great number of tracts on authority, human nature, miracles, etc. He was largely involved in controversy with Warburton, Stebbing, Fleming, and others. His posthumous tracts were published in 2 vols. 8vo, 1748; and were answered by Fleming, in True Dream the Batts of Christianity; or, the Constitution of the Church of England, and by Leeland (View of Dissected Writers, vol. i.). "Chubb was a working man, endowed with strong native sense, who manifested the same inclination to meddle with the deep subject of religion, which afterwards marked the character of Thomas Pain and others, who influenced the lower orders later in the century. In his general view of religion, Chubb denied all particular providence, and, by necessary consequence, the utility of prayer, save for its subjective value as having a reflex benefit on the human heart. He was undecided as to the fact of the existence of a revelation, but seemed to allow its possibility. He examined the three great forms of religion which professed to depend upon a positive revelation, Judaism, Mohammedanism, and Christianity. The claim of the first he wholly rejected, on grounds similar to those explained by Morgan, as incompatible with the moral character of God. In reference to the second he anticipated the modern opinions on Mohammedanism by asserting that its views of the soul were impossible, and not containing the truth which the human spirit needed. In examining the third he attacked, like Morgan, the evidence of miracles and prophecy, and asserted the necessity of moral right and wrong as the ground of the interpretation of Scripture" (Farrar, Critical History of Free Thought in the Church). There is a full account of Chubb, with the opinions of various writers concerning him, in the Biographia Britannica, iii, 521-532.

Chun [pron. Chum] (Heb. ָחָם, ָח כָּחֶר, deriv. uncertain, Sept. ἱεράν, Vulg. Chum), a Syrian city mentioned in connection with Tithath, as one of the "cities of Hadarezer," from which David procured brass for building the Temple (1 Chron. xxviii, 8). In the parallel passage (2 Sam. viii, 8) these two cities are called respectively Hamath and Hamath-Zobah. It is interesting to note the similarity between the Canaanites as situated between Lebanon and Baalbek. The reading of the Sept. seems to imply that instead of "from Chun" (1 Sam. ii) it had read Beerod (בֵּיהֶרֶד, q. d. בֵּי וֹר, i.e. בֵּי וֹר, choice); but Josephus supports the present Heb. text (Miswam, Ant. vii, 5, 5). See BEROTH.м

Church. I. The word Church.—I. The origin of the word is uncertain. In the Germanic and Slavonic languages it is found as follows: Anglo-Saxon, cyreca, cire, cire; English, church; Scottish, kirk; German, kirche; Low-German, kirke; Frisian, tserke or tserke; Bohemian, kirka; an, cyrice; Polish, cerke; Russian, cerkov. The following derivations have been assigned to the word:

(1) Heb. כֵּיָה and כֵּיָה; (2) Teutonic, kirken, kirken; (3) Celtic, creic or clych, clyrec or clylieb; (4) Latin, curia; Greek, κυριακί (the Lord's house, from κύριος, Lord). The preponderance of opinion is in favor of the last derivation (Gieseler, Excl. Hist. § 1; Hooker, Excl. Pol. v, 13; Pearson, On the Creed, Oxlf. 1820, i, 504; and, the principal authority, Jacobson, Kirchenrecht, of Halle, Kossim, 1838, 8vo). On the other hand, Meyrick, in Smith's Dictionary of the Bible (iii, Appendix, p. ci), argues at length against this derivation chiefly on the ground (1) that the Greek missionaries, who are supposed to have carried the Word among the Northern tribes, used ἰερακία, not ἱερακία, as it was used in the East by the Romans (Rom. xvi, 23 et al.); (2) that the Roman Church, through the Latin and Romance languages, never adopted the Greek word ἱερακία, not ἱερακία, from its Greek teachers. His conclusion, after dropping the first derivation, is that "it is difficult to say what is to be substituted. There was probably some word which, in the language from which the Teutonic and Slavonic are descended, designated the old heathen places of religious assembly, and this word, having taken different forms in different dialects, was adopted by the Christian missionaries. It was probably connected with the Latin circeus, circular, and with the Greek κύκλος, possibly also with the Welsh gylch, which, as a kind of circle, was the first to reject the received tradition, was probably right in his suggestion, 'Credo et a circro Kirk nos trum esse, quia veterem tempela instar Circi rotunda' (Epist. ad Birga, Cent. iii, Ep. 44).

2. N.T. use of the word Church.—The Greek word ἱερακία in the New Testament (Matt. xvi, 18; xviii, 17; 1 Cor. x, 23; Eph. i, 9) corresponds ָחָם, ָח כָּחֶר, is from κυριακί, to call (κυριακός, a calling; κυριακή, called), and is rendered by our word church. The meaning of the word would thus seem to be, in the N.T., the whole company of God's elect, those whom he has called to be his people under the new dispensation, as he did the Israelites under the old. Such is the signification in one of the two instances in which Christ uses the word in the Greek: "Upon this rock I will build my church" (Matt. xvi, 18). The other (Matt. xviii, 17) refers to the single congregation. Instead of ἱερακία, Christ generally used the terms "kingdom of God," "kingdom of heaven," or simply "kingdom" or thy kingdom, or the Son of the kingdom (John iv, 6; vi, 28, 29; iv, 25, 26; iv, 44, 11; xii, 28); the word "church" is first applied by St. Luke to the company of original disciples at Jerusalem on the day of Pentecost (Acts ii, 47), and is afterwards applied (in the Acts, Epistles, and Apocalypse) to, 1. The whole Christian body or society; as the sanctified of God (Eph. v, 27); 2. The whole number of those who profess the Christian religion under pastors, etc. (1 Cor. xii, 18); 3. Particular societies of Christians in particular cities or provinces, e.g. the church in Jerusalem (Acts viii, 1); 4. Religious assemblies of these societies and the places in which they met, e.g. (Rom. xvi, 5). 'Greet the church that is in their house,' etc. (1 Cor. xi, 18; xiv, 10, 28).

3. Common use of the word Church.—1. The most common sense in which the word church is used is to denote the body of the acknowledged followers of Christ, or his visible body. It is also used to denote the community of true believers, whether known to be such or not. It is used as "church militant" and "church triumphant" to distinguish between believers yet on earth, and still contending with opposition, and believers already glorified in heaven. It is used to designate the house of Christian worship. 5. Any particular denomination of Christian people, as the Lutherans, the Episcopal, etc. 6. A particular congregation of any one denomination of Christians. 7. The religious
establishment of any particular nation or government, as the Church of England. 8. The sum of the various Christian denominations in a country, as the Church in America. These are the ordinary uses of the word, and it is important, in order to a right understanding of it, to know in which of these senses it is employed. Much confusion might be avoided if disputants would always clearly state in which of all these equally admissible senses they use the word.

II. Idea of the Church.—The Christian religion (subjectively considered) is a divine life wrought in the soul of man by the Holy Spirit, whereby the man is united through Christ unto God. He walks before him in holiness, and finally dies in his favor, and is received into his eternal glory. The personal relation lies wholly between the individual and God. But the instinct of this new life is to propagate itself by diffusion, and for this diffusion it must have organization. This organization is found in the Church, whose function it is to make universal the religion of the individual. Moreover, the individual believer, for the nourishment of his own spiritual life, seeks communion with other believers; and this communion is furnished by the Church. The Christian Church is, then, the voluntary association of individuals connected together by a common faith in Christ, and which seeks to represent in its united life the kingdom of God announced by Christ’ (Gieseler, *Eschatology*, vol. i, § 1).

“Christianity contains, on the one hand, a divine philosophy, which we may call its religion, and a divine polity, which is its Church” (Arnold, *Misc. Works*, N.Y., p. 11). The Church is the particular form or expression of the kingdom of God, the institution through whose agency this spiritual and eternal kingdom is to be made effective among men.

But, although there are elements of truth in the statements already made, it is further true that the Church, under the dispensation of the Spirit, is the necessary form or body of Christianity in the world. Not that the Church is Christianity, any more than the body of man is his life. The object of Christianity is the redemption of mankind; and the Church is the divinely constituted means of the ordinary application of redemption to individuals of mankind. It is therefore something altogether more and higher than a mere form of society, or an organization springing, like any merely human society, from the common wants and sympathies of those who unite to form it. It is “the kingdom and the royal dwelling-place of the Lord,” in which the Church is the kingdom of the Lord. It is, therefore, a life of its own, of which Christ is the source, independent of the ordinary life of the order of nature. Christ, indeed, is the central source of life for both kingdoms (the kingdom of nature, and the kingdom of grace), but the mode of his vivifying operation is very different in the one from what it is in the other. But the Romanist view (and so the Greek and High Anzacian) assumes that the Church is a form of organic life imposed upon the Christian society in a sort of outward way. The Protestant doctrine, on the other hand, is, that the Church is the divinely inspired life of the Christian life; not, therefore, a merely human society, but an organic and faithful body, constituted by the Divine Spirit. The Romanist view makes the outward form the Church essential, and regards the internal nature as derivative; the Protestant view regards the internal life as the essence and outward and visible form as derivative, but both as divinely appointed and constituted (John x, 16; Matt. xvi, 18; xviii, 15-18).

1. The Scripture Idea.—In the N. T. the Church denotes “that one mystical body of which Christ is the sole head, and in the unity of which all saints, whether in heaven, or on earth, or elsewhere, are necessarily included.” Hence the term is made use of even in the case of Christ himself (Eph. v, 23). This Church, chosen in him before the foundation of the world (Eph. i, 4; 1 Peter i, 2), he nourisheth and cherisheth as his own flesh (Eph. v, 29, 30). The Church is called the House, the City, the Temple of God. To whom coming—ye are built up a spiritual house, a holy temple (1 Peter ii, 4, 5). This spiritual temple contains all God’s people, and is his dwelling-place (1 Cor. iii, 17; 2 Cor. vi, 16; Rev. xxi, 3; xxi, 14, 15). The Church is uniformly represented in the N. T. as the company of the saved, and they are spoken of as the body of Christ (1 Cor. xii, 27), as one body (Eph. iii, 6; iv, 4; 1 Cor. xii, 20). Of this body Christ is the Saviour (Eph. v, 20). They are to be known as the Holy Ghost (Eph. v, 1, 22; Rev. xxi, 9, 10); and his fulness (Eph. i, 23). They are termed also the light of the world (Matt. v, 14), and the salt of the earth (Matt. v, 13), as indicating to the Church to be the true source of spiritual illumination and the instrument of salvation to the world. For the work which the Church is to accomplish for Christ by teaching, disciplining, comforting, etc., it must necessarily be visible, though all its members may not always be known.

2. The Creeds and Dogmatic Definitions.—The Apostles’ Creed says, I believe “in one Holy Catholic Church, the communion of which Jesus Christ adds apostolicity. The Catechism in use in the Greek Church gives the following definition: ‘The Church is a divinely-instituted community of men, united by the orthodox faith, the law of God, the hierarchy, and the sacraments’ (Full Catechism of the Orthodox Catholic, Eastern Church, Moscow, 1880). In speaking of the unity of the Church, Platei says: ‘From this unity of the Church all those who have separated who either do not receive the divine word at all, or mix with it their own absurd opinions’ (see Bibliotheca Sacra, xxi, 827). The Roman Catholic Church (Catechism of Trent) says, ‘The Church is one, because, as the apostle says, there is ‘one fold and one Lord’ (John x, 16); but more especially because it has one invisible Ruler, Christ, and one visible, viz., the occupant for the time being of the chair of St. Peter at Rome.’ . . . The Church is holy, first, because it is dedicated to God; secondly, because the Church, consisting of good and evil mixed together, is united to Christ, the source of all holiness; thirdly, because to the Church alone has been committed the administration of the sacraments, through which, as essential instruments of divine grace, God makes us holy; so that whoever is truly sanctified must be found within the pale of the Church. The Church is catholic or universal because it is diffused throughout the world (Acts x, 47), among nations and tongues, and it comprehends all who have believed from the beginning, and all who shall believe henceforward to the end of time. The Church is termed apostolic, both because it derives its doctrines from the apostles, whereby it is enabled to convict heretics of error, and because it is governed by an apostolic ministry, which is the organ of the Spirit of God’ (Catechism, Conc. Trid. c. x, § 1). Bellarmine defines the Church thus: ‘It is a society of men united by a profession of the same Christian faith, and a participation of the same sacraments, under the government of lawful pastors, and formed especially out of the whole body of Christ in one Roman pontiff.’ The Lutheran Church defines the Church to be a congregation of saints, in which the Gospel is purely preached and the sacraments are rightly administered” (Conf. saison of Augsburg, sec. vii).

The sum of what we have prosed to believe is therefore this: that there is one mystical community of saints, composed solely of holy persons, under one Head, collected together by the Spirit; of one faith and one mind, endowed with manifold gifts, but united in love, and without sects or divisions’ (Luther’s Larger Catechism). The Reformed Confessions.—The Church is called this “Church of Christ,” and the Church of Christ is the company of all faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to
CHRIST'S ORDNANCE IN ALL THOSE THINGS THAT ARE OF NECESSITY
REQUISITE TO THE SAME (art. xii).—The same definition is given by the Methodist Episcopal Church.
“CHRIST'S CHURCH is the body and visible representative of the religious fellowship of all saints, gathered out of the world; whose distinction it is to know and to worship, through the Word and by the Spirit, the true God in Christ our Saviour, and by faith to participate in all the blisses freely given to us through Christ. Those are all citizens of one polity, each Church is a community of believers or members, and recipients of the same spiritual blessings” (Helvetic Confession, 1560).—The Catholic Church is the community of all true believers, viz., those who hope in Christ alone for salvation, and are sanctified by his Spirit. It is not attached to any one place or limited to particular persons, the members of it being dispersed throughout the world (Dela, Confession, sec. 27, 29).—The Scotch Confession (Conf. Scot. art. xvi) defines the Church “to be a society of the elect of all ages and countries, both Jews and Gentiles; this is the catholic or universal Church. Those who are members of it worship God in Christ, and enjoy fellowship with him through the Spirit. A true Church is veritably known only to God, who alone knows who are his, and comprehends both the departed in the Lord and the elect upon earth.”—The Confession of Polish churches: “There are particular churches and the Church universal. The true universal Church is the community of all believers dispersed throughout the world, with whom the members of the other Church also form a community, as they are united by subjection to one Head, Christ, by the indwelling of one spirit and the profession of the same faith; and this though they be not associated in one common external polity, but, as regards external fellowship and ecclesiastical regimen, be not in communion with each other.”—A true particular Church is distinguished from a false one by the profession of the true faith, the uninterruptedit administration of the sacraments, and the exercise of discipline” (Declaratio Thomiasi).—Dr. Gerhart, speaking for the German Reformed Church of America in its later form of thought, under the influence of the so-called Mercersburg theology, says: “The Christian Church is a divine-human constitution in time and space: divine as to its ultimate ground and interior life, and human as to its form; brought into existence by the miraculous working of the Holy Ghost on the day of Pentecost, which is sent by Christ as the bearer of his indwelling presence. The Church was constituted to develop this life and salvation, according to the law of the Spirit, in its membership down to the end of time uninterruptedly. As such, it is not a collection of units, but an objective organism that has a principle, a unity, a law, organs, and resources of power and grace, which are in it and its own absolute” (Bibliotheca Sacra, 1868, p. 53, 54. See also Dr. Nevin, in Mercersburg Review, vol. ix [articles on "Hodge on Ephesians"]; vol. x ["Thoughts on the Church", two articles].

Such is the notion of the Church as presented in the great leading churches of the world, and their representative men. The subject is one beset with difficulties, because of the failure always to discriminate between the visible and invisible Church, and because every denomination, in order to render itself powerful and practical, must assume the form of a Church, and is consequently driven to define the Church as they see fit. The distinction between the visible and invisible Church was recognised by Augustine; in his controversy with the Donatists, who held that to predicate catholicity of the Church it was necessary it should have subjective purity in its members, and that, so soon as it allowed any to participate in the ministry who were not truly catholic, he maintained, “Many, by partaking of the sacrament, are with the Church, and yet are not in the Church.” Further: “Those who appear to be the Church, and to contradict Christ, therefore do not belong to that Church which is called the body of Christ” (see Neander, Christian Dogm., ii, 250). That there is one visible Church on earth entitled to be called the true Church, and the only true Church, is the question at issue between Romanists and Protestants. Certainiy, “if we judge of the various churches into which Christendom is divided by the conformity or nonconformity of the government to some standard, it is manifest that low that any one of them is the perfect representation of that ideal state at which they all aim; nor, on the other hand, can we entirely deny the name of a Christian Church to any one which professes to be built on the Gospel of Christ. They have all so much in common in this religious faith and life, and so much which distinguishes them from all other religious societies, as to justify us in considering them as one whole, and calling them, in a wide sense, The Christian Church” (Gieseler, Church History, vol. i, § 1).

8. Notes, Faith, and Attributes of the Church.—(1.) The Church is not only the people of God, but is a visible society in which the saints are set forth as visible witnesses to the reality of the Gospel, and as the human mediators of the divine grace. The Church is distinguished, and differs according to the views which are held in the definition of the Church. (a) The Roman Catechism states them to be unity, sanctity, catholicity, and apostolicity (Cat. Conc. Tr. p. 60, 61). Bellarmine assigns, in addition to these, antiquity, uninterrupted duration, amplitude, agreement in doctrine, and the common use of the name “Church” (Belliarmine’s Notes of the Church examined and refuted by eminent English Divines, Lond. 1646). The “unhappy end of the Church’s enemies” and “temporal prosperity” are rejected by Tournely, Bailly, and generally by modern Romish theologians (see Palmer, On the Church, i, 27). (b) The Church of England has no authoritative declaration beyond its xivth article—the preaching of the pure word of God and the due administration of the sacraments, etc.; but the proper administration of the sacraments by ministers regularly authorized has led to a difference of opinion in determining these notes, which has become a wide divergence, the one side adhering to a free interpretation, in common with all Protestants, and the other approaching to the stricter Roman Catholic view. The unsettled nature of the 14th article begins with the inclusion of apostolicity (Palmer), and extends to truth of doctrine, use of means (as well as sacraments) instituted by Christ, antiquity without change of doctrine, lawful succession without change of doctrine, and universality in the successor sense, i. e. the prevalence of the Church successively in all nations (Dr. Field). This tendency toward Romanizing views has culminated in what is, for convenience, termed the High-Church, or Sacramentarian party, some of whom openly advocate a union of the Church of England with the Church of Rome and the Greek Church, in order that they might secure churchly unity of the Church. “It is worthy of remark,” says Litten, “that every theory of the Church, whether it profess to be Romanist or not, which teaches that the true being thereof lies in its visible characteristic, adopts instinctively the Romish notes, and rejects the Protestant.” (c) The distinctive point of the Protestant notes—the preaching of the pure word of God and the right administration of the sacraments—are applicable not to the mystical body of Christ, but to the visible Church, or, rather, to churches or congregations of believers. “The Protestant says, in general, the church (or a part of it) is there where the Word and the sacraments are; and the holy men in whom the office of the ministry is vested, and who administer the sacraments, are a legitimate part of the visible Catholic Church” (Litten, On the Church, Phila. p. 251). “Some formularies, o. g. the Scotch Conf. (art.
18) add the exercise of discipline” (ibid.); and this it does very properly, for if purity of doctrine and life is to be maintained, it must always be a mark of a true Church that there be discipline. But inasmuch as it is impossible to discern always who are inwardly pure, and also perfectly to prevent the exercise of discipline in the visible Church, it is always liable to the intrusion of the wicked, and hence cannot claim to be identical with the mystical body of Christ in any one place, but may claim to be a part of it, so far as in its doctrine and life it conforms to the requirements of the Gospel.

"As notes" (the sacraments and the ministry of the Word) are elements of the invisible Church, but it outstands of that mystical body which in itself is an object not of sense, but of faith; by which the charge brought of old against Protestant doctrine—that its invisible Church is a fiction of the imagination—is abundantly refuted” (Litton, p. 257).

(2.) Faith.—The faith of the Church is given, in authoritative, though not in dogmatical form, in the Word of God. “The Church, as the body of believers in Christ, existed before the New Testament was written. It was to the Church that the Word was addressed. It is by the Church that the authenticity of the Word has been witnessed from the beginning. But the Word of God was a word not of God, but it outstands of that mystical body which in itself is an object not of sense, but of faith; by which the charge brought of old against Protestant doctrine—that its invisible Church is a fiction of the imagination—is abundantly refuted.” (Litton, p. 257).

The Church’s faith, as drawn from, and resting on, the Word of God, is expressed in her creeds or confessions. At successive periods, as the exigencies of the times have required, or have seemed to require, its leading minds have convened, sometimes by civil, sometimes by ecclesiastical authority, at other times both, in general councils, when, by consent, the doctrine of the Church has been thrown into the form of confessions or symbols. In these symbols, the floating, undefined, but current beliefs of all the general Church have crystallized, and thus have been transmitted to us. The first is the Apostles’ Creed. This is universally accepted in the Church, and is of highest authority. Though the most ancient of all the formularies of belief, there is no evidence that the apostles composed it as it now reads; the best explanation is that it grew into shape from the common and general confession of faith in the primitive Church until it is very early assumed the form it now has. It is the patrimony of the whole Christian Church. Next is the Niceno-Constantinopolitan symbol, commonly called the Nicene Creed, which was the work of two ecumenical councils in 325 and 881. This has always been of great weight, as chiefly settling the doctrine of the Trinity, and expresses the general view of the Church to this day. The Chalcedon symbol followed in 451; and then the Athanasian Creed, called after Athanasius, though it is doubtful if he was the author. There were no other confessions until the Reformation, since which we have the Lutheran symbols (Q); the Reformed (18); the papal (Canones et Decreta Concilii Tridentini, 1645); Profess fideli Tridentini et Revendi (1645, etc.); confessions of the Greek Church; Arminian and Socinian confessions; but none of these are of universal authority, as are the original four of the early Church.

(3.) The attributes of the Church are unity, holiness, catholicity, and apostolicity. These also are explained by describing the attributes of the Church, as she is mainained. Protestants generally find these attributes only in the invisible Church. There is evidently a unity of faith (Eph. iv. 13), a unity of love (1 Cor. xiii. 13), one spirit (Eph. iv. 4), one hope (Eph. 1. 12), one body (Rom. xii. 5), one head (Eph. iv. 15), and one object of worship (Eph. iv. 6). That this unity is under one common earthly head is held by Roman Catholics, but denied by Protestants. By these a spiritual unity is affirmed to exist, even where there is not uniformity of Church polity, nor entire agreement of doctrine, nor, indeed, any internal bond save that of the "communion of saints." Holiness is described to be the Church, as expressing the spiritual nature of its members; they are addressed in the N. T. as "saints," "sanctified," by reason of their union with Christ as their living head, and the possession of the Holy Ghost, the Sanctifier (1 Cor. i. 2; vi. 19). Because this holiness is a personal work in the hearts of believers as such, it can be predicated strictly only of the Church in the personal sense, the existence of that mystical body which in itself is an object not of sense, but of faith; by which the charge brought of old against Protestant doctrine—that its invisible Church is a fiction of the imagination—is abundantly refuted.” (Litton, p. 257).

The apostolicity of the Church is not insisted upon by Protestants; when used, however, by them, it means the possession by the Church of true apostolic doctrine, spirit, and life; while by Roman Catholics it means having a ministry regularly and visibly succeeding to the apostles.

The attributes (unity, holiness, catholicity, perpetuity) are unquestionably essential to the true Church, and are anathema to her in the N. T. But neither the N. T. nor the Apostles’ Creed define the Church as a visible organization, but as the "communion of saints." This Church has always existed; but no visible organization or society on earth has ever been endowed with the attributes above named. See this argument well stated in the Princeton Review (Oct. 1865); compare Burrow, Sermon on the Unity of the Church, III. 311 (N.Y. 1845).

III. History of the Doctrine of the Church.—The apostles and their immediate successors were too much engrossed with the work of spreading the Gospel to pause to prescribe the nature of an institution which was sure to spring up spontaneously. That was the case required. The apostles themselves were too earnestly employed in fulfilling the command of Christ to disciple all nations, and those directly following them partook too largely of their spirit, and understood too fully their mind, to be turned aside by the necessity of explaining what they knew to be a fact. Hence "no exact definitions of the Church are found previous to the time of Cyprian" (Hagenbach, History of Doctrines, i. 198). The definitions of the latter (Cyprian) make an exact history of this doctrine. The first difficulty arose as to the unity of the Church, in confounding the inward with the outward; hence Tertullian shows the first ground of this perversion; it was matured by Cyprian (Neander, Christian Dogmas, vol. i. p. 220). "Thus the Jewish stand-point (a theocracy), which at first had been overcome, made its way into the Church in another form” (ibid.). Trench says the Church alms contains all the riches of truth. Clement describes the Church as a mother and virgin, as the body of the Lord; Origen, though usually mild towards heretics, knows of no salvation out of the Church; Tertullian claimed that whoever separated from the connection with the outward communion, which was of apostolic origin, and had at its head the sedes apostolorum, in so doing renounced Christ, though after joining the Montanists be essentially changed his
opinion. It is of no avail, says Cyprian, what a man teaches; it is enough that he teaches out of the Church; with opinion of Novatian, it is the church, not the pope. The roots of the extreme church doctrine are to be traced thus early. A reaction, however, soon took place, growing out of a more scientific discernment of the spiritual idea of the Church. Clement calls the Church a community of men led by the divine Logos, an invincible city, and as a fortress, a holy house, where the will of God is done as it is in heaven. Others combated the outward unity of the Church as unscriptural. Montanism insisted that the unity is inward; it regarded the internal fact of possessing the Spirit as the fundamental thing—not the ordinary influence of the Spirit in sanctification, but his extraordinary presence in his body as the eternal source of authority and unity in the Church. A further reaction of separatism against the Catholic idea took place in Novatian and his followers. They insisted that the Catholic Church is essentially holy in all its members, and hence must exclude from its communion all unworthy members, and never readmit them, otherwise it would lose its catholicity. They consequently withdrew, and claimed to be the Catholic Church. "The false idealism of the Gnostics, and the subjective, heretical, and schematical tendencies of separate sects, especially of the Montanists, and the followers of Novatian, and the Donatists (thePxouwai), formed a striking contrast with this false external unity of the Catholic Church" (see Hagenbach and Neander).

"Two causes contributed (in the second period of the Church history) to determine about the Church: 1. The external triumph of the Church itself in its victory over Paganism, and its rising power under the protection of the state. 2. The victory of Augustinism over the doctrines of the Pelagians, Manichaeans, and Donatists, which in different ways threatened to destroy ecclesiastical unity. In opposition to the Donatists, Augustine asserted that the Church consists of the sum total of all who are baptized, and that the (ideal) sanctity of the Church is not impaired by the impure elements externally connected with it. The bishops of Rome impressed upon this catholicism the stamp of the papal hierarchy by claiming for themselves the primacy of Peter. But, whatever variant opinions were held respecting the seat and nature of the true Church, the proposition that there is no salvation out of it, the admission to its sacraments, and the consequences" (Hagenbach, vol. i, p. 592). It is worthy of note that at this period Jovinian taught that "the Church is founded on faith, hope, and love. In this Church there is nothing impure; every one is sought of God; no one can break into it by violence or steal into it by artifice." "As Jovinian taught the Pauline doctrine of faith, so did he Pauline idea of the invisible Church, while Augustine obstructed his similar fundamental idea by a mixture of the Catholic idea of the Church." "Here again we have a sign of the Protestant element in Augustine" (his comment on the "Vision art Postix") "that all religious consciences need that condition to be traced up to Christ, and that with him the community originates which is called the Church" (Neander, Christian Dogmas, vol. ii, p. 387, 398).

Until the 14th century the Roman hierarchy had comparatively no opposition in occupying out supreme


time a fresh spirit began to show itself. Even on the Catholic stand-point a difference was stirred respecting the relation of the changeable and changeless in the development of the Church; on the position of the papacy in respect of the Church; whether the pope was to be regarded as a sovereign head, whether the general councils or the pope stood highest. The University of Paris, with chancellor Gerson at its head, led on this controversy. See Gerson. "The mystical idea of the Church and the notion of a universal priesthood, which was intimately connected with it, was propounded, with more or less accuracy of definition, by Hieronymus, and the fathers of the Reformers of the Reformation, Wycliffe, Matthias of Janow, Huss, John of Wessel, Wessel, and Savonarola" (Hagenbach). These tendencies were fully developed in the Reformation and in its results. The Western religious world became divided in the statement of the Church was a city of God, and in the doctrine of the Protestant, regarding the doctrine of justification by faith as fundamental, said the Church is approached through it; the Romanist, still adhering to the Church as the fountain of spiritual life, affirmed that justification is obtained through the Church. Protestants assert that the Church consists in the invisible fellowship of all those who believe and whose union with other believers, of which ideal union is but imperfectly represented by the visible Church, in which the true Gospel is taught and the sacraments are rightly administered; the Roman Catholics, that the Church is a visible society of all baptized persons who adopt a certain external creed, have the same sacraments, and acknowledge the pope as their common head.

The recent controversies concerning the idea and nature of the Church all revolve about the one point, viz., whether the Church of which Christ is the "Head" is, or is not, a visible corporation here on earth, entitled to the promises, privileges, and authority which the Scriptures assign to it. Catholics generally deny; the Romanists, the High-Anglicans, and a few writers in other branches of the Protestant Church, affirm. The so-called New-Lutheran divines of Germany have developed a theory of the Church in which the Protestant idea gives way to the hierarchical; in which the sacraments are not merely notes of the true Church, but the real guards of its continued life. The profound and mysterious synthesis of the divine and human is found in faith, according to the old Protestant system; according to the new, it is found in the sacraments (compare Schwartz, Zur Geschichte d. neuester Theologie, bk. iii, ch. iii). Rothedevelops, with his usual vigor, a theory of the Church akin to that of Arnold, viz., that the Church is indispensable to the moral education of humanity; but that, as humanity improves, the necessity for the Church diminishes; and finally, the state and the spiritual (a real theocracy), and the Church will become blended out into one.

IV. Constitution of the Church.—Christ did not so much create a Church during his sojourn on earth as implant principles which would be subsequently developed into a Church. Whilst he was yet with his disciples, they needed no other bond to hold them together than his person. The founder of the new manifestation of the kingdom of God seemed not to design to collect about him numerous adherents, but to implant deeply into the minds of the few the animating spirit of this kingdom, which through their lives should work out into a complete and effective organization. He chose as his agents whom he called for this work Jews; he associated with and instructed them after the customs of Judaism. He distinctly told them, however, that they, in their persons, faith, life, and teaching, were to constitute the beginning and the agency of a new order of things. They were commanded to go forth after his death and disciple all nations, and thus a new era in the name of the Father, the Son, and the Holy Ghost, and thus bring all people into the kingdom of God. It is thus clear that the religion of Christ was designed by him to supersede all others, not only by its spirit and essence, but also in the particular method or form of its manifestation. He built his Church by constituting apostles, who should authoritatively command and teach, should open and shut the kingdom of heaven, bind and loose on earth, and so render visible and powerful his Word among men.
Before entering upon their mission, they were to tarry in Jerusalem until endowed with power from on high (Luke), which power they were assured would come not many days after the ascension of their Lord. The time, however, while the apostles and disciples, a hundred and twenty in number, were assembled in or near the Temple for the morning devotions of the festal day, and were waiting in prayer for the fulfillment of the promise, the exalted Saviour poured down from his heavenly throne the fulness of the Holy Ghost upon them, and founded his Church upon earth" (Schaff, Church History, vol. i, p. 59). The day of Pentecost may be regarded as the birthday of the Christian Church. Then it was formed; thence its gradual development proceeded. There is a diversity of opinion as to the internal polity it assumed, as might be expected, in the case of a body of men so constituted, as the apostles would have "sufficient guidance" as to the manner in which it was to be organized. This guidance does not imply that its particular form must have been given to them by Christ, but only such direction as would lead them to pursue the wisest methods. Consequently they began by preaching; and, as converts were made, by baptizing them, and then taking them into a closer fellowship for the celebration of the Lord's Supper, spiritual instruction, and worship (Acts iii, 42, etc.). As they were Jews, it was likely they would adopt the methods of worship, government, etc., to which they were accustomed. Archdeacon Whately says (Kingdom of Obedience, p. 89): "It appears highly probable, I might say morally certain, that the synagogues was the whole or chief part of it — to embrace the Gospel. The apostles did not, then, so much form a Christian Church (or congregation, ecclesia) as make an existing congregation Christian by introducing the Christian sacraments and worship, and establishing whatever regulations were necessary for the newly-adopted faith, leaving the machinery (if I may so speak) of government unchanged; the rulers of synagogues, elders, and other officers, whether spiritual or ecclesiastical, or both, being already provided in the existing institutions." Village, town, and city of Christ's day, as well as minister who engaged in the ministry. Littot; and many others agree in this opinion, that the synagogues were the pattern which the apostles proposed to themselves, though it is by no means certain that they adopted any model.

1. All that can be done in the determination of the polity of the apostolic Church is to trace the practice of the apostles as recorded in their acts and writings. This polity is not presented as legislative enactments, but simply as facts, showing how the apostles acted in given cases. In the first account we find the Church composed of the apostles and other disciples, and then of the Church of those that believed." Hence it appears that the Church was a first composed entirely of members standing on an equality with one another, and that the apostles alone held a higher rank, and exercised a directing influence over the whole, which arose from the original position in which Christ had placed them in relation to God and man. The apostles as a body were to be in perfect order (1 Cor. xiv, 40); 8. All unto edification (1 Cor. xiv, 26); 4. All unto the glory of God (1 Cor. x, 31). The sphere of its government was strictly spiritual. The apostles honored the civil authority as a divine institution, and enjoined obedience in the days of Claudius to the emperor Nero, as did also the apostles to Trajan; and tendered obedience to Herod, and commanded that "the things which belong to Caesar should be rendered to Caesar." But in the spiritual calling the rule was "to obey God rather than man," and for this principle they were ready to die.

Since the apostle times the Constitution of the Christian Church has undergone various modifications. The first of these changes is the distinction be
tween bishop and elder. It is maintained by extreme advocates of Episcopacy that St. Paul, in empowering Timothy at Corinth, and Titus in Crete, in the capacity of presbyters, to ordain elders in every city, and to exercise jurisdiction over officers of that class, as well as those who held the office of deacon, appointed them thus to be permanent, and so created the office known in after times as the local bishop. The moderate Episcopalians and the presbyters hold that the mission of Titus and Timothy was peculiar, contemplating a special work, and that the mission ceased with its accomplishment. On the whole, on this case, as well as on that of St. James at Jerusalem, and the angels of the apocalyptic churches, Litton says, "Respecting the two great orders of the Church in the early times, we have very much in the dark. No order of ministers other than these three—apostles, presbyters, and deacons—are mentioned in the New Testament as forming part of the then existing polity of the Church; for every attempt to establish a distinction between the presbyter and the bishop of Scripture will prove fruitless, so abundant is the evidence which proves they were not but different appellations of one and the same office (p. 412)."

As to the rise of episcopacy, it is said "to these successors of the apostolic delegates" (such as Timothy) "came to be appropriated the title of bishop, which was originally applied to presbyters. At the most, etc." (p. 412). By casting them off as "ecclesiastics," forward, bishops, presbyters, and deacons are the officers of the Church wherever the Church existed. Ignatius's epistles (in their unadulterated form), and the other records which are preserved to us, are on this point decisive. . . . They (the bishops) retained in their own hands authority over presbyters and the functions of ordination, but with respect to each other they were equals" (Smith's "Dict. of Bible, art. Church").

Dr. Hitchcock (Am. Presb. and Theol. Rev. vol. v, no. 17) affirms, "Thus throughout do we find in Clement the original New Testament polity (identity of presbyters and bishops) as yet unchanged" (p. 187).

"In short, the Ignatian Episcopacy, instead of having the appearance of a settled polity, handed down from the apostles, has the appearance of being a new and growing institution, unlike what went before, as well as what was coming after it" (ibid. p. 146). "The wavering terminology of Irenæus is indicative not of apostolic polity as such and as it had been during the days of apostolic authority, but growth and development, and that growth not yet completed" (ibid. 147). "No hesitation in Tertullian in accepting the episcopal regimen. Evidently this had become the settled polity. The maturity of the system is indicated by entire steadiness in the use of terms" (ibid. 146). "In Cyprian we find a bishop being the only authority in the system fully matured. Now these are tokens of growth, and inconsistent with the idea of apostolic tradition" (ibid. 153). There is but little doubt the bishops at first succeeded to office by seniority, and afterwards, as the difficulties of the office increased, A.D. 200, they became elective (Hillery). As the Church multiplied and extended its boundaries and borders, in later times, numerous became relatively more important and influential, and their bishops more powerful; hence we find the episcopacy undergoing marked changes: 1. The bishoprics at Jerusalem, Rome, Antioch, Alexandria, Ephesus, and Corinth are termed by pre-eminence sedes apostolorum, without prejudice to the concession of superior authority; 2. Consequent upon provincial synods the metropolitan dignity arose; also, 3. The patriarchal; and 4, finally, the papacy. Cyprian allowed that "pre-ecessory be should be given to Peter, 'that the Church of Christ may be shown to be one.' The same proposition: on monarchical unity, which created custom and the episcopate a centre, for each congregation, then for each diocese, pressed on towards a visible centre for the whole Church. Primacy and episcopacy grew together" (Schaff, "History of the Christian Church," vol. i, p. 427). The high antiquity of the Roman Church; the missionary labors at Rome of Peter and Paul, the two leading apostles; the political pre-eminence of the metropolis of the world; the executive wisdom and orthodox instinct of the Roman Church, and other secondary causes, favored the ascendency of the Roman see (ibid.). The early fathers, as Ignatius, Irenæus, Tertullian, Hippolytus, Cyprian, etc., concede pre-cession to the Church at Rome, but only in honor, not in jurisdiction. After the one version of Constantine, and the removal of the Roman capital to Byzantium (after wards called Constantinople), the see of the new capital boldly disputed the supremacy with the see of Rome, from which time, as new agitations arose in the Church, and the empire gradually fell to decay, the two great Christian sects, the Eastern and Western or Roman Catholic took place, and became the settled forms and sources of ecclesiastical dominion.

Additional and inferior orders of the ministry rapidly multiplied in the Church. These were, archdeacons, deacons, subdeacons, acolytes, exorcists, lecto-rs or readers, ostiarii or door-keepers, psalmists or singers, copists or scribes, catechists, defenders or synods, eunuch or stewards, besides others (Bingham's "Antiquities of Christ, Ch. vol. i, p. 126). There were four several ways of designating persons to the ministry in the apostolic and primitive Church: 1. By election. 2. By casting out and them telling them. 3. By ordination. 4. By ordination without ordination. Ordination was first by the laying on of the hands of the apostles or elders, and afterwards of a bishop or bishop (see ibid.). As to the powers of the clergy in the government of the Church, two principal, distinct, and opposite theories obtain. The Roman Catholic is, that "the government of the Church is a hierarchy, or the relation of the clerical body to the Christian people is that of a secular magistracy to its subjects, and Christian ministers are mediators between God and man—that is, are priests in the proper sense of the word" (Litton. p. 866). The "hierarchy of Rome is the natural and inevitable consequence of the doctrine that the clergy are κατ' εξουσίαν, the Church" (ibid. 927). Bellarmine sums up the Romish doctrine thus: "It has always been believed in the Catholic Church that the bishops in their diocese, and the Roman pontiff in the whole Church, are real ecclesiastical princes, and possess authority, and without the consent of the people or the advice of presbyters, to enact laws binding upon the conscience, to judge in causes ecclesiastical like other judges, and, if need be, to inflict punishment" (Bell. "De Rom. Pont. b, iv, c. 15). The Protestant theory is that "the church is the body of Christ, as such, constitute the Church, and that the whole Church, thus composed of believers differing in gifts according to the operation of the Spirit, is the fountain of authority in the administration of government. "In short, no principle of ecclesiastical polity is more clearly taught by Scripture than that the sovereignty of a church resides in the people, and not in the pastors from their pastors. This, however, being admitted, the converse also remains true, that the sovereignty of a church is not in the pastors exclusively of the people" (Litton, p. 399). Dr. Schaff says, in reference to the first council of Jerusalem, "though not a binding precedent, (it) is a significant example of the addition of the synodical form of church government, in which all classes of the Christian community are represented in the management of public affairs and in settling controversies respecting faith and practice" (Ch. Hist. vol. i, p. 186). By many Protestants this view of the council is questioned, the participation of laymen, the participation in church government, from this and other apostolic examples, denied; so that, to this day, the relative powers of ministry and laity, in the administration of ecclesiastical government, remain undefined among some of the great Protestant churches.
Member of the Church.—"The church members are those who compose or belong to the visible church. As to the real church, the true members of it are such as come out of the world, 2 Cor. vi, 17; who are born again, 1 Peter i, 23; or made anew creatures, Tit. iii, 5; who shall wrought their works by love to God and all mankind. Gal. v, 6; James ii, 14, 26; who walk in all the ordinances of the Lord blameless. None but such are members of the true church; nor should any be admitted into any particular church without evidence of their earnestly seeking this state of salvation. And it is alleged, that the communion in which these members enjoy one with another. The ends of church fellowship are, the maintenance and exhibition of a system of sound doctrine; the support of the ordinances of evangelical worship in their purity and simplicity; the impartial exercise of church government and discipline; the promotion of holiness in all manner of conversation. The more particular duties are, earnest study to keep peace and unity; bearing of one another's burdens, Gal. vi, 1, 2; earnest endeavors to prevent each other's stumbles, 1 Cor. x, 28-33; Heb. x, 24-27; Rom. xiv, 19; Col. iii, 18; steady continuance in the faith and worship of the Gospel, Acts ii, 42; praying and confessing together, Col. ii, 22; 1 Cor. xiv, 23; Eph. v, 18. The advantages are, peculiar incitement to holiness; the right to some promises applicable to none but those who attend the ordinances of God, and hold communion with the saints, Psalm xxxi, 18; xxviii, 15, 16; xxxvi, 8; Jer. xxxi, 12; the being nearer than others to the source of authority by the knowledge of the word, Hab. ii, 3; and by this, that they may restore each other if they fall, Gal. vi, 1; and the more effectually promote the cause of true religion" (Watson, s. v.).

Literature.—Besides the works already cited, see Hooker, Ecclesiastical Policy, i, 946; ii, 226, 244, 442 (On God, the Scripture, the Church, ch. i); Pearson, Exposition of the Creed, art. ix; Cranmer, Works, Burnet, On the 39 Articles, art. xix; Browne, On the 39 Articles, art. xix; Palmer, Treatise of the Church (Anglican: N. Y., 1853, 2 vols. 8vo); Littón, The Church of Christ (Protestant view: London, 1851, 8vo; Philadelphia, revised ed. 1868, 8vo); Stone, The Church Universal (Protestant: N. Y., 1846; new ed. 1867); Watson, Theological Institutes, pt. iv, ch. i; Schaff, Apostolical Church, ch. ii; Rothe, Die Anfänge & christlichen Kirche (vol. i, 1837). In the Romanist view, Perrone, Professiones Theologica, 1, 161 sq.; Mößler, Symbolica, p. 380 (N. Y., 1844, 8vo). Against the Romish national church, see Del振动, Delineations of Romanism, bk. iii, ch. i; Jackson and Sanderson, On the Church, edited by Goole (Philadelphia, 1844, 18mo); Whately, Kingdom of Christ (N. Y., 1848, 12mo). On the doctrine of the Church in the creeds of the churches, Guericke, Allgemeine christliche Symbolik (8th ed. L. pag. 1861, § 71; partly translated from 1st ed. in Evangelische Revue, 1858, art. ii); Ehrard, Christliche Dogmatik, ii, § 490-490; Winer, Compar. Darstellung, xix. See also Coleman, Ancient Christianity, ch. vi; N. Brit. Review, Feb. 1858, art. v; Lond. Quart. Rev. (Methodist), June, 1854; April, 1855; Cunningham, Historical Theology, vol. i, ch. i. For the Congregational idea, see Ford, Church Policy (Boston, 1867, 18mo); B. Cooper, Free Church of Ancient Christendom (London, n. d., 18mo); Dexter, On Congregationalism, ch. ii (Boston, 1865, 8vo).

CHURCH, ABYSSINIAN. See ABYSSINIAN.

CHURCH AND STATE. 1. Pagan Nations.—In the pagan states, the religion was the state, and the whole, part of the political, and religion an affair of the state. In general, the priestly dignity was vested in the chief of the religious affairs. In Athens and other Greek republics the popular assemblies had the final decision on religious affairs. In Rome the priestly dignity was originally united with the office of the kings; after the establishment of the republic, the Senate had supreme control of religious affairs; on the establishment of the empire, the emperor became Pontifex Maximus.

2. Among the Jews.—Among the Jews, the whole government of the state was based upon the idea that Jehovah was the God of all the people, and that all national institutions were destined to promote the worship of the King of Israel, and to make the people obedient to his precepts as they were laid down in the Old Testament. God, the king of Israel, ruled the people through the organs which he appointed—through Moses, Aaron and his descendants, Judges, and the prophets. The demand of the Jews for a king was therefore censured by Samuel as a weakening of the perfect theocracy; but even the king always remained in the Jewish law the earthly representative of Jehovah, and he had no right to give new laws, but simply to execute and enforce the laws given directly by Jehovah. See THEOCRACY.

3. Teaching of Christ and the Apostles.—The teaching of Christ on the relation of the Church founded by him to the state was very plain. He distinctly recognised the absolute law-giving power of the state governments in all secular affairs, and enjoined upon his followers to obey the state laws in everything that was not opposed to the practice of their religion. He replied to the Pharisees, "Render unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matt. xxii, 21), distinctly pronounces the separation between the Church and the State. He declares the powers of the civil rulers to be of divine origin, and that they are invested with authority by God. "Thou couldst have no power at all against me except it were given thee from above." The apostles enjoined upon Christians obedience to the existing state governments; thus Paul, in the Epistle to the Romans (xiii, 1, 2), "Let every soul be subject to the higher powers, for there is no power but of God's appointment; for the powers that be are ordained by God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive unto themselves damnation." Similar precepts are given in 1 Tim. ii, 1, 2; 2 Titus iii, 1; 1 Pet. ii, 13. Only in case of demands directly contrary to the Christian religion, obedience was to be refused. Thus Peter and the other apostles, when commanded not to teach in the name of Jesus, answered, "We ought to obey God rather than men" (Acts v, 29).

4. Christianity in the Time of Constantine.—In compliance with these teachings of Christ and the apostles, the first Christians conformed themselves to all secular laws; and only after the edict of Julian, which was contrary to Christian law, as such as the open renunciation of their faith, they refused obedience, but submitted to the penalties imposed upon them. The persecutions which the Christians had to suffer during the first three centuries arose not from any active opposition on their part to the Roman laws, but chiefly from the application of the ancient laws, which forbade any Roman citizen to worship divinities not recognised by the state, and any conquered nation to propagate its religion in other parts of the empire. Hence the more the outward distinction of the Christians from the Jews became apparent, the more they exposed themselves to the application of these laws. Most of the persecutions were, however, of short duration, and some of the emperors even showed themselves favorable to the Christians. As civil and military officers frequently brought the occupants into situations in which they had to pay some homage, direct or indirect, to the pagan gods, the religion of the Christians, by a sort of necessity, as a danger to perform the duties of such offices. The fact, however, that Christian senators and Christian soldiers are mentioned in the early history of the Church, shows that the holding of such offices was, in itself, not deemed incompatible with the religious duties of a Christian.

5. From Constantine to Charlemagne.—A new era in the history of the relation between Church and State.
begins with the reign of Constantine the Great. In the years 312 and 313 full freedom was guaranteed to the Christian Church throughout the empire. Soon imperial edicts granted many privileges to the clergy and their dependents. They received the same immunities which were possessed by the pagan priests, and soon were preferred to the latter; the particular churches obtained the right of receiving legacies; the bishops received some kind of independent jurisdiction. The emperor, in conferring these rights, acted from the old Roman standpoint of the state in matters religious as well as secular. Thus the first exhibition of a Christian state churchism was a direct emanation from pagan views transferred to the Christian Church. The emperor retained the insignia and the name of Pontifex Maximus. Gratian was the first who laid aside the insignia, but the name was retained much longer. On the coin Constantine placed the cross, as a symbol of Christianity, by the side of the sun-god, as the representative of the old religion. The emperors thus from the start began to view themselves more as patrons than as members of the Christian Church, and the clergy were, as it were, up to a certain point, well pleased with the privileges which were conferred upon them, and thought little of disputing the influence which the emperor gradually claimed to exercise upon Church affairs. In the East, this subjection of the ecclesiastical authorities to the state governments went much further than in the West, and has remained a characteristic feature of the Church. The emperors convoked the synods, and claimed the right of sanctioning their resolutions. Even doctrinal formulas were sometimes drawn up by the emperors, and only promulgated by the bishops. The banishment of bishops for not conforming in the resolutions passed by synods convoked by the emperors, and frequently acting under the direct influence of the emperors, began even during the reign of Constantine.

In the western countries of the empire, the prominent position which was early awarded the bishop of Rome, and subsequently the local separation from the seat of the empire, weakened the power of the emperor in Church affairs. Some of the most prominent bishops and priests (Ambrose, Jerome, etc.) rebelled in energetic language the right claimed by the emperors to decide Church questions. Several of the Eastern emperors thought it, moreover, in their interest to gain the friendship of the Roman bishops by making to them grants of lands and privileges. The artful way in which the emperors used the aspirations of the latter to a supreme power in the Church. The Roman bishop Gelasius, in 494, claimed a superiority of the ecclesiastical over the secular power, and a synod convoked by the Roman bishop Symmachus, in 502, condemned the encroachment of King Odoacer upon the rights of the Church. When the German tribes, and in particular the Franks, became Christians, their kings gave to the clergy great privileges, and a great influence upon the administration of national affairs, but in return claimed the supreme power in ecclesiastical as well as secular affairs. Meeting with this, the Frankish bishops did not take part in the elections of the king, and frequently acting under the direct influence of the emperors, began even during the reign of Constantine.

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The emperors and kings, aided in general by the laity and a large number of the clergy, opposed the papal claims, in some of at least the ambassadors which were hurled against them. Even men like Bernard of Clairvaux expressed their dissent from these ultrapapal theories. The last pope who endeavored to enforce these claims was Boniface VIII, who, in his notorious bull, *Unam Sanctam*, maintained it to be necessary for salvation to believe that the Roman popes had power over everything on earth. Boniface VIII, in order to find this extraordinary assumption of power with imprisonment and ill-treatment which caused his death. The transfer of the papal see to Avignon, and subsequently the Great Schism, were fatal blows to the practical execution of the medieval theory of Church and State. Although the theory itself was never formally renounced, and the notorious bull, *Unam Sanctam*, of Boniface VIII, which, as far as France was concerned, had been revoked by one of the Avignon popes (Clement V), was formally restored by Leo X in 1516. But the popes had not sufficient power to prevent the emperors and kings from passing laws by which they and others were made subjects of the Holy See of Rome of spiritual and secular power. They all insisted on keeping the two powers apart, and especially in their earlier writings favored the self-government of the Church. But these views were not consistently carried through. As all the bishops opposed the reform of the Church, the princes and the municipal governments were invited by the reformers to see to the execution of the Church reform, and to the reconstruction of the Reformed churches. No provision being made for a common bond of union between the Reformed churches in different countries, the power of the state government in each particular country over the Church grew almost without opposition. To this must be added that most of the reformers adhered to the idea of a Christian state whose authorities were invested with the right to punish those who denial the fundamental doctrines of Christianity. See *Servetus*. Thus State-Churchism was established in all the Lutheran and Reformed churches. It was more rapidly, as the churches had never so powerful a representative as the Church of Rome had had during the Middle Ages. The constant efforts of the Roman Catholic states to root out Protestantism by force naturally led to retaliatory measures on the part of Protestant princes, and thus the dangerous principle came gradually to be developed, *Cujus regio ejus religio* (the religion of a country must conform to that of the prince). The application of this principle led, on the one hand, to many and bloody wars, but, on the other, it induced the Roman Catholic princes to claim, like the Protestant princes, a greater influence over religious affairs than had been the case during the Middle Ages. The success of the Reformation had shown the weakness of the popes, and their opposition to the radical changes in the relation of the Church of Rome to the states was more nominal than efficient. The last coronation of an emperor of the West by popes was that of 1530, to which the popes protested in 1648 against the peace of Westphalia, in 1701 against the creation of a kingdom of Prussia, and in 1815 against the treaty of Vienna, but all these and similar acts had no influence whatever.

The growth of rationalism and infidelity in the 17th and 18th centuries accustomed princes and statesmen to regard the Church of Rome as an organ of the state, and just as absolutely subject to the government of every territory as the civil administration. This is the era of the territorial system, the period of the greatest delusion of the Christian churches. Nearly all the Church assemblies, viz., the convocations in England; the national synods and general assemblies of the Protestant churches in France, Germany, and other countries; the national, provincial, and diocesan symbols of the Church of Rome, were forbidden, or fell into general disuse. In the Church of Rome, during this period, the claims of the pope were not only denied by the state governments, but strenuous efforts were made in France, Germany, Italy, and other countries to reduce the papal prerogatives in matters purely ecclesiastical, and to increase that of the bishops and of the national churches. These efforts, however, were less successful than those of the state governments.

The French Revolution of 1789 shook the structure of society of Europe, political as well as ecclesiastical, to its very foundations. The principles of the Revolution did not prevail, but the governments of Europe saw the necessity of reconstructing the administration of the states. Several important changes date from the Congress of Vienna in 1815. The long alliances of Protestant and Roman Catholic governments in the war against France, and the territorial churches erected by the Congress of Vienna, led to an interchange of toleration, as far as the Lutheran, Reformed, and Roman Catholic churches were concerned. Some states recognized all three as state churches, entitled to support by the state governments; and in most of the countries of Europe others were favored by special laws. Many ministers of the three churches equality of political rights. The relation of the Roman Catholic Church, in both Roman Catholic and Protestant countries, to the pope was regulated by concordats and conventions [see *Concordats*], which stipulated what rights the state governments should allow the pope to exercise upon the Church of a particular country, and what influence the state governments (even the Protestant) should have upon the election of bishops, the appointment of other ecclesiastical dignitaries, the direction of Roman Catholic schools, the management of Church property, and other denominational affairs. In the Protestant churches, a conscientious effort of the unworthy servitude into which the Church had been forced in the 17th and 18th centuries, and the demand grew stronger and stronger for the restoration of at least a part of the self-government of the churches, by means of convocations, synods, assemblies, and councils. A new impulse was given to the political and revolutionary movements of the year 1848, and by the agitation for political reforms which has since been going on in nearly all the European states. The regular convocation of elective Church assemblies, and the transfer to them of a greater or lesser part of the government of the Church, has, since 1848, been the general tendency in all the Protestant churches of Europe.

As regards the Church of Rome, public opinion more and more declared itself against the concordats, and in favor of a regulation of the Roman Catholic affairs of every particular country by special laws, due regard being had to the recognition by the laws of the Roman Catholic synods and general assemblies of the Middle Ages. While the Lutheran and Reformed churches assumed almost from their very beginning the character of state churches, a number of minor sects sprang up in the 16th and the following centuries, which, meeting, on the hand of the state governments, with nothing but persecution, lost a large part of their members not only for themselves, but freedom of religious belief in general. Especially was this the case in England, where the Nonconformists gained greater strength and influence than any dissenters on the Continent of Europe, and became true pioneers of the principle of a complete separation of church and state. Many of the dissenters went to the New World, and there their principles found a genial soil. In some of the colonies Church and State
were united, more or less closely, until after the Rev-
olution. At the declaration of independence, the United
States established the absolute separation of Church
and State, and took unequivocal forms of be-
lief, as fundamental institutions. The United States
have always remained true to this principle, and in
the several states of the Union it is now practically
carried out. The prosperous growth of the free Amer-
ican churches, and their influence upon society, has
gained great effect upon opinion in the Old World. The
expansion has been larger in proportion to the num-
ber of the friends of free churches in Europe. The
number of dissenting churches which claim absolute
independence of the state is everywhere on the in-
crease, and with them sympathize a large political
party of Radicals, which make entire separation between
Church and State a part of their political platform.
In 1848, the principle of separation of Church and
State was formally acknowledged in the new constitu-
tions of France, Austria, Prussia, and other states.
This triumph of the American principle was of only
short duration; but none of the European countries
have since ceased to have a large political party which
always maintains an unflagging interest on Church
affairs to that of the United States, and at carrying through the princi-
ple of entire separation between Church and State. It
is a very remarkable fact that even men like Dr. Pusey
have of late shown themselves favorable to the separa-
tion of Church and State, in order to put an end to the
spirit of persecution. One of the most prom-
inent Protestant statesmen and writers of France, Comte
de Gasparin, speaks on the subject as follows: 'Let no one
be surprised at the extreme importance I attach
to the separation of Church and State. For two cen-
turies past the Church and society have been at war.
In abolishing the unjust and worn-out pretences of both
Church and State, their separation would give both to
the Church and to society the peace they require.
It would seem nowadays that though the citizen and the
Christian were two different persons, having different
rights and different duties. The Christian is taught
to curse liberty as the poisonous fruit of philosophy
and revolution; the citizen is taught to look upon
the Church as the natural enemy of modern institutions.
Thus arises a sullen enmity, a deep-rooted anxiously
in the minds of the people, and, to speak, two nations
within the same society. Yet nothing would be more
erroneous than this distinction. Christianity is so
far from being the enemy of liberty, that these
institutions have never existed but in Christian coun-
tries; the nations which obey the law of Brahma, of
Buddha, and of Mohammed, know of no other form
of government than despotism. Liberty is the fruit
of the Gospel; it proceeds from the only religion which
instructs the individual with the care and the salvation
of his own soul, materialism kills it, faith makes it,
and, in return, by an intimate and mysterious con-
nection, despotism kills faith, liberty nourishes it.
What is this opposition which divides the Church and
society? Nothing but a misunderstanding, whose
mists shall disappear before the sun of liberty. The
idea of liberty is also that of equality for all the citizens.
The state would gain no less than the Church by their
mutual independence. We never attempt with impu-
ity to rule that which God has created to be free.
For two centuries the state has dragged on the Church,
or has been dragged by it; the result was mutual suf-
ffering and mutual servitude. Separation restores to
each to its proper place. The state has no longer but citi-
zens to deal with; it has no longer to fear the mur-
murs of conscience, or those invisible enemies which
sap and weaken its foundations. Free in its action,
authority gains both in strength and in respect; the
vestry-quaflers, which are the plague of all state re-
ligion, are in the state of the Church. The CEan of an
enemy of the state, separation makes them friends.
Conscience revolt at the hand of the state, it
loves a power which guarantees it freedom.' See
Toleration.

Among the liberal party of the Roman Catholic
Church, one meets the principle of a separation be-
 tween Church and State has likewise its ad-
vocates. Of the great statesmen of Europe in modern
times, few have given so cordial an adhesion to the
principle as count Cavour, who, during his whole poli-

cical career, stood up for a free Church in a free state;
and baron Ricasoli, whose famous letter to the Italian
bishops, dated November 19th, 1856, shows how deeply
he felt on the subject, and a document which, in the history
of European State-Churchism, will remain of lasting
importance. We give the following extract from it:
"The decisions adopted by the government arise from
the desire that perfect liberty in the relations between
Church and State should pass from the abstract religion
of principle in which it had hitherto remained into the
reality of fact. The government, therefore, desires that
Italy may very soon enjoy the magnificent and impos-
ing religious spectacle now afforded to the free citizens
of the United States of America by the National Coun-
cil of Baltimore, wherein religious doctrines are freely
and justly discussed, whose decisions, approved by the peo-
ple, will be proclaimed and executed in every town and
village without execrator or placitum. It is liberty which
has produced this admirable spectacle; liberty, pro-
fessed and respected by all, in principle and in fact, in
its amplest application to civil, political, and social life.
In the United States each citizen is free to follow the
Church or cult he may think best, and he worships
the Divinity in the form that may seem to him most ap-
propriate. By side with the Catholic Church rises the
Protestant temple, the Musulman mosque, the
Chinese pagoda. By side with the Roman Church the
clergy Genevan consistory and the Methodists as-
semble, and exercise their functions. This state of things
prohibits neither confusion nor clashing. And why
is this? Because no religion asks either special pro-
tection or privileges from the state. Each lives, de-
velops, and is followed under the protection of the
common law, and the law, equally respected by all,
guarantees to all an equal liberty. In the American
state government wishes to demonstrate as far as possible
that it has faith in liberty, and is desirous of applying it to
the greatest extent compatible with the interests of
public order. It therefore calls upon the bishops to
return to their sees whence they were removed by
those very motives of public order. It makes no con-
ditions save respect for the incumbent under whom
the citizen who desires to live peacefully—namely, that
he should confine himself to his own duty and observe the
laws.
The state will insure that he be neither disturbed nor
hindered; but let him not demand privileges if he
wishes no bonds. The principle of every free state,
that the law is equal for all, admits of no distinctions
of any kind. The government would be glad to cast
off all suspicion and abandon every precaution, and if
it does not now wholly act up to this wish, it is because
the principle of liberty which it has adopted and put
into practice is not equally adopted and practiced by
the clergy. In the United States there is an absolute
equality between the condition of the Church in America
and the condition of the Church in Europe. In those vir-
gin regions the Church is established amid a new so-
ciety, but which carried with it from the mother country
all the elements of civil life. Representing the purest
and most equitable of all the social estates, the reli-
gious feeling which sanctions right, and sanctifies duty,
and carries human aspirations far above all earthly things,
the Church has here sought only the empire pleasing
to God, the empire of souls. Companion of liberty,
the Church has grown beneath its shelter, and has
found all that sufficed for free development and the
light of tranquility, and most of all the Church of the
state. Never sought to deny to others the liberty which
it enjoyed, nor to turn to its exclusive advantage the in
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Church Diet

stitutions which protected it. In Europe, on the other hand, the Church arose with the decadence of the great empire that had subjugated the earth. It was constituted amid the political and social cataclysms of the barbarous ages, and was compelled to form an organization strong enough to resist the shipwreck of all civilization amid the rising flood of brute force and violence. But while the world, emerging from the chaos of the Middle Ages, re-entered the path of progress marked out by God, the Church impressed upon all, as the only refuge of all, her mission to defend the dogma intrusted to its guardianship. It viewed with suspicion the growth of intelligence and the multiplication of social forces, and declared itself the enemy of all liberty, denying the first and most incontestable of all, the liberty of conscience. Hence arose the conflict between the ecclesiastical and the civil power, since the former represented subjection and immobility, and the latter liberty and progress. The conflict, from peculiar circumstances, has greater proportions in Italy, because the Church, thinking that a kingdom was necessary to the independent exercise of its spiritual mission, set up a kingdom in Italy. The ecclesiastical power, from the same reason, is here in contradiction not only with the civil power, but national right. The bishops cannot be considered among us as simple pastors of souls, since they are at the same time the instruments and defenders of a power at variance with the national aspirations. The civil power is therefore not in a position to impose its will upon the bishops which are necessary to preserve its rights and those of the nation. How is it possible to terminate this deplorable and perilous conflict between the two powers—between Church and state? Let us 'render unto Caesar the things that are Caesar's, and unto God the things that are God's,' and peace between Church and state will be troubled no more.'

See Herges, Real-Encyclop. vol. xix (Suppl.), s. v. Staat und Kirche; a complete history of the relation of the Christian Church to the state was begun by Riefel (Rom. Cath.), but not completed (Geschichtliche Darstellung der Verhältnisse zwischen Kirche und Staat, vol. i, Mainz, 1886, embracing the time from the foundation of Christianity to Justinian I); Vinet, Essai sur la manifestation des convictions religieuses et sur la séparation de l'église et de l'état envisagée comme conséquence nécessaire et comme garantie du principe (Paris, 1842; translated into English, London, 1848, 12mo); Laurent, L'État et l'Eglise, Paris, 1884, 12mo; moments in der geschichtlichen Entwicklung des Verhältnisses zwischen Staat und Kirche, in Dove's Zeitschrift für Kirchenrecht, vol. 1 (Berlin, 1861); Roscovány (Rom. Cath.), Monumenta Catholicæ pro independencia ecclesiæ ex pontifici civil, tom. i (Quinque Ecclesiæ, 1847); Richter, Geschichte der evangel. Kirchenverfassung in Deutschland (Leipzig, 1851); the manuals of Church law (Kirchenrecht) by Richter, Walter, Philipps, and others. Lord Montague pleads for the State Church in The Four Experiments in Church and State (London, 1863), maintaining that only four forms of Church are possible: 1. When the Church is identical with the state, i. e. a national Church; 2. When the Church is under the state; 3. When the Church overrides the state; 4. When there is no Church at all. In the author's opinion, the national is the only normal form of Church and state. In each of the other forms the Church and state are divided. Dupin, Traité de la Constitution Ecclesiastique, et temporelle (Paris, 1770); Dupin's Manuel du Droit Ecclésiastique (Paris, 4th ed. 1845; claiming the rights of Roman Catholic state governments over the Church of Rome); Zacharie, Einheit des Staats und der Kirche (1797); De Maitre, Du Pape (the most celebrated of the early works on the Church); Wake, The Authority of Princes; Warburton, Alliance of Church and State (1786); Hobbes, Leviathan (1680); Gladstone, State in Relation to Church (2 vols. 4th ed. 1841); Pusey, Royal Supremacy (1847); Coleridge, Constitution of Church and State (1830); Chalmers, National Churches (1838); Vincent, Protestantisme en France, p. 190; Brownson's Review (Rom. Cath.), Oct. 1854; Dexter, Congregationalism (Bost., 1865), p. 209; D'Aubigné, Essays (N. Y. ed.), p. 239; Palmer, On the Church, ii, 291 sq.; Church of England Quarterly, Jan. 1855, art. vi; Schaff, Church History, ii, 90, 356; Calvin, Institutes, bk. iv, ch. 20; English Review, vol. xli and foll. (many articles); Schleiermacher, Apology, 1846, art. 1; Hinckley, On Church Establishment (London, 1839, 8vo); Noel, On the Union of Church and State (N. Y.1849, 12mo); Cunningham, Discussion of Church Principles (Edlin, 1868, 8vo).

CHURCH, ARMENIAN. See ARMENIAN CHURCH.

CHURCH, ASSOCIATE. See PRESBYTERIAN (ASSOCIATE) CHURCH.

CHURCH, BAPTIST. See BAPTISTS.

CHURCH, CATHOLIC APOTOLIC. See CATHOLIC APOTOLIC CHURCH.

CHURCH, CONGREGATIONAL. See CONGREGATIONALISTS.

CHURCH CONGRESS, a name given to free gatherings of ministers and laymen of the Established Church of England, which since 1861 have annually been held for the purpose of discussing important religious and ecclesiastical questions. The first congress was convoked by a self-constituted committee, which invited men of all theological parties to be present. In the following year several small committees of the Church Congress, no resolutions were to be passed. Although this original plan has been adhered to, the High-Church party has been in an unmistakable ascendency at all the congresses, and the Low-Church party, on that account, in 1866, formed a design (not yet executed) of calling a separate Low-Church Congress. The congresses held from 1861 to 1866 were as follows: 1861, Canterbury; 1862, Oxford; 1863, Manchester; 1864, Bristol; 1865, Norwich; 1866, York. At each of these congresses the bishop of the diocese presided. The attendance in every case was large, and a number of bishops, and prominent clergymen and laymen, took part in the proceedings. A curious difficulty stood in the way of the congress of 1865, which deserves mention, as it shows the relation of the bishops of England to these meetings. When it was resolved by the congress of 1864 (at Bristol) to hold the next one at Norwich, it was understood that thesanitize the proceedings of the former; but that the security had been obtained. But this proved to be a mistake; and when the bishop was applied to by the official residuum of the congress, he did not consider the authority of the persons constituting it sufficient to entitle them to his consideration. The request from a public meeting, and a vote taken in the diocese of Norwich on the subject, was deemed no more sufficient. Only when the chapter of Norwich (including the honorary canons) had declared in favor of the congress, the bishop consented to preside. See Rivington's Ecclesiastical Year-book for 1865 (London, 1866). The "Year-book" gives, at p. 129 to 173, a full account of the Congress of 1865, with accounts of each meeting of the congress have been published in a special report.

CHURCH CONSTITUTION OF. See ECCLESIASTICAL POLITY.

CHURCH, CUMBERLAND PRESBYTERIAN. See Presbytery (CUMBERLAND) CHURCH.

CHURCH DIET (Kirchentag), a name given to free gatherings of clergymen and laymen of the German Protestant state churches, held since 1848 for the discussion of religious and ecclesiastical questions. The Church Diets were called into existence in consequence of the revolution of 1848. Archbishop Colloredo of the year 1848, which appeared to tend to a separation between Church and State, and to endanger the influence of the evangelical Church upon society. Members of
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the Lutheran, the Reformed, and the United Evangelical churches took part, and the High Church "Confessions of 1530," under Strong and Herrergam, worked hand in hand with the Evangelical party, under men like Nitzsch, Bethmann-Hollweg, and others, at the first annual meetings of the Diet at Wittenberg (1848 and 1849), Stuttgart (1850), Elberfeld (1851), Bremen (1852), Berlin (1856), Frankfurt (1854), Lübeck (1856), Stuttgart (1857), Hamburg (1858). The result in 1860 was that the former party did not appear, because the executive committee had refused to put the Dissenter and the Civil Marriage questions on the programme of the meeting. Consequently, at the assembly of Barmen (1860), and the following ones at Brandenburg (1862) and Altenburg (1864), the Evangelical party (the "Consentio") represented itself simultaneously, and with every meeting of the Church Diet has been held an assembly of the Congress for Home Missions. See Home Missions. The full proceedings of each meeting of the diet have been published in a special report. A briefer account is given in the annual Kirchliche Chronik by Hesse.

See also Dorner, Reform d. evangel. Landeskirchen (1848); Entwicklung und Gesch. der Kirchensteuere (1858).

CHURCH DISCIPLINE. See Discipline.

CHURCH, DUTCH REFORMED. See Holland; Reformed Protestant Dutch Church.

CHURCH EDIFIES.

Under Architecture (q. v.) a detailed account of the development of ecclesiastical architecture will be given. The present article will contain various particulars concerning the history of some of the most prominent churches, their names, form, site, position, the arrangement of the interior, the outer buildings connected with the Church service, etc.

I. History of the Erection of Churches.—Until the second century Christians were not permitted to erect churches, but were compelled to worship in private houses, in the open fields, or, to escape persecution, in the Catacombs (q. v.) and other concealed places. On the suspension of persecution, we find, from A.D. 202 and forwards, notices of Church edifices in Nicomedia, Edessa (Odessia), and other cities. Diocletian issued an edict (A.D. 305) ordering all Christian churches to be razed to the ground. Under Constantine these were rebuilt, and great numbers of new ones erected over the whole Roman empire. Chief among them were the different basilicas of St. Peter, St. Paul, and St. Peter and St. Paul, and Maria Maggiore in Rome. The form of the buildings and the contamination of idolatry prevented the general changing into Christian houses of worship of the old pagan temples, many of which were destroyed. Still some of them were thus converted, especially after the time of Theodosius I, and the materials of others were largely used. Justinian I (A.D. 565) rebuilt twenty-four churches in Constantinople alone, and many other churches, cloisters, resting-places for pilgrims, and other religious buildings, over the entire empire of the Orient, and especially in Palestine. The church of St. Sophia (q. v.) he rebuilt with solid and splendid material, and this was the model and pattern for Church edifices through the whole Christian world. Such was the splendor of the new St. Sophia that Justinian exclaimed, "Nisi ex isto, Lolos mou, 1 I have surpassed thee, O Solomon!" The emperor appointed for the service of this church sixty priests, thirteen deacons, ninety sub-deacons, one hundred and ten readers, twenty-five singers, one hundred door-keepers, making five hundred and twenty-five of the clergy and attendants. From the death of Justinian (A.D. 575) to the eighth century but few Church buildings of great note were erected. During the reign of Charlemagne, many churches were erected in North-western Europe. The belief that the work was to be destroyed in the year A.D. 1000 paralyzed all energy, and it was not till that year that had passed that the great revival of all departments of human activity called forth the spirit of princes and cities, as well as of the clergy, to the erection of the magnificent churches and other buildings that adorn the history of the Middle Ages. This zeal in church-building became so modified into a spirit of pride, ambition, and corruption during the fifteenth and sixteenth centuries as to become one of the chief causes that produced the Reformation. The system of selling indulgences to raise money for building churches, first introduced in the eleventh century, was carried to such excess in raising funds for rebuilding the gorgeous St. Peter's (q. v.), that the reformers had in this a most powerful argument in their contest with the Romish Church. In Europe, the building, repairing, and maintaining of edifices for the national churches reached the greatest extent, from the general national taxes. Other churches build their edifices by voluntary contributions. This is universally the case in the United States of America.

In the remainder of this article we chiefly follow Bingham, Orig. Eccles. loc. viii., ch. 1, making use of Farrar's abridgment, with modifications and additions.

II. The ancient Names of Churches.—The word dominicus, or domus Dei, the Lord's house, occurs in the 4th century. Cyprian uses it to denote the Lord's day, and also the Lord's Supper; yet it is used by Jerome for a building set apart for divine worship. It answers to the Greek θέατρον, "the house of the Lord," the "the house of the church," the "the house of God,"—expressions in frequent use from the third century. In Eusebius we have ιερας εκκυριους, the house of the church. Domus divina, the house of God, was a term employed to designate the presence of the Roman emperor; but the Christians transferred the appellation to their churches. Tertullian uses the name domus columbar, the house of the dove, or, as Mede explains it, the house of the dove-like religion, or the house of the dove-like disciples of Christ. As the Temple of God at Jerusalem is frequently in Scripture styled the house of prayer, so Christian churches are called προσωπεία, or ιερα εκκυριους, oratories, or houses of prayer. In later times these titles were appropriated to smaller or domestic chapels. Some early writers distinguish between κυριερατισμοι and εκκυρια, the former signifying the building, and the latter the assembly that met in it. In the early church the Clement of Alexandria, Tertullian, Cyprian, and others, the word εκκυρια usually means the building, and at length became the current expression. Basilica was originally applied to the imperial palace, or public halls, and was not used to designate places of worship until Christian emperors had appropriated such buildings to the use of the Church. See basilica. Ανδριωτος is synonymous with basilica, and was occasionally applied to places of divine worship built by emperors. Churches were sometimes called τετρα (τετρα), either from the inscription of dedication, or from the sign of the cross. The term τετραευαυτος, τετρα, occurs in Eusebius. The reason of the title is, that the reported appearance of the cross to Constantine, and the Labarum, on which, according to Eusebius, was inscribed του σαμαρι τριαντα, was, according to Eusebius, was, denoted a church dedicated to the memory of a martyr. If the person in memory of whom the church was built was, or did build it, or the church was consecrated by him, it was consecrated in Eusebius. In addition, we find at different times, and for various reasons, the following names given to Christian churches: cemeta, concilia, concil obula, conventa, ceculae, cenae, concilios, monastic of, eumonastic, eumonysta, and many others. The titles fes- tum and dulcium were at all times rejected as profane.

Names of Individual Churches.—Individual churches were, soon after the time of Constantine(?), dedicated to...
certain saints, and called by the names of those saints. Some of the Protestant denominations name their church edifices after the apostles, but only for the purpose of distinction from each other. Puritans, and the churches associated by them, name their churches by their ordinal numbers, as the first, second, etc., or by the street on which they are located. In the Methodist Church the names of the apostles are often used; and church edifices are sometimes named in honor of Wesley or some other distinguished leader in the Church.

III. Forms of Churches.—The earliest ground-forms were oblong. The barbarians, early-adopters of Christianity, fashioned the church after the analogy of a ship, or perhaps, rather, after the oblong form had been settled upon by other influences—as of architectural convenience, etc.—that part of the church to receive believers was called the nave (σάλος, ship). This was afterward connected with allegorical or mystical meanings; e. g. to denote the dangers to which the Church was exposed, and the safety which it offered to its members. The boat of Peter and the ark of Noah were explained as emblematic of the Church in these two respects. On the other hand, the Byzantine churches, and many that were influenced by them, were round. During the Lombard period and after, the churches assumed the form of a cross. In the late Gothic they had the head of the cross bent, to represent the bowing of the head of Christ when he died; thus at Rouen (St. Ouen). The transepts of the cross often did not extend beyond the walls, not appearing at all in the external architecture. Eventually, the semi-circular apse was privileged with a seat within this inclosure, it was called πρωτόαξιος, regal palace. The platform of this part of the church was an elliptical recess, with a corresponding arch overhead, and separated from the nave by a rail curiously wrought like net-work, called cancellini, can- cell. Within were the bishop's throne, and subordinate seats, right and left for the clergy. The bishop's throne was usually covered with a veil, and for this reason was called cathedra velata. In the middle stood the altar, in such a position as to be easily encompassed on every side. On one side of it was a small table for receiving oblations; on the other a recess, called ex archepiskopion, in which the vessels were conveyed after the sacrament.

2. The Nave.—This was the main body of the church, and called by different names, derived from the uses to which it was applied. It was called the oratory of the people, because they there met for religious worship, reading the Scriptures, praying, and hearing the word. It was also called the place of assembly, and the quadrangle, from its quadrangular form, in contrast with the elliptical form of the chancel. In a central position stood the ambo, sugestum lectorum, or reader's desk, elevated on a platform above the level of the surrounding seats. This was sometimes called the pulpit, the tribunal, or pulpitum of the divine direction from the βιβλία, or tribunal of the choir. The choristers were provided with seats near this desk. The seats on either side, in front, were occupied by the faithful, or the communicants. The gospel and epistles were chanted from before the altar. The sermon was also delivered by the preacher standing on the platform of the sanctuary, or on the steps leading to it. When large churches were erected, it became difficult for the preacher to make himself heard from this position. To remedy this inconvenience, a platform was erected for him in front of the bema, within the body of the nave. The rules of the primitive church required the recitation of the lessons from this platform, and this was generally observed. The men occupied the left of the altar, on the south side of the church, and the women the right, on the north. They were separated by a veil, or lattice. In the Eastern churches the women occupied a gallery, while the men sat below. The cathedra was occupied by the bishop and his clergy during their several classes; but they were required to withdraw at the summons of the deacons—Ita cathedram! In the rear of the cathedrums sat the penitents, who had been allowed a place again within the church. The walls of the church were surrounded by ante chambers and recesses for the accommodation of the assembly, for meditation, reading, and prayer. There were aisles surrounding the nave which separated it.
from the chambers. It was separated from the chancel by a partition or Littice-work, with a curtain, and the entrance to the choir was by folding-doors in this partition. These doors were provided with curtains, which, as well as the larger curtain, called καταπλήσσαι and καταπλήσσαι μνησεῖα, were drawn aside during the celebration of the Eucharist, and during the delivery of the sermon.

3. The Nouthē, or Ante-temple.—This was the outer division within the walls. It was called πρώταιος, ante-temple; πρώτακα, portico; and νάόδης, or ferula. The latter name is supposed to have been given it in consequence of its oblong shape, resembling in this respect a ferula, or rod. It was an oblong section of the building, extending quite across the front of the church.

It was entered by three doors leading from the outer porch. The great entrance was at the west, opposite to the altar; it was called (after the corresponding part of the temple) ὑπαίεις or παύλωσις, the beautiful or royal gate. The vestibule, or πρῶτακα, in the stricter sense, was allotted to the catechumens and penitents. Heretics and unbelievers were also allowed a place here, though this was forbidden by some Eastern synods. The πρώτακα, or portico, was chiefly used for the performance of funerals. But, in the larger churches, meetings on ecclesiastical affairs were held in it. The primitive Christians were accustomed to wash before entering a church, as a symbol of the purity becoming that holy place. In due time the vessel used for that purpose was introduced into the porch. The vessel

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Plan of an ancient Basilea, with its Exedra.

1. Propylaion, or verandah magnum, the great porch, or first entrance into the area before the church. 2. The atrium, or area leading from the porch to the church. 3. Cisternae, or puteolae: the fountain of water in the middle of the square. 4. The porticoes, or cloisters about the area. 5. The porticoes, or cloisters about the church, and place of mourners. 6. The great gate into the church. 7. The northern and southern gates. 8. The cloisters on the north side of the church. 9. The inner narthex, where the catechumens and bearers stood. 10. The place of the aedicule, behind the aedicule. 11. The exedra, or reading-desk. 12. The aedicule on both sides of the exedra. 13. The inner porticoes, or cloisters for men below. 14. The catacumbae, or sepulchre, upper galleries for women, above the portions of the men, upper galleries. 15. Catacombs, the rails of the channel. 16. Scala, or channel. 17. The altar, or communion-table. 18. The arched canop over the altar. 19. The bishop's throne. 20. The seats of preachers, in a semicircle about the altar. 21. Diakonikon atriolum, the inner vestry. 22. Proskynesis, or proreumene. 23. Diaconikon magnum, the great repository, or grocery-house. 24. The baptistery. 25. The font. 26. Pantoporia, dwelling-houses, libraries, school-rooms, etc. 27. Exedra, semi-circle buildings. 28. Theophilus, the outermost boundary allowed for refuge, or sanctuary.
CHURCH EDIFICES

was called κρήνα, φαλή, φίλαρ, κολυμβίας, λευτάριος, καθάρας.

VII. The outer Buildings, or Exodra.—All the buildings attached to the church, such as courts, side-buildings, wings, and other projections and places in the area connected with it, were called exodra. The enclosure around the church was known by the names περίβολος, στοι, πετσάρας, πετσάριον, πετσάρικον, αμβών, τονος. The open space between the extreme circumference and the church is called by Eusebius αποστρας, but in no other than the Latin atrium, and is synonymous with the word area. In this space stood the energumenos, and that class of penitents called προσκλητοί, or fientes. They were also called χαμαλόν, or χαμαλόνιον, from the circumstance of their standing in the open air, exposed to all the changes of the weather. The most important of the exodra were the baptisteries. In these places the candidates were instructed and prepared for baptism, and there were separate apartments for men and women; here also councils and ecclesiastical meetings were held, and hence it may be inferred that they were of capacious dimensions. These baptisteries were not attached to all churches, but were generally erected adjacent to cathedral churches, denominated, on this account, baptsimal and central churches. There were also several other smaller buildings, such as the διονυσίων, in which the sacred utensils, and the ornaments and robes of the clergy, were kept. This was called ευφυδίον, ευφύδιον, καθαφόλιον. Here the clergy were accustomed to retire for private exercises preparatory to the public services; hence it was called secretum, or secretarium. It was also a general audience-room, and denominated salutatorium, receptiorium. Many are of the opinion that the building was used as a prison for the confinement of delinquent clergymen. There was another class of buildings called pastophoria. This is a word borrowed from the Saxon translation of Ezek. xi, 17, where it denotes the chambers in the outer courts of the Temple. Learned men are divided in opinion as to the uses of the pastophoria: some suppose them to have been watch-houses, others apartments for the accommodation of the clergy. Libraries were attached to many churches. In these collections were included not only the liturgical and other church-books, and the manuscript copies of the holy Scriptures, in the original languages and translations, but also other theological works. From the libraries of Jerusalem and Cæsarea, both Eusebius and Jerome chiefly derived the materials for their writings. Schools were, in later times, in connection with some churches. If no building was provided for the purpose, the catechumens, or younger clergy, were taught in the baptistery or vestry. Other buildings were οἰκια βασιλίας, the habitation of the bishop and clergy; λοιποὶ, baths; ἀνακαινίω, lodg- ing-places, supposed by some to have been a kind of inn, by others a common place of resort for rest or recreation.

Doors.—Churches were usually provided with three doors, in imitation of the Temple. The principal entrance was called πύλη, II.—Y

Plan of Durham Cathedral.
CHURCH, EVANGELICAL

CHURCHES OF GOD

CHURCH MISSIONARY SOCIETY. See Missionary Societies.

CHURCH OF AFRICA. See MORAVIANS.

CHURCH MUSIC. See Music; Psalmody.

CHURCH, NEW JERUSALEM. See Swedenborgians; New Jerusalem.

CHURCH OF ENGLAND. See England.

CHURCH OF GOD. A denomination of Baptists in the United States, organized in 1850 by John Winebrenner, formerly a minister of the German Reformed Church at Harrisburg, Pa.

I. History. — During the period of Winebrenner's pastorate, revivals of religion were frequent within the bounds of his church, and extended from it gradually and generally to other congregations, although some ministers of the German Reformed Church opposed the movement. As, in the mean time, Mr. Winebrenner's sentiments in regard to theology and church government underwent a change, and other preachers were raised up from among the converts whose views agreed with his, a call was made in 1880 for a Convention to organize an association. Mr. Winebrenner was chosen moderator of the Convention, and it was resolved to form a separate denomination, under the name "Church of God." The Church took root chiefly in Pennsylvania and the Western States, having (in 1867) no eldership in the New England States and no church in Ohio. In New York the union of a church in the Southern States. The latter, at the beginning of the war, separated from the General Eldership because of the anti-slavery doctrines professed by it. At an annual meeting held in 1866, the Texas eldership expressed a desire to reunite with the General Eldership, but no definite resolutions were put forth.

The eighth triennial General Eldership of the Church was held at Decatur, Illinois, on May 31, 1866, and the following days. The following Annual Elderships were represented: East Pennsylvania, West Pennsylvania, East Ohio, West Ohio, Indiana, Southern Indiana and Illinois, Iowa, Michigan, Michigan. A. F. Sheeran was elected speaker. Centralia College in Kansas was recognized as an institution of the Church, and it was resolved to establish another college in Ohio, West Pennsylvania, Indiana, or Illinois. The subscription list of the weekly denominational organ, the Church Advocate, was reported to be 2,598, and resolutions were passed in favor of the establishment of a Sunday school paper by the Board of Publication, and of a German paper by Rev. J. F. Weisheppel. A series of resolutions was also adopted on the duty of loyalty, against slavery, and in favor of equal rights of all men, irrespective of color.

II. Doctrine. — (Cf. cited below.) The following is a short statement of the views of the denomination:

1. She believes the Bible, or the canonical books of the Old and New Testaments, to be the Word of God, revelation from God to man, and the only authoritative rule of faith and practice.
2. She believes in one Supreme God, consisting of Father, Son, and Holy Spirit, and that these three are co-equal and co-eternal.
3. She believes in the full and plenary of man; that is, to say, that man by nature is destitute of the favor and image of God.
4. She believes in the redemption of man through the atonement, or vicarious sacrifice of Jesus Christ.
5. She believes in the gifts and office-work of the Holy Spirit; that is, in the enlightening, regenerating, and sanctifying influence and power of the Spirit.
6. She believes in the free moral agency of man; that he has moral substantial freedom, and is, while he lives, commanded to a fulfillment of the law and the duties of a rational creature.
7. She believes that man is justified by faith in Christ and by the works of his own righteousness. She believes in the necessity of regeneration, or the new birth; or in the change of man's moral nature, after the image of God, by the grace of God, and by the power and word of the Spirit of God, through faith in Christ Jesus.
8. She believes in three positive ordinances of perpetual
CHURCH OF GOD

standing in the Church, via. Baptism, Feet-washing, and the Lord's Supper.

13. She believes two things essential to the validity of baptism, via. faith and immersion—that faith should always precede immersion; and that where either is wanting there can be no scriptural baptism.

14. She believes that the ordinance of feet-washing, that is, the literal washing of the saint's feet, according to the words and example of Christ, is obligatory on all Christians, and ought to be observed by all the churches of God.

15. She believes that the Lord's Supper should be often administered, to be consistent, to Christians only, in a sitting posture, and always in the evening.

16. She believes in the institution of the Lord's day, or Christian Sabbath, as a day of rest and Christian worship.

17. She believes that the reading and preaching of God's word, the singing of psalms and hymns and spiritual song, and the administration of the sacraments by Christian elements, are to be regularly and devoutly observed by all the people and churches of God.

18. She believes in the propriety and utility of holding fast days, experience-meetings,auxiliary meetings, camp-meetings, and other special meetings of united and perfected saints for the edification of the Church and the conversion of sinners.

19. She believes that the Gospel ministry, Sabbath-schools, educa- tion, and religious poems, the mission, missionary, temperance, and all other benevolent causes, ought to be heartily supported.

20. She believes that the Church ought to relieve and take care of her own poor saints, superannuated ministers, widows, orphans.

21. She believes that the manufacture, traffic, and use of ardent spirits as a beverage or common drink, is injurious and immoral, and ought to be abandoned.

22. She believes that the system of involuntary slavery to be impolitic or unchristian.

23. She believes that all civil wars are useless and sinful, and that the wise persons of the Most High God will never to participate.

24. She believes that civil governments are ordained of God for the good; that Christians ought to be subject to the same in all things, except what is manifestly unscriptural; and that opposing the laws of the Church, for justice, and the adjustment of civil rights, are not inconsistent with the principles and duties of the Christian religion.

25. She believes the necessity of a vicarious and holy life, and that Christ will save those only who obey him.

26. She believes in the visibility, unity, sanctity, universality, and perniciousness of the Church of God, in all parts of the world.

27. She believes in the personal coming and reign of Jesus Christ.

28. She believes in the resurrection of the dead, "both of the just and the unjust"; that the resurrection of the just will precede the resurrection of the unjust.

29. She believes in the creation of new heavens and a new earth.

30. She believes in the immortality of the soul; in a universal and final judgment; and in future and everlasting rewards and punishments.

III. Church Government.—1 In church government this body is independent and congregational; yet the members of all churches, when duly organized, are subject to the supervision of a Church Council, composed of elders and deacons, in which the pastors of all churches, all of whom are elected by the members. In addition to the councils of each local church, they have a confederation of churches called an 'eldership,' consisting of all the pastors within certain bounds, and an equal number of deacons: as such they have stations, larger fields of operation, called circuits. Hence her ministers are some of them stationed, and others travel on circuits, and others are missionaries at large. The elderships meet annually. The General Eldership, which consists of delegates from Annual Elderships, is held every three years. The General Eldership owns and controls all the common property or stations, larger fields of operation, called circuits. Hence her ministers can be delegated to it who has not held a preacher's appointment for five years previous (Gorrie, cited below).

IV. Statistics.—The Church has a domestic and foreign missionary society and a printing establishment, all under the control of the General Eldership. A weekly paper, the Church Advocate (in 1867, 832 volume), and a Sunday-school paper, called the Gem (established in 1867), are published at Lancaster, Pa. The denomination in 1899 had 11 elderships, about 475 churches, 430 ministers, and 22,968 members. See Gorrie, Churches and Sects; Winebrenner, History of Religious Denominations; American Baptist

Almanac; Annual American Cyclopedia for 1866, p. 112.

CHURCH OF JESUS CHRIST OF THE LATTER-DAYS SAINTS. See Mormons.

CHURCH OF THE MESSIAH, a religious sect established in 1862, in Maine, by a person named Adams, who previously had been a Masonic elder. The founder of the sect claimed to have visions and special inspirations. Among the peculiar points of the new faith were, that its members are of the tribe of Ephraim, and that, "as the curse was now taken off from Palestine," the time had come for the lost ten tribes to return to the land of their fathers. They anticipated the redemption of Jerusalem at the throne of David in greater than Solomon's splendor. In expectation of the near advent of the Messiah, 156 members of the sect from the State of Maine went in 1866 to Palestine, and established a colony at Jaffa, the seaport of Jerusalem, with one president (Adams) and two bishops as its leaders. The much efforts of the American and English consuls in Jerusalem, they met with a kind reception on the part of the Turkish people and the people of Jaffa. Land had been secured for them before their arrival, through the American vice-consul at Jaffa. The colonists built quite a number of houses and a three-story hotel, having brought the lumber all the way from Maine. Complaints made by the colonists of the hardships they were forced to endure induced the government of the United States to send, at the beginning of 1867, an agent (the Rev. Dr. Bidwell, of New York) to Jaffa, in order to make a thorough examination into the affairs and prospects of the colony. In the course of the year 1867, a considerable number of the colonists became dissatisfied with their condition and the rule of president Adams, and returned home. The remainder have gradually dispersed.

CHURCH OF ROME. See Roman Catholic Church.

CHURCH OF SCOTLAND. See Scotland; Scotland, Free Church of.

CHURCH POLITY. See Ecclesiastical Politics.

CHURCH, PRESBYTERIAN. See Presbyterian Church.

CHURCH, PROTESTANT EPISCOPAL. See Protestant Episcopal Church.

CHURCH, REFORMED. See Reformed Church.

CHURCH, REFORMED PRESBYTERIAN. See Presbyterian (Reformed) Church.

CHURCH, ROMAN CATHOLIC. See Church of Rome.

CHURCH, SYLVESTERIAN. See Sylvesterian Church.

Church of the City of Rome, which became at an early date one of the chief Christian churches of the world, received in 321, by a special edict of the emperor Constantine, the right to accept legacies. The story, however, that Constantine presented bishop Sylvester and the Roman Church with the city of Rome and other territories is an invention, and the pretended document of donation is a late forgery, taken from the so-called Constitutum Sylvesteri, which was compiled from the Gesta brevis Sylvestri (see Münch. [Rom. Cath.], Ueber die erstdiehende Schicksal Constantinus des Grossen, Freiburg 1894; Repeut des empereur Constantimo M. imperatore in Sylvestream pontificem col loving, in his work de coligomniocanum ecclesiam Grcalem, Berlin, 1827). Under the later emperors, a large amount of property of every description, including many landed estates in various parts of Italy and all the control of the Roman Church; and, moreover, the emperors conferred upon the bishops of Rome many lucrative privileges, as Gratian upon Dama- usus in 378, Valentine upon Leo the Great in 445, etc. The ecclesiastical prerogatives which the popes claimed as heads of the Church, and which were gradually conceded by the emperors and acquiesced in by the bishops, greatly enlarged the secular power and
wealth of the popes. Under Gregory I the landed property belonging to the Roman Church was very extensive, especially in Sicily and Gaul. But until the eighth century the Roman Church held all this landed property in subjection to the sovereign authority of the emperors. The first independent possession of the popes was the town of Sutri, which Gregory II, in 729, obtained from the Lombardian king Luprand, who had wrested it, with other territories, from the Byzantine emperors. The friendly relations between the Roman Church and the Lombard king Alboin (721-741), and most of the papal territory was reoccupied by the Lombards. The pope invoked the intercession of Charles Martel, in consequence of which Luprand, in 742, restored to Pope Zachary not only the former property of the Roman bishops, but also the four Byzantine towns of Amelia, Orta, Icmarzo, and Bieda. The pope even succeeded in disposing the king amicably toward the exarch, in reward for which he received from the Byzantine emperor two villas. King Aistulf conceived the plan of conquering and annexing all Italy, and thus forced Pope Stephen II (792-757) to invoke again the aid of the Franks. Pepin, who had been called as a partisan of the pope, twice (754 and 755) undertook a campaign into Italy, declined the demand of the Byzantine emperor to restore to him his former Italian possessions, gave to the pope, in addition to his former possessions, the Exarchate and the Pentapolis (the five cities of Rimini, Pesaro, Fano, Ancona, and Urbania), and assumed for himself the title of patricius (patron) of Rome. The original document of donation is no longer extant. The Lombardian king Desiderius found means to put off the complete execution of the stipulations made by Pepin, and ultimately new hostilities broke out, which induced Adrian I to invoke the aid of Charlemagne, who in 744 put an end to the Lombardian kingdom, and enlarged the donations of his fathers. As the original deeds of these donations are lost, their extent can no longer be fixed with entire accuracy. The extant document in which Louis le Débonnaire sanctions the donations of Charlemagne is a forgery. In consequence of the coronation of Charlemagne as emperor by Leo III, in 800, the connection of the pope with the Eastern empire entirely ceased, and the papal documents were henceforth dated after the beginning of the reign of the new emperor. The king of the Franks, as Roman emperor, had thus become the Stupereus, the protector of the Roman Church. See obtained feudal right over Benevento. The countless Matilda of Tuscany promised to the pope to bequeath to him her extensive territory; but on her death the property became the subject of a violent and protracted dispute, and the claims of the pope were not recognized until 1291, by Otto IV. In the agreement between the pope and the emperor, the latter designated as papal possessions: the country from the defiles of Cefalonia (on the frontier of Naples), as far as the fort of Roccafaro (on the Tuscan frontier), the exarchate of Ravenna, the Pentapolis (see above), the Marches, the duchy of Spoleto, the possessions of the counties of Ancona, Benevento, and the duchy of Spoleto, the possession of Sicily independent of the emperor, the high political position of the pope in the Christian world was confirmed.

During the following centuries the popes were more intent upon preserving than upon enlarging their possessions. In 1278, Philip III presented to Gregory X the county of Venetia, and in 1284 Clement VI purchased Aquitainc from the crown of Sicily, and became in effect the count of Provence. During the residence of the popes at Avignon, and during the schism, the popes had to concede extensive privileges to various cities. Other parts were given as fiefs to Italian princes: thus, in 1415, Alphonso I of Naples was made papal vicar of Benevento and Terracina; but Nicholas V (1447-1455), Pius II (1458-1464), and Sixtus IV (1471-1484) consolidated the papal possessions. Julius II (1503-1513) reconquered from the Venetians all the places which had formerly belonged to the pope, and even added to his territory Parma, Piacenza, and Reggio, thus giving to the papal states the most extensive frontier they have ever had. Parma and Pia- cenza were soon lost again, but in their place Camerino and Nepi were obtained. Reggio had to be abandoned in 1529, and Modena in 1527; but, on the other hand, a number of republican communities were fully subjected, as Ancona in 1569, Perugia in 1590, and the duchies of Ferrara and Bologna as a consequence of the Sack of Rome (1527), and the duchy of Castro (the dispute concerning which lasted until 1785), were abolished. About fifty years later the States of the Church entered into a period of rapid decline. In 1788 the government of Naples declared the feudal relation in which that kingdom had stood to Rome as terminated. In 1798, Avignon and Venetian were annexed to France, and in 1796 another considerable tract of territory was lost. At the peace of Tolentino, Feb. 19, 1797, Pius VI had to cede all the papal possessions situate in France, and to agree that the districts of Ferrara, Bologna, and Romagna should be incorporated with the new Papal Republic. On the 16th of February the republic was proclaimed in the city of Rome, the papal government was declared abolished, and the pope himself was carried into captivity. The treaty of Vienna, in 1815, restored to the pope the Marches, with Camerino, the duchy of Benevento, with the principality of Capua and the exarchate of Benevento, and Ferrara; and gave to the emperor of Austria the right of garrisoning Ferrara and Comacchio. Nothing was said in the treaty of Vienna about the papal claims to Avignon and Venetian, on which account the pope protested against the portion of the treaty relating to the States of the Church.

Certain acts of Leo XII (1824) created general indignation among the inhabitants of the papal territory. In February, 1831, an insurrection broke out in Bologna, which soon spread through the whole province, and from there through the larger portion of the States of the Church. The pope was exiled, and the insurrection was established, and on the 26th of February an assembly of deputies declared the abolition of the temporal power of the pope. The intervention of Austria put, however, an end to the insurrection. The representatives of the great powers found the civil administration so unsatisfactory that they unanimously recommended the introduction of reforms. As these were refused, a new insurrection occurred, which caused another intervention of Austria, and the occupation of Bologna by Austrian troops. This was at once followed by an occupation of Ancona by France, which was unwilling to leave the pope under the sole patronage of Austria. Both occupations were simultaneous, and in 1831-1846 convoked an assembly of deputies, in order to learn the wishes of the people, but it led to no reforms of any account. The discontent of the people contin-
and showed itself in repeated revolutionary outbreaks. Pius IX (elected June 16, 1846) began to introduce important changes into the public administration (motu proprio of 2d and 14th of October, 1847, fundamental statute of 14th of March, 1848, etc.), and thus gave an impulse to a political movement which he himself had not at first encouraged. He had obtained the rough grant, on the 14th of March, 1848, a constitutional form of government, which was soon followed by the appointment of a liberal ministry (Mamiani) and the convocation of a Constituent Assembly. An attempt to curb the liberal movement by the appointment of a conservative ministry (Count Rosso) failed, and the people rose and drove out the king, who gave up the throne in favour of his son, Francis Joseph I. The political and financial condition of the States of the Church after the restoration of the pope was most deplorable, and the people continued to be dissatisfied with the papal rule. When, in 1859, in consequence of their defeat at Magenta, the Austrians had to withdraw their troops from Central Italy, Bologna and the neighboring legations (the Romagna) at once shook off the papal yoke, and, together with Parma and Modena, organized themselves, under the name of Emilia, into a provincial state under the dictatorship of Farini. After the treaty of Zurich (Nov. 10, 1859), Austria and France proposed the convocation of a congress for the regulation of the Italian affairs, but the pope refused to take part in it, as the great powers did not agree to guarantee to him the restoration of the Romagna. Victor Emmanuel consequently, by a decree of the 18th of March, 1860, after a popular vote had declared in favor of annexation, incorporated the Romagna into the Kingdom of Italy. The papal government now tried to organize a body of regular troops, but the chief of foreign volunteers, under the French general Lamoriciere, when, after the conquest of Naples by Garibaldi, a part of the old Neapolitan army had been united with the papal troops, the Italian government demanded the discharge of the foreign volunteers as mercenary soldiers, and the papal government refused to comply with this request, the king marched troops into the papal territory, defeated the papal troops at Castelfidardo on the 18th of September, and captured the remainder at Ancona. Umbria and the Marches now declared at once in favor of annexation, and a popular vote having been taken, were incorporated with Italy by decree of the 17th of December.

As, after the fall of Gaeta, Rome became the refuge of the expelled king of Naples, and the centre of all plots against Italian unity, the Italian Party of Action loudly demanded the conquest of Rome, and in March, 1861, even the Italian Parliament declared the city of Rome the natural and inherent capital of the kingdom. Attempts made by the Italian prime minister Cavour to prevail upon the pope to consent to a separation between his temporal and ecclesiastical power failed; and the same was the case with a proposition of Louis Napoleon to bring about a reconciliation between the two churches--which was based on the existing union of the papal territory.

In 1862, Garibaldi made an attempt, at the head of an army of volunteers, to conquer Rome, and deliver Italy both from the rule of the pope and that of the French, but this movement was promptly suppressed by the Italian government. On the 15th of September, 1864, France concluded with the government of Ialy a convention, by which France promised to withdraw its army of occupation from Rome within two years, while Italy, on the other hand, promised not to attack the papal territory, and even to protect it against any foreign attacks, to assume a proportional part of the expenses of the occupation. He had obtained the rough grant, on the 14th of March, 1848, a constitutional form of government, which was soon followed by the appointment of a liberal ministry (Mamiani) and the convocation of a Constituent Assembly. An attempt to curb the liberal movement by the appointment of a conservative ministry (Count Rosso) failed, and the people rose and drove out the king, who gave up the throne in favour of his son, Francis Joseph I. The political and financial condition of the States of the Church after the restoration of the pope was most deplorable, and the people continued to be dissatisfied with the papal rule. When, in 1859, in consequence of their defeat at Magenta, the Austrians had to withdraw their troops from Central Italy, Bologna and the neighboring legations (the Romagna) at once shook off the papal yoke, and, together with Parma and Modena, organized them, under the name of Emilia, into a provincial state under the dictatorship of Farini. After the treaty of Zurich (Nov. 10, 1859), Austria and France proposed the convocation of a congress for the regulation of the Italian affairs, but the pope refused to take part in it, as the great powers did not agree to guarantee to him the restoration of the Romagna. Victor Emmanuel consequently, by a decree of the 18th of March, 1860, after a popular vote had declared in favor of annexation, incorporated the Romagna into the Kingdom of Italy. The papal government now tried to organize a body of regular troops, but the chief of foreign volunteers, under the French general Lamoriciere, when, after the conquest of Naples by Garibaldi, a part of the old Neapolitan army had been united with the papal troops, the Italian government demanded the discharge of the foreign volunteers as non-commercial soldiers, and the papal government refused to comply with this request, the king marched troops into the papal territory, defeated the papal troops at Castelfidardo on the 18th of September, and captured the remainder at Ancona. Umbria and the Marches now declared at once in favor of annexation, and a popular vote having been taken, were incorporated with Italy by decree of the 17th of December.

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provided for and performed, and to represent the body of the parish when occasion may require. They are chosen, with the vestrymen, "annually in Easter-week, according to the custom of the various dioceses." Their duties are enjoined by diocesan, not by general canons. — Hook, *Church Dictionary*, v. s.; Staunton, *Ecclesiastical Dictionary*, v.

CHURCH-YARD, a piece of ground adjoining a church, set apart for the interment of the dead. During the first three centuries of our era the Christians followed the law of pagan Rome, according to which every one could select his burying-place outside of the towns. The Christians generally preferred to be buried near the graves of the martyrs, and thus they early obtained common burying, or, as they called them, sleeping-places (cemetery, dormitorium), which were sometimes above the ground (area), and sometimes in subterranean caves. See CATACOMBS. When the persecution of Christianity ceased, and the relics of the martyrs were transferred to the churches within the towns, the places around the churches, or the vestibules of the churches, were commonly selected for burying the dead; for a burial in the church itself was strictly forbidden, and only granted as a special distinction to bishops, princes, and other persons of high ecclesiastical or political position. Thus gradually the churchyards became an established institution in connection with the church. In large cities every particular church had one, and not until the 14th century are the church-yards to be found without the town. Gradually it became general to close the church-yards in the towns, and to remove them out of the towns, until ultimately the governments of most of the states enforced this rule from sanitary reasons.

In the Church of Rome, church-yards are consecrated with great solemnity. If a church-yard which has been thus consecrated shall afterwards be polluted by any indecent action, or profaned by the burial of an infidel, a heretic, an excommunicated or unbaptized person, it must be re-consecrated; and the ceremony of the re-consecration is performed with the same solemnity as that of the consecration (Buck). See CONSECRATION.

In the Protestant churches of Germany and other countries, church-yards were set apart by prayer and reading of the Scriptures; in England and Sweden a formal consecration is still in use. In England the church-yard is the freehold of the parson; but it is the common burial-place of the dead, and for that reason it is to be fenced at the charge of the parishioners, unless there is a custom to the contrary, or for a particular person to do it, in respect of his lands adjoining to the church-yards; and that must be set forth at common law (Hook). See BURIAL; CEMETERY.

The control of the church-yards has given rise to many conflicts between Church and State. The Church of Rome forbids the burial of heretics, suicides, excommunicated persons, and unbaptized children upon the Roman Catholic cemetery; while the state governments have, on the contrary, regarded the cemetery as public and not ecclesiastical property, have frequently endeavored to compel the burying of all dead without distinction in the same cemetery. In the United States the government does not meddle with the places and modes of burial, and religious bodies, as well as single congregations and individuals, can make any provisions they please for the burial of their dead. — Weizler u. Welte, *Kirchen-Lex.*, vi, 201; Herzog, *Rath-Encyklopaedia*, vii, 706.

CHURCH-YEAR. Neither the New Testament nor the Church literature of the first three centuries contain any indication that the Christians of that time viewed the year from any other stand-point than that of subjects of the Roman emperor or other princes. See CALENDAR; CHRONOLOGY, CHRISTIAN. The first impulse to the idea of a church year distinct from the civil year was given by the establishment of anniversaries of prominent events in the life of Christ. The most ancient of these anniversaries were those of his death and resurrection at various dioceses. They were added to those of his birth [see CHRISTMAS], of the outpouring of the Holy Ghost [see PENTECOST], of the circumcision [see EPHESUS], of the ascension [see ASCENSION DAY]. Christmas, Easter, and Pentecost came each to be regarded as the centre of a cycle, with the three cycles together embracing a common view of every thing memorable in the life of the Redeemer. When the worship of the Virgin Mary and of the saints was developed in the Church of Rome, a number of festivals commemorating events in the life of the Virgin Mary, and the death-days of the apostles, martyrs, and saints, were added to the ecclesiastical calendar. This situation suggested to the Church the idea that the church-year is to celebrate, within the compass of a civil year, the commemoration of all the memorable events in the life of the Church, from the birth of, or, rather, the announcement of the birth of Christ to the death of the last saint. The habit of laying during this year with the first Sunday of Advent is first found among the Nestorians, and was only gradually adopted by the Church of Rome. There are, in all, four Sundays of Advent, intended to prepare the mind for the proper celebration of Christmas (25th of December). Christmas, like Epiphany, has its octave, and each slighter, first, second, etc., Sunday after Epiphany, until the Sunday Septuagesima began the Easter cycle. It was followed by the Sundays Sexagesima, Quinquagesima, four Sundays of Lent, Palm Sunday, and Easter Sunday; Sunday within the octave of Easter ("Low Sunday"), second, third, etc., Sundays after Easter, until the Sunday within the octave of Ascension forms the boundary-line between the Easter and the Pentecost cycles. Whitsunday (Pentecost) opens the Pentecost cycle; and the following Sundays are called the first (festival of the "mort Holy Trinity"), second, etc., Sunday after Pentecost. They run on to the first Sunday of Advent, and the recurrence of the first Sunday of Advent opens the new year. The last festival which Rome added to her church-year was that of Corpus Christi (q. v.), to be an annual celebration of the doctrine of transubstantiation. According to the importance attributed to the several festivals, the Church sometimes made the distinction of "simple," "semi-double," and "double" festivals; the latter being again subdivided into "double second class" and "double first class" (the highest festivals). The Church books, as Missal and Breviary, have special services for each particular festival, and for each class of festivals. See BREVARIUM and MISSAL. The Cursae, regarding the cemetery as public and not ecclesiastical property, have frequently endeavored to compel the burying of all dead without distinction in the same cemetery. In the United States the government does not meddle with the places and modes of burial, and religious bodies, as well as single congregations and individuals, can make any provisions they please for the burial of their dead. — Weizler u. Welte, *Kirchen-Lex.*, vi, 201; Herzog, *Rath-Encyklopaedia*, vii, 706.
and Greek churches took place, and there is, therefore, but little difference in the church-year of the two.

The Greeks begin their year on the 1st of September, and our year on the 1st of January; and the Roman Church who either lived or were canonized after the separation, while the Latins do not recognize the few saints which the Greek Church has added to the catalogue of the ancient saints.

Luther and the Lutheran Church retained, on the whole, the Roman Catholic idea of the church-year. They rejected the Corpus Christi and the feast of the holy and undivided body and blood of the Lord, and the day of mercy, but retained most of the festivals of Mary as being based upon events mentioned in the Bible, and the celebration of the days of the apostles and the angels. In the conflict between High-Church and Low-Church Lutherans in the 19th century, the former party strongly insisted upon retaining every thing to which Luther and the other fathers of the Lutheran Church had not objected, and some leading men of the school even showed a disposition to strain every thing in common between the early Lutheran and the Roman Catholic churches as far as their membership in the Lutheran Church would possibly admit. This tendency showed itself also with regard to church festivals and the idea of a church-year. The Reformed churches desired to return to the form of divine worship as it existed in the primitive service, and therefore showed a tendency to reject the whole idea of a church-year. In Geneva, at the time of Calvin, only the Sunday was celebrated, and the same habit prevailed in most of the Reformed churches of Switzerland. In Germany the opposition of the Reformed to the church-year was not so thorough. In modern times the celebration of Good Friday has been introduced into most of the Reformed churches (in Geneva since 1829). In the Church of England, the High-Church party retained much more of the Latin church-year than was done by the Lutherans; and in modern times efforts have even been made to conform the Anglican church-year in almost every particular to that of the Church of Rome. The Dissenting churches of England and the Protestant churches of the United States have generally rejected the idea of a church-year, with its system of peculiar festivals. Easter and Good Friday, however, are celebrated by church services in many of the Dutch and German Reformed and Methodist churches, and some others; and in the German Reformed Church the idea of a church-year, as it was developed in the Latin Church of the Middle Ages, has been found many defenders. See Herzog, Real-Encyklopädie, vii, 643 sq.; Wettwer u. Welte, Kirchenlexikon, vi, 161 sq. The most important Roman Catholic works on the church-year are Gretser, De Festis Christianorum; Benedict XIV, De Festis; Staudenmayer, Geist des Christentums; Nickel, Die hist. Zeiten; Binnertin, Denkwürdigkeiten. Protestant works: Strauss, Das evangel. Kirchenjahr (Berlin, 1850); Boettger, Das evangel. Kirchenjahr (Breisach, 1850).

Church, John Hubbard, D.D., a Congregational minister, was born at Rutland, Mass., March 17, 1772. He graduated at Harvard 1797, and was installed pastor in Pelham, N. H., Oct. 31, 1798. He died in June, 1840. Dr. Church was trustee of Dartmouth College, President of N. H. Bible Society, and filled several other honorable stations. He published a number of occasional sermons.—Sprague, Annals, ii, 445.

Church, Thomas, D.D., a divine of the Church of England, was born 1707, and educated at Brasenose College, Oxford. In 1740 he was made vicar of Battersea, and afterwards prebend of St. Paul's. He died in 1756. Among his publications are, Essay on the Democratical System of T. (2d Ed. 1757, 8vo); Doctrine of the Church of England, on 1st and 2d Principles (2d Ed. 1757, 8vo); Vindications of the Miraculous Powers of the Church in the first Three Centuries (answer to Middleton [Lond. 1750, 8vo]). He wrote also several tracts against Wesley and the Methodists, notices of which may be found in Wesley's Journals (Works, v, 265, vi, 145).

Churche of Women's form of public thanksgiving for women after child-birth, used in the Greek and Roman churches, in the Church of England, and in the Protestant Episcopal Church. "It is in all probability of Jewish origin, and derived from the rite of purification enjoined in the twelfth chapter of Leviticus. The rubric [of the English Church] commands that the office be used only in the church. Churching in private houses is inconsistent with the very name of the office, and with the devotions prescribed by the office." The Roman Catholic Church allows, in exceptional cases, churching in private houses, and the churching of mothers of illegitimate children.—Eden, Churchman's Dictionary, s. v.; Procter On Common Prayer, p. 427; Brownell, Comm. on Proper-book, p. 490; Wettser u. Welte, Kirchen-Lexikon, i, 592 (s. v. Aussegnung).

Churi ([χρι], 2 Kiry's, kity', Isa. xxiii, 5; or χριτής, kity', ver. 7), a deceiver (as it should have been rendered); while CHURLISH is the proper rendering of χριτής, kashke', rough, as often elsewhere rendered) for a coarse, ill-natured fellow (1 Sam. xxv, 8; compare 2 Macc. xiv, 20; Eccles. xviii, 12; xiii, 14), like Nabal (q. v.).

Churning ([χρι], mtra, squashing) signifies the act of pressing (Prov. xxx, 33), being the same word rendered "wringing" and "forcing" in the same verse, and agrees with the Eastern mode of making butter (see Thomson, Land and Book, i, 893). See BUTTER.

Churton, Ralph, a minister of the Church of England, was born near Bickleigh, Cheshire, Dec. 8, 1734. He was educated at Malpas Grammar-school, and at Brasenose College, Oxford, where he was graduated in 1752, and became fellow in 1758. In 1785 he delivered the Hampton lecture On the Prophecies respecting the Destruction of Jerusalem (Oxf. 1785, 8vo). In 1792 he became rector of Middleton Cheney; in 1806 he was made archdeacon of St. David's. For forty years he labored diligently and faithfully as a parish priest, and was engaged also in frequent and useful literary labors. He died March 23, 1831. Besides the Hampton lecture, he published Memoir of Archbishop Townson (1778, 1829, 1880); Lives of Bishop Smith and Sir Richard Sutton (1800, 8vo); Life of Dean Newell (1809, 8vo); and numerous detached sermons and pamphlets.—Annual Biography and Obituary (Lond. 1832), xvi, 273.

Chus'ahan, Ris-hath'am (Heb. Kushtân, Riša'hath'am, Rissatham; Sept. Ρησαπαθαθα, Vulg. Chusam, Risathaim), the king of Mesopotamia who oppressed Israel during eight years (B.C. 1575-1567) in the generation immediately following Joshua (Judg. iii, 8). The name, if Hebrew, would signify Cush (comp. Cehan, Chab, iii, 7) of the two wickednesses; but Fürst (It. Handwörterb., s. v.) compares the Arabic signification, chief of (the) Abyssins (Abulf. Ams. ii. p. 109), with reference to the twofold form of Arum-Naharim (q. v.). Josephus (Ant., v, 8, 2) calls him "Chusartha (Cusarathaç), king of the Assyrians." The seat of his dominion was probably the region between the Euphrates and the modern Chabur, so that the name of Mesopotamia was attached in a special way. In the early cuneiform inscriptions this country appears to be quite distinct from Assyria; it is inhabited by a people called Na'-zir, who are divided into a vast number of petty tribes, and offer but little resistance to the Assyrian armies. No centralized monarchy is found, but as none of the Assyrian inscriptions date earlier than about B.C. 1100, which is some centuries later than the time of Chusana, it is, of course, quite possible
that a very different condition of things may have existed in his day. In the weak and divided state of the Eastern provinces, it was a brave and skilful chief to build up rapidly a vast power, which was apt to crumble away almost as quickly. Bunson, however, calls him merely "a Mesopotamian satrap," assuming that he must have been posterior to the Assyrian supremacy (Egyp. ii, 272). Chushan-Ish-shaim's yoke was broken from the neck of the people of Israel, during that time of eight years (Judg. viii, 10), and nothing more is heard of Mesopotamia as an aggressive power. The rise of the Assyrian empire, about B.C. 1270, would naturally reduce the bordering nations to insignificance (see Rawlinson, Hist. Evidences, p. 900). See Mesopotamia.

Cnu'el (Xen. v. r. Xoág, Vulg. omits), a place named only in Judith vii, 18, as near Ekron, and upon the brook Mochmarch. If the history be at all genuine, this was doubtless in Central Palestine, but all the names appear to be very corrupt, and are not recognizable. See Judith.

Chuz'za (pron. Cuzza) (rather Chusas, Xoéthas, for Chald. Nis. Nis, i.e. Nis, possession), the "steward" (συντεχνος) of Herod (Antipas), whose wife Joanna (q. v.), having been exiled by our Lord either of possession or of his spirit, became attached to that body of women who accompanied him (A.D. 27) on his journeys (Luke viii, 8); and, together with Mary Magdalene and "Mary the mother of James," having come early to the sepulchré on the morning of the resurrection (A.D. 29), to bring spices and ointments to complete the burial, brought word to the apostles that the Lord was risen (Luke xxi, 5). These circumstances would seem to imply that she was at this time a widow.

Chyt'reus (David) (properly Kochbash), one of the most eminent of the Lutheran theologians of the second half of the sixteenth century, was born at Ingel-fingen, Feb. 26, 1530. Having studied the ancient languages at Tübingen, he went to Wittenberg about 1548, and became a pupil of Melanchthon in theology. In 1548 he began to lecture at Wittenberg on physics, and also on theology. After an extended journey in Germany, Switzerland, and Italy, he was called in 1551 to Rostock; and his character for scholarship and wisdom gained him great influence in Mecklenburg, and also in the neighboring countries. He employed his energies in Maximilian II to arrange ecclesiastical affairs in Austria. He was principal author of the statutes of the University of Helmstedt, and was one of the authors of the Formula of Concord (q. v.). He died June 25, 1600. Among his writings are: Historia Confessionis Augustanae (Frankfort, 1578, 8vo); De Morti et Vita Eternae (Rostock, 1590, 8vo). His works were collected and printed in 2 vols. folio (Leipzig, 1599; Hanover, 1604). A biography of Chyt'reus, with a selection from his works, was published by Pressel in the 8th vol. of the work, Leben u. ausgewählte Schriften der Väter der luth. Kirche (Elberfeld, 1860). See Schütz, Rev. Deutsch. Ges. (Hamburg, 1826, prefixed to the writings of Chyt'reus, 3 vols. 8vo); Melchior Adam, Vite Theologorum (Frankfort, 1700), p. 522; Herzoy, Real-Encyklopädie, ii, 701.

Ciborium (κιβόριον, a cup), a large chalice (a species of pyx, q. v.) or cup, often of gold or silver, with a cover, surmounted commonly by a cross. It is used to contain the host, or consecrated wafer, in the mass. The name ciborium was also given to a canopy on the altar, supported by four columns, to which the cup, in the shape of a dove, was attached by chains, containing the wafer for the communion of the sick.


Ciccar (שכ, šakkār, circuit, esp. of the Jordan). See Topographical Terms; Talent.

Cieling. See Ceiling.

Cilicia (Κιλικία; on the deriv., see below), a maritime province in the south-eastern part of Asia Minor, bounded on the west by Pamphylia; separated on the north by Cappadocia by the Taurus range, and on the east by Armenia; opposite Syria; and by the Gulf of Issus (Iasokeroon) and the Cilician Sea (Acts xxvii, 5) on the south. These lofty mountain barriers can be surmounted only by a few difficult passes, the latter by the Porte Armenides, at the head of the valley of the Finaras, the former by the Porte Cilicia, near the sources of the Cydnus; towards the south, however, an outlet was afforded here by the Sinus Issicus and the spurs of Amanus for a road, which afterwards crossed the Porte Cydnus in the direction of Antioch (hence the close connection which existed between Syria and Cilicia, as indicated in Acts xv, 23, 41; Gal. i, 22). The sea-coast is rock-bound in the west, low and shelving in the east; the chief rivers—Sarus, Cydnus, and Calycadnus—were inaccessible to vessels of any size from sand-bars formed at their mouths. By the ancients the eastern part was called Cilicia Propria (q. iūn. Kilia, Ptolemy), or the lev l Cilicia (q. iūn. Strabo); and the western, the roug (q. rōp. Ptolemy), or the sancta (q. s. Ptolemy, Herod. ii, 84). The former was well-watered, and abounded in various kinds of grains and fruits (Xenoph. Anab. i, § 22; Ammianus Marcell. xiv, 8, § 1). The chief towns in this division were Issus (Xenoph. Anab. 1, 4), at the south-eastern extremity, celebrated for the victory of Alexander over Darius Codomans (B.C. 333), and not far from the pass of Amanus (q. v.; Άμαναν ἄμμων), the birthplace of Menander, the comic poet (B.C. 292), the Stoic philosopher Chrysippus (B.C. 206), and of Aratus (q. v.), author of the astronomical poem Ῥοδοπόμος (B.C. 270); and Taras, the birthplace of the apostle Paul (q. v.). Cilicia Trachès furnished an inexhaustible supply of cedars and fire for ship-building; it was also noted for a species of goat (Martial, xiv, 188), of whose skins cloaks and tents were manufactured. Its breed of horses was so superior, that 260 (one for each day of the year) formed part of the annual tribute to the king of Persia (Herod. iii, 90). The neighborhood of Corycus produced large quantities of saffron (Finn. Nat. Hist. xxi, 1, 1). Josephus identified Cilicia with the Tarshish of Gen. x, 4 (Ant. i, 6, 1). Herodotus says that the first inhabitants of this country were called Hysparchi (Ὑσπαρχαι); and Tarentum, the birthplace of the apostle Paul, was a colony of Aegon, a Phoenician settler (vii, 91). This is confirmed by Phoenician inscriptions, on which the name is written Chalak (.quote, Gesenius, Zc. Jum. Phon. 273). Herodotus also states that the Cilicians and Lycians were the only nations within the Halya who were not conquered by Creesus (i, 28). Though partly subjected to the Assyrians, Medes, Persians, Syrians, and Romans, the Eleutheros (or free) Cilians, as the inhabitants of the mountainous districts were called, were governed by their own kings ("Reguli," Tacit. ii, 78), till the time of Verpasian. The sea-coast was for a long time occupied by pirates, who carried on the appropriate vocation of slave-merchants, and sought ample encouragement for their nefarious traffic among the opulent Romans (Manetti, Barb. 76); and Strabo, xiv, 4); but at last their depredations became so formidable that Pompey was invested with extraordinary powers for their suppression, which he accomplished in forty days. He settled the surviving freebooters at Soli, which he rebuilt and named Pompeiopolis. "Acer was the proconsul of Cilicia (B.C. 82), and gained some successes over the mountaineers of Amanus, for which he was rewarded with a triumph (Epist. ad Philm. xv, 8). As the more level portion was remarkable for its beauty and fertility, as well as
for its luxurious climate, it became a favorite residence of the Greeks after its incorporation into the Macedonian empire, and its capital, Tarsus (q. v.), was elevated into the seat of a celebrated school of philosophy. The connection between the Jews and Cilicia dates from the time when it became part of the Syrian kingdom (see 1 Macc. xi, 14; 2 Macc. iv, 36; comp. Judith i, 7, 12; ii, 21, 25). Antiochus the Great is said to have introduced 2000 families of the Jews into Asia Minor (Josephus, Ant. xii, 3, 4), many of whom probably settled in Cilicia (Pтол. De Legat. ad Cœnsm. 30). In the apostolic age there were still Jews there in considerable numbers (Acts vi, 9). Cilician mercenaries, probably from Trachae, served in the body-guard of Alexander Jannæus (Joseph. Ant. xiii, 13, 5; War, i, 4, 3). The synagoge of “them at Cilicia” (Acts vi, 9) was a place of Jewish worship in Jerusalem, appropriated to the use of the Jews who might be at Jerusalem from the province of Cilicia. See Synagogue.

Cilicia was, from its geographical position, the high road between Syria and the West, and it was also the native country of Paul; it was visited by him, first, soon after his conversion (Gal. i, 21; Acts ix, 30), on which occasion he probably founded the Church there (Neander, History of the Christian Church, ii, 11, 2 Cor. vii, 6, 7; Howson, St. Paul, i, 17-25, 249), and again in his second apostolical journey, when he entered it on the side of Syria, and crossed Anti-Taurus by the Pyle Cilicia into Lycaonia (Acts xv, 41). Christianity continued to flourish here until the 8th century, when the country fell into the hands of the Saracens, by whom, and by their successors the Turks, the light of true religion has been almost extinguished. According to the modern Turkish divisions of Asia Minor, Cilicia Proper belongs to the pasbalic of Adana, and Cilicia Trachae to the Liwhah of Ithil in the Moucemlik of Cyprus (see Penny Cyclopaedia, a. v.; Smith, Dict. of Class. Geogr. a. v.; Vict. Langlois, Voyage dans la Cilicie, Par. 1861). See Asia Minor.

Cimeliarch. See CIMELIARCHI; SACRIFICT.

Cinnamon (κίναμον, kynamon): Gr. κυιναμων; a word, according to Herodotus [iii, 111], of Phoenician origin; according to Gesenius [Thes. Heb. p. 1225], from ןכמ, to stand upright) occurs first in Exod. xxx, 23, where it is enumerated as one of the ingredients employed in the preparation of the holy anointing oil: “Take of pure spices, myrrh, and sweet cinnamon half as much (i. e. 250 shekel) together with sweet calamus and cassia.” It is next mentioned in Prov. vii, 17: “I have perfumed my bed with myrrh, aloes, and cinnamon.” Again, in Cant. iv, 14: “Spikenard and safron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices.” In Rev. xviii, 13, among the merchandise of Babylon (Rome), we have "cinnamon, and odors, and ointments, and frankincense.” Also in Ecclus. xxi, 15, “I gave a sweet smell, like cinnamon and asaphlathus.” Cinnamon was probably an article of commerce in ancient Babylon. The Hebrews received this Indian production through the Midianites and Nabathæans, who brought it from the Arabian Gulf. It seems that the Arabians at an early period had commercial intercourse with Ceylon and Continental India, as they were the first navigators of the Indian Ocean (Gen. xxxvii, 25). Many writers have doubted whether the Cinnamon of the Hebrews is the same article that we now call cinnamon. Celso quotes R. Ben-Melech (ad Cant. iii, 14) and S冉dius (Exod. xxx) as considering it the Lignum Aloe, or Agallochum. Others have doubted whether our cinnamon was at all known to the ancients. But the same thing has been said of almost every other drug which is not indigenous. Then too, κυιναμων occurs in many of the Greek authors, as Herodotus, Hippocrates, Theophrastus, Dioscorides, Galen, etc. The first of these, writing 400 years before the Christian era, describes Arabia as the last inhabited country towards the south, and as the only region of the earth which produces frankincense, myrrh, cinnamon, casia, and ledanum (iii, 107). He states, moreover, that the Arabs were unacquainted with the particular spot in which it was produced, but that some asserted it grew in the region where Bacchus was educated. From all this we can only infer that it was the production of a distant country, probably India, and that it was obtained by the route of the Red Sea. Theophrastus (ix, 9) gives a fuller but still fabulous account of its production; and it is not until the time of Dioscorides, Galen, and the Periplus of the Erythraean Sea, that we get more definite information. Galen says that cassia and cinnamon are so much alike that it is not an easy matter to distinguish the one from the other. Cinnamon of the best quality is imported in the present day from Ceylon, and also from the Malabar coast, in consequence of the cinnamon plant (Cinnamonum Zeylanicum) having been introduced there from Ceylon. An inferior kind is also exported from the peninsula of India, the produce of other species of cinnamonamom, according to Dr. Wight. From these countries the cinnamon and cassia of the ancients must most likely have been obtained, though both are also produced in the islands of Sumatra and Borneo, in China, and in Cochín China. Cinnamon is imported in bales and chests, the bundles weighing about 1 lb. each. The pieces consist of compound quills, are about three feet long, slender, and inclose within them several smaller quills. These are thin, smooth, of a brownish color, of a warm, sweetish, and agreeable taste, and fragrant odor; but several kinds are known in modern markets, as they were in ancient times. In Ceylon cinnamon is carefully cultivated, the best cinnamon on gardens being on the south-western coast, where the soil is light and sandy, and the atmosphere moist from the prevalent southern winds. This little tree belongs to the laurel family, and the leaf is not unlike the laurel, though of a lighter green. The white blossom comes out with great profusion, and for many miles around Colombo brightens all the landscape in its season, although it diffuses hardly any perceptible odor through the air. The tree is about twenty feet in height, and spreads into numerous branches; the fruit or nut is about the size of a damson, and when ripe is of a black color. The plants begin to yield cinnamon when about six or seven years old, after which the shoots may be cut every three or four years. The best kinds of cin-
CINNAMON are obtained from twigs and shoots; those less than half an inch, or more than two or three inches in diameter, are not peeled. "The peeling is effected by making two opposite, or, when the branch is thick, three or four longitudinal incisions, and then elevating the bark by introducing the peeling-knife beneath it. In twenty-four hours the epidermis and greenish pulpy matter are carefully scraped off. In a few hours the smaller quills are introduced into the larger ones, and in this way congeries of quills are formed, often measuring forty inches in length. The bark is then dried in the sun, and afterwards made into bundles, with pieces of split bamboo twigs" (Perceval's Account of Ceylon, p. 356-351). Besides cinnamon, an oil of cinnamon from Ceylon, by macerating the coarser pieces of the bark, after being reduced to a coarse powder, in sea-water for two days, when both are submitted to distillation. A fatty substance is also obtained by bruising and boiling the riper fruit, when an oily body floats on the surface, which, on cooling, concretes into a dirty-whitish, rather hard, fatty matter. As this oil burns with a delightful fragrance, when receiving ambassadors and on high state occasions, the king of Ceylon used to have lamps of it burning in their audience-chamber. The wood itself is pervaded by the same grateful perfume, and walking-sticks of cinnamon-wood are highly prized, as well as little articles of cabin-work. Some camphor may be procured from the roots. Cassia bark, as we have seen, was distinguished with difficulty from cinnamon by the ancients. In the present day it is often sold for cinnamon; indeed, unless a purchaser specify true cinnamon, he will probably be supplied with nothing but cassia. It is made up into similar bundles with cinnamon, has the same general appearance, smell, and taste; but its substance is thicker and coarser, its color darker, its flavor much less sweet and fine than that of Ceylon cinnamon, while it is more pungent, and is followed by a bitter taste; it is also less closely quilled, and breaks shorter than genuine cinnamon. Its decoction gives a blue color when treated with tincture of iodine, which the true cinnamon does not. "The great consumers of cinnamon are the chocolate-makers of Spain, Italy, France, and Mexico; and by them the difference in the flavor between cinnamon and cassia is readily detected. An extensive dealer in cinnamon informs me that the Germans, Turks, and Russians prefer cassia, and will not purchase cinnamon, the delicate flavor of which is not strong enough for them. In illustration of this, I was told that some cinnamon (valued at 3s. 6d. per lb.), having been by mistake sent to Constantinople, was unsaleable there at any price, while cassia lignea (worth about 6d. per lb.) was in great request" (Pereira's Materia Medica, p. 1396). From the various sources, independently of the different qualities, it is evident, as in the case of cinnamon, that the ancients might have been, as no doubt they were, acquainted with several species. These, we have no doubt, are yielded by more than one species. Besides cassia bark, there is also a cassia oil and cassia buds, supposed to be produced by the same tree. There can be no reasonable doubt, as cinnamon and cassia were known to the Greeks, that they must also have known the Hebrews also, as the commerce with India can be proved to have been much more ancient than is generally supposed. (See the Penny Cyclopaedia, s. v. Cinnamon; Celsius Hierobot, ii, 850 sq.; Bedeii a Stapel, Comm. in theoph, p. 984; Knox, Travels in Ceylon, p. 92; also Ritter, Erdk. VI, iv, pt. ii, p. 123 sq.; Geiger, Pharmaceut. Botan., li, 785; also the Hebr., De Cinnamono [Bonn, 1823], and Blume in Wiegmann's Archiv für Naturgesch. 1831, i, 116 sq.; Martius, Pharmakogn., p. 192, 141; Smith's Dict. of Class. Antiq., Amer. ed., s. v. Cinnamonum.) Comp. CASSIA.

Cin'nereth (Heb. Kimne roth, כִּנְרֶת, a harp; Sept. Xwvovò, Vulg. Cenereoth, Auth. Vers. "Cinerereth"); Num. xxv, 34; Deut. iii, 17; Josh. xii, 7; Deut. xxxi, 27; xix, 36; or Cin'neroth (Heb. Kimnoroth, כִּנְרֹרֶת, Harpy; Josh. xi, 2; Sept. Xwvovò, Vulg. Cenereoth, Auth. Vers. "Chinneroth"); Josh. xii, 3; Sept. Xwvovò, Vulg. Cenereoth, Auth. Vers. "Chinneroth"); Josh. xv, 20, Sept. Xwvovò, Vulg. Cenereoth, Auth. Vers. "Cineroth"). One of the "fenced cities" of the tribe of Naphtali (Josh. xix, 35; compare Deut. iii, 17; Josh. xi, 2; 1 Kings xv, 20). In the last two of the text cited it seems to indicate a district, since it is named with the "land of Naphtali" and other northern places as having been laid waste by Benhadad, king of Damascus, the ally of Asa, king of Judah (1 Kings xv, 20). It probably took its name from the adjacent city or lake of the same name, and was possibly the small enclosed district north of Tiberias, and by the site of the lake, afterwards known as "the plain of Gennesareth." The expression "All Cinneroth" is unusual, and may be compared with "All Bithron"—probably, like this, a district and not a town. It is also the earlier name of the lake Gennesareth (which is supposed to be a corruption of Genesaret, Lightfoot, Works, ii, 229) Tiberias with the Rakkath (q. v.) of Josh. xix, 35-38. See CHINNEROTH. M. de Sauly thinks he has identified the village of Abu Shueb, lying on the western edge of the plain el-Ouwairir, on an eminence about at its midlength, at the entrance of wady Rubuduyeh, with the site of Cinneroth (Narrativa, ii, 355, 364). See GENESARET.

Cippus (Lat., a post), a small, low column used by the ancient Romans as a mile-post, or to mark divisions of land; also a tomb-stone of small dimensions, containing a diminutive orifice or place to receive the ashes of the dead, being thus the original of the modern tombstone.

Cir'rama, a place whose people (e. Kxwvòc; Vulg. Gezarra, either with those of Gaahas, came up with Zorolelub from Babylon (1 Esdr. v, 20); for which the Heb. texts (Ezra ii, 26; Neh. vii, 80) have RAMAH (q. v.).

Circle (347, chug), any part of a curve, an arch. The word is applied (Job xxii, 14, where, however, it is translated "circuit") to the heavens, which the ancients supposed to be a hollow sphere. They imagined
that the sky was solid, and extended like an arch over the earth. The word is also referred to the earth in Iam. xl, 22, and to the surface of the ocean in Prov. viii, 27, where it is rendered “compass;” in both which passages it still seems to mean the celestial vault, as spanning these. In Wisd. xii, 5, the Greek term κόσμος is so rendered, with reference to the path of the stars. See CIRCUIT.

Circuit (τόπος, tekypshah) signifies the act of going round, as, for example, the apparent diurnal revolution of the sun around the earth (Ps. xix, 5); it is also used with reference to the completion of a year in the original of 2 Chron. xxiv, 22; Exod. xxiv, 22 (in which it is rendered “round”; or of the term of pregnancy in 1 Sam. i, 20 (“when . . . was come about”). The Scriptures, however, afford us very little information as to the astronomical knowledge of the Jews. See ASTRONOMY. In Job xxi, 14, the Heb. word is different. See CIRCLE. In 1 Sam. vii, 16, and Eccles. i, 6, also, a different form of expression is used in the original to signify, in the former passage (וָיבָּב, elsewhere usually rendered “compass”), a regular tour of inspection, and in the latter (וָיבָּב) the periodic series of gatherings, or, rather, directions of the winds, which in the East are quite regular in their seasons. In Exod. xxiv, 5, the original word is γωνία, the rotation of the heavens; but in 2 Macc. vi, 4, it is simply πυρόπολος, an enclosure, e.g. of the Temple.

CIRCUIT. In the Methodist Episcopal Church, a single church, supplied by a pastor, is called a station; but when two or more appointments, within a definite territory, are united into one charge, under one or more ministers, it is called a “circuit.” The English minutes of 1746 give “the first intimation of definite circuits, though they were supposed they existed before. All England was mapped into seventy successive districts.” In America the circuit system was universal in the beginning of Methodism, and it is still widely in use in rural districts and in the Western States.—Stevens, History of Methodism, i, 318. See METHODIST EPISCOPAL CHURCH.

Circumcellians, a fanatical sort of Donatists in the last century of the 3d century of our era, caused by their wandering habits, they were called Circumcelliones (from celle, the cottages of the peasants around which they hovered, cellae circumcines rusticorum). They rambled up and down, plundering, burning houses, and murdering all who resisted them, professing to seek the cross of martyrdom. They called themselves Milesi, Christians, and it is evident from the conduct of the Donats, but their proceedings brought great odium on that party.—Mosheim, Ch. Hist. cent. iv, pt. ii, ch. v, and cent. v, pt. ii, ch. v; Gieseler, Ch. History, pt. iv, div. i, § 84; Gibbon, Decline and Fall, ch. xxii, xxiii. See DONATISTS.

Circumcision (ἐπαφή, mulah); Sept. and N. T. technically περιορθώ, which is translated by the Latin circumciscio (i.e. a cutting around), a custom accustomed in many Eastern nations of cutting off part of the prepuce, as a religious ceremony. The Jews, through Abraham, received the rite from Jehovah; Moses established it as a national ordinance; and Joshua carried it into effect before the Israelites entered the land of Canaan (see Deut. xxxii, 47, 48). Moses (iv, 30 sq.) says that males only were subject to the operation, and it was to be performed on the eighth day of the child's life; foreign slaves also were forced to submit to it on entering an Israelite's family. Those who were not circumcised were excluded from the Israelite's company. The patriarchs were circumcised as a sign of the covenant of their father, and of the respect which they paid to his seed, and practised among those nations only who had learned it from them. This, however, appears not to have been the case (Celsus, ap. Orig. contra Celsum, i, 17, 250; Julian, ap. Cyril. contra Julianum, x, 384; compare Marthum, Canon Chron. p. 73 sq.; Bauer, Gottheitsdienst Vorfass. i, 87 sq.; Jaub, i, ii, 277 sq.; see Böckh, i. 360 ad verum prorogatum [Dulab. and Lemgo, 1798]).

I. Pagan Circumcision. —First of all, the Egyptians were a circumcised people. Vonck (Observ. missicell. c. i, p. 66), followed by Wesseling (ad Herod. ii, 37) and by numerous able writers, alleged that this was not true of all Egyptians, but a private only; that at least the priests were circumcised is beyond controversy. No one can for a moment imagine that they adopted the rite from the despised shepherds of Goshen; and we are immediately forced to believe that Egyptian circumcision had an independent origin. A great preponderance of argument, however, appears to us to prove that the rite was universal among the old Egyptians, as long as their native institutions flourished, although there is no question that, under Persian and Greek rule, it gradually fell into disuse, and was retained chiefly by the priests, and by those who desired to cultivate ancient wisdom (see Origen, ad Hier. xx. 19; Ezech. xxiv. 19; and ad Rm. ii, 13; Jerome ad Gal. iv. p. 477; Hors. Hierogl. Epig. i, 14, p. 13, ed. Paun; Clem. Alex. Strom. i, 180). Herodotus distinctly declares that the Egyptians practised circumcision; and that he meant to state this of the whole nation is manifest, not only since he always omits to add any restriction, but because, immediately following his first statement of the fact, he annexes this remark: “The priests, moreover, shave their whole body every other day,” etc. (Herod. ii, 37). It is difficult to suppose that the historian could have been mistaken on this point, considering his personal acquaintance with Egypt. (Artapanus, however, makes a distinction between Jewish and Egyptian circumcision, ap. Euseb. Prep. Ev. iv, 27.) Further, he informs us that the Colchians were a colony from Egypt, consisting of soldiers from the army of Sesostris. With these he had conversed (ii, 104), and he positively declares that they practised circumcision. Yet if the rite had been confined to the priestly caste of Egypt, it could hardly have been found among the Colchians at all. The same remark will apply to the savage Troglodytes of Africa, every branch of whom except one (the Koloa), as Diodorus informs us (iii, 81, 82), was circumcised, having learned the practice from the Egyptians. The Troglodytes appear to have originally diffused the practice through Africa, which argues a corresponding diffusion of the rite; yet, from the silence of Diodorus concerning the other savage nations whom he recounts as African Ethiopians, we may infer that it was not practised by them. The direct testimony of Diodorus (i, 28), Philo (Cp. ii, 310), and Strabo (xii, 824; comp. Agatharch. ed. Hudson, i, 46) is to the same effect as that of Herodotus respecting Egypt; yet this can hardly be called confirmatory, since in their days the rite was no longer universal. Josephus (contra Ap. ii, 13) speaks of it as practised by the priests only; he, however, refers to the neophytes among the Egyptians, and he is in doubt whether they had learned the rite from the Egyptians, or the Egyptians from them. By the Ethiopians we must understand him to mean the inhabitants of Meroë or Senaar. In the present day the Coptic Church continues to practise it, according to C. Niebuhr, the Copto-African Christians do the same (Ludolf. Hist. Eth. i, 19, and Comment. p. 268 sq.); and that it was not in
CIRCUMCISION appears among the latter with a Judaic Christianity from their performing it upon both sexes. (It is scarcely worth while to invent a new name, recision, or resection, for accuracy's sake.) Oldendorp described the rite as widely spread throughout the region Africa—16° on each side of the line—even among native in which they are well known, partook in the remote ages" (Prichard, *Physical Hist. of Man*, 8d ed. i., 287). Traces of the custom have even been observed among the natives of some of the South Sea Islands (Pickering, *Races of Man*, p. 153, 190, 200, etc.).

How far the rite was extended through the Syro-Arabian沙漠, Edom, and Moab, xv. 60, dtr., 75 f., and Epiphanius, *Hier.* ix. 30; Origen ad *Gen.* i. 10. In the 9th section of the Epistle of Barnabas (which, whether genuine or not, is very old), the writer comments as follows: "But you will say the Jews were circumcised for a sign. And so are all the Syrians, and the Arabs, and the Circassians, and even the Egyptians themselves are circumcised." This language is very rare and popular; yet it shows how notorious was the wide diffusion of the custom (see Hug, in the *Früh. Zeitschrift*, iii, 213). The Philistines, in the days of Saul, were, however, uncircumcised; so also, says Herodotus (ii, 104), were all the Philistines, who had intercourse with the Greeks. That the Canaanites, in the days of Jacob, were not all circumcised, is plain from the affair of Dinah and Shechem. The story of Zipporah (Exod. iv. 25), who did not circumcise her son until fear came over her that Jehovah would slay her husband Moses, proves that the family of Jethro, the Midianite, had no fixed rule about it, although the Midianites are generally regarded as children of Abraham by Keturah. On the other hand, we have the distinct testimony of Josephus (Ant. i. 12, 2) that the Ishmaelites Arabs, inhabiting the district of Natalethe, were circumcised after their 13th year: this accords with the account of the Greeks of the place, and their report was to the effect that the Geni moved their families from the Canaanites, who were uncircumcised, from the sea, to the pitch mountain, which was a great distance from them. St. Jerome also (quoted by Michelin) informs us that, to his day, "vagum kodile, the tribes dwelling round Judæa and Palestine were circumcised, "especially all the Samaritans and they of the desert." Elsewhere he says that, "except the Egyptians, Idumeans, Ammonites, Moabites, and Ishmaelites of the desert, of whom the greater part are circumcised, all other nations in the world are uncircumcised." A negative argument is more or less dangerous; yet there is something striking in the fact that the looks of Moses, of Joshua, and of Judges, were always strongly marked by the practice, as a reproach on any of the seven nations of Canaan, any more than on the Moabites or Ammonites, the Amalekites, the Midianites, or other inland tribes with whom they came into contact. On the contrary, as soon as the Philistines became prominent in the narrative, after the birth of Samson, this epithet is of rather common occurrence. The fact also of bringing back as a trophy the foreskins of slain enemies never occurs except against the Philistines (1 Sam. xviii.). We may perhaps infer, at least until other proof or disproof is attained, that while the Philistines, like the Sidonians and the other maritime Syrian nations known the practice, thepractice was not yet among the Canaanites, and all the more inland tribes, it was at least so far common that no general description could be given them from the omission. It appears from Josephus (Ant. xii. 9) that when Hyrcanus subdued the Idumeans, he forced them to be circumcised on pain of expatriation. This shows that they had at one time passed through the rite; it is, however, wonderful, if it was only a custom, and not a national religious ordinance; for, as Michaelis observes, the disuse of it may have dated from the edict of Antiochus Epiphanes, of which it is said (1 Macc. i. 41, 47), "The king Antiochus wrote to all his kingdom that all should be as the men of Judæa and the laws of the ordinances of his country; and all the nations acquainted according to the word of the king." The rather obscure notices which are found in Jeremiah and Ezekiel of the circumcision of the nations who were in immediate contact with Israel admit of a natural interpretation in conformity with what has been already adduced (Jer. ix. 25; Ezek. xxxi. 18; also xxxii. 12, et passim). The difficulty turns on the new moral use made of the term "uncircumcised," to mean simply "impure." The passage in Jeremiah is thus translated by Ewald: "Behold, the days come that I will visit all the uncircumcised uncircumcised ones; Egypt and Judah, Edom, Edom and Moab, etc. (Dan. 11. 21), and all the dwellers in the wilderness that are shaven on the temples: for all the heathen are uncircumcised, and so is all the house of Israel uncircumcised in heart." The shaving of the temples appears to be a religious custom of the same kind: Herodotus (iii. 8) attributes it to the Ionian Greeks and even to the Egyptians themselves. It is not strange that the Egyptian poet Chorilus (c. Ap. i. 22), as a description of his own countrymen. Knowing that the Egyptians were circumcised, it no longer remains doubtful how the reproach of Egypt (Josh. v. 9) should be interpreted.

How far the rite of circumcision spread over the south-west of Arabia no definite record subsists. The silence of the Koran confirms the statement of Abulfeda (Hist. Ante-Islamique, p. 180, ed. Fleischer, 1831) that the custom is older than Mohammed, who, it would appear, in no respect regarded it as a religious rite. Nevertheless it has extended itself with the Mohammedan faith, as though it were a positive ordinance. Pococke (Specim. Hist. Arab. p. 329) cites a tradition, which subscribes to Mohammed the words, "Circumcision is an ordinance for men, and honourable in women." This extension of the rite to the other sex might, in the opinion of the Moslems, be justified by such nations from Abraham and Ishmael. We have already seen that Abyssinian circumcision has the same peculiarity; so that it is very easy probable that Southern Arabia had the rite from the same source or influence as Ethiopia. In fact, the very closest relations are known to have existed between the nations on the opposite coasts of the Red Sea. Another passage of Abulfeda (Annals Musulm. i. 95) gives specific information on this subject. In the battle of Ohud, in the third year of the Hegira, "Hamza, the uncle of the Prophet, committed great slaughter. When Sabsa' ben-Abd-al-Uzza', whose mother was a Circumciser in the time of Mecca, passed the camp, his face was covered with a cloak, and he said you son of a sho. - circumciser [saeecetis symphosorum]!" The form of the word proves that this was strictly the trade of the old woman, and that the custom, as applied to females, was no innovation of those days. Niebuhr had ocular demonstration of female circumcision in Arabia (Travels, ii. 297). Josephus, however, the same time antecedent to Mohammed, says that the Arabs were accustomed to circumcise between the tenth and
fifteenth years. The origin of the custom amongst this large section of those Gentiles who follow it to be found in the Biblical record of the circumcision of Ishmael (Gen. xvii, 25). Josephus relates that the Arabsians circumcise after the thirteenth year, because Ishmael, the son of Abraham, was circumcised at that age (Ant. I. 12, 2; see Lane's Mod. Eg. ch. ii.). Though Mohammed did not enjoin circumcision in the Koran, he was circumcised himself, according to the custom of his country; and circumcision is now as common among the Mohammedans as amongst the Jews.

The statement of Philostorgius may receive light from the Arab historians, who relate (Jost, Geschichte der Israeliten, v, 236 sq.) that about a century before the Christian era, several Jewish sovereigns reigned in the region called Sheba by the Jews, and Yemen by the moderns, where the Himyarites (or Hormerites) dwelt. The few facts preserved show that they were not close observers of the Mosaic law, and the suspicion might arise that they were called Jews chiefly from their having received Jewish circumcision. We have, however, a collateral evidence of much importance, to prove that the influence acting on them had really come from Judea; namely, it was well known that the Arab nation called the Falasha still exists, which has very thoroughly adopted the Jewish religion, insomuch as to have invented legends that allege their descent from the Hebrews. They possess the Old Testament in the Greek language and character, but their own language is said to be quite alien from the Hebrew; facts which prove that they were really proselyted by the Jews at some early period. See ABYSSINIA. At that same time, it is credible, the Hebrew faith met with similar success on the opposite coast of the Red Sea. Jost believes that, during the war of the Maccabees, great numbers of Jews migrated into Arabia, which under the influence of which were very numerous in Yemen, and their influence great. Wherever they settled proselytes must have been made; and great zeal was doubtless used to induce them to circumcise their children duly according to the Mosaic rite. We can then quite understand Philostorgius's fact, if we are allowed to suppose that he tells us truly of the Himyarites doing what was done by a great many of them. An interesting story is told by Josephus—the date so late as the reign of the Emperor Claudius (Ant. xx, 2)—how Izares, the young king of Adiabene, and his mother Helenas, were converted by Jewish teachers to a belief in the one true God. He was Hebrew in descent, when Izares was desirous of being circumcised, and his mother dreaded that it would alienate his subjects, his Jewish instructor Ananias warmly seconded her views, with a heart like that of Paul; telling him that if he was resolved to imitate Jewish institutions, he could, without being circumcised, adore the true divinity; and that this was far more important than circumcision. At the time he satisfied the young monarch; but afterwards, another Jew, named Eleazar, came from Galilee, and inveighed so strongly on the impiety of his disobedience, that, without more delay, Izares submitted to the operation. It is evident that, in a controversy of this sort, the more narrow and confined advantage; and, in consequence, it appears that "proselytes of righteousness" were always circumcised (Judith xiv, 10, and Tacit. Hist. v, 5). The facility with which whole nations have adopted the practice from the Mohammedans proves that it is not so serious an objection as the Chaldeans have thought it (see the Penny Cyclopaedia, s. v.).

II. Jewish Circumcision.—1. History. — When God announced to Abraham that he would establish his covenant with him, he said to him, "This is my covenant, which ye shall keep between me and you; and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you" (Gen. xvii, 10, 11). It was also ordained that this should be extended to servants belonging to Abraham and his seed, as well as to their own children; and that in the case of children it was to be done on the eight day after birth (Gen. xvii, 14). It was appointed as an ordinance of perpetual obligation in the Abrahamic family, and the neglect of it entailed the penalty of being cut off from the people (12-14). In compliance with this, Abraham, though then ninety-nine years of age, was himself circumcised and all his household, as far as he was able, being circumcised. The son Isaac, the rite was attended to with regard to him (Gen. xxii, 4); and it continued to be observed by his posterity, and distinctively to characterize them from the people amidst whom they dwelt (Gen. xxviii, 14, 15). The usage thus introduced by Abraham was formally enacted as a legal institute by Moses ( Lev. xii, 8; comp. John vii, 22). Slaves, whether home-born or purchased, were circumcised (Gen. xvii, 12, 15); and foreigners must have their males circumcised before they could be allowed to partake of the passover (Exod. xii, 48), or become Jewish citizens (Judg. xiv, 10. See also Esth. viii, 17, where for Heb. מָצָאֲטֶה, "became Jews, the Sept. has παρειτίζοντες καὶ λουδαίον." In short, it was appointed to be observed in relation to all who became proselytes from heathenism to Judaism (comp. Judg. xiv, 10; Maimonides, Instrue BaAl, c. 13, cited by Lightfoot, Horae Semiticae, p. 113). The penalty in the event of a neglect of this ordinance appears in the case of Moses to have actually been demanded of the father, when the Lord "sought to kill him" because his son was uncircumcised (Exod. iv, 24-26). During the passage through the wilderness the practice fell into disuse, so that of those who entered Canaan none had been circumcised (Num. xv, 31). The reason for the abidance of the covenant to take possession of the land, Joshua, in obedience to God's command, caused all the males to be circumcised (Josh. v, 2-9). The most satisfactory explanation of this neglect appears to be, that the nation, while bearing the punishment of disobedience in its forty years' wandering, was regarded as under a temporary rejection by God, and was therefore prohibited from using the sign of the covenant. This agrees with the mention of their disobedience and its punishment, which immediately follows in the passage in Joshua (verse 6), and with the words (verse 9), "This day have I rolled away the reproach of Egypt from off you." The sons of Israel considered themselves as severed taunt of their former masters that God had brought them into the wilderness to slay them (Exod. xxxii, 12; Num. xiv, 18-16; Deut. ix, 28), which, so long as they remained uncircumcised and wanderers in the desert for their sin, was in danger of falling upon them. (Other views of the passage are given and discussed in Kel's Commentary on Joshua, p. 129.) From this time forward it became the pride of the nation to observe this ordinance; on all those people who did not observe it they looked down with contempt, not to say abhorrence (Judg. xiv, 5; xv, 18; 1 Sam. xiv, 9; xvii, 26, 2 Sam. xxi, 15; 1 Kings iii, 9; Ezek. xxxii, 27; Matt. xxi, 33, etc.); and so much did it become a rite distinctive of them, that their oppressors sought to prevent their observing it—an attempt to which they refused to submit, though threatened with the last penalties in case of disobedience (1 Mac. 1, 49, 50, 60 62). The introduction of Christianity was evidently the signal for the abolition of this sign of God; as the old covenant had waxed feeble and was passing away, that which was the token of it also ceased to be binding; the rule was proclaimed that "in Christ Jesus neither circumcision availed anything nor uncircumcision, but a new creature" (Gal. vi, 15; Col. iii, 11), though among the Jewish Christians were still found many who clung tenaciously to
their ancient distinctive rite, and would have imposed it even on the Gentiles converts to Christianity (Acts xv, 1; Gal. vii, 16 etc.). Our Lord himself was circumcised, because it became him to be of the seed of Abraham according to the flesh to fulfil all righteousness, and because he was "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv, 8); and Paul cauised Timothy to be circumcised to avoid offence to the Jews, his mother being a Jewess, but the spirit of Christianity was averse from such institutions (Acts xv, 1-11; Gal. ii, 3, etc.)—for the outward carnal circumcision it sought to substitute that of the heart (Rom. ii, 28, 29), "the circumcision not made with hands in putting off the sins of the flesh, even the circumcision of Christ" (Col. ii, 11).

Among the ancient Jews, the rule that circumcision should take place on the eighth day after birth was rigidly followed (Luke i, 59; ii, 21; Phil. iii, 5), save in very exceptional cases as those mentioned Exod. iv, 25; Josh. v, 5. Even their reverence for the Sabbath did not prevent the Jews from observing it on the day of the child's birth (cf. Joseph. ant. xvi, 12: comp. the דַּשְׁנָתָא דֵּיתָא, used by the Egyptians in preparing bodies for embalming, Herod. ii, 86). See KNIFE.

The operation was a painful one, at least to grown persons (Gen. xxxiv, 25; Josh. v, 8), and required about three days for the inflammation to subside (Arvieux, iii, 146). It was usual to connect the naming of the child with the circumcision (Gen. xxii, 3, 4; Luke i, 59; ii, 21), a practice which probably had respect to the fact that it was in connection with the institution of the rite that God gave to the ancestor of the race his name of Abraham (Gen. xvii, 5). See NAME.

2. Obliteration by apostate Jews.—Some of the Jews, in the time of Antiochus Epiphanes, wishing to assimilate themselves to the heathen around them, built a gymnasion (γυμνασίων) at Jerusalem, and, that they might not be known to be Jews when they appeared naked in the games, "made themselves uncircumcised" (1 Macc. i, 15, ἐπαγονούσας ἠποκοπήν, Vulg. 1. caput), pref. to the prophecy (Lev. xii, 5, 1, ἐπαγονοῦσας προφητείας), Sometimes this was done by a surgical operation, such as Celsius describes (De medic. vii, 25; comp. Galen, Meth. med. xiv, 16; Paul. in his Ep. to the Ephesians, De pond. et mens. p. 598, ed. Basili, 1844), sometimes by other means (Dioscor. iv, 157). The term for this was ἤπαχθείναι (Talm. 49,p. 454, o. druehging over again, sc. the prepuce (1 Macc. vii, 7; see Bartholin, Memb. bbl. xxxvi).

Against having recourse to this practice from an excessive anti-Judaistic tendency, the apostle Paul cautions the Corinthians in the words, "Was any one called being circumcised, let him not become uncircumcised" (μὴ ἠποκοπήθη, 1 Cor. vii, 18). See the Essay of Grodeck, De Judæa propugnatio atque atrocius (Lips. 1699); also in Schlegel's Hor. Hebr. ii; and in Hasel et Ikenius, Theo. ii, 798 sq.; and in Ugo- 

3. Figurative Use of the Term.—The moral meaning of the word "uncircumcised" was a natural result of its having been made legally essential to Hebrew faith. "Uncircumcised in heart and ears" was a metaphor to which a prophet would be carried, as necessary as a Christian preacher to such phrases as "unbaptized in soul" or "washed by regeneration." It was a well-known and readily understood symbol of purity.

4. Modern Usages.—The ceremony of circumcision, as practiced by the Jews in our own times, is thus: If the eighth day happens to be on the Sabbath, the ceremony cannot be performed on that day, notwithstanding its sanctity. When a male child is born, the godfather is chosen from amongst his relations or near friends; and if the party is not in circumstances to bear the expenses, which are considerable (for after the ceremony is performed a breakfast is provided, even amongst the poor), the doctor, in a luxurious vessel, is usual for the poor to get one amongst the richer, who accepts the office, and becomes a godfather. There are also societies formed amongst them for the purpose of defraying the expenses, and every Jew receives the benefit if his child is born in wedlock. The ceremony is performed in the following manner, in general.

The circumcision, provided with his very sharp instrument, called the circumcision knife (see Quadt, De cultui circumcisionis Judaicorum, Regiom. 1718), plasters, cummin-seed to dress the wound, proper bandages, etc., the child is brought to the door of the synagogue by the godmother, when the godfather receives it in his hand and carries it into the temple, where a large chair with two seats is placed; the one is for the godfather to sit upon, the other is called the seat of Elijah the prophet, who is called the angel or messenger of the covenant. As soon as the godfather enters with the child, the congregation say, "Blessed be he that cometh to be circumcised, and enter into the covenant on the eighth day." The godfather being seated, and the child placed on a cushion in his lap, the circumcisor performs the operation, and, holding the child in his arms, takes a glass of wine into his right hand, and says as follows: "Blessed be those, O Lord our God, King of the Universe, Creator of the fruit of the vine, Blessed art thou, O Lord our God! who hast sanctified his beloved from the womb, and ordained an ordinance for his kindred, and sealed his descendants with the mark of his holy covenant; therefore for the merit of this, O living God! our rock and inheritance, command the deliverance of the beloved one from the curse from the fruit from the vine of the covenant which he hath put in our flesh. Blessed art thou, O Lord, the Maker of the Covenant! Our God, and the God of our fathers! preserve this child to his father and mother, and his name shall be called in Israel, A, the son of B. Let the father rejoice in those that go forth from his loins, and let his mother be glad in the fruit of her womb; as it is written, 'Thy father and mother shall rejoice, and they that begat thee shall be glad.'"

The father of the child says the following grace: "Blessed art thou, O Lord our God, King of the Universe! who hast sanctified us with his commandments, and commanded us to enter into the covenant of our father Abraham." The congregation answer, "As he hath entered into the law, the canopoy, and the good and virtuous deeds." (See Buxtorf, Synagoga Judaicae, ch. ii.)

11. History of the Institution.—Herodotus long ago declared that it was adopted by the Egyptians for cleanliness (καθαρισμός νίκες); and a slight acquaintance with the ideas of the Turks concerning personal defilement will make it easy to believe that an idea of cleanliness continued the practice among nations which had once become habituated to it. In the ancient times among this Turkish nation it was fixed by a great height; nor is it wonderful that in hot climates detailed precepts of cleanliness form a very large part of primitive religion. But we can hardly rest in this as a sufficient account of the origin of the rite (see
CIRCUMCISION


It is more important to state that an adequate physical reason for performing the operation on females of several African races has been fully substantiated. The curious reader will find in the works of Dr. D. B. S. and Dr. W. D. S. of Mr. Barrow and Dr. Somerville on this point, with an allusion to the efforts of the Komish missionaries to forbid the practice in Abyssinia, and the unexpected consequences which thwarted them. No positive evidence has yet been obtained that the operation is equally expedient for the males in any of the same races; yet the analogy of the two cases forces us to believe that in both the custom has a physical or medical ground, especially when it is remarked to predominate so much in Africa, where alone (as far as yet appears) such physical peculiarities of structure exist. It was practised, moreover, by the males of African tribes who were acquainted by Montefiore with the monomaniacalism, that a broader ground must be sought for it than simple cleanliness. We have already named the Troglodytes. Strabo mentions two other tribes of Africa, whom he calls Kroepkhagi and Koboli (xvi. p. 443, 467-289, 292, ed. Tauch.), who practised on themselves the custom of cutting the foreskin (καταλακτήριον), ascribed to the Koboli by Diodorus also. The fact, also, that most of these nations performed whatever operation it was, not on infants, but on those who were advancing towards marriageable age, conspires to indicate that some physical inconvenience gradually showed itself (as with the Bushmen formerly, and with the savages of New Zealand, etc.), that it is a practice upon infant circumcision as the distinguishing mark of Judaism; and this may be nearly correct, though we have seen that, according to Abulfeda, some Arabs delayed it only till after teething. In fact, Diodorus (ii. 51), when speaking of that branch of the Troglodyte nations which was called Koboli, declares that they were subjected to the operation in infancy (τρελευτα). Their unnatural and cruel custom is possibly to be referred to superstition. Some, indeed, have looked on circumcision itself as a softened form of the barbarous rite by which the Galli, or priests of Cybele, were consecrated (Cassius) (μεγαλακτηρια), for the custom might, on the contrary, be a carrying out of that barbarity to the extremest point possible, short of exterminating the population of a tribe. Traditionsary or superstitions reasons certainly can alone explain the presence of the custom among the Sandwich Islanders (Michauela, Orient. Biblic. xiv. 50 sq.), and aboriginal Americans (Guinilla, Historia de la Espana, Avign. 1790, i, 183 sq.), for physiological considerations, seem to fail (see Burdach, Physiol. iii. 386). If an independent and human origin has been discovered for Egyptian circumcision, the thought of necessity arises that the Israelites must have had it from the same sources as the nations around them, and it has been discussed (Semenov, De Leg. Heb. i, 4, p. 70 sq.) whether they even borrowed it from the Egyptians. (Moore and Pastore, p. 382) that the latter borrowed it from the Phoenicians, rest on the myth of Saturn, in Sanchonatho, Fraumg. p. 56.) The idea has naturally given much offence; it is emancipatory, peculiar difficulty; it is only a part of another far wider inquiry. It is notorious that many other ancient nations had various ceremonies and institutions in common with the Jews, and that the Hebrew law is by no means in all points original. That sacrifice pre-existed on the surface of the Bible history. The same, however, is true of temples, tabernacles, priests, ever-burning fire, oracles, etc. The fact has often been de

noted by saying that the Jewish institutions are a selection, revision, and re-enactment of an older patriarchal religion. Other treatises on the Gentile origin of circumcision are by Hofmann (Aldorfer, 1771), Rus (Jen. 1707), Zeibich (Ger. 1770), Anton (Lips. 1655). Circumcision, in general, was simply an expedient to promote health, facilitating cleanliness, and preventing certain painful affections, such as of the gonorrhoea apuria (from phymato, or stricture), and especially the ābhajak, or "carbuncle," to which, in hot climates, men are subject (Josephus, Ant. i. 18, vi. 19, x. 7)." It is a ch. xiv.), or an unusual prolongation of the part in question (Thevenot, i, 58; Haqet, in Voigt's Magaz. für Phys. vi. 443; but see Dann, in Belderling's Magaz. für Aetzer, xiv. 416 sq.). In so far as it served this end, the Israelites bad, of course, the benefit of it; but that this formed the reason and design of its appointment by God, though asserted by some men of learning and ability, seems utterly untenable; for, in the first place, this opinion is without the slightest support from Scripture; often as the subject is referred to there, we find no hint as to this being the purpose of the observance; 30th. This hypothesis is quite opposed to the views traced by Montefiore concerning the origin of the rite among the Israelites; 3dly, it is absurd to suppose that a mere prophylactic usage should by God be elevated to the solemnity of a religious ordinance; 4thly, Whatever advantages in a hygienic respect might accrue from the practice, these were confined to individuals, and could not be extended to health to men generally in hot climates (Niebuhr, loc. cit.); and therefore to oblige the whole male community to undergo this process in infancy for purposes of health would have been to act as unwise as a part if it had been enjoined that every one should lose a limb, because it was possible that some one might contract (nec), of what that limb, etc.; 5thly, If circumcision was a mere hygienic precaution, why should it have been abolished by Christianity? why should the apostles have held it to be so hostile to Christianity? and why should the difficulty of becoming a Christian have been increased by the prohibition to those who embraced Christianity of a necessary condition of their children's health? See Philo, De Circumcis. In opp. ii, 210 sq.; Ackermann, in Weise's Materialien für Gottsgelehrtheit (Gera. 1784), i, 50 sq.; Schulz, Eresciatit. i, ii; Michaelis, Orient. Bibl. xxii, 8 sq.; Rust, Handb. d. Chirurgie, v. 50; Hofmann, De Circumcisione in apostrophiis, (Lips. 1730); Wolfshammer, De causis fecunditatis Hæbor. (Hal. 1742); Vogel, Dubia de usu circumciscionis medico (Gott. 1765); Meiners, De circumciscion. origine et causis (in the Comment. Societ. Gott. xiv. 207 sq.); and his Krit. Gesch. d. Relig. iv. 475 sq.). On the supposed tendency of the custom to prevent excessive venery (Michaelis in Berlinh. Journ. iv. 456), especially onanism (Buxtorf, Lex. Othald. coll. 112 sq.), see Schnei- der in Henke's Zeit. f. Staatsw. xiv. 11, 228. For other reasons, see Photius, Ep. 265.

When first appointed by God, circumcision was expressly set forth as a token of the covenant which God had made with Abraham; and the apostle tells us that Abraham received "the sign of circumcision as a seal of the righteousness of that faith which he had, being yet uncircumcised" (Rom. iv. 11); so that to Abraham it was not only a sign or token of God's covenant, but also an obligation or a signification that he was in a state of oblation before God, the question of the Mosaic institution was also the sign of the covenant which God made with Israel, which is hence called the "covenant of circumcision" (Acts vii. 8). In consequence of this, it became the medium of access to the privileges of the covenant, and entailed on all who received it an obligation to fulfill the duties which the covenant imposed (Rom. ii. 26; iii. 1; Gal. v. 9). In other words, it was the token which assured to Abraham
and his descendants the promise of the Messiah (Gen. xvii). It was thus made a necessary condition of Jewish nationality. Circumcision served also to separate the people of the Jews from the rest of the nations, as a people apart to God. These were its uses. As respects its meaning, that was symbolic, and the things which it symbolized were two: 1. Consecration to God; and, 2. Mental and spiritual purification (Exod. vi. 12; Lev. xix. 25; Deut. x. 16; xxx. 6; Isa. iii. 1; Jer. iv. 4; vi. 10; Rom. ii. 25-29; Col. ii. 11, etc. Compare Philo, De Circumcisione; Jones, Figurative Language of Scripture, Lecture v., p. 135). Thus was there thus connected the idea of consecration, and along with this that of reconciliation, in circumcision; and it was thereby, as Ewald rightly remarks (Allers. p. 95), an offering of the body to Jehovah, with the result that the execution of all the offerings, as fully developed and raised to their true elevation by the prophets, had to be presented to him as an offering of the soul. Only as this inner offering was perfectly presented could the obligation to be a priestly kingdom and a holy people be fulfilled' (Valhinger in Herzog's Real-Encycl. ii. 110).—Klotz, a. v.

On this subject in general, see Spencer, De Legibus Hebraeorum; T.D. Ricard, De Mosaicis Lexis; Michaelis, Commentaria in the Laws of Moses, iii. 58-93; Witsius, De Fide, bk. iv, 6, 8; Leovetis, De circumcisione Judorum (Vitember 1769-80); Smeets, De circuncisione Abrahamo divinitus data (Francisco. 1690); Bergson, Beschreibung vom historischen, krit. u. med. Studium (Berlin, 1844); Zimmermann, Die heilige und das heidn. praktisch-operation u. ritualen Systeme (Vienna, 1845); Heymann, Die Beschreibung in p-thol. Bedeutung (Magdeburg. 1844); M. G. Salomon, Die Beschreibung, hist. u. medizinisch beleuchtet (Braunschweig. 1844); S. Salomon, Phineas nebst Beschreibung (Hamb. 1858); Schmid's ed. of Maimonides, tract ⁷ך⁷ך (Strassb. 1861, 1790); Wolfers, Die Beschreibung der Juden (Lambsdorf. 1882).

IV. Christian Views on the Subject.—The attitude which Christianity, at its introduction, assumed towards circumcision was one of absolute hostility, so far as the necessity of the rite to salvation, or its possession of any religious or moral worth was concerned (Acts xv; Gal. v. 2). But while the apostles resolutely forbade its imposition by authority on the Gentiles, they made no objection to its practice, as a mere matter of family custom and piety. Paul would by no means consent to the demand for Titus, who was a Greek, to be circumcised (Gal. ii, 3-5), on another occasion had Timothy circumcised to conciliate the Jews; and that he might preach to them with more effect as being one of themselves (Acts vii. 1). The Abyssinian Christians still observe circumcision as a national custom (see Gibbon, Decline and Fall, N. Y. edition, iv. 565). In accordance with the spirit of Christianity, those who ascribed efficacy to the mere outward rite are spoken of in the N. T. almost with contempt as 'the concision' or 'amputation' (τὴν καρακαριάνυν); while the claim to be the true circumcision is vindicated for Christians themselves (Phil. iii. 3, 2). An ethical idea is attached to circumcision in the O. T., where uncircumcised lips (Exod. vii. 12, 30), or ears (Jer. vi. 10), or hearts (Lev. xiv. 41) are spoken of, i.e. either stemming from, or being related to, the ancient rites. Thus, in Heb., it is directed as a foreskin, or rather rebellious and unholy (Deut. xxx. 6; Jer. iv. 4), because circumcision was the symbol of purity (see Isa. i. 1). Thus the fruit of a tree is called uncircumcised, or, in other words, unclean (Lev. xiii. 25). In the N. T. the ethical and spiritual idea of purity and holiness is fully developed (Col. ii. 11, 13; Rom. ii, 28, 29).

V. Relation to Christian Baptism.—1. The ethical and spiritual value of circumcision did not depend on its existence or use prior to its adoption by God as a symbol of true religion. The condescension of Christ consecrated and elevated old rites to new spheres, upon the principle that 'what God hath cleansed, that call not thou common.' On this principle he elected the baptismal purification, and the simple elements of the rite. When Abraham had reached its full development, including all the seminal elements for the future growth of his Church in the world, God ratified it by the seal of circumcision. Whatever was afterwards added to the polity of the Church or nation worked no modification of the great principles involved, but was rather called into being by the exigencies of times and circumstances. This rite, as a symbol, bespoke the consummation of the Abrahamic covenant in all its power and fulness of temporal, as well as eternal and heavenly interests. 2. This ordinance included in its significance, as a fitting and most impressive emblem, deep spiritual truths. The history of circumcision, in its connection with the Abrahamic covenant and religion, clearly exhibits the nature of the things it symbolized by the direction of its figurative applications. In involving and engaging moral and mental purity, through faith and worship towards Abraham's God, it became the token of our belonging to the pious Israelites in whatever foreign regions he might dwell, notwithstanding he might never be permitted to behold Palestine or the holy city. For he alone was a Jew and a real son of Abraham, entitled to the immunities of the Covenant, whose circumcision was 'of the heart; in the spirit, and not in the letter; whose praise is not of men, but of God' (Rom. ii. 29, 30). Prolificacy of the national government, though it might bring afflictions, could not nullify the spiritual law, or make void the seal upon the faithful. 'All are not Israel which are of Israel' (Rom. ix. 6). The ἐγκαλεσθαι, in pév, 'Circumcise in heart, in spirit'—was then, as now, the only means in which the only seed of Abraham was the Messiah; and, regarding the nation, therein was Abraham's seed an imperium in imperio.

8. The relation, therefore, of CIRCUMCISION TO CHRISTIAN BAPTISM is manifest. Both are initiations into peculiar religious privileges and immunities, the emblems of inward cleansing, the signs and seals of consecration to and faith in the God of Abraham. Baptism follows circumcision, and proceeds to the antecedent, the cause of external likeness, but on account of identity of offices and import, in sealing and imaging the same spiritual truths. For the saving economy of Jehovah has been the same from the beginning; only the instruments, furniture, and external appliances have undergone change. The Zion of the old dispensation is the Zion of the newly-arranged Church; the דָּוִד— omega—has only been purged, its arena enlarged, and the machinery of the garnering process changed from a special to a general object, from the national to the cosmical. The pious patriarch was a Christian in everything but name and extent of privilege. The longitude of the atonement is for all time, and the existence of the blessed, it befits the breadth of the race. The change of the symbolic seal adapts it to a wider sphere, yet it is only in the visible form, not in the substance; it becomes a new and more eligible likeness of the same things. 'Circumcision and baptism correspond in meaning. They both relate to the renewal of the heart' (Carver, p. 367). It was a mark of distinction made upon those entering into covenant with God for worship and salvation; can baptism be either less or more? Compare Andrew Fuller, Lect. Gen. xvii, Dr. L. Chase, Design of Baptism, in Bapt. Tracts for the Times, p. 26.

4. The writers of the N. T. bear testimony to the view here presented. St. Paul uses the very impressive words, 'Baptized with him' (Christos γεννημένος αὐτῷ ἐν τῷ βαπτίσματι (Col. ii. 12), as synonymous with and explanatory of ἡμετεροίς γοι Ἰησοῦ, 'the circumcision of Christ.' Whatever in
tensity there is in the words "buried with him," it was only the effort of the apostle to show how "baptism into Christ" was like circumcision; it "put off the body of the sins of the flesh." Had such not been the literal meaning of circumcision, Paul would never have thus reasoned. What better testimony could be desired to prove the relation of the two rites, and that the one had succeeded the other? Objections from a want of external agreement or circumstances of administration can be of no force. The Greek περιτμήσεως, περιτμήσω, περιτμήσωμα, περιτμητικός, had such a suggestive force, but they are neither of them analogical forms with the Heb. בְּטֶלֶק, employed as a technical in Gen. xvii. Yet the idea of the rite is, perhaps, as perfect under the Semitic as under the European form.

5. The early ecclesiastical writers universally held the views here given. Their doctrine, made dependent on John iii, 5, that βαπτίσματι ἐξ φότος καὶ πνευμάτος, baptism of water and the Spirit, was equivalent to ἀναγέννησις ἐξ φότος καὶ πνευμάτος, regeneration by water and the Spirit, caused them to speak of baptism as ἡ πνευματικὴ διακρίνησις, spiritual circumcision, because the Spirit was always joined with the water in the baptism of an infant, or a converting, adult believer.

6. In Justin Martyr baptism is very frequently alluded to as the "true circumcision," of which the ancient rite was a type (Apol. ii. 41; Dial. c. Trypho. § 16). "God commands us to be washed with this purification, and to be circumcised with the true circumcision" (λατρεύετε οὐκ θανάτου τὸ λογον ἐκεῖνο τὸ τες καὶ περιτμήσεως τῷ αὐλοθρήνῳ πενταγωμών;) (Dial. c. Trypho. § 16). He says that Christians "had not received the flabby circumcision, but the spiritual one, which Enoch and those like him made use of; and we received it—λατρεύετε τῷ βαπτισματι—through baptism," etc. (ib. § 43; comp. § 19). In § 29 of this dialogue he speaks of circumcision under the law as baptism. He says, "What need have I for circumcision who have the testimony of God in my favor?" (Τίς οἰκεῖ τῷ βαπτισματι χωρίᾳ ἐν τω πνευματὶ βαπτίσας;.) "What need have I of that other baptism, who have been baptized with the Holy Ghost?" This must be esteemed as a remarkable identification of the two rites, for we should not forget that, as the ordinance of baptism was to Justin "the water of life" (Ibid. c. Trypho. § 14), so to receive it was to be baptized with the Holy Ghost. From the same point of view Basil asks certain ones who delayed baptism, "Do you put off the circumcision made without hands—καταφυγεινήν πενταγωμόν—putting off the flesh, which is performed in baptism?" (ἐν τῷ βαπτισματι τελευτῶν;) (Orat. exhort. ad Bap. t. ii. ed. Ben. (Par. 1721).) Cyprian and his council, Ep. lxiv, ad Fid., held in the baptism of infants that the analogy then followed of ancient circumcision should not be binding (Nee spiritalem circumcisionem impediendi carnali circumcisione desider.:) "Nor ought the spiritual circumcision (baptism) be hindered by the carnal circumcision." Of the priesthood that Christ was to have the Christian rite, Tertullian calls Christ Novo circumcisionis Purgator, "the purifier of the new circumcision" (adv. Jud. 3, 4; comp. Ambrose, lib. ii, De Abrahamo Patr. c. 11; Ireneus, Her. lib. iv. 30).

7. It remains to be observed, briefly, that the objection to circumcision (Acts xv; Gal. v. 2) was not to the rite itself, which was a seal of promise, not of law, and must stand till abrogated by the perfection of the seed in Christ, and a new symbol be adopted in its stead. As the objects of the covenant was to be attained not by seminal propagation, but by moral and spiritual means, among all nations, it was held that the seal should correspond to these in its import. The "hostility," therefore, was not to circumcision, but to the claim of salvation through the keeping of the law which it enjoined. In this, Christ would be set aside. Circumcision, in its proper sphere, was not "worthless," or it never had been "the seal of the righteousness of faith." The ancient symbol was grasped, and even after the faith of the Jew, and by a wise moderation the apostles saw it accomplished. See, on this subject, Wardlaw, Dism. on the Script. Authority of Infant Baptism, p. 29 37; Hibbard, Christianism usi, p. 61-68; Pond, on Baptism, p. 82-85; Rice, on Baptism of Infants, ch. iii; Fairbairn's Typology of Scripture, i, 274; Dwight, Theology, Ser. iv.; Hillis, Institutes, ii, 616-626; Wesley, Works, N. Y. ed. vi.; Buchanan, on Justification, Edin. 1867, p. 68-73.

CIRCUMCISION, FESTIVAL OF THE, a festival celebrated in the Roman and English churches on the 1st of January, in commemoration of the circumcision of Christ. After the introduction of the festival of Christmas, the 1st of January was distinguished as octava natalis Domini, the octave of the nativity, as Christ was circumcised on the eighth day. "At first it was observed rather as a day of humiliation than of feasting; and this was designed to mark the difference between the manners of Christians and those of the heathen, and as it was placed the first day of the chief day of their saturnalia, with great licentiousness" (Farrar, s. v.). The festival originated, probably, in the 7th century. —Siegel, Handbuch d. kirch.-rechtlichen Verhältnisse i, 207, and references there.

Cis (Κίσ). The Gracianic form (Acts xiii. 21) of the name of Kish (q. v.), the father of king Saul.

Cliai (Κλιαῖ), (rather Cliaius, Cliai.) another Gracianic form (Eth. xi. 2) of the name of Kish (q. v.), the great-grandfather of Mordecai (Esth. ii. 6).

Cliaeus. See Chisleu.

Cleander. See Iemenes.

Cistercians (or Cisterhtians), an order of monks founded in the year 1098 by Robert, a Benedictine, and abbot of Molème, in Burgundy. Finding it impossible to preserve discipline in his convent, he retired, with twenty of his best monks, to Citeaux, in the diocese of Chalon, where he laid the foundations of the famous order named from the place. Robert, being ordered by the pope to resume the government of the abbey of Molème, was succeeded in that of Citeaux by Alberic; and pope Paschal II, by a bull of the year 1100, took Citeaux under his protection. Alberic drew up the first statutes for his monks of Citeaux, or Cistercians, in which he enjoined a strict observance of the rules of St. Benedict. The habit of the order was a white robe in the form of a cassock: it was at first black; but they pretend that the holy Virgin, appearing to Alberic, gave him a white habit, and from this time they changed the black for white, retaining the black scapular and hood: their garment was girt with a black girdle of wool: in the choir they had a white cowl, and over it a hood, with a rochet hanging down before to the waist, and in a point behind to the calf of the leg. In memory of the change of habit, a festival was ordained, on the 6th August, called "the day of the blessed Virgin at Citeaux, and the miraculous changing from black to white." The order made surprising progress. "From the very first, the Cistercians were the spoiled children of the apostolic see, and every conceivable privilege and exemption was heaped upon them" (Christian Remembrances, c. 16). The first Cistercian abbey in England was founded by Giffard, bishop of Winchester, at Waverley, Surrey. The order spread in England rapidly, and accumulated vast estates. Eighty-five abbeys in various parts of England owned the maternity either of Citeaux or Clairvaux. Fifty years after, it had five hundred abbeys; and one hundred years after it boasted of one thousand eight hundred abbeys, most of which had been founded before the year 1200.
The government of the order was in the hands of twenty-five *dejimiores*, the first of whom was the abbot of Citeaux, who, as abbot general, was the head of the whole order. Next to him in dignity were the abbots La Ferté, Pontigny, Clairvaux, and Morimond, the four oldest convents after Citeaux. The abbot of Citeaux appointed four other *dejimiores*. The abbots of La Ferté, Pontigny, Clairvaux, and Morimond nominated in turn twenty-five (five each), four of whom, i.e., one of each nomination, were rejected by the abbot general. The legislative assembly, called the General Chapter, met originally annually. They did not settle in any diocese before the bishop had accepted the Carta Charitatis, the fundamental law of the order, which had been given in 1119 by abbot Stephen of Citeaux. In 1148 the king of Portugal imposed upon his whole kingdom the duties of vassalage towards the abbey of Clairvaux, so that (in 1578) claims were laid by the latter to all Portugal. The decay of the Cistercians began with the rise of the mendicant orders. Their history consists mostly in efforts of popes and some abbots to stay the flood of corruption which early overflowed the whole order. These efforts were usually unsuccessful, but led to the establishment of a number of reformed congregations, which received from the popes the privilege of an independent organization. The most important are those founded in Spain in 1493, in Tuscany in 1497, and that founded by pope Urban VIII in 1630. The present number of abbeys is very limited. There were in 1843 16 abbeys, with 499 members, in Austria; 9 in Italy, several of which have since been suppressed by the Sardinian government; 5 in Switzerland, of which one has since been suppressed; 1 in Belgium; and 1 in Poland. Since then they have re-established themselves also in England, at St. Susan's, Lullworth, and Mount St. Bernard, in Leicestershire. Several other monastic organizations owe their origin directly or indirectly to the Cistercians. The Templars received their rule from St. Bernard of Clairvaux. The Spanish knights of Calatrava, Alcantara, and Monteja, and the Portuguese of Avis and Christ, were affiliated to the Cistercians. The Feuillants took their origin in 1754 in the reformed Cistercian abbey of Feelans, near Toulouse. The austerest congregation that sprung from them are the Trappists, founded in 1862. See Feur, Geschichte der Mönchorden, i, 90 sq.; A concise History of the Cistercian Order (London, 1852, sm. 8vo); Maillard, Dark Ages, p. 838; Luard, Anecdotes Monastici, vols. i, ii (Lond. 1844, 1845); Christian Remembrancer, July, 1867, art. i. See Trappists.

CISTERCIAN NUNS (Bernardinæ), a religious order founded in 1120 by abbot Stephen of Citeaux for the convent of Tarb. They followed the rule of Citeaux under the general administration of the Cistercians. Later, they were frequently subjected to the jurisdiction of the bishops. Their habit was white, with a black veil, scapular, and girdle. They gradually amassed immense riches, and numbered as many as 9000 convents. In Germany some of the abbeys were raised to the dignity of monasteries, and formed a part of the empire, and remained so until 1803. Among all their convents, that of Port Royal (q. v.), in France, became the most celebrated. Only a few convents are left, viz. in Switzerland (which has now by far the largest number), in Italy, Bavaria, Saxony, and France. See Trappists.

Cistern (Gr. or τωρις, hor, from ὑγρός, to dig or bore, Genesises, Thea. Heb. p. 176; Sept. usually νεραγος; Vulg. cisterna or lacus; A.V. generally called a pool), a receptacle for water, either conducted from an external spring, or proceeding from rain-fall (Jer. ii, 13; Prov. x, 15; Eccles. xxi, 6; Jer. xxxvi, 16; a pit is often rendered; the mod. Arab. birka). Thus the cistern is essentially distinguished from the living spring (Jert. xii, 3; τηρις; but from the well ἄηρ, hor, only in the fact that hor is almost always used to denote a place ordinarily containing water, but not being itself a well, while ἄηρ, hor, is often used for a dry pit, or one that may be left dry at pleasure (Stanley, Palest. p. 512, 514). See Ain. But the pit into which Joseph was cast by his brethren (Gen. xxvii, 24) was a hor or dry well (Thomson, Land and Book, i, 412).

The dryness of the summer months between May and September in Syria, and the scarcity of springs in many parts of the country, make it necessary to collect in reservoirs and cisterns the rain-water, of which an abundance falls in the intermediate period (Shaw, Travels, p. 385; Jerome, quoted by Harmer, i, 148; Robinson, ii, 98; Kitto, Phys. Geog. of Palest. p. 502, 500). See Well. Hence the frequent mention of cisterns in Scripture, and the practice generally of those which are found in the open country. These were, it seems, the property of these by whom they were formed (Num. xxii, 22). They are usually little more than large pits (see Eclus. i, 3), but sometimes take the character of extensive subterraneous vaults, open only by a small mouth, like those of a well. They are filled with blocks of stone (and (when the cliff is high) with stones) filled with snow during winter, and are then closed at the mouth with large flat stones, over which sand is spread in such a way as to prevent their being early discovered (comp. the "sealed fountain" of Cant. iv, 12). If by any chance the waters which the shi pherds has thus treasure up are lost by means of an earthquake or some other casualty, or are stolen, both he and his flocks are exposed to great and imminent danger, as are also travellers who hasten to a cistern and find its waters gone (comp. Judith vii, 21). For this reason a failure of water is used as the image of any great calamity (Isa. xlii, 17, 18; xliv, 3). There is usually a large deposit of mud at the bottom of these cisterns, so that he who falls into them, even when they are without water, is liable to perish miserably (Gen. xxxvii, 22 sq.; Jer. xxxviii, 6; Lam. iii, 53; Ps. xi, 2; lxix, 15). In cities the cisterns were works of much labor, for they were eitherewn in the rocks or surrounded with subterraneous walls, and lined with a fine incrustation. See Bethesda. The system which in this respect formerly prevailed in Palestine is doubtless the same that exists at present; and indeed there is every probability that most of the cisterns now in use were constructed in very ancient times. Dr. Robinson assures us that "the extensive dependence of Jerusalem at the present day is on its cisterns; and this has probably always been the case" (Researches, i, 480). Both large and small cisterns are frequent throughout the whole of Syria and Pales-

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tine, and for the construction of them the rocky nature of the ground affords peculiar facilities, either in original excavations or by enlargement of natural cavities. Dr. Robinson remarks that the inhabitants of all the hill country of Judah and Benjamin are in the habit of collecting water during the rainy season in tanks and cisterns, in the cities and fields, and along the roads where they keep themselves and their flocks, and for the comfort of the passing traveler. Many of these are obviously antique, and exist along ancient roads now deserted. On the long-forgotten way from Jericho to Bethel "broken cisterns" of high antiquity are found at regular intervals. Jerusalemites, when they are not supplied with water, in a dry neighborhood (xvi, 700), depend mainly for this upon its cisterns, of which almost every private house possesses one or more, excavated in the rock on which the city is built. The following are the dimensions of four belonging to the house in which Dr. B. resided: 1, 15 x 8 x 12 feet deep; 2, 8 x 4 x 15; 3, 8 x 10 x 15; 4, 80 x 30 x 20. The cisterns have usually a round opening at the top, sometimes built up with stone-work above, and furnished with a curb and a wheel for the bucket (Excl. xii, 6), so that they have externally much the appearance of an ordinary well. The water is conducted into them from the surrounding country during the rainy season, and the water with care remains sweet during the whole summer and autumn. In this manner most of the larger houses and public buildings are supplied (ib.). Josephus (War, iv, 4, 4) describes the abundant provision for water supply in the towers and fortresses of Jerusalem, a supply which has contributed greatly to its capacity for defence, while the dryness of the neighborhood has in all cases hindered the operations of besiegers. Thus Hezekiah stopped the supply of water outside the city in anticipation of the attack of Sennacherib (2 Chron. xxxvii, 8, 4). The progress of Antiochus Sidetes (B.C. 194) was at first retarded by want of water, though this want was afterwards unexpectedly relieved (Joseph. Ant. xiii, 8, 2; Clinton, iii, 331). Josephus also imputes to divine interposition the supply of water with which the army of Titus was furnished after suffering from want of it (War, v, 9, 4). The Crusaders also, during the siege A.D. 1099, were in want of water, but they were saved by the besiegers being fully supplied (Matth. Paris, Hist. p. 46, 49, ed. Wat.). Benjamin of Tudela says very little water is found at Jerusalem, but the inhabitants drink rain-water, which they collect in their houses (Bohn's ed. of Early Travels, p. 84). Barely gives the most complete description of the subterranean reservoirs of Jerusalem, particularly those under the Haram enclosure ("City of the Great King," p. 266, etc.). See JERUSALEM. The defense of Masada by Joseph, brother of Herod, against Antigonus was enabled to be prolonged owing to an unexpected replenishing of the cisterns by a shower of rain (Josephus, Ant. xiv, 16, 2), and in a subsequent passage he describes the cisterns and reservoirs by which that fortress was plentifully supplied with water, as he had previously done in the case of Jerusalem and Machærus (War, iv, 4, 4; iv, 6, 2; vii, 8, 3). Burckhardt mentions cisterns belonging to private houses, among other places, at Sermein, near Alpae (d'Ange, p. 121), El Bazeh in the Orontes valley (p. 139), Dhami and Mismeza in the Lejah (p. 110, 112, 118). Tiberias (p. 801), Kerek in Moab (p. 877), Mount Tabor (p. 304). Of some at Haleb, near Gilgal, the dimensions are given by Robinson (Later Researches, p. 137): 1, 7 x 5 x 3 feet deep; 2, nearly the same; 3, 14 x 12 x 7. They have one or two steps to descend to them, as is also the case with one near Gaxz, now disused, described by Sandys as "an mighty cistern, filled only by the rain-water, and descended into by stairs of stone" (Sandys, p. 150; but see Robinson, ii, 576). Of those at Haleb, some were covered with flat stones, resting on arches, some en-

tirely open, and all evidently antique (Robinson, new ed. iii, 145). Dr. Olini (Travels, ii, 84) describes something of a better sort near Hebron: "Just without the city are some cisterns, which probably belong to a very early age. A large basin, forty-sevenpaces square, stands outside the gate by which we entered the city. It was nearly full of greenish water, and has been kept by the inhabitants and their flocks, or was carried down and used in times of water shortage. It is of very solid workmanship, built of hewn limestone, and may be eighteen or twenty feet deep. The descent is by flights of stairs situated at the four corners, by which the water is brought up in vessels and skins, and poured into troughs for the flocks, or was carried away by pipes at this time fit for drinking. Another pool, of smaller dimensions, occupies higher ground on the north side of the city. These reservoirs are filled by the rains, and are unconnected with any perennial fountain." Vitruvius (vii, 7) describes the method in use in his day for constructing water-tanks, but the native rock of Palestine usually superseded the use of more art in this work than is sufficient to excavate a basin of the required dimensions. The city of Alexandria is supplied with water contained in arched cisterns supported by pillars, extending under a great part of the old city (Van Escom, Travels, ii, 184). See Pool.

Empty cisterns were sometimes used as prisons and places of confinement. Joseph was cast into a "pit" (Gen. xxxvii, 22), and his "dungeon" is called by the same name (xli, 14). Jeremiah was thrown into a miry though empty cistern, whose depth is indicated by the cords used to let him down (Jer. xxixviii, 6). To this prison tradition has assigned a locality near the gate called Herod's gate (Hassuelqiat, p. 140; Maundrell). Bohn's ed. of Early Travels, p. 80; See Prison. According to Thomson (Land and Book, ii, 262-4), dry cisterns are often used in Palestine for granaries, and are very liable to be plundered of their wheat by ants. See GRANARY.

Various allusions by way of figure are made to cisterns in Scripture. The breaking of the wheel at the cistern—the wheel that was used to tend down and pull up again the bucket which drew water from the larger cisterns—is used in Eccles. xii, 6, as an image of the breaking up of the animal economy, which pervertively sends, while it is at work, the flow of vital blood from the heart to the extremities. To drink waters out of one's own cistern is a proverbial expression (Prov. v, 15) for confining one's self to the legitimate sources of pleasure which God has associated with our state, as contradistinguished from those which are the property of others. But the merely human and artificial nature of cisterns, which are of man's workmanship, and have no living spring within them, serve as a fit emblem of the insufficiency of creature confidences, and of the folly of preferring these to the infinite and everflowing fullness of God—
as in the solemn charge of the prophet, "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water" (Jer. ii, 13). See Water.

**Cistertians.** See CISTERCIANNS.

**Citeaux.** See CISTERCIANS.

**Cithern** (κιθάρα, 1 Mac. iv, 54, i.e. *cithara* or *guitar*), a musical instrument most probably of Greek origin, employed by the Chaldaens at balls and routs, and introduced by the Hebrews into Palestine on their return thither after the Babylonian exile (Psal. xc. 9). The lyre of the chithern was the model of the guitar, and was known at a later period as the cithern, under which name it is mentioned by the old dramatists as having constituted part of the furniture of a barber's shop. Of the same species is the *Cither* or *Eieder* of Southern Germany, the Tyrol, and Switzerland.
CITIES

With respect to the shape of the cithern or cithara mentioned in the Apocalypse, the opinion of the learned is divided: according to some, it resembled in form the Greek dela, \( \Delta \); others represent it as a half-moon or a semicircle, like the modern guitar. In many Eastern countries it is still in use with strings, varying in number from three to twenty-four. Under the name of ko\( \text{ko}\)thir, travellers describe it as a wooden plate or dish, with a hole beneath, and a piece of skin stretched above it as a drum. Two strings, joined after the manner of a fan, pass through the skin at the end, and where the two sticks stand apart, they are connected by a transverse piece of wood. From the upper end of this wooden triangle the point below are fastened five chords, which, at a little distance above their junction, pass over a bridge, like the strings of a violin. The chords are made to vibrate by means of a feather thong fastened to one of the lateral sticks of the triangle (see Mendelsohn's edition of the Psalms, 221). The cithara, if it be not the same with, resembles very closely the instruments mentioned in the book of Psalms, under the denominations of \( \text{סְנֶה} \), \( 
\text{כּמְנֶה} \), and \( \text{סְנֶה} \), respectively rendered in the A. V. "harp," "psaltery," "organ." In Chaldee, cithara is transferred to \( \text{כּמְנֶה} \), the Kerith for \( \text{כּמְנֶה} \) (Dan. iii. 5), in the A. V. rendered "harp," and the same Eng. word is employed instead of cithern (1 Macc. iv. 54) in Robert Barker's edition of the English Bible (London, 1651). Gesenius (Thes. Heb. p. 215) considers cithara as the same with harp; but Luther translates \( \text{כּמְנֶה} \) by \( \text{mit Flöte} \), "with pipes." See HARP.

CITIES.

Citis. See CITY.

Cit\( \text{t} \)im (Kiri\( \text{t} \)aia v. r. Kiri\( \text{t} \)aia, Volg. C\( \text{t} \)et, A. V. "Citismi"), a nation whose king Perseus is mentioned (1 Macc. viii. 5) as having been defeated by the Romans; evidently the Cit\( \text{t} \)im (q. v.), or Macedonians.

Citisimship, the rights and privileges of a native or adopted citizen (\( \text{κύριστια} \), 2 Macc. iv. 50; \( \text{κύριστια} \), ii. 6; \( \text{κύριστια} \), 15, 19; Luke xv. 15; xix. 14; Acts xxii. 29), in distinction from a foreigner. The laws in this respect are very different in each different age and country. See ALIEN.

I. Hebrew.—Under the Mosaic constitution, which was named religious, as opposed to the political privileges and distinction, the idea of the commonwealth (\( \text{κύριστια} \), Eph. ii. 12) was merged in that of the congregation, to which every Hebrew, and even strangers under certain restrictions, were admitted. See CONGREGATION. Strict isolation did by no means, as some suppose, form the leading principle in the system of theocracy as laid down by Moses, since even non-Israelites, under various names [see STRANGER], not only were not allowed to reside in Palestine, but had the fullest protection of the law equally with the native Israelites (Exod. xii. 19; Lev. xxiv. 22; Num. xx. 15; xxx. 10; Deut. i. 26; xxiv. 17: the law of usury, Deut. xxv. 15; xxvi. 25; the law of unjustified retaliation, Mal. iii. 5; see Josephus, Ap. iii. 26), as well as to a participation in certain prerogatives granted to the poor of the land, such as is shown in the tithes and feast offerings, and the harvest in the jubilee-year (Deut. xiv. 29; xvi. 10, 14; xxvi. 11; Lev. xxv. 6). In return, it was required on the part of non-Israelites not to commit acts by which the religious feelings of the people might be hurt (Exod. xx. 10; Lev. xvi. 10; xix. 28; xxi. 2, 3; xxv. 16; xxvi. 19). The eating of an animal which had died a natural death, Deut. xiv. 21, seems to have been the sole exception). The advantage the Jew had over the Gentile was thus strictly spiritual, in his being a citizen, a member of the theocracy (the \( \text{κύριστια} \), community of Jehovah, Num. xvi. 3; Deut. xxiii. 2), on whom positive laws were enjoined. But even to this spiritual privilege Gentiles were admitted under certain restrictions (Deut. xxiii. 1, 9); thus we find among the Israelites, Doeg, an Edomite (1 Sam. xx. 26), as also Urish, a Cuthite (a Canaanite). The only nation that were altogether excluded from the citizenship of the theocracy by special command of the Lord were the Ammonites and Moabites, from a feeling of vengeance against them; and in the same situation were all cast- treated persons and bastards, from a feeling of disgrace and shame (Deut. xiii. 1-6). In the time of Solomon no less than 158,600 strangers were resident in Palestine (2 Chron. ii. 17). See GENTILE.

II. Roman.—The right of citizenship (\( \text{κύριστια} \), "freedom," Acts xxii. 28, i. e. to be considered as equal to natives of the city of Rome, \( \text{civitas civitatis} \) was granted in the times of the emperors to whole provinces and cities (Dio Cass. xili. 26; Suet. Aug. 47), as also to single individuals (Tacit. Annal. i. 58; Sueton. Nêris. 10; Dio Cass. xiiili. 89; Aelian, Hist. C. xiii. 8, 9), for some service rendered to the state (Cic. Balb. 22) or the imperial family (Sueton. Aug. 47), sometimes through mere favor (Tacit. Hist. iii. 41), or even for a certain sum of money (Acts xxii. 28; Dio Cass. xiiili. 24); see Helvéc. Antit. jur. Rom. i. 1, 11 sq.). The apostle Paul, in his Galatian (Rom. x. 12-15; Col. iii. 24) and his Second Epistle to the Corinthians (1 Cor. viii. 38; see Amst. De civitate Rom. apoph. Pauli, Utr. 1725) by family (Acts, i. c.) [see TARSUS], and hence his protesting against corporal or capital punishment (Acts xvi. 87, comp. Cic. Ferr. v. 57, 66; Euseb. Hist. Eccles. v. 1, etc.). It appears from a variety of passages in the classical writers that a Roman citizen could not legally be scourged (\( \text{κύριστια} \) or \( \text{κύριστιας} \); this punishment being deemed to the last degree dishonorable, and the most daring indignity and insult upon the Roman name. Such was the famous "\( \text{Fors Lez.} \)." "A Roman citizen, judges," excludes Cicero, in his oration against Verres, "was publicly beaten with rods in the forum of Caesar;" but during this public dishonor, no groan, no other expression of the unhappy wretch was heard amid the cruelties he suffered, and the sound of the strokes that were inflicted, but this: 'I am a Roman citizen.'" Neither was it lawful for a Roman citizen to be bound, or to be examined by a magistrate, unless in certain cases, or by a man of his own rank; even torture was inflicted upon slaves; freemen were exempted from this inhumanity and ignominy. The right once obtained descended to a man's children (Acts xxii. 28; see Zimmern, Gesch. des röm. Privati- rechts, i. ii, 411). The Jews had rendered signal services to Julius Caesar in the Egyptian war (Josephus, Ant. xiv. 8, 1 and 2), and it is not improbable that many obtained the freedom of the city on that ground; certain it is that great numbers of Jews who were Roman citizens were scattered over Greece and Asia Minor (Ant. xiv. 10, 13 and 14). Among the privileges attaching to this rank were, besides, recommended in general terms by Moses to humanity and charity (Exod. xxii. 21; xiii. 9; Lev. xix. 33, 34; Deut. x. 18; comp. Jer. v. 6; Mal. iii. 5; see Josephus, Ap. ii. 26), as well as to a participation in certain prerogatives granted to the poor of the land, such as is shown in the tithes and feast offerings, and the harvest in the jubilee-year (Deut. xxiv. 29; xvi. 10, 14; xxvi. 11; Lev. xxv. 6). In return, it was required on the part of non-Israelites not to commit acts by which the religious feelings of the people might be hurt (Exod. xx. 10; Lev. xvii. 10; xix. 28; xxi. 2, 3; xxv. 16; xxvi. 19). The eating of an animal which had died a natural death, Deut. xiv. 21, seems to have been the sole exception. The advantage the Jew had over the Gentile was thus strictly spiritual, in his being a citizen, a member of the theocracy (the \( \text{κύριστια} \), community of Jehovah, Num. xvi. 8; Deut. xxiii. 2), on whom positive laws were enjoined. But even to this spiritual privilege Gentiles were admitted under certain restrictions (Deut. xxiii. 1, 9); thus we find among the Israelites, Doeg, an Edomite (1 Sam. xx. 26), as also Urish, a Cuthite (a Canaanite). The only nation that were altogether excluded from the citizenship of the theocracy by special command of the Lord were the Ammonites and Moabites, from a feeling of vengeance against them; and in the same situation were all cast-treated persons and bastards, from a feeling of disgrace and shame (Deut. xiii. 1-6). In the time of Solomon no less than 158,600 strangers were resident in Palestine (2 Chron. ii. 17). See GENTILE.

The rights of the Roman citizen included several other important privileges:

- He had a full right over his property, his children, and
CITRON

his dependents; he had a voice in the assemblies of the people, and in the election of magistrates; and his testament had full authority after his death. See Smith's Dict. of Class. Antiq. s. v. Civitas; Signon. De antiquo jure civ. Rom. (Par. 1672; Hal. 1715; also in Grævii Theocr. i); Spanheim, Orbis Rom. (London, 1703; Hal. 1729); Cellarius Dissertat. p. 718 sq.; also Büttner, De c.v. Rom. virgulæmus exempt. (Jen. 1679); Lange, De immunitate civ. Rom. (Haun. 1710). See Freeman.

Citron (cõrtn), the tree is κέρσια or κέρσιν, but was long without a special name among the Greeks, although they were well acquainted with it; see Smith, Dict. of Class. Antiq. s. v. Citrus). In his account of Alexander Janneus, Josephus tells us, "His own people were seditious against him; for at a festival which was then celebrated, when he stood upon the altar and was going to sacrifice, the nation rose upon him, and pelted him with citrons, for the law of the Jews required that at the festival of tabernacles every one should have branches of the palm-tree and citron-tree." In malic and citric acid, the juice of the orange and its congener is one of the most agreeable antidotes which the Creator's bounty has provided against the exhausting thirst and incipient fever of sultry climes. A settler in the torrid swamps of the Amazon will devour a dozen oranges before his morning meal (Voyage up the Amazon, in the "Home and Colonial Library"), and in tropical regions such acidulous fruits are invaluable on account of their anti-febrile virtues. These were doubtless well known to the Hebrews, and, in common with all antiquity, they greatly prized the pleasant pungent odor emitted by the rind. Macrobius speaks of "citrosa vestis," showing that it was usual to keep citrons in wardrobes for the sake of their perfume; and, like the modern Oriental ladies, whose favorite vinaigrette is a citron, in England two or three centuries ago an orange was so commonly used as a scent-bottle that it may often be seen in old pictures of their queens and princesses. It was also believed to have a disinfecting potency; and during the plague of London, people walked the streets smelling at oranges. Understood as belonging to this beautiful family, there is a peculiar fulness in the comparison. "A word fitly spoken is like citrons of gold in salvers (or baskets) of silver" (Prov. xxxv, 11). The famous golden apples which grew in the gardens of the Hesperides were unquestionably either citrons or oranges. See Botany.

CITY

City. The Heb. term most frequently thus rendered is יִרְדָּכֵי (ir, literally something raised up, i. e. having walls reared; or from אֵשׁ, to keep guard [Genius, Thea. Heb. p. 1001]; Sept. and N. T. πόλις, a word of very extensive signification, embracing not only the idea of an encampment, as a nomadic hamlet (Gen. iv, 17), but also that of small fortifications, as watch-posts or watch-towers (comp. Numb. xiii, 10; 2 Kings xvii, 9; Isa. i, 8), and thence extended to regular towns. Nearly equivalent to this is כִּרְנָנָה (kirnah), which, with a few exceptions (Deut. ii, 26; 1 Kings i, 41, 45), is found only in the poetic style and analogous (in sense, as probably also in derivation) to this
of the ancient method of building in towns and cities we have no accurate knowledge, any farther than that we may gather information from the ruins which still lie on the soil of Palestine. But this, as a general notion, is that only general notions, as, though they are numerous, and show that the Land of Promise was thickly populated and highly flourishing in its better days, the actual remains of ancient towns are to be ascribed to different and very distant periods of history. The Crusades left many strongholds which are now in a state of dilapidation; but the Crusades are of modern days compared with the time of the Saviour, which itself is remote from the proper antiquity of the nation. The law of sames, however, which prevails so rigidly in Eastern countries, gives us an assurance that a modern site may be the base of a settlement, and be considered as the site of its ancient predecessors. (See Olin's Travels, i. 429.) To distinguish cities that bore the same name, the name of the tribe was added. In the "latter days," especially under the Herods, it was the fashion to give to ancient towns new Greek names, as Diospolis, Napeoli, Sebaste, Cesaarea, Tiberias, Jerusalem, at a later period, was denominated Zilla Capollina. These innovations indicated the Slavish disposition of the age, and were tokens of the bondage in which the nation was held.

Palestine underwent constant changes in regard to its towns from the earliest ages; one consequence of which was the decided preference of the inhabitants for agricultural pursuits, and the exclusion of certain eras. The period of the Roman domination gave existence, as to structures of great splendor, to many towns and fortified places. Gallilee was especially rich in towns and villages, which, according to Josephus (Life, 40), amounted in all to the number of 204. The names of the Palestinian cities, for the most part, have meaning, reference being made to the nature of the locality or the character of the inhabitants. The population of towns cannot now be ascertained with any degree of accuracy, for the materials are not only scanty and disconnected, but in a measure unmeet. See Cæsarea.

2. The earliest notice is due to the Scribes of Egypt. The name of the city-building of that of the city called Enoch [g.v.] by Cain, in the land of his "exile" (Nad, Gen. iv. 17). After the confusion of tongues, the descendants of Nimrod founded Babel, Erech, Accad, and Calneh, in the land of Shinar; and Assur, a branch from the same stock, built Nineveh, Babel-sed-e-nin, Ashur, Calah, and Rusa., the last being a "great city." A subsequent passage mentions Sidon, Gaza, Sodom, Gomorrah, Admah, Zeboim, and Lasha, as cities of the Canaanites, but without implying for them antiquity equal to that of Nineveh and the rest (Gen. x. 12-13; xi. 9); and (3) that the names of the buildings before the "desert of Sin" was the city of Babylon. After the great buildings of Cambyses the inhabitants of Nineveh were called "the Canaanites," and in a general sense (Gen. xiv.) to the expedition of Chedorlaomer (Gen. xiv.) was prior to the building of Babylon or Nineveh, indicating a migration or conquest from Persia or Assyria; (2) that by Nimrod is to be understood, not an individual, but a name denoting the "settlers" in the Assyrian plain; and (3) that the city of Nineveh, the name first mentioned, only denoted sites of buildings afterwards erected. He supposed that Nineveh was built about B.C. 1250, and Calah about a century later, while Babylon appears to have existed in the 15th century B.C. If this be correct, we must infer that the places then attacked, Sodom, Gomorrah, etc., were cities of higher antiquity than Nineveh or Babylon, in as much as when they were destroyed a few years later.
they were cities in every sense of the term. The name Kirjathaim, "double city" (Genesis, Theamr. Heb. p. 1236), indicates an existing city, and not a site only. It may be added that the remains of civic buildings existing in Moab are evidently very ancient, if not, in some cases, the same as those erected by the aboriginal Emim and Rephanim. (Compare also the name Abraham, p. 329; Gen. xii, 19; xxxvi, 35; Is. xxxiii, 13, 18; see Wilkins, Anc. Egypt., i, 308; Layard, Nin. and Bab. p. 582; Porter, Damascus, i, 809; ii, 106; Rawlinson, Outlines of Assy. Hist. p. 4, 5.) But though it appears probable that, whatever dates may be assigned to the building of Babylon on Nineveh in their later condition, they were in fact really stone towns from the first, for the fixed time, and that towns in some form or other may have occupied the sites of the later Ninevah or Calah; it is quite certain that cities existed in Babylonia prior to the time of Abraham, who himself came from "Ur," the "city" of the Chaldeans (Genesis, i, p. 55; Rawlinson, p. 4."

The earliest description of a city, properly so called, is that of Sodom (Gen. xix, 1-22); but it is certain that from very early times cities existed on the sites of Jerusalem, Hebron, and Damascus. The last, said to be the oldest city in the world, must, from its unrecorded date, be considered as a congeries of towns; Hebron is said to have been seven years before Zoan (Tanis) in Egypt, and is thus the only Syrian town which presents the elements of a date for its foundation (Num. xiii, 22; see Stanley, Palæst. p. 409; Josephus, Ant., i, 6, 4; Conybeare and Howson, St. Paul, i, 94, 96). But there can be no doubt that, whatever date may be given to Egyptian civilization, there were inhabited cities in Egypt long before this (Gen. xii, 14, 15; see Martineau, Eastern Life, i, 151; Wilkinson, i, 807; Smith, Dict. of Class. Geog. v. Tanis). The name, however, of Hebron, Kirjath-Arba, indicates its existence at least as early as the time of Abraham, as the city, or fortified place of Arba, an aboriginal province of Southern Palestine (Gen. xxii, 2; Josh. xiv, 15). The "tower of Edar," near Bethelhem, or "of flocks," indicates a position fortified against marauders (Gen. xxv, 21). Whether the "city of Shalem" be a site or an existing town cannot be determined; but there can be no doubt that the situation of Shechem must be preserved in the present day, as its importance as a fortified place is plain from the narrative (Gen. xxxiii, 18; xxxiv, 20, 26; see Robinson, iii, 114). On the whole, it seems plain that the Canaanite, who was "in the land" before the coming of Abraham, had already built cities of more or less importance, which had been largely increased by the time of the return from Egypt. Even before the time of Abraham there were cities in Egypt (Gen. xii, 14, 15; Num. xiii, 22; see Wilkinson, i, 4, 5). The Israelites, during their sojourn there, were employed in building or fortifying the "treasure city of Pithom" (Exod. i, 11; Herod. ii, 158; see Robinson, i, 79); but their pastoral habits made it unlikely that they should build, still less fortify, cities of their own in Geochen (Gen. xiv, 84; xvii, 1-11). Meanwhile the settled inhabitants of Syria on both sides of the Jordan had grown in power, and in number of "fenced cities." In the kingdom of Sion are many names of cities preserved to the present day; and in the kingdom of Og, in Bashan, were sixty "great cities with walls and brazen bars," besides unwalled villages; and also twenty-three cities in Gilsead, which were occupied, and perhaps partly rebuilt or fortified by the tribes on the east of Jordan (Josh. xii, 22, 28; xxii, 3, 40, 94, 42; Deut. iii, 5, 6, 14; Josh. xii, 3; 1 Kin. xi, 18; 1 Chron. ii, 22; see Burchhardt, Syria, p. 511, 457; Porter, Damascus, ii, 195, 196, 206, 259, 278). On the west of Jordan, whilst 31 "royal" cities are enumerated (Josh. xii), in the district assigned to Judah 125..."
CITY

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CITY OF REFUGE

also mentions an attempt made by Pilate to bring water to Jerusalem (Ant. xviii, 8, 2). See Conduit.

Other cities appear to have been mostly contented with the fountains whose existence had probably led to their formation at the first. See Water.

Burial-places, except in special cases, were outside the city (Num. xix, 11, 16; Matt. xvii, 28; Luke vii, 12; John xix, 41; Heb. xiii, 12). See Grave.

5. A city and its inhabitants are frequently described in the sacred writings under the similitude of a mother and her children; hence the phrase “Children of Zion” (Joel ii, 23). Cities are also characterized as virgins, wives, widows, and harlots, according to the different conditions. Thus Jerusalem was a virgin (Isa. xxxvii, 22); and the term harlot is used of Jerusalem (Isa. i, 21), also of Tyre (Isa. xxiii, 10), of Nineveh (Nah. iii, 4), and of Samaria (Ezek. xxxii, 5).

Circled City (seldom simply עיר, City), a mound or intrenchment of besiegers; “mount,” Isa. xxix, 8; “water,” Nah. i, 11; “city,” Deut. viii, 16; 1 Sam. vii, 15; 1 Kings x, 1; 2 Kings v, 5; Ps. cxxxvi, 153; P. della Valle, ii, 33). In most Oriental cities the streets are extremely narrow, seldom allowing more than two loaded camels, or one camel and two foot passengers to pass each other, though it is clear that some of the streets of Nineveh must have been wide enough to admit carriages to pass (Nah. i, 4; see Olearius, Trav. p. 294, 309; Burckhardt, Trav. in Arabia, i, 188; Buckingham, Arab Tribes, p. 330; Mrs. Poole, Englishwoman in Egypt, i, 141). The word for “streets” used by Nahum—(ברק, from ברק, broad, נמצית)—is used also of streets or broad places in Jerusalem (Prov. i, 20; Jer. v, 1; xxii, 4; Cant. iii, 2); and it may be remarked that the thoroughfares (צארית) into which the sick were brought to receive the shadow of Pekah (2 Kings x, 18). See more likely to be the ordinary streets than the special plaza of the city. It seems likely that the immense concourse which resorted to Jerusalem at the feasts would wander elsewhere than in other cities (see 1 Kings xx, 84). Herod built in Antioch a wide street paved with stone, and having covered ways on each side. Agrippa II paved Jerusalem with white stones (Josephus, Ant. xvi, 5, 2 and 3; xx, 9, 7). The streets of most cities of Palestine would not need paving, in consequence of the rocky nature of the foundations on which they lay. The street of Damascus is still clearly defined and recognizable (Irby and Mangles, v, 86; Robinson, notes to ed. of De Wette, 454, 455). In his Life of Cæsar, Josephus says that Herod was careful to carry out the drainage effectively (Josephus, Ant. xv, 9, 6). The internal commerce of Jewish cities was probably carried on as now by means of bazaars (q. v.); for we read of the bakers’ street (Jer. xxxvii, 21), and Josephus speaks of the wool market, the hardware market, the place of blacksmiths’ shops, and the clothes market, at Jerusalem (War, v, 8, 1). See Street.

The open spaces (צארית) near the gates of towns were in ancient times, as they are still, used as places of assembly by the elders, of holding courts by kings and judges, and of general resort by citizens (Gen. xxviii, 10; Ruth v, 1; 2 Sam. xv, 2; xviii, 24, xxvi, 35, 2 Kings x, 17; 2 Kings vii, 1, 18, 16; Job xxxii, 7; Jer. xvii, 19; Matt. vi, 5; Luke xiii, 26). They were also used as places of public exposure by way of punishment (Jer. xx, 2; Amos v, 10). See Gate. Prisons were under, the king’s governmental, within the royal precinct (Gen. xxix, 20; 1 Kings xxi, 27; Jer. xxxii, 2; Neh. iii, 25; Acts xxii, 34; iii, 35).

Great pains was taken to supply Jerusalem with water, both by tanks and cisterns for rain-water, and by reservoirs supplied by aqueducts from distant springs. Such was the fountain of Gibon, the aqueduct of Hezekiah (2 Kings xx, 20; 2 Chron. xxxv, 29, 30; 2 Kings xxiv, 18, 20; 2 Chron. xxiv, 9, 10), which last water is still conveyed from near Bethlehem to Jerusalem (Maundrell, in Bohn’s ed. of Early Trav. p. 457; Robinson, i, 514 sq.; Olin, ii, 129 sq.). Josephus
or near the site of se-Salta (Deut. iv. 43; Josh. xxi. 38; 1 Kings xxii. 3; see Reland, p. 566). Golan, in Bashan, in the half-trIBE of Manasseh, a town whose site has not been ascertained, but which doubtless gave its name to the district of Gaulonitis, Jaldan (Deut. iv. 43; Josh. xxii. 27; 1 Chron. vi. 71; Josephus, Ant. iv. 7; see Reland, p. 813; Porter, Dandamas, ii, 251, 252, 254, 255, 256). In the same passage mention is made of the fact that the cities on each side of the Jordan were nearly opposite each other, in accordance with the direction to divide the land into three parts (Deut. xix. 2; Reland, p. 662). Maimonides says all the forty-eight Levitical cities had the privilege of asylum, but that the six refuge-cities were required to receive and lodge the fugitives to the full extent of the area of each city. The directions respecting the refuge-cities present some difficulties in interpretation. The Levitical cities were to have a space of 1000 cubits (about 583 yards) beyond the city wall for pasture and other purposes. Presently after, 2000 cubits are ordered to be the suburb limit (Num., xxxv, 4, 5). The solution of the difficulty may be, either the 2000 cubits are to be added to the 1000 as "fields of the suburbs" (Lev. xxxv, 34), as appears to have been the case in the gift to Caleb, which excluded the city of Hebron, but included the "fields and villages of the city" (Josh. xxi. 11, 12, 15, Paralip., xxvii. 26). Additional 1000 cubits were to be a special gift to the refuge-cities, while other Levitical cities had only 1000 cubits for suburb. Calmet suggests the line of 2000 cubits to be measured parallel, and the 1000 perpendicular to the city wall; an explanation, however, which supposes all the cities to be of the same size (Calmet On Numbers, xxxv).

2. Places of refuge where, under the cover of religion, the guilty and the unfortunate might find shelter and protection were not unknown among the ancient heathen. The _justus_, or right of shelter and immunity, was enjoyed by certain places reputed sacred, such as groves, temples, and altars. This protective power commonly spread itself over a considerable district round the holy spot, and was watched over and preserved by severe penalties. Among the Greeks and Romans the number of these places of asylum became in time very great, and led, by abuse, to a fresh innovation (Tertullian, Adv. Judaeos, 4, 63). The _scandala_, in consequence, caused a solemn inquiry into their effects to be made, which resulted in a diminution of their number and a limitation of their privileges (Suetonius, Tib. 37, compared with Ernesti, Ercursus ad h. l.; Oslander, De Asylis Gentium, in Grot. Nov. Thes. i. 60). In the Apocalypse (2 Macr. iv. 50) mention is made of a city having the _justus_:—"Only as withdrew himself into a sanctuary at Daphne that lilies by Antioch." The temple of Diana at Ephesus (Acts xix. 27) was also a heathen asylum, whose privileges in this respect increased with the progress of the city.

This pagan custom passed into Christianity. As early as Constantine the Great, Christian churches were asylums for the unfortunate persons whom an outraged law or powerful enemies pursued (Smith's Gibbon, c. xx). Theodosius, in 481, extended this privilege to the houses, gardens, and other places which were under the jurisdiction of the churches, and the synod of Toledo, in 681, widened the right of asylum to thirty paces from each church. Since then this ecclesiastical privilege prevailed in the whole of Catholic Christendom, and was preserved undiminished, at least in Italy, so long as the papal independence remained (Hallam's Middle Ages, c. i., pt. 1). The right acted beneficially in a great many cases; _vengeance_ predominated, and fixed habitation were less common than now; but its tendency to transfer power from the magistrate to the priesthood was injurious to the inviolability of law and the steady administration of justice. It has accordingly in recent times been abrogated by most governments (Conversations-Lexi- tois, s. v.).

3. Among the Jews, the "cities of refuge" bore some resemblance to the asylum of the classic nations, but were happily exempt from the evil consequences to which reference has been made, and afforded, even to the present day, no mean proof of the superior wisdom and benignity of God. The OtiMount of the law was framed with a view to avert the evils which ensued from the old-established rights of the blood-avenger [see AVENGER OF BLOOD], and thereby to further the prevalence in the nation of a mild, gentle, and forgiving spirit. An inspection of the map will show how wisely these places were chosen so as to make a city of refuge easily accessible to any part of the land. To any one of these cities a person who had unawares and unintentionally slain any one might flee, and, if he reached it before he was overtaken by the avenger of blood, he was safe within its shelter, provided he did not remove more than a thousand yards from its circuit, nor quit the refuge till the decease of the high-priest under whom the homicide had taken place. If, however, he transgressed these provisions, the avenger might lawfully put him to death. The roads leading to the cities of refuge were to be kept in good repair. Before, however, the fugitive arrived at any of them, he was to undergo a solemn trial, and make it appear to the satisfaction of the magistrates of the place where the homicide was committed that it was purely accidental. Should he, however, be found to have been guilty of murder, he was delivered "into the hand of the avenger of blood, that he might die." The benefit of the protection afforded was common to strangers and sojourners with native Israelites.

According to the Rabbins, in order to give the fugitive all possible advantage in his flight, it was the business of the Sanhedrim to make the roads that led to the cities of refuge convenient by enlarging them, and removing every obstruction that might hurt his foot or hinder his speed. No hillock was left, no river was allowed over which there was not a bridge, and the road was at least two-and-thirty cubits broad. At every turning there were posts erected bearing the words _Refuge, Refuge, to guide the unhappy man in his flight_ (Zunz, Mekol Lechem, 63). The traditionaries, in consequence, caused a solemn inquiry into their effects to be made, which resulted in a diminution of their number and a limitation of their privileges (Suetonius, Tib. 37, compared with Ernesti, Ercursus ad h. l.; Oslander, De Asylis Gentium, in Grot. Nov. Thes. i. 60). In the Apocalypse (2 Macr. iv. 50) mention is made of a city having the _justus_:—"Only as withdrew himself into a sanctuary at Daphne that lilies by Antioch." The temple of Diana at Ephesus (Acts xix. 27) was also a heathen asylum, whose privileges in this respect increased with the progress of the city.

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CIVIL ADMINISTRATION

CLARE

and ambition, to "whosoever they be that flee unto the Temple at Jerusalem, or be within the liberties thereof." In the words now cited, reference appears to be made to a custom which prevailed from very early times, both among the chosen people and the nations of the world, of fleeing, in case of personal danger, to the altar. With the Jews, it was customary for the fugitive to lay hold of the horns of the altar, whether in the tabernacle or Temple; by which, however, safety and security were obtained only for those who had committed sins of ignorance or inadvertence (Exod. xxi. 14; 1 Kings i. 50; ii. 28). From the last two passages, it seems that state criminals also sought the protection of the altar, probably more from the force of custom than any express law. Their safety, however, depended on the will of the king; for in the passages referred to it appears that in one case (that of Adonijah) life was spared, but in the other (that of Joab) it was taken away even "by the altar." Compare Matt. xxiii. 35. A similar instance is found in Grecian history, in the case of Pausanias, who fled from the populace, incensed on account of his public abuse of the practice of the Oracle of Delphi, where he was starved to death by order of the Ephori, by blocking up the entrance and taking off the roof [compare Smith's Dict. of Class. Antiq. s. v. Asylum]. See Asylum.

City of David, a section in the southern part of Jerusalem, embracing Mount Zion where a fortress of the Jebusites stood. See JERUSALEM. David reduced the fortress, and built a new palace and city, to which he gave his own name (I Chron. xi. 5). Bethlehem, the native town of David, is also called, from that circumstance, the city of David (Luke ii. 11).

City of God, one of the names of ancient Jerusalem (Ps. xxi. 4), and its appropriateness is evident from Deut. xii. 5.

Holy City. The sacredness of the Temple extended itself in some measure over the city, and hence Jerusalem itself was called the Holy City, and is so distinguished in the East at the present day (Neh. xi. 1; Dan. ix. 24). See Jerusalem.

Levitical City. See Levite.

City of Palm-trees. See IR-HATTEMARIM.

Sacerdotal City. See Priest.

City of Salt. See IR-HAMMELEH.

Treasure-city (in the plur. הַשָּׁרוֹן יִשְׂרָאֵל, cities of provisions, "store-cities," 1 Kings ix. 19). Pithom and Raamses (q. v.) are mentioned in Exod. i. 11, as treasure-cities built by Pharaoh by the unpaid labor of the Hebrews. Amenemhet III. replaced them by the edifices of Coptos for the royal revenue (which was doubtless paid in kind), such as are indicated in Gen. xli. 48; see xlviii. 26. The Jewish kings had similar places of public deposit (2 Chron. viii. 4, 6; xvi. 4, xvii. 2). See Treasure.

Civil Administration of the Hebrews. See GOVERNMENT (OF THE HEBREWS).

Claggett, William D., a divine of the Church of England, was born at St. Edmundsbury, Suffolk, 1646; entered Emmanuel College, Cambridge, 1659; and took his degree there, the final one of D.D. in 1683. After preaching seven years in his native town he became preacher of Gray's Inn, London, and rector of Farnham Royal in 1683. He died March 28, 1688. Among his writings are, A Discourse concerning the Operations of the Holy Spirit, against Dr. Owen (Lond. 1680, 2 vols. 8vo); Sermons (Lond. 1704-1720, 4 vols. 8vo); and several pamphlets on the Romish controversy.—Kippis, Biographia Britannica, iii, 592 sq.; Darling, Cyclopaedia Bibliographica, i. 606.

Clappe, Thomas John, D.D., a bishop of the Protestant Episcopal Church in the United States of America, born in Prince George County, Md., on the 2d of October, 1743, and graduated at Princeton 1764. He went to England for ordination in 1767, and on his return to America became rector of All Saint's parish, Md. On the breaking out of the Revolution he retired to Prince George's, and in 1778 began to officiate there in St. Paul's parish. In 1772 he was elected to the episcopal see, being the first bishop that was consecrated on this side the Atlantic. In 1800 he was chaplain to the Senate of the United States; in 1808 he became rector of Trinity Church, Upper Marlborough, Md. He died on the 2d of August, 1816.—Sprague, Annals, v. 222.

Clairvaux (Claravalle), the name of a celebrated Cistercian monastery, a valley of the Department Aube, in France. Bernard became its abbot in 1115, and the monastery was the model of monasticism in the 12th and 13th centuries.—Sezne, Ch. History, iv, 254. See VERNARD; CISTERCIANS.

Clap. Thomas, a Congregational minister, was born at Scituate, Mass., June 26, 1763, and graduated at Harvard 1782. He was ordained pastor at Windham, Aug. 8, 1782; was elected to the rectoryship of Yale College in 1798, and entered upon the duties of the office April 2, 1740. He devoted himself energetically to the work of the college; framed its code of laws (1748), "naming the first book ever printed in New Haven"; improved its literary, and in various ways strengthened the institution. He was especially noted for his knowledge of mathematics and physics, and constructed the first orrery made in America. His opposition to Whitefield, and other causes, raised up a party against him, and in 1783 he resigned his office; the corporation, however, passing a vote "expressive of their high estimation of his character and services." He died in New Haven, January 7, 1797. President Clap published An Introduction to the Study of Philosophy, exhibiting a general view of all the Arts and Sciences (1743); The Religious Constitution of Colleges, especially of Yale College, New Haven (1762); A Brief History and Visitation of the Doctrine received and established in the Churches of New England, with a Specimen of the new scheme of Religion beginning to prevail (1755); An Essay on the Nature and Foundation of moral Virtue and Obligation (1785); Annals or History of Yale College (1768); Conjectures upon the Nature and Motions of Meteor which are above the Atmosphere (post, 1781).—Sprague, Annals, i, 348; Allen, American Biography, s. v.

Clara, or Claris, a saint of the Roman Catholic Church, was born at Assisi, Italy, 1198, of a noble family. She abandoned her home in 1212, and was received by Francis of Assisi, who cut off her hair, and then gave her some alms. He replaced her in the monastery, but did not allow her to pray, and put a cord about her with a cord. Her parents strenuously resisted this step; but, under the guidance of Francis, she disobeyed them, and devoted herself to monastic life. She practised unheard of austerities, mournful to read of as described by Butler (cited below). Clara was the founder of the Clarisses, or nunns of St. Clara (q. v.). See Butler, Lives of Saints, August 12; Lowis, Bible, Missal, and Breviary, i, 170.

Clara. See ABRAHAM AND SANTA CLARA.

Clara, St., NUN S OF, an order sometimes called Clarisses or Clarisinas, from their founder St. Clara (q. v.). The reputation of St. Clara soon gained her a large number of followers, for whom several monasteries were built in various parts of Italy. In the year 1219 the order received the edict of Philip II, and the title of Saint. The rules of the order were drawn up by St. Francis of Assisi in 1224: the Clarisses were forbidden to have any possessions, and silence was enjoined upon them from the cloister till the tierce of the following day. Their habit was three tunics and a mantle. After the death of the founder the order made still greater progress, and counted at the time 2000 communities and about 25,000 nuns. After the Reformation there remained in Europe 900 convents, with about 25,000 nuns. In Italy there are monasteries of Clarisses, some of which take
the name of "Nuns of the Strict Observance," others that of "Sorities of the Institution of St. Peter of Alcantara." After Cortez had conquered Mexico, Isabella of Portugal, wife of Charles V, sent thither some nuns of the order of St. Clara, who made several settlements there. Near their monasteries were founded communities of Indian young women, to be instructed by the Clarissas and to be instructed as was usual, and to be suitable to persons of their sex. When Pope Urban IV mitigated the original rule, those who adopted the mitigated rule were called Urbanists, while the name of Clarissæs remained to those who adhered to the original rule. A still stricter rule was observed by the Congregations of St. Colette, which was dissolved in 1447, which was again surpassed in austerity by the discontinue Congregation of the Strictest Ob- servance, founded in 1631 in Italy, and the Hermitses of St. Peter of Alcantara (or Alcantairines), founded in 1676. According to the statistics of 1861, convents were found in Italy, France, Austria, Bavaria, Switzerland, Poland, Belgium, Holland, England, Scotland, Spain, Prussia, Ireland, at Macao and Manilla in Asia, in Mexico, and in Central and South America. The number of members was about 60,900. - Fehr, Geschichte der Minnlerblicher, 1, 456 sq. See Francis of Assisi.

Clarendon. See KLAIRENBACH.

Clarendon Constitutions, 1164. A struggle between the crown and the hierarchy in England began with the elevation of Thomas a Becket to the arch-episcopal chair (June, 1162). The pomp-loving courtier, brave warrior, and powerful statesman, the favorite and confidant of Henry II, had become a se- vere ascetic, a zealous hierarch, and the opponent of the king. At the council held by Alexander III in May, 1163, at Tours, Becket, with other English prelates, appeared, and was received with distinction by the pope. As soon as he returned, he attempted to execute the resolutions of the council in his province. He claimed certain possessions, which, as he asserted, had been long alienated from the see of Canterbury, and protested against the levy of a universal tax on real estate which the king demanded for state pur- poses. This already had occasioned a contest with the king, and a breach was almost effected at the Imperial Diet of Verden in 1157. The latter declares to be a lay fee, if it prove upon trial before twelve respectable men to be a lay fee, and not an ecclesiastical fee, the cause to be finally tried in the king's court, unless both claim tenure under the same bishop or baron, in which case the plea shall be in his court. (Condemned.) 9. In case of any dispute between a layman and a cleric concerning a tenement which the latter declares to be a lay fee, if it prove upon trial before twelve respectable men to be a lay fee, and not an ecclesiastical fee, the cause to be finally tried in the king's court, unless both claim tenure under the same bishop or baron, in which case the plea shall be in his court. (Condemned.) 10. If any one claim tenure under the same bishop or baron, or under the same feudal lord, or under a royal charter, the officers of the king shall be summoned by an archdeacon or a bishop upon account of some misdemeanors, for which he is amenable to them, and he appear not, he may be put under an interdict, but under the ban only after a previous notifi- cation of the royal official of the place, and after the other party has waited six months. If they will not appear at the time appointed, the court shall give the Church satisfaction. (Condemned.) 11. Arch- bishops, bishops, and vassals of the crown must, as holders of royal sefts, appear before the judges and officers of the king, and preserve all the privileges and customs of the crown-fee, and be present also, like the other barons, at the proceedings of the royal council of justice, except at capital trials. (Tolerated.) 12. In case of a vacancy of an archbishopric, bishopric, or ab- bacy, or a priory, the revenues shall accrue to the king. At the reappointment, the king shall assemble the ecclesiastical dignitaries; the election shall take place in the royal chapel, with the king's consent, and the officer of the king's household gives the victor a royal patent, and if it proves the patent be handed over by him. In the same place the elect shall, while preserving his ecclesiastical state, take the oath of fealty to the king, his feudal lord, before he is consecrated. (Condemned.) 13. If any baron or tenant in capite should encroach upon the rights or property of a Prelate or a clergyman, the King shall Procure from the church, and if the encroachment be truly proved, the Church shall treat with that person that he may give satisfaction. (Tolerated.) 14. Forfeited possessions the Church dare not refuse to make over to the king, as such belong to him, whether they be inside or outside of the Church. (Tolerated.) 15. Pleas of debt are to be
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made in the king's court, whether due upon contract or not. (Cond-mnd.) 18. Sons of peasants cannot be ordained without the consent of their feudal lords. (Tolerated.)

The high importance of these decrees of the Diet, for those times, is very obvious. On the one hand, the kings of Bohemia made the dignity of the Church as dependent upon the crown as the barons, and not only to put a limit to their jurisdiction, but also to secure the election and investiture of the prelates, and, by limitations of the appeals to the pope, to preserve his own paramount rights. On the other hand, his act of forbidding to put the exertion of justice upon a secular footing, by subjecting the whole clergy to the common law of the country. The Constitutions contain the germs of the highly important institution of the wandering assizes, founded by him twelve years later at the Diet in Northampton. The barons willingly gave their consent to this improvement of the administration of justice, and still more to the limitation of the powers of the Church, but Becket did everything in his power to destroy the effect of the Constitutions. Above all, the sixteenth article was directed against the lower clergy, who were his principal support. When the Constitutions were submitted to him that act might put his seal to them, as all the other prelates did in token of their consent, he refused. Afterwards, when one of the three copies made of the document was handed to him for his seal and signature, he seems to have yielded, after some resistance, to the command of the king; but he had scarcely left Clareines when he showed the bitterest repentance. He suspended himself from all his clerical functions for forty days, until he had received from the pope absolution for his oath, and the condemnation of the Constitutions. After twice vainly attempting to fly across the sea, he was accused of the violation of the Constitutions at the Diet in Northampton, in October of the same year, and was commanded to give an account of the expenditure of considerable sums he had been intrusted with during his administration as lord chancellor. The crucifix in his hand, he declared that he would not listen to the sentence, and left the chamber, followed by calumnies, but received outside with enthusiasm. A few days after he had fled to Flanders. After an exile of six years, he returned to England on the 1st of December, 1170, as, apparently, at least, a reconciliation had been effected between him and the king. But only four weeks later he was assassinated in his cathedral. The consequences of this event are well known. In 1172, 1173, 1174, and 1175, the Avranches, the king had to take an oath of purification before the papal legate, and revoke all which displeased the pope in the Clareines Constitutions. — Herzog, Real-Enzyklopädie, Supplement, i, 927 (from which this article is translated); Wilkins, Concilia Magnae Britanniae, i, 436; Landon, Manual of Councils, p. 332; Monheim, Church History, cent. xii. bk. ii. pt. ii. ch. ii. § 12; Hume, Hist. of England (Harper's ed.), i, 803-306.

Clareines, a monastic order founded in the neighborhood of Ancona in 1302 by Angelo di Cordova, after the suppression of the Celestines (q. v.), of which he had been a member. Angelo was cited before pope John XXII as a separatist in 1317, but was acquitted. He died at Naples 1340. After his death the Clareines submitted themselves to the ordinaries, and re-established their privileges in the provinces of Italy. In 1472, however, a large number of them joined the Minorites (q. v.). Finally, when pope Julius II rejuvenated the Franciscans (q. v.), dividing them into Observants and Conventuals, the Clareines, after inclining for a while toward the latter, at last connected themselves with the Observants. (Wadding, Annal. Minor; Henriv; Fevr, Alph. Gracch, der Missions-Archiv., i, 265; Wetzer u. Weite, Kirchen-Leben, i, 587.)

Clario, or Clarins, Isidore, a Benedictine monk, bishop, and writer, was born at the castle of Clairvaux, near Brescia, 1495, and at an early age entered the monastery of Monte Cassino, where he studied especially the original languages of Scripture. Paul III sent him to the Council of Trent, where he greatly distinguished himself, especially in the discussions in the Council of Vultcan. This council he left on May 28, 1555. His chief literary labor was the correction of the Vulgate, with annotations (Vulgata editio V. et N. T., Venice, 1542, 1557, 1564, fol.). He asserts that he had corrected 8000 places; and his first edition (1542) was put into the Index Expurgatorius. He bore the name from the monastery of St. Clari (q. v.).—Hoefcr, Nouvelle Biog. Générale, ix, 663; Hook, Eccl. Biog., iv, 77.

Clark, Daniel A., A.M., a Congregational and Presbyterian minister, was born at Rahway, N. J., March 1, 1779, and graduated at Princeton in 1808. While a student at Andover Theological Seminary he was licensed by the Presbytery of New Jersey, and in 1812 he was ordained and installed pastor of the Congregational Union Ch. of Brantree and Weymouth, Mass. Thence he removed in 1815 to Hanover, N. J., and in 1816 to Southbury, Conn., where, in addition to his work as a minister, he taught gratuitously "with a view of elevating the standard of education. In 1820 he was installed pastor of the west parish of Amherst, Mass., and he was involved in some difficultiess, and in 1826 he accepted a call to Bennington, Vt., where he was very active and useful. Leaving Bennington in 1830, he supplied Dr. Beman's pulpit in Troy, labored for a time in Utica, N. Y., and was installed pastor in Adams, Jefferson Co., N. Y., in 1832. In 1833 his health obliged him to withdraw from the ministry. He devoted the remainder of his days to literary pursuits, and died March 3, 1840. Though practically a Congregationalist while he exercised his ministry in New England, he always retained his preference for the Presbyterian form of Church government, and resumed his relations with the Presbyterians as soon as he had the opportunity."—Dr. Osborn (in Sprague, cited below) says: "The published sermons of Mr. Clark, I believe it is generally admitted, take rank with the ablest sermons which our country has produced." For his publications, see His Complete Works, with a Biographical Sketch, etc., by Rev. Geo. B. Atkinson, M. D. (1846, 2 vols. fol.), also edited by his son J. H. Clark, M. D. (N. Y. 1865, 2 vols. 8vo).—Sprague, Annals, iv, 460.

Clark, John, a Baptist minister, was born near Inverness, Scotland, Nov. 29th, 1758. Having from his early boyhood a strong propensity for a seafaring life, he was for about one year on board of a privateer, afterwards sailed as second mate to the West Indies, and arriving at Barbadoes, was impressed into the British navy. Here he deserted, and the next vessel on which he engaged being captured by the Spaniards, he was for nineteen months a prisoner of war at Havana. Soon after his exchange he was a second time impressed, and, deserting again, reached Charleston, S. C. In 1786 he taught school in the back settlements of Carolina. Revisiting England, he became acquainted with Mr. Wesley, and after his return to this country in 1789 he became an itinerant preacher in Georgia. Finally he became a Baptist, and a member of the so-called "Baptized Church of Christ," or "Friends of Humanity," on account of their opposition to slavery. Remaining a few years in the "Florida Parish," Louisiana, where he preached almost daily and with great acceptance, he travelled to Illinois on foot, and in 1811 revisited Louisiana, preaching wherever he had an opportunity, and travelling great distances, always on foot. He died in St. Louis Co., Mo., Oct. 11th, 1859.—Sprague, Annals, vi, 490.

Clark, John, a Methodist Episcopal minister, was born in Washington County, N. Y., July 80, 1792; was
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converted in 1817, and in 1820 entered the New York Conference as a Methodist Episcopal Church as an Itinerant. Having labored within its bounds for sixteen years, he was in 1836 transferred to the Illinois Conference, and in 1841 to Texas. In 1844 he was a delegate to the General Conference of that year, and at its close was at his own request transferred to the Troy Conference. He was again transferred, in 1852, to the Rock River Conference, and stationed in Chicago, where he died of cholera, July 11, 1853. In all parts of the country he was eminently well received, and wherever he was stationed he left behind him the reputation of an able and earnest Christian minister. His frontier labors, full of toil and peril, which he met with the patience and forbearance of a Christian, are described in Hall's Life of Rev. John Clark (N.Y. 1850). See also Minutes of Conference, v, 485; Sprague, Annals, vii, 626; Methodist Quarterly, Jan., 1857, p. 148.

Clark, John Alonzo, D.D., a Protestant Episcopal minister, was born in Pittsfield, Mass., May 6, 1801, and graduated in Union College, July, 1823. He studied in the General Theological Seminary, New York, and was ordained deacon in 1836, when he took charge of a missionary station at Palmyra, N. Y. In 1829 he became assistant of Christ Church, New York City. In 1832 he accepted the rectorship of Grace Church, Providence R. I., and in 1835 became rector of St. Andrew's, Philadelphia, where he labored with great zeal and usefulness. His health failing, he made a visit to Europe, and on his return published Glimpses of the Old World (2 vols. 12mo, 1838). In 1843 he was compelled by the decline of his health to resign his rectorship, and on the 27th of November of that year he died. His published works besides those named above, are the following: Christian Experience as displayed in the Life and Writings of St. Paul; The Pastor's Testimony (1835); The Young Disciple, or a Memoir of Anzonnea R. Peters (12mo, 1836); Gathered Fragments (12mo, 1836); A Walk about Zion (12mo, 1836); Cleanings by the Way (12mo, 1842); a posthumous volume of sermons, entitled Awake, thou Sleeper! (12mo).—Sprague, Annals, v, 674.

Clark, Peter, a Congregational minister, was a native of Watertown, Mass., born 1693, graduated at Harvard 1712, and was ordained pastor in Salem village (now Danvers) June 3, 1717. He published several controversial pamphlets concerning "Original Sin" in opposition to the Rev. Samuel Webster and Dr. Thomas Hooker (1717-1720); Sermons on the Treasures of a Baptism of Christian Infants asserted and defended in a Letter, etc. (1735); also several occasional sermons. He died in June, 1768.—Sprague, Annals, i, 291.

Clark, Samuel, a Methodist Episcopal minister, was born about 1800, in Frederick County, Va., of pious parents; entered the Baltimore Conference in 1821, located in 1824; entered the Ohio Conference in 1826, located in 1841, and emigrated to Iowa (then a Territory); entered the Iowa Conference in 1844, and, after various relations to this conference, died at his post, in Van Buren County, Iowa, Feb. 9, 1857. "This venerable man of God . . . . had gone up and down for nearly forty years, preaching 'Christ and the resurrection' to thousands, from the Atlantic to the western borders of civilization." He was formidable in debate, and ranked high as a minister and public speaker.—Minutes of Conference, 1859, p. 248.

Clarke, Adam, L.D., a Wesleyan Methodist minister, distinguished as a divine, an antiquarian, and an Oriental scholar, was born at Maysburg, Londonerry Co., Ireland, in 1760 or 1762 (his own mother could not fix the date). His father, who was a classical teacher, was a member of the Church of England, but his mother, who was of Scottish origin, was a Presbyterian. Adam, when a boy, was remarkable for physical vigor, but seemed rather stupid than otherwise, until about his eighth year, when the sacras--

wise, until about his eighth year, when the sacra--
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was working on his Commentary, and in studying for its make, circumstances more complete his master, not only of Greek and Hebrew, but also of the Oriental languages. He had long been acquainted with the languages of modern Europe. These varied and extraordinary labors at length injured his health, and in 1815 he withdrew from London to a small estate at Millbrook, Lancashire. Here he continued to prosecute his theological and exegetical labors, and to prepare his Commentary, which was now in an advanced state of preparation. In 1823 he returned to the vicinity of London, and fixed his residence at Haydon Hall, where he spent the remainder of his days, engaged in literary labor, and also in the service of the Church in various ways. Among the most important labor of this period was the organization of Methodism in the Shetland Islands, to which he made two missionary journeys (1826 and 1828). During the summer of 1832 he exerted himself too much, and died at Bayswater, Middlesex, August 26 of that year, of cholera.

Dr. Clarke's life was one of almost unparalleled industry as preacher, pastor, student, and author. His literary reputation rests chiefly upon his Commentary (last ed. Carlton and Porter, N. Y. 1866, 6 vols. 8vo), which has had a wider circulation than any other in the English language, except, perhaps, Matthew Henry's. It is now superseded by later works, but will always be held in high esteem by the faithful and for its numerous learning, and for the frequent originality and acuteness of its annotations. As a theologian, Dr. Clarke was an Arminian, and held the Wesleyan theology entirely, with the exception of the doctrine of the Eternal Sonship of Christ. His error on this point drew out those admirable works, Watson's Remarks on the Eternal Sonship (Works, Lond. ed. vol. vii.) and Tregthv's Inquiry into the Doctrine of the Eternal Sonship (3d ed. Lond. 1819).

Besides the works mentioned, Dr. Clarke also published Discourse on the Eucharist (Lond. 1808, 8vo); Memoirs of the Wesley Family (Lond. 1809, 8vo. N. Y. 12mo, several editions). He also edited, with numerous additions, Baxter's Christian Directory, Fleury's Memoirs of the Reformation, Shockford's Sacred and Profane History; Sturm's Reflections on the Being and Attributes of God; and Harmer's Observations on various Passages of Scripture (1808, 4 vols. 8vo). His contributions to theology, politics, his minor writings, pamphlets, etc., are too numerous to be mentioned. His Miscellaneous Works have been collected since his death (Lond. 1813. 8 vols. 8vo). See Clarke, J. B. B. Life of A. Clarke (Lond. 3 vols. 8vo); Southern, Quarterly Rev. ii. 117; Etheridge, Life of A. Clarke (Lond. 1658, N. Y. 1659, 12mo. 12th Ed.). See also Clarke portraits (Lond. 1811, 2d ed. 1826, 2 vols.), and Stevens, H. Story of Methocyn, ii. 291, et al. A monument to the memory of Dr. Clarke was erected at Port Rush, Ireland, in 1859, by contributions from both the Old and the New World.

Clarke, Edward Daniel, L.L.D., an English divine, of note as a writer of travels, was born at Wilt-\n\n..
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In London. He published in the same year an answer to the treatise of Dr. Dodwell "On the Soul," in which that divine contends that it is not immortal until made so by God. Clarke was succeeded in 1724 by Dr. More, bishop of Norwich, by Whiston, whom he succeeded as domestic chaplain to that bishop for twelve years. In 1799 he published three essays on Confirmation, Baptism, and Repentance, together with Reflections on Toland's Answer, concerning the uncertainty of the mind, published in 1714, and afterwards followed by his Paræsæ in the Four Gospels, which induced Bishop More to present him with the living of Drayton, near Norwich. In 1704 he was appointed to preach the Boyle lecture at Oxford, when he chose for his subject The Being and Attributes of God. The satisfaction which he gave on this occasion led to his re-election the following year, when he read a series of lectures on the Evidence of natural and revealed Religion. These discourses passed through several editions.

Clarke's argument for the being of God "rests upon the fact that we have the conceptions of time and space, expressive of certain attributes or qualities—of eternity and infinity. These conceptions were the fruits of the human reason, and every quality must have a concomitant subject to which it belongs, and therefore, he argues, there must exist a being who possesses these attributes of infinity—that is, there must be a God. The similarity between Clarke's argument and that of Spinoza, in many points, is at once evident. They both started with the idea of substance, held by Spinoza to be the only existing thing from the beginning, and by Clarke to be a divine person, who is called the Word or Son; who derives his being or essence, and all his attributes, from the Father, not by mere necessity of nature, but by an act of the Father's optional will. It is not certain whether the Son existed from all eternity, or only before all worlds; neither is it certain whether the Son was begotten from the same essence with the Father or made out of nothing. 'Tis worthy of censure who, on the one hand, affirm that the Son was made out of nothing, or, on the other, affirm that he is self-existent substance. Clarke will not be positive upon these points, because of the danger of presuming to be able to define the particular metaphysical manner of the Son's deriving his essence from the Father. With the Father a third person has also existed, deriving his essence from him through the Son. This Person has higher titles ascribed to him than to any angel, or other created being whatever, being the image of the Father, a part of his substance, being subordinate to the Son, both by nature and by the will of the Father. The error of Clarke originated in his failure to discriminate carefully between the essence and the hypostasis. Hence, in quoting from the Scriptures and the fathers, he refers to the essential nature phraseology that implies subordination, and which was intended by those employing it to apply only to the hypostatical character. He even cites such high Trinitarians as Athanasius and Hilary as holding and teaching that the subordination of the Son to the Father relates to the Son's essence. The term 'unbegotten' he also held, as did the Arians, to signify to a synonym for eternal, and for whom the term 'begotten' must necessarily signify 'created.' Thus, misconceiving the Nicene use of these two terms, he endeavors to prove that the Nicene Trinitarians taught that the Father alone possesses necessary existence, while the Son exists contingently. But both of these terms, as well as the contemporaneous phraseology of Nice to the Person, and have no relation to the essence. The essence, as such, neither begets nor is begotten. They merely indicate the peculiar manner in which the first and second hypostasis participate in one and the same eternal substance or nature. In the common use of the word, it is consequently used "uncreated" as much as does 'unbegotten.' The Begotten Son is as necessarily existent as the Unbegotten Father, because the essence is the seat and
source of necessary existence, and this is possessed alike by both—in the instance of the first Person by 
paternity, and of the second by filiation" (Shedd, _History of Christian Doctrine_, i, 386 388).

"The point on which Clarke's philosophical fame chiefly rests, and to which he devoted a very consider-
able portion of his life, was his controversy upon _Labe-
rieth's_ _Theological Studies_—a controversy which he strenu-
ously opposed to Leibnitz and Collins, and by which he en-
deavored to overturn, finally, the fatalistic conclusions of 
Spinozism. Throughout this contest, the victory in 
which was claimed on both sides, Clarke maintained 
most powerfully the doctrine of Free-will, and, accord-
ingly, the right of the individual to the possession of 
freedom which tends to make the idea of self either 
into that of nature or of God. Of the three fund-
damental conceptions, therefore, from which all phi-
osophy springs, those of finite self and the infinite 
held in the writings of Clarke by far the most promi-
nent place, so that we may properly regard him as the 
chief representative of the idealistic tendency during 
the age immediately succeeding Locke, as Cudworth 
was during the age that immediately preceded him" 
(Morell, _History of Modern Philosophy_, pt. i, ch. ii, § 2).

In 1724 Clarke obtained the mastership of Wigston 
Hospital, and published a volume of sermons. He 
died only in May 1729, when his _Life and Works_ 
were printed. His _Catechism of the Church Catechism and Sermons_ were published 
after his death (London, 1730, 10 vols. 8vo). In the 
_Catechism_ he teaches that worship should be paid to 
the Father only, through the Son, and in the Holy 
Spirit. The moral character of Clarke is praised by 
all his biographers. His principal works were trans-
lated into German by Semler, and prepared the way 
for German Rationalism. "He was a wary and very 
skillful disputant, well disciplined in the scholastic 
logic. Inferior to Locke in comprehensiveness and 
originality, he was greatly superior to him in acquire-
ments, being eminent as a divinity, a mathematician, a 
metaphysician, and a philologist" (English Cyclopedia).

His _Works_ were published in 1738, in 4 vols. 
fol., of which the first contains his Life (by Hoadley), 
and 114 Sermons, published from his MS.; the second 
contains 78 Sermons and the Boyle Lectures; the 
third, a paraphrase of the Four Evangelists, with minor 
prizes on the fourth, the _Catechism of the Church_, 
and a number of controversial tracts. Of the sepa-
rate works numerous editions have been published.

See, besides the writers already cited, (especially 
Fairburn's _Appendix to Damer's Person of Christ_ (Ed-
inburgh translation, div. ii, vol. iii, 570 sq.); Hoadley, 
Life of Dr. Plays (2d ed., Lond., 1811).) Hoadley, _Eccles. Biography_, iv, 88; Watson, _Theological Insti-
tutes_, i, 311 (N. Y. ed.); Hagenbach, _History of Doc-
trines_ (ed. by Smith), § 234, § 262.

**Claramontanus, CODEX. See CLERMONT MANUSCRIPT.**

**Clarke, Thomas, was born March 26, 1670, at 
Wisbeach, Cambridgeshire, where his father, a clergy-
man, was master of the free grammar-school. He 
studied at St. John's College, Cambridge, and became 
a promoter of the anti-slavery agitation in Great Brit-
ain by a Latin prize-essay which he wrote in 1768, 
on the question, "Is it right to make slaves against 
their will?" In order to pursue the agitation of the 
question, he relinquished his chances of advancement in 
the Church, for which he was intended, and in which he 
had taken deacon's orders. His essay was trans-
lated into English, and had an extensive circulation. 
The agitation of the question of slavery was due to his 
philosophical views, and the iniquities and cruelties of the slave-trade, travelling 
years thousands of miles in furtherance of his 
benevolent designs, and publishing on the subject 
every year. He lived to see not only the slave-
trade abolished (in 1807), but the abolition of slavery 
itself in the British West Indies in 1838. He also took 
an active part in other benevolent schemes, particu-
larly in the establishment of institutions for seamen. 
He died Sept. 26, 1846. His principal writings are, 
_History of the Abolition of the Slave-trade_ (2 vols. 8vo, 
1808; new ed., with Preface by Brougham, 1828); _A Portrait of Quakers_, 1807; and _A Life of William 
Penn_, 1816, (Both engraved by T. Clarkes, _Biog. Sketch of T. Clarkes_ (Lond. 1847, 12mo).

**Class-leader. See CLASS-MEETINGS.**

**Class-meetings.** In the Methodist Episcopal 
Church, and indeed in all Methodist churches through-
out the world, the classes are divided into smaller com-
er companies, called classes. One of the more experi-
enced members is appointed by the pastor to be the _leader_ of the 
class. "It is his duty," in the Methodist Epis-
copal Church, "I. To see each person in his class once 
a week at least: in order (1) To inquire how their souls 
prosper. (2) To advise, reprove, comfort, or ex-
hort, as occasion may require. (3) To receive what 
they are willing to give towards the relief of the 
preachers, church, and poor. II. To meet the minis-
ters and the stewards of the society once a week; in 
order (1) To inform the minister of any that are sick, 
or of any that walk disorderly, and will not be re-
ed. III. To visit and urge a man who is dis-
ceived of their several classes in the week proceeding" 
(Discipline, pt. i, ch. ii, § 1).

A rudiment of the "class-meeting" may perhaps be 
found in the _Prophesying_ begun at Northampton. 
These were religious meetings for discussions on the 
Scriptures, prayer, and mutual instruction, conducted 
by clergymen under fixed rules. Bishop Grindal, 
Bishop Parkhurst, and other bishops highly approved 
them, but Queen Elizabeth prohibited them (May 7, 
1577; Wilkins, _Concil. iv, 289;_ they were, however, 
kept up in many places until Whiglifit (who became 
archbishop of Canterbury in 1680) succeeded, in his vi-
olent way, in putting them down. Marston (Churches 
and Sects, i, 250) remarks that these meetings gave 
Wesley "the idea of those social meetings in which the 
laity were to sustain an important part, though still 
under the guidance of their pastors, and in which the 
strength of Methodism consists" (see also Grant, _His-
tory of the Methodist Church_, i, 426, London, 1811). A 
meaner approach to the "class-meeting" is to be found in the "religious societies" so widely diffused in the 
Church of England toward the close of the 17th 
century. According to Woodward (Rise and Progress of 
The Religious Societies, etc., Lond. 1744), it was "about 
1668 that several young men in London, being brought to 
serious concerns by the preaching of the English 
ministers, and applying to their ministers for religious counsel, 
were advised by them to meet together once a week, 
and apply themselves to good discourse and things 
wherein they might edify one another." These 
societies soon multiplied, and in 1678 a digest of rules for 
their conduct was adopted. Hornbeck, Beveridge, Stillingfleet, and Tillotson were among the promoters of 
these societies. By 1691 there were forty of these re-
ligious societies in London, and many in other parts 
of England. For their rules see Woodward (cited 
above), and also Hook, _Ecclesiastical Biography_, ii, 583; 
vi, 166. Dr. Clarke (History of the Wesley family, 
Lond. 1848, vol. i, p. 144) gives a letter from Samuel 
Wesley, _Concerning the Religious Societies_ (1699), in 
which they are named as supplying the lack of contra-
ternities, sодeties, etc., in the Church of England, 
and their objects and methods are highly commended. 
On the Continent of Europe, the _Colonia Pietatis_ be-
gan by David Daubenton about the same time, and 
methods somewhat like those of the later class-meet-
ing (see _Pitirim; Spencer_). Woodward's book was 
translated into German by the excellent D. J. Jablon-
ski (q. v.), and similar societies were formed in vari-
ous parts of Germany (_Christian Remembrancer_, July,
CLASS-MEETINGS

CLAUDE

1854, 200). The nearest approach to the "class-meeting" in the Roman Church is perhaps to be found in the "Society of St. Vincent de Paul," which is composed of laymen, whose objects are mutual edification at periodic meetings, and the promotion of active charity. See MILEY, Treatise on Class-meetings (Cincinnati, 1853, 1856); RUSSELL, On Class-meetings (Richmond, 1853); FISK, On Class-meetings (1856); TAIT'S WORKS (N. Y. ed.), v. 179, and often; PORTER, COMPENDIUM OF MORAL THEOLOGY, 47, 458; STEVENS, History of Methodism, ii, 430, 462; Wesleyan Methodist Magazine, July, 1863, p. 619; August, 1853, p. 704; Smith, History of Wesleyan Methodism, i, 650-672 (Lond. 1857, 8vo); MATH. QUAR. REV. 1867, 650, 652; Life of Father Russo, the Class-meister (N. Y. 1853, 1867).

Claudia (Klaudia), a small island off the S.W. coast of Crete, which Pausanias passed on his tempestuous voyage to Rome (Acts xxvii. 16), called also Gaudio by Mela (ii, 7) and Pliny (Hist. Nat. iv, 42), Claudia (Klaudia) by Polymy (iii, 7), and Claudia (Klaudia) in the Stadikampos Mora Magna: it is still called Claudia-nea, or Gaudounei, by the Greeks, which the Italians have corrupted into Gazo di Candia, to distinguish it from another island of the same name (anciently likewise called Claudia) near Malta. It is said to have been the Calypso's isle of mythical fame (Callin. ap. Strabo, p. 298). According to Pococke, it is now inhabited only by some thirty families (East, iii, 347; Froecht, Dekr. und. i, 586). This otherwise insignificant island, with its great geographical history, is mentioned in reference to the removal of some of the difficulties connected with Paul's shipwreck at Melita. The position of Claudia is nearly due W. of Cape Matara, on the S. coast of Crete (see Fair Havens), and nearly due S. of Phoinice (q. v.). (See Ptol. iii, 17, 1; Stob. ed. Voss.) The ship was seized by the gale a little way after passing Cape Matara, when on her way from Fair Havens to Phoenice (Acts xxvii, 12-17). The storm came down from the island (cor. a'rvp, v, 14), and there was danger lest the ship should be driven into the African Syrtis (v, 17). It is added that she was driven to Claudia, and ran under the lee of it (v, 16). We see at once that this is in harmony with, and confirmatory of, the arguments derived from all the other geographical circumstances of the case (as well as from the etymology of the word Euboea, or Euro-Aquilo, which lead us to the conclusion that the gale came from the N.E., or, rather, E.N.E.). The storm was about seven miles wide and three broad. Its W. shore, which trends in a N.W. direction, and is prolonged by "some rocks adjacent," would "afford the advantage of comparatively smooth water for some twelve or fifteen miles" (Adm. Penrose's M.S. in Conybeare and Howson's St. Paul, ii, 297). This called it "as Paul's was, for his protracted continuance of a wreck on the island of Melita (Smith, Voy. and Shipwreck of St. Paul, 2d ed. p. 92, 98, 106, 238). See SHIPWRECK.

Claude, Jean, one of the most eminent of French Protestant divines, was born at La Sautervat, near Agen, in the south of France, in 1619. He studied theology at Montauban, was ordained in 1645, and began his pastoral labors at La Trègue in the same year. In 1654 he succeeded the late Claude Pinel, who had also taught in the theological school. In 1661 he was interdicted from his functions by the government, as a penalty for opposing, in the provincial synod, a project of union between Romanists and Protestants proposed by the governor of Languedoc. He went to Paris to have this penalty revoked, and while there was prevailed upon by Madame Turenne (who wished
to save her husband from Romanium) to write against Arnaud on the Eucharist, which led to a controversy of great note. Claude’s tractate was circulated in MS.; but in 1654 Arnauld published Perpetuité de la Foi, etc. [see Arnauld], to which Claude replied in 1667 in his Réponse au Traité de la Perpetuité de la Foi, etc. (see an account of the controversy in Bayle, translation of 1736, 10 vols., iv, 366). He had previously been appointed minister at Montauban (1618), and from 1665 onwards he was interdicted again, and in that year he became pastor of the Reformed church at Charenton, near Paris. Here he remained, popular and useful, regarded as the chief literary defender of French Protestantism, until 1685. The eminent Port-Royalists, Arnauld and Nicole, found him a capable and worthy opponent. "In 1673 appeared his Diction de la Réformation, or Réponse aux Projetis légitimes de Nicole (latest ed. Paris, 1844, 8vo). In 1681 Claude had a controversial conference with Bossuet, after which he published Réponses à la Conférence de Bossuet (La Haye, 1683, 8vo). The conference, as usual, led to no approximation between the two men. In 1685 the publication of the edit of Nantes by Louis XIV obliged Claude to seek refuge in Holland, where he was well received, on account both of his talents and his personal character, and the prince of Orange granted him a pension. He died Jan. 13, 1687. His Plaintes des Protestants contre Louis XIV et des Royaumes de France was published after his death (best ed. by Basmage, Cologne, 1763, 8vo). His style, though simple, was vigorous, being sustained by logical skill and erudition. La Devèze wrote a biography of Claude (Amsterdam, 1687) (Eng. Cyclopaedia). Several of his works are translated, viz. Townsend, Claude’s Historical Defence of the Reformation, with Life of Claude (London, 1615, 2 vols. 8vo). —pp. —Essay on the Composition of a Sermon (latest ed. N.Y. 1853, 12mo).—Account of the Complaints of the Protestants (London, 1707, 12mo).—Haag, La France Protestante, iii, 473; Mosheim, Ch. Hist. cent. xvii, sec. ii, pt. i, ch. i, § 12, note; Bayle, i. c. On Claude’s qualities as a preacher, and his homiletic services, see Vinet, Histoire de la Prédication, p. 303 sq. (Paris, 1869, 8vo).

Claude of Turin. See CLAUDIUS, CLEMENS.

Claudia (Klaudía, fem. of Claudius), a Christian female mentioned in 2 Tim. iv, 12 (sustaining Timotheus, A.D. 64). She is thought to have become the wife of Pudens, who is mentioned in the same verse (although Linus is named between). It has been supposed that this Claudia was a British maiden, daughter of king Cogidubus, an ally of Rome (Tacitus, Agr. col. 14), who took the name of his imperial patron, Tiberius Claudius. Pudens, we gather from an inscription at Chichester, and now in the gardens at Goodwood, was at one time in close connection with king Cogidubus, and gave an area for a temple of Neptune and Minerva, which was built by that king’s authority. Claudia is said in Martial (xi, 53) to have been of Bithynia (see note). Moreover, she is there also called Rufina. Now Pomponia, wife of the late commander in Britain, Aulus Plautius, under whom Claudia’s father was received into alliance, belonged to a house of which the Ruui were one of the chief branches. If she herself were a Ruui, and Claudia her protegee, the latter might well be called Rufina; and we know that Pomponia was tried for having embraced a foreign religion (superstitionis externa rea) in the year 57 (Tacitus, Ann. xii, 82), so that there are many circumstances concurrent tending to give verisimilitude to the conjecture. On the other hand, it may be said that the attempt to identify this Claudia with the British princess is as good as impossible (see note to Pudens is celebrated by Martial (Epig. iv, 18), rests on no foundation beyond the identity of the names of the parties, and the fact that Martial calls Pudens "sanctus," and says he was a corrector of his verses. But the identity of names so common as Pudens and Claudia may be nothing more than a mere accidental coincidence; as for the term "sanctus," it is precisely one which a heathen would not have applied to a Christian, whom he would have regarded as the adherent of a "prava superstitionis" (Pliny, Ep. ad Traj.); and as respects Pudens’s correction of Martial’s verses, until we know whether that was a correction of their style or a correction of their morals (in which case Pudens really must have done his work very badly), we can build nothing on it. On the other hand, the immoral character of Martial himself renders it improbable that he should have had a Christian and a friend of Paul among his friends. Further, Paul’s Pudens and Claudia, if husband and wife, must have been married before A.D. 67, the latest date that can be assigned to Paul’s writing. But Martial’s epitaph must have been written after this, perhaps several years after, for he came to Rome only in A.D. 66; so that, if they were married persons in 67, it is not likely Martial would celebrate their nuptials years after this. In all, if Paul’s Pudens and Claudia were unmarried at the time of his writing, they must at least have been persons of standing and reputation among the Christians; and, in this case, can it be supposed that a poet meaning to gratify them would invoke on them the favor of heathen deities, whom they had renounced with abhorrence? See B. F..DecimalField, Ep. Claudia (London 1848): an article in the Quart. Rev., for July, 1838, entitled "The Romans at Colchester;" and an Excursus in Alford’s Greek Testament (vol. iii, preface, p. 104), in which the contents of the two works first mentioned are enclosed in a summary way. See also Conybeare and Howson’s St. Paul, i, 484 n.

Claudianus Mamertus, a presbyter of Vienne, 5th century (died about 479), was a man of speculative talent, and well acquainted with the theology of Augustine. He wrote a treatise, De statu Animae (Bib. Max. Patr. vi; Bib. Patr. Galland, x) against the anthropomorphism of Faustinus of Rhegium (q. v.). He shows that "thought is inseparable from the essence of the soul, and that its spiritual activity is indestructible" (Neander, History of Dogmas, ed. Ryland, i, 340). For an analysis of the tract, see Dupin, Ecles. Writcrs, ii, 150 (London 1863), and Clarke, Succession of Sacred Literature, ii, 249. Certain Latin hymns are attributed to Claudian, viz., Contra Poetarum eosmos (in the De Statu Animae) and Pompeium laudans (in the Epig. iv, 18), but last, however, is more properly ascribed to Venantius Fortunatus. Sidonius Apollinarius, to whom the De Animâ is dedicated, gives a glowing panegyric upon the talents of Claudianus.

Claudius (Klaudios, for Lat. Claudius, perfh. from claudios, i me), the name of two Romans mentioned in the N.T. See also Felix.

2. The fourth Roman emperor (excluding J. Caesar), who succeeded Domitian (see note). Jan. 25, A.D. 41. His full name was Tiberius Claudius Drusus Nero Cesar Augustus Germanicus. He was the son of Drusus and Antonia, and was born Aug. 1, B.C. 10, at Lyons, in Gaul. Losing his father in infancy, he was abandoned to the care and society of domestics, and despised by his imperial grandfathers (Ann. xii, 1; Suetonius, Claud. 2). Notwithstanding the weakness of intellect resulting from this neglect, he devoted himself to literary pursuits, and was the author of several treatises. On the murder of Caligula, he hid himself through fear of sharing his relative’s fate, but was found by a soldier, at whose feet he fell a suppliant, and who, after he had thus unexpectedly, and almost by force, hurried into the popular assembly, and constituted emperor chiefly by the Praetorian Guards, under promise of a largesse to
CLAUDIUS, MATTHIAS

According to Josephus (Ant. xix, 2, 1, 3 and 4), the throne was in a great measure finally secured to him through the address and solicitations of Herod Agrippa I (q. v.). This obligation he returned by great and peculiar favors to that personage, for he enlarged the territory of Agrippa by adding to it Judaea, Samaria, and some districts of Lebanon, and appointed his brother Herod to the kingdom of Chalcis (Josephus, Ant. xix, 5, 1; Dion Cassius, Ix, 8), giving to this latter also, after his brother's death, the presidency over the Temple at Jerusalem (Ant. xix, 3). Indeed, the Jews were generally treated by him with indulgence, especially those in Asia and Egypt (Ant. xix, 2, 3; xx, 1, 2), although those in Palestine seem to have at times suffered much oppression at the hands of his governors (Tacitus, Hist. v, 9, etc.;); but about the middle of his reign those who abode at Rome were all banished thence (Acts xviii, 2; see Habsentreit, De Judaeo Romae exile, Lips. 1714). From the language of Suetonius in relating this event (Claud. 25), it is evident that the Christians were also indiscriminately included in the edict as a sect of the Jews; if, in the least, they were not the more numerous part of that portion of the inhabitants: "Judaeos, impulsose Chresto [, i.e. Chresto, see Rossal, De Chresto, in Chrestum commutato, Grön. 1717] assidue tumultuantes, Româ expulit" ("He banished the Jews from Rome on account of the continual disturbances they made at the instigation of one Chrestus"). See CHERESTUS. The historian has evidently, in his ignorance of the merits of the case, attributed the proverbial insurrectionary spirit of the Jews to the influence of Christianity, a confusion which the disputes between the Jews and Christians on the subject of the Messiah may have contributed to increase. Suetonius does not give the exact year of this edict nor can it be made out from any other classical authority; he mentions it, however, in connection with other events which are known to have taken place at different dates between A.D. 44 and 53: a comparison of the associated events in the Acts appears to fix it in the year A.D. 49. Orosius (Hist. vii, 5) fixes it in the ninth year of Claudius, A.D. 49 or 50, referring to Josephus, who, however, says nothing about it. Pearson (Annal. Paul. p. 22) thinks the twelfth year more probable (A.D. 52 or 53). Anger remarks (De ratione temporum in Acta App. p. 217) that the edict of expulsion would hardly be published as long as Herod Agrippa was at Rome, i.e. before the year 49. The Jews, however, soon returned to Rome. Several famines occurred under Claudius from unfavorable harvests (Dion Cass. Ix, 11; Euseb. Chron. Armen. t, 269, 271; Tacit. Ann. xii, 48), one of which, in the fourth year of his reign, under the procurators Cæcilius Fadus and Tiberius Alexander (Joseph. Ant. xx, 2, 5; 3), extended to Palestine and Syria, and appears to be that which was foretold by Agabus (Acts xi, 28; see Biscoe, On Acts, p. 60, 66; Lardner, Credibility, i, 11; Kitto, Daily Bible Illustr., last vol., p. 229-232; compare Künzl, in loc.; also Kretz, Obs. in N. T. p. 210). The conduct of Claudius during his government, in so far as it was not under the influence of his wives and freedmen, was mild and popular, and he made several beneficial enactments (see Merivale, Romans under the Empire, v, 474 sq.). He also erected numerous public buildings, and carried out several important public works. Having married his niece Agrippina, she prevailed upon him to set aside his own son Tiberius in favor of her own son Nero by a former marriage; but, discovering that he regretted this step, she poisoned him on the 13th of October, A.D. 54. (See Smith's Dictionary of Classical Biography, s. v.) During the reign of Claudius several persecutions of Christians by Jews took place in the dominions of Herod Agrippa, and in one of them the prophet James was executed. These dominions embraced by far the largest number of Christian congregations which were established up to the time of his death (A.D. 44). After his death, most of the territory over which he had ruled was reincorporated with the Roman empire, his son, Agrippa II, receiving only Trachonitis and Gaulonitis. Thus the Christian congregations began to attract to a larger degree the attention of the Roman authorities. At the same time, the apostle Paul began to establish congregations in many of the larger cities of the empire, while those of earlier origin assumed much larger dimensions. Nevertheless, the difference between the Jews and Christians was not generally understood by the Roman authorities, and this circumstance had some beneficial, but also some injurious consequences as regarded the Christians. On the one hand, the missionary activity of the apostles and their helpers met with no opposition on the part of the Roman authorities. See Proteus. II. Christia, ecclesia secta Judaica nominem tuta [Erlang. 1771], and J. H. Ph. Seidensticker, Dies. de Christiania ad Troja- num vaque a Caesaribus et Senatu Romano pro culturibus religiosis Mosaicum semper habitas [Helmstädt, 1790]; on the other hand, many who might have been willing to join the Christian church were deterred from doing so by the fear that the yoke of all the Jewish law would be placed upon them. (See Wetzer und Wels, Kirchen-Lektion, s. v.)

2. CLAUDIUS LYLIAS (Acts xxiii, 26). See LYSIAS.

Claudius, Clements, bishop of Turin, sometimes called the "first Protestant Reformer," was born in Spain about the close of the eighth century, and educated under Felix of Urgel, whom he accompanied into France, Germany, and Italy, but whose errors there is so much reason to believe that he adopted (See G. Ch., History, iii, 430, Torrey's). Called to the court of Louis le Débonnaire to expound the Scriptures, he was sent by that monarch, when emperor, to the see of Turin (an event variously dated from 814 to 823) in order to oppose the prevailing tendency to image-worship. Not only against this form of idolatry, but also against the worship of saints, of relics, and of the cross, against the abuse of pilgrimage, against the rising claims of tradition, prelacy, and the Romish see, he maintained a vigorous and able opposition till his death in 838, with such success and such results as were usually and properly mine who err from the side of boldness rather than of timidity. Pope Paschal I {re proved Claudius; he replied that so long as "the pope did the works of an apostle, he recognised his apostolical character, but otherwise, then Matt. xxiii, 2, 3, applied to him." His writings are chiefly commentaries on several books of Scripture, composed principally of extracts from the fathers, and especially from Augustine. Many remain in MS. in various French libraries. His Comm. in Galatas, and excerpts from his Apologistam, are given in Bibl. Max. Patr. xiv. See Neander, Ch. Hist. iii, 429 sq.; Gieseler, Ch. Hist. per. iii, div. i, § 12; Hagenbach, Hist. of Doctrina, ii, 422; Murdock's Mosheim, Ch. Hist. i, 218; Funth, De Britannia- dius during his government, in so far as it was not under the influence of his wives and freedmen, was mild and popular, and he made several beneficial
CLAUDIUS

nwm de piume of Aenmus, or Der Wanderer Bote (the
Wandsbeck Messen-er), a German writer, was born
at Rheinfeld, in Holstein, Jan. 2, 1740. He studied
law at Jena, and, after having lived for a short time
at an office in Darmstadt, 21, was, in 1778, "revisor"
at the Schleswig-Holstein Bank in Altona. He resided
at the village of Wandsbeck, near Altona (hence his
name de plane), where he spent the greater part of his
life. He died on the 21st of January, 1815, at Ham-
burg, in the house of his son-in-law, the publisher,
Ferdinand Perthes. Claudius is still regarded as one
of the most gifted popular writers of Germany, and
his books had a very large circulation during his life-
time. He was on terms of intimacy with Voss, Her-
der, Jacobit, Hamann, Lavater, Stolberg, and many
other prominent literary men of his time. In the
Church history Germany he bears a honorary
name as one of the most effective opponents of the
vulgar rationalism which at that time threatened to
obtain absolute sway over the whole of Protestant
Germany. In his earlier writings, he, on the whole,
confined himself to ridiculing the arrogance and intel-
loquence of the Rationalists; but he steadily grew war-
mer in his opposition to rationalism, and in his attach-
ment to a strict Lutheranism, and on that account
fell out with some of his former friends, as Voss and
Jacobi. Claudius began in 1765 a complete edi-
tion of his works, under the title Aenmus annua sua
secund portiones, 8 vols., to which some addition was
made in 1791 (Jena, Hedin, 1855). A new edition of
Claudius has been written by Herbst (Gottha, 1857).

Honzog, Real-Encyclop. ii, 712; Brockhaus, Consensus-
Lexicon, iv, 457.

Claudius of Savoy, a Unitarian of the sixteenth
century, who, in a dispute at Berne, 1534, main-
ained that Christ was a man, who "was called God
nymnuch as he had received the fulness of the divine
Spirit beyond all other beings. He dwelt in him
through the divine Spirit, and all through him
might be animated by the Father" (Neander, History
of Doymas, Ryland's translation, ii, 467). He was
expelled from Berne, imprisoned at Strassburg, returned
to Switzerland, and recanted at Lausanne, 1557. See
Schoelhorns, De Minio Celso et Claudio Allbrogo (Ulm,
1748, 8vo); Mothember, Ch. Hist. iii, 223; Trechsel, Die
protest. Antimimantier, i, 55.

Claustrum. See Cloister.

Claustros (Lat.), the enclosure of a monastic es-
stableishment, usually square, and surrounded by a
wall. Ordinarily monks or nuns are not allowed to
go beyond this space, or to receive a visit within it,
without the special permission of the head of the estab-
lishment.

Claw (παρακ, parak, 'left', i. e. a cloven foot),
prop. a hoof (as usually rendered) of a bifurcated ani-
mal (Exod. x, 26; Mic. iv, 13; Ezek. xxxii, 11), or of
a solid-footed quadruped (e. g. a horse, Isa. v, 28; Jer.
xxvii, 3), hence for the distinctive mark of a clean
(π. v.) creature ('claw', Deut. xiv, 16), or the sharp
nail of animals with toothed claws (Job xi, 16), or
the talons of a predatory bird ('claw', Dan. iv, 33).
In one passage (Psal. x, 10) the powerful, clawed paw
of a lion (π. v.) is poetically denoted by the term
παίστη, 'strong ones.'

Clay is the rendering of several words, more or less
accurately, in certain passages in the English Bible:
παλαιο, 'lo, or that were considered, hence potter's
clay, as being trodden fine (Isa. xxii, 25; Nah. iii, 14); corresponding to the Gr.
ἐλατζεν (I, 9, 11, 14; Rom. iv, 21; Wisd. vii, 9; xv, 7, 8; Ecclus. xxxii, 13; xxxviii, 80; Bel 7),
as flavoring or plastic; and δηλομεθαι, 'cherish the
looming (Job iv, 19; xiii, 12; xvii, 16; xxxii, 16; xxxiii, 6), e. g. pot-
ter's clay (Isa. xxii, 16; xlv, 9; Jer. xviii, 4, 6), as
used for sealing (Job xxxviii, 14), or for cement of
building ('mortar,' Gen. xi, 8), so for making brick
(Exod. i, 14; 'mortar,' Isa. xli, 25; Nah. iii, 14), also
common street 'mire' (Isa. x, 6; Job xxx, 19; 'clay,' Job ix, 9). Other terms so rendered less cor-
rectly are: δαμαι, δαμορ, δαμορ, δαμορ, δαμορ, δαμορ, δα-
matum (Job xiv, 16; Jer. xlviii, 16; Job xlviii, 16; Jer.
xxiii, 16; Job xlviii, 16; Jer. xlviii, 16), 'clay,' and the Chal. דמ, שומ, שומ, שומ, שומ, 'clay,'
burnt clay-ware (Dan. xi, 23). The word קָרַ֑ר, 'clay,' (2 Chron. iv, 17), or קָרַ֑ר, קָרַ֑ר, 'clay,' (1 Kings vii, 27) denotes darkness or density of soil, i.e.
perh. depth of earth; and the merely apparent com-
pound קָרַ֑ר, קָרַ֑ר, 'thick clay', in Hab. ii, 6, signifies rather a piling of goods to an exhortor.

See Mineralogy.

'Clay is a sedimentary earth, tough and plastic,
 arising from the disintegration of felspar and similar
minerals, and always containing silex and alumina
combined in variable proportions. As the sediment
of water remaining in pits or in streets, the word is
used frequently in the O. T. (e. g. Isa. viii, 20; Jer.
xxxxvii, 8; Psal. xvii, 42), and in the N. T. (John ix, 6),
a mixture of sand or dust with spittle. It is also
found in the sense of potter's clay (Isa. xli, 25),
the elegant and useful forms assumed by the rude
material under his hands supplying a significant
example of the Divine power. Never over the desert
(Job xlviii, 8; Jer. xlviii, 1-6; Rom. ix, 21). The alluvial
soils of Palestine would have no doubt supply material
for pottery, a manufacture which we know, as it was still,
carried on in the country (Jer. xlviii, 2); but our
knowledge on the subject is so small as to afford little
or no means of determining and the clay of Palestine
like that of Egypt, is probably more loam than clay
(Birch, Hist. of Pottery, 1, 55, 159). See Pottery.

Bituminous shale, convertible into clay, is said to
exist largely at the source of the Jordan, and near the
Dead Sea, also near Bethshan (Burchhardt, ii, 598;
Russegger, iii, 278, 280). The present clay in Palestine is Gaza, where
are made the vessels in dark blue clay so frequently
met with. The Talmud (Aboda Bara, ii, 8) mentions
a peculiar kind of luteous material called 'Hadian's
clay' (אדריאגדל). The use of clay in brick-
making was also common. See Brique. Another use
of clay was in sealing (Job xiii, 14). The bricks of
Assyria and Egypt are most commonly found stamp-
ed either with a die or with marks made by the fingers
of the maker. Clay jars in Egypt are sometimes
sealed with clay; mummy-pits were sealed with the
same substance, and remains of clay are still found
adhering to the stone door-jamb. Our Lord's tomb may
have been thus sealed (Matt. xxvii, 66), as also the
carved vessel containing the evidences of Jeremiah's
purchase (Jer. xxvii, 14). So also in Assyria, at Kou-
yunjik, pieces of fine clay have been found bearing impres-
sions of seals with Assyrian, Egyptian, and Phoe-
nician devices. The seal used for public documents
was rolled on the moist clay, and the tablet was then
placed in the fire and baked. The practice of sealing
contracts with clay goes back to the earliest time, and
this practice is still common in the East (Wilkinson, Anc.
Egypt. xii, 15, 46; ii, 564; Layard, Nin. and Bab. p. 158,
158, 608; Herod. ii, 38; Harmer, Obs. iv, 376)" (Smith, s. v.).

Norden and Pococke observe that the inspect-
ors of the granaries in Egypt, after closing the door,
put their seal upon a handful of clay, with which they
cover the lock. The seal was used with the greatest
doubt, in primitive times for mortars, for the same
term is employed for both (Gen. xi, 3). Houses
are built of clay mixed with sand in countries
where stones are not to be found. See Mortar.

In Job iv, 19, it is said of mankind that they dwell in
huts of clay, either because of such dwellings, or to the "clay-
mentiments" of the body (compare 2 Cor. vi, 1). Our
Saviour anointed the eyes of the blind man with a
salve made of clay and spittle (John ix, 6), a simple

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preparation, which, it would be manifest to all, could have in itself no curative virtue. The "clay ground" (literally thickness of soil) in which Solomon caused the large vessels of the Temple to be cast (1 Kings vii, 46; 2 Chron. iv, 17) was a compact loam, of a quality or mixture, some 20 feet deep; see 1 Kings iv, not to be found elsewhere in Palestine, which is generally rocky or sandy. See Metallurgy.

Clayton, Robert, born in Dublin in 1695, was a disciple of Dr. S. Clarke, became bishop of Killala, of Cork, and finally of Clogher, and published several works, none of which have gained lasting celebrity but his Essay on Spirit (1751), a treatise maintaining Arianism, of which, though in his compositions, he bore the expense and assumed the responsibility. A powerful reply from Jones of Nayland did not hinder his proposing in the Irish House of Lords (2d Feb. 1756) the omission of the Nicene and Athanasian Creeds from the liturgy of the Church of Ireland; and at last, the third part of his Vindication of the Histories of the Old and New Testament gave occasion to legal proceedings, arrested only by his death on Feb. 26th, 1758. Among his other publications are The Chronology of the Hebrew Bible Vide cated (Lond. 1747, 4to); A Dissertation on Prophecy (Lond. 1749, 8vo).—Kippis, Biographia Britannica, iii, 629.

Clean (מֵאוֹד, tabor, κασάριο) and Unclean (מִכָּל, tami, δακαριος). These words are frequent occurrence and obvious meaning in the sacred writings; but it is in their peculiar application, by the Mosaic law, to persons, animals, and things, that they are now to be considered. In order to partake of the privileges of the Jewish Church, and to engage acceptably in its outward worship, the individual must not only be circumcised, but he must be ceremonially pure or clean; that is, he must be free from uncleanness. How the different kinds of uncleanness were contracted, what time it continued, and what was the process of purification, we find particularly described in Lev. xi-xv; Num. xix. See Purification.

The division of animals into clean and unclean existed before the Flood (Gen. vii, 2), and was probably founded upon the practices of animal sacrifice. The regulations concerning clean and unclean animals are chiefly recorded in Leviticus, ch. xi, and Deuteronomy, ch. xiv, where the following animals are pronounced unclean, and are consequently interdicted to be used as food: (1) Quadrupeds which do not ruminate, or which have uncloven feet. (2) Serpents and creeping things; wherein insects walk, and sometimes fly, and sometimes advance upon their feet; but locusts, in all their four stages of existence, are accounted clean. (3) Certain species of birds; but no particular characters are given for dividing them into classes, as "clean" or "unclean." Judging from those that are specified, as far as the obscure character of the Hebrew names will admit, it will be found that birds of prey generally are rejected, whether they prey on lesser fowls, or on animals, or on fish; while those which eat vegetables are admitted as lawful; so that the same principle is observed, in a certain degree, as in distinguishing quadrupeds. (4) Fish without scales, and also those without fins. (5) Animals of any kind which had either died of disease, or had been torn by wild beasts (Exod. xxii, 81). See Animal.

The animal substances interdicted to the Hebrews were: (1) Blood (Levit. xvii, 10; xix, 26; Deut. xii, 16, 20; xv, 20). (2) The fats, excepted of the intestines, and the net or caul. (3) The fat upon the intestines, called the mesentery, etc. (4) The fat of the kidney. (5) The fat tail or rump of certain sheep (Exod. xxix, 13, 22; Levit. iii, 4-9; ix, 19). See Food.

What was the design of these distinctions, and how they were abolished, may be learned with sufficient accuracy from a comparison of various passages of Scripture (Lev. xx, 24-26; Acts x, 9-16; xi, 1-26; Heb. ix, 9-14). See Decree (of the Apostles). It has been observed that one object of these appointments may have been to make the Jews suspicious of Gentile customs and entertainments, and so induce them to abstain from all intercourse with them. We find in the New Testament that eating with Gentiles was regarded as a peculiar aggravation of the offense of associating with them (Matt. ix, 11; Acts xi, 8). It may be remarked, also, that the flesh of many of the animals interdicted was unwholesome, and others were objects of idolatrous worship among the heathen. The chief design of the regulation, however, appears to have been to establish a system of regimen which should distinguish the chosen people from all other nations. See the treatises De animalibus esse indirectis, by Danz (1687) and Münster (in Menthenthil Thes. diaz. ii, 477 sq.); also Neumann, Usb. d. Kusen Noah (Wittenb. 1711). See Uncleanliness.

Cleanse. See Purification.

Clear-story (or Clerk-story), the upper part of the central aisle of a church, raised above the roofs of the adjoining side aisles, with windows to light the nave below. In many cases the clear-story is evidently a subsequent addition to the original design, especially when the high-pitched roof, which included the body and aisles in its span, gave way to a flat roof covering the nave only. The walls were then raised over the arches of the nave to receive the clear-story windows.

Clavelland, John, a Congregational minister, was born in Canterbury, Conn., April 11, 1722. He was expelled from Yale College for attending a Separatists' meeting, but his degree was afterwards given to him, and his name appears as a graduate of 1745. He was installed pastor over a newly-organized church in Chebacco, Feb. 25, 1747; acted as chaplain at Ticonderoga in 1781; served in the same capacity at Cambridge in 1782, and in New York in 1776. He died April 22, 1799. His church at Chebacco was formed by a secession from Mr. Pickering's, who refused to allow Whitefield to preach in his pulpit. Mr. Pickering issued a pamphlet soon after Mr. Clavelland's organization, to which he replied in A plain Narrative by the new Church. He also published Chebacco Narrative rescued from the Charge of Falsehood and Partiality (1748); an Essay to defend some of the most important Principles in the Protestant Reformed System of Christianity, more especially Christ's Sacrifice and Atonement, against the injurious Aperitions cast on the same by Dr. Mayhew; in a Thanksgiving Sermon (1768), which elicited from Mayhew a sharp rejoinder in A Letter of Reproof to John Clavelland; Justification of his Church from the Strictures of the Rev. S. Wigglesworth, of the Hamlet, and the Rev. Richard Jacques, of Gloucester (1765); with several other controversial pamphlets and a few sermons—An Appeal, Annals, i, 468; Allen, Am. Bp. Dictionary, s. v.

Cleft (גָּפָה, gap', a gap in a building, Amos vi, 11; "breach," Isa. xxii, 9; גָּפָה, she'aa, a split in the hoof of an animal, Deut. xiv, 6; also בָּנָה, naka-
Cleland, Thomas, D.D., an eminent Presbyterian divine, was born in Fairfax County, Va., May 25, 1778, and removed to Marion County, Ky., in 1793. Having developed extraordinary gifts as an exhorter in the great revival of 1801, he was urged by the Presbytery of Transylvania to become a preacher, and was licensed April 14, 1803. His first charge was Union Church, in Washington County. In 1813 he was settled over New Providence and Cane Run (now Harrodsburg) churches, where he labored during the rest of his life with remarkable success, being blessed with numerous revivals. He was one of the most popular and useful preachers in Kentucky. Sixteen young men studied divinity under him. He was appointed one of the synodical commission in the Cumberland Presbyterian difficulties. Dr. Cleland was the diligent student, and wielded his pen with signal ability against the Newlights and Campbellites. His principal printed works, besides Occasional Sermons, were, A brief History of the Action of the Synod in the Case of the Cumberland Presbyterians (1823, p. 29, 8vo); — A Brief Address to A Dissenter (1826, p. 101, 12mo); — Unitarianism Unmasked (1829, p. 184, 12mo); — Narrative of the Bodily Exercises, in Bible, Repertory for July 1834; — Letters on Campbellism; — A Hymn-book, for prayer-meetings and revivals, extensively used in the West. Dr. Cleland died Jan. 31, 1858, in the eightieth year of his age. David’s Hill, Presb. Ch. in Kentucky, p. 854; Memoirs, compiled from the plates Papers by Prof. Humphrey and Rev. Thos. H. Cleland.

Clemanges (Clemangis or Clemangis), Nicolas de, one of the ablest writers of the Roman Catholic Church during the Middle Ages. He was born about 1360 in the village of Champagne, in the province of France, and educated in the College of Navarre at Paris. As early as 1381 he gave public lectures as Magister Artium. In 1386 he began, in the same institution, to give lectures on theology, under the supervision of Ailly, who exercised a great influence upon him, and always remained his friend. In 1391 he became bacheler of theology, and began to give theological lectures. Being possessed of rare talents, and thoroughly familiar with the works of the ancient writers, he was soon regarded as the most expert member of the University of Paris, which in 1393 elected him rector. Henceforth Clemanges took the most active part in the efforts of the University in behalf of a thorough reformation, which constituted so important a part of medieval Church history. Most of the letters addressed by the University to the pope and kings of this time emanated from his pen. In the same year in which he was elected rector (1393) he addressed, in the name of the University, an energetic memoir to Charles VI of France, in order to induce him to put an end to the schism in the Church. In 1384 he compiled a second memorial on the basis of all the opinions of all the prominent members of the French clergy, which had been solicited by the Sorbonne. In accordance with these opinions, he proposed, in a letter to Clement VII, three measures for the reorganization of the Church: first, the abdication of both the popes; secondly, the election of arbitrators; thirdly, the convocation of a general council. In a letter to the pope, much more severe in its language, was not sent off before Clement VII died (September, 1394). Charles VI, following the advice of the University, requested the cardinals of Avignon not to proceed to the election of a new pope until they had come to an understanding with the cardinals of Rome, and with Boniface IX, and Clemanges sent a letter of the same character to Avignon. But the cardinals of Avignon nevertheless hastened to elect Peter de Luna, who assumed the name Benedict XIII. After being elected, Benedict secured recognition by Charles VI and the Paris University, but Clemanges was instructed to request him to do all that might be in his power to end the schism. To this end he had to write letters to the king of Aragon. In his own name Clemanges sent to Benedict an eloquent epistle on the duties of the head of the Church, and recommended to him his friend Pierre d’Ailly as chief adviser. Benedict appreciated the learning of Clemanges, and prevailed upon him to accept the office of secret secretary of the pope. As the king of France and the Sorbonne, however, were opposed by the resolution of a national council, declared in favor of an abdication of both the popes, Clemanges, who was now a decided champion of the claims of Benedict, fell out with many of his former friends. In 1407 the French government withdrew its recognition of Benedict, whereupon the latter laid the ban upon king and country. Clemanges was charged with being the author of the bull of excommunication, but denied the charge, left his position at the papal court, and withdrew to Langres, where he had been appointed canon a short time before. His opponents persisted in calling him the author of the bull of excommunication; he was accused of high treason, and threatened with imprisonment. In order to escape this danger, he concealed himself in a Carthusian convent at Valprofonds, and subsequently in a convent of the same order at Fontaine-du-Bosc. In this retirement he devoted his attention to the Bible, which, as he states, had until then been neglected by him, and which now became his favorite study. Besides a number of letters to his friends D’Ailly, Gerson, and others, he wrote at Fontaine-du-Bosc several works full of reformatory ideas as regarded both the prevailing corruptions of his Church and some of the doctrines. The most important of these are De fructus eremi (on the value of retired life): De fructus erum adversarum (on the spiritual profit to be derived from adversity); De novis festivitatibus non instituendis (complaining of the excessive number of holidays, which promote dissipation instead of edification, and cause the Bible to be forgotten over the stories of saints). In all these works Clemanges recommends Bible reading as the purest and richest source of Christian knowl- edge and Christian life. The decay of the Church he attributed to the neglect of the Bible; the councils, in his opinion, could claim regard for their decisions only if the members were really believers, and if they were moved to action for the general welfare of the church, and not for secular interests. His views on general councils were fully set forth in a little work, entitled Dis- putatio de concilio generali, which consists of three letters, addressed, in 1415 or 1416, to a professor at the Paris University (printed apparently at Vienna in 1492). He not only places the authority of general councils over the authority of the popes, but the authority of the Bible over the authority of the councils. He doubts whether at all the former ecumenical councils the Holy Spirit really presided, as the Holy Spirit would not assist men pursuing secular aims. He de- nies that a council composed of such men represents the Church, and perhaps that God alone is the judge of his people and where the Holy Ghost dwells, and that there may be times when the Church can only be found in one single woman (in sola potest multiplicar- la per gratiam numerorum ecclesiam). Other works, in which he expressed himself even more freely, have been lost, and perhaps were suppressed. Although against the immoral life of the higher clergy he wrote, about 1411, his treatise De presbittis Simoniacis. He also urgently recommended to the secular authorities of his country the teaching of the Bible as the only safe remedy against the continual civil wars and disturb-
Clemens returned to Alexandria before A.D. 211, and then became the master of the school as successor of Pantaenus; but the weight of authority favors the earlier date, and his return to that place is doubtful. We know scarcely anything of the closing years of his life. He appears to have been about 215 at Antioch, for he is mentioned by Eusebius (lib. vii, ch. 11) as the bearer of a letter from Alexander, bishop of Jerusalem, then himself a prisoner for the Gospel's sake, to the Church at Antioch. This Alexander and the more famous Origen are reckoned among his pupils.

Of these the Christian writers, Clemens was the most learned in the history, philosophy, and criticism of the nations of his day, and the influence of his studies is apparent in his writings, which display rather the speculative philosopher than the accurate theologian—more the fanciful interpreter than the careful expounder of the Scriptures on true exegetical principles. Many of his works have been lost, but those extant are the largest belonging to that early period, and very valuable for the light they throw on the social condition of the Roman Empire in his day, and for the information they contain in regard to the systems of ancient philosophy, the heresies and schisms of the Church, and for numerous extracts from non-extant authors. His three chief writings form a series, and were written apparently with a common object, viz., to convert the heathen and educate them in the principles and practice of the Christian life. They are, 1. Λόγος προτεροτοκιός απὸ τοῦ Ελλήνου, Κολοσσαρία καὶ Ηλιαίνη (Appeal to the Greeks), an apologetic work, in which the absurdity, obscenity, cruelty, impostures, and sordidness of heathen worship are clearly set forth in contrast with the simplicity and purity of Christian faith and practice, 2. Προσευχάριον, Παιδισμός (Instructor), a treatise on Christian education, in three books, addressed to those who had been converted from heathenism. Many of its pages I have set forth the function, the means, methods, and ends of the "Instructor," who is Christ, leading the believers "through paths of virtue and truth" to salvation, not through fear as he did the Israelites, but by love, the guiding principle of the new and better covenant. Book I1 contains rules for the regulation of life, embracing minute details as to food, drink, behavior, etc., recommending temperance, purity, modesty, and frugality. Book III begins with an examination of the grounds of true beauty, showing it to be intellectual, and founded on reason and love; then, in considering the various modes in which men have been taught to adorn themselves, the only mode of adornment in Greece, an Ionic; the other in Magna Graecia; the first of them from Cæle-Syria, the second from Egypt, and others in the East. The one was born in the land of Assyria, and the other a Hebrew in Palestine. When I came upon the last (he was the first in power), having tracked him out concealed in Egypt, I found rest. He, the true, the Sicilian bee, gathering the nectar of the flowers of the poetic and apostolic meadow, engendered in the souls of his hearers a deathless element of knowledge" (Strom. lib. i, ch. 1, p. 336, vol. i, of translation in "Ante-Nicene Christian Literature," rev. ed.).

This last teacher was (according to Eusebius) Pantaenus, head of the catechetical school at Alexandria, by whose influence some suppose Clemens, as yet only a sincere inquirer, was led fully to embrace the Christian faith. He is called a presbyter by early Christian writers, having probably been appointed to that office after his retirement. He "became, according to some the assistant, according to others the successor to Pantaenus, when the latter set out on his missionary tour to the East. He continued in that office until the persecution under Severus, A.D. 202, compelled him to leave Alexandria. The writers of the articles in Smith's Dict. of Greek and Rom. Biog. and Mythol. and the New Amer. Cyclopedia state that
Clement of Rome (Clemens Romani). One of the early presbyters of the Church in Rome; probably a presiding presbyter, præsum inter pars, afterwards called bishop. Irenæus, in his adv. Haer. (iii, 3, 18), written between 170 and 180, says of this man: 'He was one of the most curious relics of antiquity, and the book abounds in quotations from ancient authors. Books VI and VII portray the true Gnostic, the perfect Christian, who is presented as a complete model of moral conduct, not so much desirous of living as of living right, controlling his passions and regulating his desires in conformity with the laws of Christ. A small work, Τίς ὁ σώματος πλούσιος; (What rich man may be saved?) is also attributed to Clement. This treatise is an examination of the words of Christ (Matt. xix, 24; Luke xviii, 25), and aims to show that these words do not require the renunciation of worldly goods as a condition of salvation; that the disposition of the soul is the essential thing, and that riches may be the materials and instruments of good works for those who rightly use them.

The following works of Clemens are not extant (the fragments which have been collected are found in the works of Eusebius, Palladius, and Jerome). Hymn of the Church (at the end of vol. ii); in Galland’s Biblioth. Patr. and Migne’s Patrologia: Ὑποτυπώσεις; Περὶ τοῦ πάσαχα; Περὶ Νηστικῶν; Περὶ καταλήξεως; Προτεκτικῶς εἰς Τύμιον; Καὶ τῶν Εκκλησιαστικῶς τῶν Πρώτην Ἀριζω; Περὶ προοιμίων; Ὑποτυπώσεις. Of the other traditions as either written or intended to be written by him, we have no mention of them elsewhere.

The first edition of the three principal works of Clemens was made by Petrus Victorius (Florence, 1550, fol.; a Latin translation in 1551). It was followed by an edition by Fr. Syllburg (Heidelberg, 1592, fol.). A Greek-Latin edition was published by the Heerius (Leyden, 1616, fol.; reprinted Paris, 1629, Paris, 1641, Cologne, 1688). The best edition of all the works of Clemens, genuine and doubtful, is that by the Anglican Bishop Potter (2 vols. fol. Oxford, 1715, with valuable notes and a commentary to Clemens by Gentianus Heresius; reprinted at Venice, 1757, 2 vols. fol., and [without the notes and the commentary] by Oeverholzer, at Wurzburg, 1778-79, 8 vols. 8vo).


Clement is frequently mentioned as a person (apparently a Christian of Philiippi) mentioned by Paul (Phil. iv. 3) as one whose name was in the book of life (q. v.). A.D. 57. This Clement was, by the ancient Church, identified with the bishop of Rome of the same name (Eusebius, Hist. Eccles. iii, 4; Constitut. Ch. iii, 1). He is said to have died in the year 90, as a Christian martyr, who is led to martyrdom not through fear of punishment or hope of reward hereafter, but from love to Christ, and who does not needlessly provoke his fate, but only accepts it cheerfully when called upon to be in that way a witness for the truth. The chief aim of Book V is to prove that the Greeks derived most of their wisdom from those called by them barbarians, and especially from Moses and the Hebrew prophets; but it also enters upon a long and interesting digression on the origin and use of symbols, and makes many valuable statements in regard to the Egyptian hieroglyphics, and the dress and ceremonies of the priests. This Alexamenos gable is one of the most curious relics of antiquity, and the book abounds in quotations from ancient authors. Books VI and VII portray the true Gnostic, the perfect Christian, who is presented as a complete model of moral conduct, not so much desirous of living as of living right, controlling his passions and regulating his desires in conformity with the laws of Christ.

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CLEMENT OF ROME

year, on the anniversary of the martyrdom, the sea
repeats this miracle of receding for seven days. An-
other miracle is the power of exhortation with which
Paul and Peter impart grace, as shown by the
Epistle to the Corinthians, the consolations and
to the emperor Constantine. The Emperor
Flavius Clemens, the consul, and cousin to the
emperor Constantine, by whom he was put to death on a charge of
"atheism," one of the charges then current against
Christians. Such fables, in the absence of authentic
memorials, are not to be wondered at. The wonder
is that the authentic memorials are so meagre; that of
the enemies of Christ is so confused, sable, and
inaudient—there is so little known.

Of the writings falsely ascribed to Clement of Rome
notice is taken in another article. See CLEMENTINES.

The only genuine document is his Epistle to the Corin-
thians, commonly called the First, but improperly,
until the question is settled, for that referred to in
the first chapter of "sudden and successive trials"
which had before the Roman Church seems to re-
quire a later date. The Tübingen school put it into
the second century. But recent critical authority
preponderates decidedly in favor of 90-98 A.D.
Failing thus within the apostolic age, and yet consider-
ably later date than the great bulk of the New Testa-
ment, special interest attaches to this epistle. It may
be considered:

1. In comparison with the canonical books. It is
evidently modelled after the canonical epistles, and
yet is decidedly inferior to them. In regard to lan-
guage it is often wanting in grace, though in some
places the most genuine; in the preservation of the
substantial integrity of the epistle there is no
reason for serious doubt. That it came from the
pen of Clement, though his name is not in the epistle,
is generally conceded. It appears to have been
in the hands of Polycarp of Smyrna when writing to
the Philippians as an exhortation, as 115, certainly
not much later than 150 A.D. It is referred to as
the work of Clement by Dionysius of Corinth in a letter
to Soter of Rome, which must have been written be-
tween 170-176 A.D. Ireneus, in the section already
cited (Adv. Herr. iii. 3, 5), speaks of it as a very able
epistle, sent to the Church in Corinth by the Church
in Rome under the episcopate of Clement, Origen,
who died 254 A.D., speaks of it as written by Clement.
So also Clement of Alexandria [† 220], who frequently
and freely quotes from it, and even calls the author of
it "the apostle Clement." Eusebius, whose History
was written about 335 A.D., ascribes it to Clement,
and says it "should be read in every church.
many churches both in former times and in our own" (Hist.
iii. 16). Jerome (+ 420), in his De Viris Illustri-
bus, § 15, reports it as still "publicly read in some
places." But no one of these writers anywhere speaks
of it as an inspired book. Though highly prized,
neither, this, nor the Epistle of Barnabas, nor the
Shepherd of Hermas, was ever included in any ancient
list of authoritative books. (See Westcott, Canon
of the New Testament, Appendix B.)

This epistle, as we now have it, consists of fifty-nine
short chapters—some of them very short—whose total
bulk is about one third greater than that of the
sixteen chapters of the First Epistle to the Corin-
thians. Presbyters of the Church in Corinth had been
unjustly deposed from office; a bitter dissension had
broken out, and this epistle was written by Clement
in the name of the Church in Rome, in order, if possible,
to end the strife. It was sent by the hands of three
persons—Erastus, the proconsul; Tarsus and
Fortunatus, who, it was hoped (chap. 18), might bring
back the good news of peace and harmony re-
stored. In form it resembles the Canonical Epistles,
beginning with a salutation and concluding with a
benediction. In the first three chapters, the Corin-
thians are exhorted to a proper use of the apostolic
virtues that may then sharply rebuked for the scandals which had oc-
curred. The next nineteen chapters are devoted to
historical illustrations, drawn from the Old and New
Testaments, of the evils flowing from jealousy and
envy; followed by exhortations to repentance, humil-
ity, and meekness. In the next fourteen chapters,
the exhortations are to the same, but more pointed
aiming coming of Christ and their own resurrection;
salvation by grace through faith is taught; and good
works, in their proper relation to faith, are strongly
insisted upon. Twenty-one chapters are then devoted
to the special purpose of the epistle, discussing the
general subject of ecclesiastical organization and or-
der, and urging the Corinthians to put an end to their
grievous sedition. The last two chapters contain a
prayer for helping grace, with a benediction.

As to the date of this epistle, Hefele, who agrees
with Cave, Dodwell, Fleury, and others in assigning
the episcopate of Clement to the years 68-77 A.D., re-
fers it to the time of Nero. But the mention made
in the first chapter of "sudden and successive trials"
which had before the Roman Church seems to re-
quire a later date. The Tübingen school put it into
the second century. But recent critical authority
preponderates decidedly in favor of 90-98 A.D.
Failing thus within the apostolic age, and yet consider-
ably later date than the great bulk of the New Testa-
ment, special interest attaches to this epistle. It may
be considered:

2. With respect to the canon itself. Of the Old Tes-
tament but little needs to be said. In the way either
of express citation or of marked resemblance, nearly
every book is recognized. Two at least of the
apocryphal books are quoted. Clement made use of the
Septuagint, and quotes more accurately than some of
the fathers, and possibly the first Epistle to the Corin-
thians;

The text employed by him, Hilgenfeld says, accords
neither with the Alexandrian nor the Vatican Codex,
but, where these are at variance, steers between them,
agreeing sometimes with the one, sometimes with the
other. In this epistle also Clement never calls it "Scripture" or "Scriptures," as he does the Old Testament; but individual writers are either
quoted or referred to, and in a way which implies his
belief that they had an authority above his own.

Apologizing for the attitude he assumes, he exhorts
the Corinthians to set a high value on the epistle,
overly, to "take in their hands the epistle of the bless-
ed apostle Paul." Besides the Gospels of Matthew
and Luke, the books indicated are Romans, 1 Corin-
thians, Ephesians, Hebrews, and James; perhaps also
1 Timothy and Titus. In short, the usage is precisely what we should expect while the canon was not yet formed, but only silently forming.

2. With respect to the city of the early Church. The object aimed at in the epistle called for certain definite statements on this point. And these are in complete accordance with the representations of the inspired books. In Clement, as in the Acts and Epistles of the New Testament, several features are palpable. No distinction is made between bishops and presbyters. For the local church only two orders are recognised: presbyter-bishops and deacons. And they were appointed at first by the apostles, afterwards by these rulers themselves, though not to the exclusion of the brotherhood. The initiative was not with the congregation, but with its elders, "the whole Church consisting." Such is the representation in the forty-fourth chapter; and it accords with what is related of Paul and Barnabas, who, instead of merely ordaining, as our version appears to teach, "had appointed" them elders in every church (Acts xiv, 23). The New Testament representations are thus not only corroborated, but also elucidated.

3. In regard to doctrine. The orthodoxy of Clement, as of the earlier fathers in general, has been repeatedly called in question, but without good reason. Doctrinal discussion, in the style of the Epistle to the Romans, is certainly not attempted. But the leading features of the Gospel economy come clearly out. The divinity of Christ is quite as truly insisted on in the Epistles to the Colossians and Hebrews. And so likewise are the atonement and justification by faith. If good works are strongly emphasized, so also are they strongly emphasized not only by James in his epistle, but by Paul himself. And as there is no contradiction between Paul and James, there is none between Paul and Clement.

The literature of the subject is abundant. Of the text there have been three recensions. The epistle was first published by Junius, at Oxford, in 1633; again, more accurately, by Wotton, at Cambridge, in 1718; and, lastly, by Jacobson, at Oxford, in four successive editions, 1838, 1840, 1847, and 1866. Jacobson's text is now the standard, and is as nearly perfect as critical acumen and diligence could make it. Of earlier editions, embracing all the apostolical fathers, the best are those of Cotelierus, Paris, 1672, as improved by Clericus (Antwerp, 1609), and again improved by Early (1724), and finally with a valuable dissertation (Leipsic, 1899). Of later editions, the best are those of Jacobson, already named; of Hefele (Tubingen, 1839, 1842, 1847, 1855); and of Dressel (Leipsic, 1856, 1863). Of treatises, the most valuable are those of Lechler, Das apostolische und das nachapostolische Zeitalter (Halle, 1841; Stuttgart, 1857); Hilgenfeld, Apostolische Vater (Halle, 1853); Lipsius, De Clementia Romani Epistola ad Corinthios Priore Disquisito (Leipsic, 1855); and Donovilson, Critical History of Christian Literature and Doctrine from the Death of the Apostles to the Nicene Council (vol. I, London, 1861). Of English translations, the earliest was that of Burton (London, 1647). The next was that of Archbishop Wake (London, 1693, frequently re-published; admirably though inaccurately done): the next was anonymous (Aberdeen, 1678); then Chevallier (London, 1833, 1851, on the basis of Wake); and, lastly, Roberts and Donaldson (Edinburgh, 1867, vol. i of the "Ancient Church Libra"). This last has not got the scriptural tone of Wake, but is greatly superior to it in accuracy of rendering.

Clement I. See Clement of Rome.

II. Pope (Suidger, bishop of Bamberg), was placed in the fourth century, after the Synod of Sutri, by the Emperor Henry III, in the room of Gregory VI, who abdicated. He crowned this emperor, and held in Jan. 1047, a synod at Rome for the suppression of simony. He died, as some think, by poison, Oct. 9, 1047. He was the first of the German popes, and retained the diocese of Bamberg even during his pontificate. The politics of Benevento under the interdict because it had refused to receive the Emperor Henry.—Neander, Ch. Hist. iii, 378; Gieseler, Ch. Hist. per. iii, div. ii, § 72; Hoeftler, Tractate Papyri, 1 Abtheil. 233-288; Wetzer u. Welte, Kirchen-Lexiz, ii, 590.

III. Anti-Pope (Guibert, archbishop of Ravenna), was chosen pope at the Synod of Brixen in 1080, by the party of the Emperor Henry IV, with the view of supplanting Gregory VII. After being repeatedly placed in danger, he was seen by violence, and deposed; but from it by the same means, he submitted to Paschal II in 1099, and died in the following year.—Neander, Ch. Hist. iv, 118 sq.; Gieseler, Ch. Hist. per. iii, div. iii, chap. i, § 47, 48.

IV. Pope (Paolo, cardinal bishop of Rome), was a native of Rome. He was chosen pope at Pisa on the 10th of Dec. 1187, in the place of Gregory VIII, who had died in the same city two days before. The chief concern of the new pope was the speedy organization of a third crusade, as the news of the conquest of Jerusalem by Saladin (Oct. 3d, 1187) had just been received. He wrote at once to all the Christian princes, and succeeded in calling forth an unprecedented enthusiasm. The aged emperor Frederick Barbarossa (67 years old) had on a previous occasion, with the predecessor of Clement on account of the possessions of the Countess Matilda, made peace with the pope and took the cross. Peace was also restored between Venice and the king of Hungary, and between the king of France and the king of England, and all these states, joined by Leopold of Austria, and others, were induced to take part in the crusade. The pope had the grief of learning the death of Frederick in the River Kalicadnaus, and the dissensions between the princes besieging Acre, but he did not live to see the unfortunate end of the crusade.

Clement again secured for the popes the secular rule over the city of Rome, which during forty-nine years had been left by the popes. Tired of their civil wars, the Romans conduced to Clement the right of sovereign. A conflict with the king of Scotland, who had appointed of his own accord a bishop for St. Andrew's, terminated favorably to the pope. The king yielded when the pope was joined with the interdict. In reward for this concession, the pope (by a bull of March 13, 1189) exempted all Scotland from the jurisdiction of the archbishop of York, made it an immediate dependency of the papal see, and provided that henceforth no one should be a papal legate in Scotland who was not either a Scotchman or an officer of the Church in Rome. On the death of King William II of Sicily (Nov. 1, 1189), a dangerous conflict arose between the son of Frederick Barbarossa, Henry (subsequently emperor Henry VI), whose wife was the nearest relation to the late king, and the pope, who claimed feudal rights over Sicily, and hastened to invest with its government Thomas, illegitimate son of the late king of Sicily. Henry, after the death of his father, was marching upon Rome, when Clement died, on March 25, 1191. The personal life of this pope is said to have been blameless. Seven letters and many decrees issued by Clement are given by Mansi (xxii, 548-574).

Herzog, K. W. D. Allg. Top. ii, 780; Delisle, Kirchen-Lexiz, ii, 501; Neander, Ch. Hist. iv, 417; Gieseler, Ch. Hist. per. iii, div. iii, chap. i, § 53.

IV. Pope (Giu Fulvodi, according to others, Guido Foulqua le Gro), was a native of France, first a soldier, then a lawyer, married, and on his wife's death entered the Church, and became in succession bishop of Puy, archbishop of Narbonne, and (1261) cardinal bishop of Sutri. He was chosen pope in the evening of 1265, while he was absent from Italy as papal legate, and solemnly crowned on the 23d of February,
at Viterbo, where he took up his residence on account of the distresses prevailing in Rome. During the whole time of his pontificate he was occupied with the contest concerning the government of Sicily. His predecessor, Urban IV, had invited Charles of Anjou to take possession of Sicily, which was then ruled by Manfred, an illegitimate son of Emperor Frederick II. With the name of Charles of Anjou (1265), five cardinals, in the name of the pope, concluded between him and the papal see a treaty which gave to Charles the whole of the Apulian Empire, while Charles, on the other hand, pledged himself to pay a certain tribute, and to abolish the ecclesiastical decrees of Frederick in Italy. The papal see was to receive money, and the outrages committed by French soldiers, disposed the pope favourably toward Manfred, but the latter died before the reconciliation had taken place. The cruelty of Charles against the family and the adherents of Manfred, and his violation of the treaty, filled the pope with indignation. Nevertheless, when young Conradin, the grandson of Frederick II, appeared in Italy, the traditional hostilities of the popes toward the Hohenstaufen kings induced the pope to communicate with him. Conradin was received with enthusiasm by the Ghibelline opponents of the pope; and, in particular, by the people of Rome, and the pope naturally rejoiced at the news of his arrival. However, it cannot be proved that he knew of, and much less that he approved of his execution. Clement survived exactly one month after the last scion of the Hohenstaufen family was beheaded, dying at Viterbo Nov. 29, 1268. He was an able ruler, and resolutely hostile to nepotism. Many of his letters have been published by Martino and Durand in their Thesaurus Novarum Acta-Historiarum (Paris, 1717, 5 vols. fol.), and by D'Archéy in his Epistolae. He wrote several works, among which was a life of St. Hedwig, Duchess of Poland, who was canonized by him in 1267. On works falsely attributed to Clement, see Cave, Hist. Lit. ad annum 1265. A special work on the life and writings of Clement was published in 1628 by Lyons by the Jesuit Claudius Clemens. See Herzog, Real-Encyclop. ii, 732; Wetzer u. Welte, Kirchen-Lexicon, ii, 594; Neander, Church Hist. iv, 298, 424; Gieseler, Church Hist. per. iii, div. iii, chap. i, § 771.

VII. Pope (Pierre Gr) was a native of Limousin, in France. After having been a Benedictine monk in Chaise-Dieu, professor at Paris, bishop of Arras, archbishop of Sens and Rouen, and (1388) cardinal, he was elected pope on the 7th of May, 1342. He had a protracted quarrel with Edward III, king of England, on the subject of ecclesiastical benefices, over which Clement claimed an absolute right. He issued a frightful bull of excommunication against Louis IV of Germany (see Raymond, ad annum 1346), when the latter and the German Diet refused to promise that the king should do no wrong within his territory, and induced five of the German electors to elect Charles, the son of the king of Bohemia, as German emperor. By a contract of June 9, 1348, he purchased from Joanna, queen of Naples, the city of Avignon and some adjoining territory for 80,000 gold florins, which, however, were never paid. Previously the queen, who personally appeared before him, had been acquitted of the charge of having murdered her husband. An urgent invitation from the Romans (among whose ambassador was Petrarch) to return to Rome was sent to the pope, but he continued at Avignon. By a bull of April 10, 1349, he reduced the interval between the years of jubilee (see Jubilee) from 100 to 50 years, and celebrated the jubilee in 1350 with extraordinary pomp. In the bull of Clement the angels are commanded to introduce into Paradise without delay any one who should die during his stay at Rome. His efforts to bring about a union of the Greek Church with the Roman were unsuccessful, though the emperor Johannes Cantacuzenus declared in favor of the union. More successful were similar efforts with regard to the Armenians, who, at a council held in 1342, condemned those heresies with which they were charged. In 1345 Clement brought about a new crusade against the Turks, in which the city of Cyprus, the greatest power in the Levant, was captured by Philip of Taranto, and when a compromise had been adopted between the party of Boniface and the French party, in virtue of which the French cardinals had to choose the pope among three candidates proposed by the party of Boniface, he was elected, being still regarded as a friend of Boniface. At a secret interview which he had had with Philip before the election he had promised to reconcile the king with the Church, to leave to him during five years the tithe for military wants, to condemn the memory of Boniface, and to create a number of new French cardinals. All these conditions were promptly fulfilled except the one relating to Boniface. While the pope instituted a committee to investigate the charges brought against Boniface, but ultimately (1311) declared him free from the stain of heresy. On the other hand, he yielded to the demand of Philip for the abolition of the order of the Templars. He summoned the grand master of the order, under a false pretext, to his court; issued in 1308 a bull against the order, in which he brought against it the most unfounded and absurd charges; and finally, at the General Council of Vienne (1312), pronounced its abolition. The pope raised no objection to the appropriation of most of the possessions of the order by Philip, and to the burning of the grand master and of many leading members. Clement was the first pope who fixed his residence at Avignon, thus beginning what has been styled the Babylonian Captivity of the popes. He published a large number of constitutions based upon the decrees of the Council of Vienna, which still form, under the name of "Codex Romanus," a basis of canon law. The Decretals. He died April 20, 1314. The contemporary writers accuse him of licentiousness, nepotism, simony, and avarice. See Wetzer u. Welte, Kirchen-Lexicon. ii, 594 sq.; Herzog, Real-Encyclop. ii, 732; Neander, Ch. Hist. iv, 70, 341; Gieseler, Ch. Hist. per. iii, div. iii, ch. iv, § 59, and div. iv, ch. iv, § 95; Landon, Manual of Church Hist., v. 1. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii. vii. viii.
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VIII. Pope (Giulio illegitimate son of Giuliano de Medici), became pope in 1523; one of the weak and wavering men whose selfish policy in critical times makes their prominence in history a prominence of disgrace. He married the Maltese ruler and became grand-prior of Capra. When his cousin Leo X ascended the papal throne he was at once appointed archbishop and cardinal. Subsequently he acted as cardinal legate of Tuscany. He was elected pope on the 19th of Nov., 1523. On May 2, 1524, he issued a bull for the reformation of abuses prevailing in Lucca. In the same year he entered as legate, Campagno, to the Diet of Nuremberg, in order to bring about a suppression of the Reformation in Germany. The pope and his legate greatly offended the German princes by their arrogance, but succeeded, nevertheless, in effecting an alliance against the Protestants between Austria, Bavaria, and twelve princes of South Germany. Notwithstanding the zeal of the emperor for the defence of the Church of Rome, the pope was prevalent upon the king of France to join the alliance of France, England, Venetia, and other Italian states against Charles. After the siege and capture of Rome by the hero of German-League, Charles entered it as conqueror (Jan. 6, 1527); but, being unable to fulfil the conditions of the capitulation, he escaped, disguised as a merchant, on Dec. 9, 1527, and fled to Orvieto. Soon after he concluded a peace with Charles (1529), and crowned him emperor at Bologna (1530); while, on the other hand, Charles restored the papal possessions, and made Alessandro de Medici (a reputed son of the pope) sovereign of Florence. The demand of Charles and the German princes for the convocation of an ecumenical council, which was to reform abuses in the Church and restore its unity, it did not fulfil, making his consent contingent upon conditions which he knew to be unacceptable to Charles. In the suit of Henry VIII of England for divorce from his wife, Catharine of Aragon, the pope, after long hesitation, decided against the king, and thereby precipitated the separation of the Anglican Church from the Church of Rome. He sanctioned the new monastic orders of the Capuchins, Tertiaries, Servants, and Recollects, enlarged the influence of the Franciscans, and, in general, patron of literature. He died Sept. 26, 1554. The Bulloarium Romanum (ed. Lugd. 1592, i. 636-694) contains 41 constitutions and decrees of this pope. The life of Clement has been written by Onofrio Panvinio and Jacob Ziegler (in Schelhorn, Amom. loc. eccl. tom. ii). See: B. Wattenweiler, Kirchenlex. ii, 600-602; Haase, Entw. d. Encycl. i. 734-756; Hoefer, Biog. Générale, x. 766; Haase, Hist. Pop., bk. i., ch. iii.; Haase, Ch. Hist., p. 376, 390, 421, 450.

VIII. Anti-pope (Egidius Mousow), took this title in 1421 on being elected by three cardinals at Peschiera, after the death of Benedict XIII. He resigned to Martin V in 1429, and thus terminated the great Western schisme. Migne, Dict. Biol., a. v., Magnl.; GesaeTER, Ch. Hist. per. iii., div. ch. i., p. 130.

VIII. Pope (Joppolo Aldobrandini), was born in 1556, at Fano; became first a lawyer, subsequently consistorial advocate, auditor of the Rota (see Rota), datarius (q. v.), and, in 1585, cardinal, and legate in Poland. He was elected pope Jan. 30, 1592. He was a cautious and politic ruler. He mediated the peace of Varelke between France and Spain in 1593; in the civil war of France he sided, like his predecessors, with the league against Henry IV. Even after the latter had joined the Church of Rome the pope hesitated to recognise him, and it was not until nearly the whole of France had recognised him that the pope consented to lift the ban against Henry IV. (1597). Henry supported the annexation of Ferrara to the papal states, and reintroduced the Jesuits into France, while, on the other hand, the pope abstained from openly opposing Henry's edict of toleration. During his pontificate the king of Poland prevailed upon the metropolitan of Kiev and seven of the Russian bishops to unite with the Church of Rome, and ambassadors arrived at Rome from the Coptic patriarch of Alexandria to negotiate a union of the Copts with the Church of Rome. He issued new editions of the Vulgate, the Roman Breviary, Missal, and of the Index. In order to settle the dogmatical controversy between Jesuits and Dominicans, he convened an Ignot, in which he instituted the Congregatio de causis divinae gratiae. A dispute with the republic of Venice was amicably settled. He died on March 5, 1605. Baroni and Bellarmare were among the cardinals appointed by him. One hundred and twenty-three constitutions and decrees of this pope are contained in Bullar. Rom. Magnmum, tom. iii., 3-170. His life was written by Cirencr. — Haase, Hist. Pop., v. i.; Haase, Ch. Hist., p. 456, 466 sq.; Wetzer u. Welte, Kirchen-Lex. ii, 608-640; Herzog, Real-Encycl. ii, 196.

IX. Pope (Giulio Rospigliosi), was born in 1600 at Pistoia. He was in succession auditor of the Rota, secretary of Sixtus IV, and cardinal, and was elected pope in 1657. He mediated a peace between Louis XIV and the Turks in 1697. He was a man of no upright in his intentions, but easy in disposition. He left his name to the Clementine Peace, a brief pause in the struggle between the Jansenists and Jesuits. He is said to have died of grief at the taking of Candia by the Turks, 1699. — Banke, Hist. Pop. viii.; Haase, Ch. Hist., p. 512, 518; Wetzer u. Welte, Kirchen-Lexikon, ii, 605.

X. Pope (Emilio Alberoni), was born at Rome on the 28th of July, 1590, and held the papal chair from 1670 to 1676. Eighty years old at his accession, he was completely governed by his relations, one of whom, Cardinal Paluzzi, was called by the Romans popo de facto. He was always eager to mediate peace between the Roman Catholic states, and supported the Poles with money against the Turks. The pope and his reign commenced the dispute with Louis XIV of France concerning the rights claimed by the French kings, during the vacancies of episcopal sees, to dispose of the ecclesiastical benefits, and to receive the revenue. — Banke, Hist. Pop. viii.; Haase, Ch. Hist., p. 512; Wetzer u. Welte, Kirchen-Lexikon, ii, 605.

XI. Pope (Giovanni Francesco Albani), was born on July 7, 1629. He was secretary of the secret briefs under Innocent XI, Alexander VIII, and Innocent XII, and, as such, wrote, among others, the celebrated bull of Alexander VIII (1691) against the Gallican liberties adopted by a national convention of the French bishops in 1682. He became cardinal deacon in 1630, and cardinal priest in 1679. He was raised to the pape in 1670 on account of his energy and ability, and displayed abundance of the former quality, but with singular want of success. He opposed the elevation of Prussia to a kingdom, and thus made himself ridiculous in Germany. In the war of the Spanish Netherlands, he voluntarily served under Philip IV. The great genius of Louis XIV of France, but was compelled by the imperial forces threatening Rome to recognise Charles III, the brother of Joseph I of Austria, as king of Spain. He lost Parma and Placentia, and was totally disregarded at the peace of Utrecht (1718). By this peace Sicily was ceded to France while Sardinia was given to Spain. In the civil war of France he sided, like his predecessors, with the league against Henry IV. Even after the latter had joined the Church of Rome the pope hesitated to recognise him, and it was not until nearly the whole of France had recognised him that the pope consented to lift the ban against Henry IV. (1597). Henry supported the annexation of Ferrara to the papal states, and reintroduced the Jesuits into France, while,

XII. Pope (Lorenzo Corsini), was born at Florence in 1562. He was appointed cardinal May 17, 1706, cardinal bishop of Frascati in 1725, and became pope July 12, 1770, when 78 years old. Immediately upon his accession the papal chair decreed a truce against Coesia, the favorite of his predecessor, Benedict XIII, for extortion. Coesia was sentenced to eight years imprisonment, and a fine of 40,000 ducats. In 1728 he issued a papal "constitution" for a better regulation of the conclave; by a brief of 1786 he suppressed the sect of the Cocomari, and in 1738 he condemned the Free-masons. He took a special interest in the union of the Greek Church with the Roman, and in 1734 founded the "Corisianum" ecclesiastical seminary for young Greeks at Bisignano, in Calabria; but the endeavors of the Jesuits to gain over the patriarch of Constantinople were fruitless. Equally inefficient were special efforts made for winning over the Protestants of Saxony and Silesia. His relations to the Roman Catholic states were, in general, not friendly. Parma, which he claimed after the death of the last Farnese (1731), was occupied by Austria. Spain, against the consent of the pope, made enlistsments in the papal states, and placed garrisons in several towns. Portugal claimed the cardinal's hat for a favorite of the king (Bichir), and the pope, in 1731, yielded. Charles Emmanuel of Sardinia was threatened with the ban for occupying several places in Piedmont which the pope claimed as fief. The little republic of San Marino, which Cardinal Alberoni, in 1739, had rashly annexed to the papal states, soon recovered its independence. He supported the emperor of Austria with money in his war against the Turks. He promoted the study of Oriental languages, especially the Syriac, and sent Assemani on his second journey to the East, to collect Oriental manuscripts for the library of the Vatican, and he was rigid in the enforcement of ecclesiastical discipline. He died Feb. 6, 1740. The Bullarium Rom. Cont. P. VIII (Luxemburg, 1740), contains 277 constitutions of these popes.—Hase, Ch. History, p. 514; Banke, Hist. Pop. b. viii; Wetzer u. Welte, Kirchen-Lexikon, ii, 621; Hoefler, Beitr. Geschichte, x, 769.

XIII. Pope (Carlo della Torre di Ressano), was born at Venice March 7, 1699; became governor of Padua in 1709, cardinal of Rome in 1718, and deacon in 1737, bishop of Padua in 1743, cardinal-priest in 1747. He ascended the papal chair July 6, 1758. He owed his elevation to the Jesuits, whom he supported with an earnestness and perseverance that fully displayed the feellessness of the pope. By autograph letters to the kings of France, Portugal, and Spain, he endeavored to avert the destruction of the order in those three states. But in vain. The Portuguese government suppressed all the convents in 1759 and 1760, imprisoning a number of members under the charge of being accomplices of a plot against the life of the king, and transporting most of them into the papal states, as a present to St. Peter.' In 1764 the Jesuits were exiled from their colleges, and in 1766, Clement issued the bull "Apostolici pacendi," in which he again confirmed the order; but the French Parliament forbade the publication of the bull. In April, 1767, the Spanish government expelled all the members of the order in Spain in order to transport them to the papal states. On March 30th of January, 1768, the pope issued a brief, in which he annulled, as head of the Church and as feudal sovereign of Parma, a number of reformatory measures which the duke of Parma had issued in 1765 and 1766, pronouncing the severest censures of the Church against all who had aided in the drawing up, publication, and execution of these decrees, and releasing the subjects of the duke from the duty of obeying them. This bull produced the greatest indignation at all the Bourbon courts. Parma expelled the Jesuits (in 1768), France occupied Avignon and Venasinn, and Naples took possession of Benevento and Pontecorvo. In addition to these troubles, the pope was engaged with the Venetians, which had issued some laws restricting the privileges of the clergy, and in particular that of accumulating property. The republic of Genoa offered a reward of 6000 scudi for the capture of a papal delegate to the island of Corsica, which had risen in insurrection against the Genoese. In January, 1768, the pope protested against the resolution of the Polish Diet, which, although recognising the Church of Rome as the state Church, made some concessions to the dissenters. Besides these conflicts with the state governments, Clement had a hard struggle against an Episcopate which grew up in his Church in Rome, which demanded a restriction of the papal press, and an enlargement of the powers of the metropolitans, and the chief representative of which was the German bishop Febronius (q. v.). The Congregation of the Index forbade the possession and circulation of the book under penalty of the galley; but this rigorous measure, as well as letters from the bishops of Germany to use the utmost efforts for the suppression of the dangerous book, remained useless. Some of the bulls issued by Clement (as Animarum Salutis et Aliud ad Apostolatus), in vindication of the claims of the papacy, offended even the most zealous partisans of the pope. Even the pope himself was dissatisfied, and the idea of policy was seriously contemplated when the pope died on February 8, 1769. Clement restricted the right of asylum, forbade the clergy from engaging in mercantile pursuits, and conferred upon Maria Theresa the title of apostolic majesty.—Banke, Hist. Pop. b. viii; Hase, Ch. Hist. p. 584 sq.; Wetzer u. Welte, Kirchen-Lexikon, ii, 618-618; Herzog, Real-Encyklop. ii, 738-740.

XIV. Pope (Giovanni Vincenzo Antonio Ganganelli), was born at San Arcangelo, near Rimini, October 31, 1705. After receiving an education in the institutions of the Jesuits at Rimini and the Fianisti at Urbino, he entered, on May 17, 1729, the order of the Minorites, exchanging his baptismal Christian name for that of Lorenzo. He soon distinguished himself both as a pulpit orator and as a theologian, and taught theology in several of the institutions of his order. When, on May 20, 1741, Pope Benedict XIV presided over the councils of Lyons in 1742, that the general chapter of the Minorites, in order to elect a new general of the order, Ganganelli, in the name of the chapter, addressed the pope in a speech which gained to him the full confidence of Benedict. He was in 1745 appointed assistant, and in 1746 consultant at the Sant' Ubaldo (the Congregation of the Inquisition), and in this office won general respect by his moderation, amiable character, and scholarship.
On September 24, 1759, he was appointed cardinal-priest by Clement XIII upon the recommendation of the general of the Jesuits. The pope intrusted to him several important missions; but when it was found that he disapproved the uncompromising opposition of the pope to the Jesuits, he was recalled from the mission and died September 10. The pope had been poisoned many believers, and is still defended by a number of writers, but a majority of the best historians have declared it not sufficiently supported. Special works on Clement are, Caraccioli, V. de Clemente XIV (1778; German translation, Frankfort, 1775); Laclau, P. Clemente XIV, (Paris, 1787, 8 vols.); Cretinneau-Joly, Clement XIV et les Jésuites (Paris, 1847, on the side of the Jesuits); Ganganelli, Popes Clement XIV; seine Briefe und seine Zeit (Berlin, 1847); Theiner, Histoire du Pontificat de Clement XIV (Paris, 1868, 8 vols.; German ed. Leipzig.)

Father Theiner, who was a prefect-consul of the archives of the Vatican, consulted the Congregation of the Index and other congregations, a member of the special Congregation on the Immaculate Conception, etc., at Rome, made use of many unprinted documents in the archives of the Vatican. He tried to exalt Clement as one of the greatest popes, and, in order to achieve this, he required the Jesuits of that time. His work led to a lively controversy. The French historian of the order, Cretinneau-Joly, undertook the defence of the Jesuits, but his book was put on the Index. The general of the order, P. Rootan, fearing that the controversy might turn out badly for the order, declined all responsibility for Cretinneau-Joly's work, but at the same time induced P. de Ravignan, the celebrated Jesuit preacher at Paris, to take up the defence of the order. Ravignan accordingly wrote and published Clemente XIII et Clemente XIV (Paris, 1864, 2 vols., p. 574 and 502), in which he endeavours to justify both the Jesuits and the pope. He suppressed the government papers of Avignon, Venaissin, Benevento, and Pontecorvo. But the chief demand of the Bourbon courts, the suppression of the order of the Jesuits, he tried to escape as long as possible. He had held himself aloof from the Jesuits from the day of his pontificate, and had forbidden the admission of the General of the order to the Vatican. He appointed a committee of jurists to examine the subject; acquainted himself personally with all that had been written for or against the order; and took great care to prepare public opinion gradually for its suppression. In a letter to the king of Spain he publicly admitted the necessity of suppressing the society of Jesus; the Jesuits were themselves the authors of this fate by their intrigues. The bishops of the papal states were authorized to examine the houses of the Jesuits, and to secularize those members who desired it. On June 25, 1773, the seals were put on the archives of the novitiate of the order at Rome, and the cardinal of Aragon was directed to possess himself of all their possessions within his legislation. A similar order was given to the bishop of Montalto. Finally, on July 21, 1773, the famous brief "Dominus ac Redemptor Noster," by which the whole order was suppressed, was signed. It was published on the 16th of August. On the whole, the measures were carried with great celerity; some individual members were preserved, but the general, father Ricci, was arrested. The brief states, as a reason for the suppression, that the Church no longer derived from the order the advantages which were expected from it at the time of its foundation; it refers to the suppression of other orders, and the increase of the Church in style and doctrinal importance from the genuine epistle of Clement that it has been generally assigned by critics to a later date. It is orthodox in sentiment. The very beginning contains a distinct confession of the divinity of Christ, who is called "God, and the Judge of the living and the dead." Otherwise it is of no special account.
2. Two encyclical Letters to Virgins, first discovered by Wetstein in 1752, in a Syriac translation, and appended to his edition of the Greek Testament. They commend celibacy, and contain exhortations and rules of discipline for monks and nuns. Later, a particular Swedish pseudo-Isidore has placed at the head of his collection decretals of Roman popes. Two of them are addressed to James, bishop of Jerusalem, and are older than the pseudo-Isidore of the eighth or ninth century; the three others were fabricated by him.

The Constitutions and Canons, including the Liber II of St. Clement, which is a part of the eighth book of the Constitutions. This is a collection of ecclesiastical laws and usages which grew up gradually during the first four centuries, and is valuable chiefly as a rich source of information concerning ancient Church government, worship, and discipline. The work professes to be a bequest of all the apostles handed down through the Roman bishop Clement, or dictated to him. It begins with the words, "The apostles and elders to all who among the nations have believed in the Lord Jesus Christ. Grace be to you and peace," etc. It contains, in eight books, a collection of civil, canon, and liturgical laws, and liturgical formulaires. The object of the compiler was to establish the episcopal hierarchy, and to furnish the clergy with a convenient guide in worship and discipline. The first six books were written at the end of the third century, the remaining two at the beginning of the fourth century. They were collected by the bishop of Nicaea (367). The Apostolical Canons are appended to the eighth book of the Constitutions, and pretend to be likewise of apostolical origin. They consist of 85, or, in other copies, 86 brief rules for the conduct of the clergy and laity, borrowed in part from the Pastoral Epistles, partly from decrees of early councils, and partly from the Gospels. They are also found separately in Greek, Syrian, Ethiopic, and Arabic manuscripts. They were collected by some unknown hand about the middle of the fourth century. The Greek Church in 892 adopted the whole collection of 85 canons; the Latin retained only 56, which Dionysius Exiguus translated into Latin about A.D. 500.

The Apostolical Constitutions and Canons are found in the larger editions of the works of the apostolic fathers, by Coteler and Clericus (1672, 1698, 1700, 1724), in the first volume of Manali's, and also of Harduin's Collection of Councils, and have been separately edited by Gressler, Die legatstreitungen des Kaiser Heinrich VI. (Rostock, 1683), and by P. A. de Pagard, Constitutions apostol. (Lipsiae, 1862). Among the many treaties on the Apost. Const. we mention Krait, Uber die ur sprung und inhalt der apost. Constitutions (1829); S. von Drey, Neuer Untersuchungen, etc. (1882); Chase, Constitutions of the holy Apostles, including the Canons (1848); comp. Hefele, Conciliengeschichte, i. 276 sq.; Schaff, Church History, i, 440 sq.; Bonsein, Hippol., i, 319 sq.

5. The pseudo-Clementine Homilies, to which the title Clementines (r condemnatio, Clementina) is more particularly applied, and the Recognitions (Agnuspaues, Recognitions Clementis Rom.) which resemble them in form and content. To these must be added the Epistole de gestis Petri, which is a summary of the Homilies. The Homilies are twenty in number, but the last has only recently been discovered. They figure very prominently in the history of the ancient heresies. They are a most curious philosophico-religious romance. Clement, an escaped Roman, fanatical healing priest, is sent by the emperor of the heathen world to Rome, and converts Clement to his Christian faith. He accompanies him on his missionary journeys, and takes down in writing the substance of the sermons and disputations with Simon Magus. Simon Peter is thus the proper hero of the romance, and appears as the champion of pure, primitive Christianity, in contrast with Simon Magus, the great deceiver and arch-heretic. The apostle Paul is not mentioned, but is perhaps attacked under the name of Simon. The doctrinal system which is skillfully interwoven with this narrative stands as a peculiar reception of the philosophy of Ebonistic and Gnostic ideas and fancies. It is a speculative form of Ebionism, rather than (as Baur treats it) a school of Gnosticism. It is essentially Judaizing in spirit and aim, though influenced by heathen philosophy. It is bitterly hostile to the theology of the Church fathers, but tends to go to the other extreme to the Gnosticism of Marcion and his school. It presents Christianity as the restorative simply of the primitive religion of Adam, Enoch, Noah, Abraham, and Moses, which was corrupted by demons, until Christ purged it of all false additions. The apostle Peter defended it against the new corruptions of Simon Magus. James, the brother of Christ, is made the general vicar of Christ, the pope to whom even Peter is amenable, and Jerusalem is the centre of Christendom. The Epitome is only a poor abridgment of the Homilies. The Recognitions of Clement, in 10 books, are an orthodox recension of the Homilies, and were probably written in Rome. They exist only in a Latin translation.

The Homilies and Recognitions are incorporated in the large editions of the apostolic fathers by Coteler and Clericus. The former were separately edited by Schweger, 1847 (incomplete); better by Alb. Dressel, 1857, who first discovered the 220th homily in the Vatican library (Gottingen, 1858); and by P. de Lagarde (Leipzig, 1865). On the system of the pseudo-Clementine Homilies, compare the works of Neander and Baur on Gnosticism, the learned monograph of Schleiermacher (Die Clemcntinen nebst den verwandten Schriften, Hamb., 1844), Hilgenfeld (Die Clem dienten in den literareschen Zeitschriften, Hamburg, 1847), and others.

A. A part of the canons law prepared by pope Clement V (1305-1314), and consisting of the decrees issued by the Council of Vienna (1311-1312), as well as his own constitutions. This collection was to follow the five books of decreals collected by Gregory IX in 1294, and the Liber sextus prepared in 1296 by Boniface VIII, under the name of Liber iurium; it is, however, more commonly known under the name of Clementines. Like the two previous collections, it is divided into five books—Jude de judicium, Clerus, Consuetudines, Crimen; and even the series of titles and the headings fully correspond with those of the collection of Gregory IX. Clement made his collection known to the consistory of cardinals in 1313, and in the following year sent it to the University of Orleans. His successor, John XXII, sent it also to the universities of Paris and Bologna. The first glossa (commentary) to it was written about 1256 by Joannes Arendt, and it soon obtained the authority of a general rule. It was revised by cardinal Zabarella (1417). The first editions of the Clementines were published at Mainz in 1460, 1467, and 1471. See Wetzer u. Welte, Kirchen-,Lett. ii, 628; Hase, Ch. Hist., § 296. See also Canon Law.

B. A set of whose members reject most of the forms and ceremonies of the Roman Church, but adhere to its distinguishing doctrines, such as the sacrifice of the
Cleobias, a branch of the Simonians (q.v.), in the first century, extinguished almost at its rise.

Cleopatra (Greek: Κλεοπάτρα, contr. for Κλεοπάτρα, of a renowned father), one of the two disciples who were going to Emmaus on the day of the resurrection, when Jesus himself drew near and talked with them (Luke xxiv, 18), A.D. 29. Eusebius and Jerome (Eusebius, Jerome, Onomast. s. v. Βιβλίων, Emmaus) make him (Kleopatra, Cleopatra) a native of Emmaus. It is a question whether this Cleopatra is to be considered as identical with the Cleophas (q.v.), or rather Cleopas of John xix, 25, or the Alpheus (q.v.) of Matt. x, 8, etc. Their identity was assumed by the later fathers and Church historians (Thiess, Comment. ii, 230 sqq.). But Eusebius (H.E. iii, 11) writes the name of Alpheus, Joseph's brother, Cleopas, not Cleophas; and Chrysostom and Theodoret, on the Epistle to the Galatians, call James the Just the son of Cleopas. Besides this, Clopas, or Alpheus, is an Aramaic name, whereas Cleopas is apparently Greek. Again, as we find the wife and children in constant connection with the family of Joseph at the time of our Lord's ministry, it is probable that he himself was dead before that time. On the whole, then, it seems safer to doubt the identity of Cleopas with Clopas, notwithstanding the similarity of names. (See Rus., Harmon. evang. i, ii, 1272 sqq.; Wieseler, Chronol. Synopsae, p. 431; Clemens, in the Zacharias; Antioch. iii, 30.)

Cleopatra (strictly Cleopatra, Khonoeira, of a renowned father), a Greek female name occurring as early as Homer (II. ix, 556), and borne especially by the Egyptian princesses after the times of Alexander (see Smith's Dict. of Class. Biog. s. v.). The following, being members of the line of the Ptolemies, who frequently intermarried with the Seleucids of Syria, are mentioned in the Apocalypse and Josephus, or alluded to in the Scriptures.

1. A daughter of Antiochus III (the Great), who was married to Ptolemy V (Epiphanes), B.C. 198 (see Dan. xi, 13, 16). Cœle-Syria being given as her dowry (Josephus, Ant. xili, 4, 4; Apian, Syr. 5; Livy, xxvii, 3), they were married, and the Egyptians arranged this marriage (Polyb. xxvii, 17). See Antiochus, 2.

2. A daughter of the preceding monarch, who became "the wife of Ptolemy" (Esth. xi, 1) VI (Philometor), her own brother, on whose death (B.C. 146) she was violently persecuted by her successor (her own brother likewise, and for a time husband) Physcon, or Ptolemy VII, or Esocrates II (Justin, xxxvii, 8, 9; xxxix, 1, 2; Livy, Ep. 69; Diod. Sic. ii, 602, ed. Wess.). She is mentioned by Josephus as having joined her husband in the letter addressed to Onias (q.v.) in favor of reconstructing the Jewish temple at Leontopolis (Ant. xiii, 3, 2), and as befriended in her distress by Onias (Apian, ii, 5). See Ptolemy Philometor.

3. A daughter of the preceding by her first husband; married first (B.C. 160) to Alexander (q.v.) Balas, the Syrian usurper (1 Macc. x, 5; Josephus, Ant. xiii, 4, 1 and 5), and on his death (B.C. 146) to Demetrius (q.v.) Nicator (1 Macc. xi, 12; Josephus, Ant. xiii, 4, 7). During the captivity of the latter in Parthia, B.C. 141 (1 Macc. xiv, 1 sq.), she married his brother Antiochus (Josephus, Ant. xiii, 7, 1) VII (Sidetes), out of jealousy on account of Demetrius's connection with the Parthian princess Rhodogune, and also murdered Demetrius on his return (Apian, Syr. 68; Livy, Ep. 60), although Josephus (Ant. xiii, 9, 8) and Justin (xxxix, 1) represent her as only refusing to receive him. She also murdered Seleucus, her son by Nicator, who on his father's death assumed the government without her consent (Apian, Syr. 68). Her other son by Nicator, Antiochus VIII (Grypus), succeeded to the throne (B.C. 125) through her influence; but afterwards, finding him not disposed to yield her all the power she desired, she attempted to poison him, but was anticipated by him, and compelled to drink the poison herself (Justin, xxxix, 2), B.C. 120. See Antiochus, 6 and 7.

4. A sister of the preceding, and the rival of her own mother (No. 9) in the affections of Ptolemy Physcon, by whom she was left in supreme power, in connection with whichever of her own sons she might choose. She was compelled by her people to set up the eldest, Ptolemy VIII (Lathyros); but she soon prevailed upon them to expel him, and make room for her younger and favorite son Alexander (Pausan. viii, 7), and she even sent an army against Lathyros to Cyprus, an effort in which the Jews became involved (Josephus, Ant. xili, 12, 2 sq.; 18, 1) through the intervention of Alexander Jannaeus (q.v.). Her son Alexander retired through fear of her cruelty, but was recalled by his mother, who attempted to assassinate him, but was herself put to death (B.C. 89) before she could effect her object (Justin, xxxix, 4). See Ptolemy Lathyros.

5. The second daughter of the name by the preceding marriage, and married to her own brother Lathyros after her sister's divorce, from whom she is usually distinguished by the surname of Seleene (Σελεηνη, the moon). After his exile she married Antiochus XI (Epiphanes), and on his death Antiochus X (Eusebes). She was besieged by Tigranes in Syria (Mesopotamia, and either taken and killed by him (Strabo, xxii, 7, 249), or, according to Josephus (Ant. xiii, 16, 4; comp. War. ii, 5, 8), relieved by Lucullus's invasion of Armenia. See Antiochus, 9 and 10.

6. The last queen of Egypt, was the daughter of Ptolemy Anitaeus, born B.C. 69, and celebrated for her beauty and accomplishments, as also for her voluptuousness and ambition. She had various amorous and political intrigues, first with Julius Caesar (Dion Cass. xiii, 27; Sueton. Cez. 83), whom she even accompanied to Rome; and finally with Marc Antony (q.v.), who became so completely enamored of her as to commit suicide when falsely informed of her death, which she presently actually accomplished, it is said by causing herself to be bitten by an asp, on the capture of Alexandria by Octavianus, afterwards called Augustus, B.C. 30 (see Liddell's Hist. of Rome, chap. lxx).
Cleo'phas, or rather Clopas (KALPOS), the husband of Mary (q. v.), the "sister" of Christ's mother (John xix. 25); probably a Graecized form of the name elsewhere (Matt. x. 3; Mark iii. 18; Luke vi. 19; Acts i. 13), but not the Clopas of Jn. xiv. 20 called by the apocryphal gospels (q. v.), perhaps in imitation of the name Chlopas (q. v.). See the Theol. Stud. u. Krit. 1840, 344, 648.

Clero, Le (CLERICUS), Jean, a learned critic and theologian, was born at Geneva March 19, 1657. He studied theology at his native town, and in 1679 passed a brilliant examination for admission into the ministry of Geneva, but had before that fallen out with strict Calvinism, chiefly on grounds of the Sacramentary heresies (Symmorphothes symmol. Basilii, 1655), and the writings of his grand-uncle Cercelleus and of Episcopi. As early as 1679 he published a pseudonymous work on the difference between strict Calvinists and Remonstrants, in favor of the latter (Libri de sacris dogmatibus, Geneva, 1679). In 1682 he openly joined the Remonstrants, and in 1684 the Rotterdam Synod gave to him the professorship of philosophy and ancient languages at the Arminian college of Amsterdam. He there at once began to exhibit his marvelous literary activity. After publishing several exegetical treatises of his uncle David le Clero, and having a dogmatical treatise on predestination, and the nature and limits of human knowledge (Entretiens sur diverses matières de théologie, Amsterdam, 1685), he attracted general attention by his literary controversy with the learned oratorian Richard Simon (Origeni Adscendentis Crutichus Hieropolitanae, 1684, pseudonym.; Sermones sur l'histoire critique du V. T. composés par le P. R. Simon, Amsterdam, 1685, and Défense des Sentiments, etc. Amsterdam, 1685). In the same year he was elected by F. Cornand de la Croze a literary journal, under the title Bibliothèque universelle et historique, which, besides reviews, was to contain new learned essays. He was the active editor of the four editions of Moreri's Dictionnaire (4 vols. 1691-1702). He defended Episcopi against the charge of Socinianism (Lettre à M. Jurieu sur la manière dont il a traité Episcopi, 1690), and translated three works of Burnet into French, and part of the history of ancient philosophy by Th. Stanley into Latin. From 1692-1695 he wrote several compendial works of philosophy (Opera philosophica, 4 vols. 1698; later editions contain a 5th volume, with a life of the author). In 1698 he began the publication of his Latin translation of and commentary on the Old Testament (Genesis 1698; the four last books of the Pentateuch, 1696; the other historical books, 1708; the remainder, 1781), in which he developed some latitudinarian views on Biblical miracles and scriptural interpretation. In 1699 he published his Ars Critica (2 vols. Amsterdam.), one of his most important works, of which the Epistolae Criticae et Exegeticae (1700, against Cave) are a continuation. He translated into Latin and added valuable notes to Hammond's New Testament (1698, 2 vols. fol.; 2d edit. Frankfort, 1714), and in the same year published a new edition of the Patres Apostolicis by Coteller, with notes and additions (Amsterdam. 1698; 2d ed. 1724). A work against some anti-Christian views in Bayle's Dictionary (Parvissimia, Amsterdam, 1699) involved him in a controversy with Bayle which lasted until the death of the latter. He prepared an appendix to the Amsterdam reprint of the Maurine edition of the works of St. Augustine (Appendix Augustiniana, Amsterdam, 1703) and published a French translation of the New Testament (Amsterdam, 1703, 2 vols.), which again brought him into the suspicion of Socinianism, and published new editions, with notes, of Petavius, De theologis dogmaticis (6 vols. fol. Amsterdam, 1700), and doctrina temporum (Amsterdam, 1703, 3 vols. fol.), of the complete works of Erasmus of Rotterdam (Lugd. Bat. 1700, 3 vols. fol.), of Hugo Grotius, De jure et jure religiosis Christianis (Amsterdam, 1709), and of many others. He also continued his literary journal under the title Bibliothèque choisie (1708-13, 27 vols.). In 1712, on the death of Limborch, he was appointed his successor as professor of Church History at the college of Amsterdam. His new office induced him to write a Church History of the first two centuries (Hist. Eccles. duorum prim. sec., Amsterdam, 1716). He also prepared several editions of Latin and Greek classics, a history of the Netherlands, and carried on a very extensive correspondence with scholars in various countries. In 1726 he suddenly lost, in consequence of a paralytic stroke, the use of his memory, and his condition became still worse after a new attack in 1728. He died January 8, 1736. Le Clerc was one of the most prolific writers of modern times, but more critical than productive. Though always in ecclesiastical communion with the Remonstrants, he undertook a new theology in the old school. See Wetzer u. Welsch, Kirchen-Lex. ii, 688 sq.; Herzog, Real-Encyclop. ii, 768; Ersch u. Gruber, Encyclop. vol. xviii, s. v. Clerestory. See Clear-story.

Clergy. Clergy, the general name given to those who are set apart by ordination (q. v.) for the performance of Christian worship and teaching, and who are therefore said to be in orders (q. v.).

1. Origin and Meaning of the Word. —The word is by some supposed to be derived from χηρός (kol), as if the minister were, in a special sense, χηρός τοῦ θοῦ, especially consecrated to God. Others (Augustine, Epist. in Pa. 67; Isidore, De Off. Eccles. ii, c. 1) maintain that it indicates that the lot by which Matthias was chosen apostle gave the first general name for the chiefs of the Church as a class. Jerome says they were called clergy, either because they were chosen by lot to be the Lord's, or because the Lord is their lot or heritage (Epist. vii, 2). The title of clergy from new converts has been extended, and the development has been defined by Baur (Ursprung des Episcopats, p. 98 sq.; D. Christentum v. u. die christl. Kirche der drei ersten Jahrhund. p. 245) and by Ritschl (Entstehc. d. altchristl. Kirche, p. 245) has met with general favor. According to it, the word χηρός is in the N. T. (Acts i, 26; 1 Pet. v. 8), as well as in the language of the ancient Church, commonly used in the signification of "rank," "degree." The "faithful" (fideles) and catechumens were called χηροί (ordines, ranks), just as well as bishops, presbyters, deacons. Gradually —the exact point of time cannot be fixed—the ecclesiastical officials were called the "rank," χηρός, a transition which was very natural when the difference between the offices of the Church and the bulk of the people was emphasized. The earliest writer in which the name "clergy" (ξηρός) in the restricted sense occurs is Clement of Alexandria. "It is clear from the N. T. that Christ made men separate to the work of the Christian ministry. Some of these men have been extraordinary, such as apostles, who had been selected by Christ himself without any intermediate authority; evangelists, such as Timothy and Titus; prohetas; See 1 Cor. xiv, 22-24. These probably continued only during the lifetime of the apostles and those on whom they laid hands. Others were ordinary ministers, denominators elders or..."
presbyters, pastors, bishops, and teachers. See 1 Pet. v, 1-4; Acts xiv, 28; xv, 6; Titus i, 5. These were divinely appointed and called to their work (Acts xx, 28); they were solemnly set apart; they were entitled to be supported by the churches to which they ministered; their positions were hereditary, and handed down from father to son, to take care of and govern the Church of God, and to watch for souls (1 Thess. v, 12, 13; Heb. xii, 7, 17) (Coleman, Christian Antiquities, ch. iii.).

2. Distinction of Clergy and Laity.—In the apostolic Church no abstract distinction of clergy and laity, as to privileges or sanctity, was known; all believers were termed and called to the prophetic, priestly, and kingly offices in Christ (1 Pet. v, 3). The Jewish antithesis of clergy and laity was at first unknown among Christians; and it was "only as men fell back from the evangelical to the Jewish point of view" that the idea of the general Christian priesthood of all believers gave place, more or less completely, to that of the special priesthood or clergy (Neander, Church History, Torrey's ed., i, 194 sq.; Schaff, History of the Christian Church, i, ch. v; Gieseler, Church History, i, § 92). So Tertullian, even (De Baptismo, c. 17, before he became a Montanist): "The laity have also the right to administer the Sacraments and to exercise the gift of prophecy in the community. The Word of God and the sacraments were by the grace of God communicated to all, and may therefore be communicated by all Christians as instruments of the divine grace. But the question here relates not barely to what is permitted in general, but also to what is expedient under existing circumstances. We may here use the words of St. Paul, 'All things are lawful for men, but all things are not expedient.' If we look at the order necessary to be maintained in the Church, the laity are therefore to exercise their priestly right of administering the sacraments only when the time and circumstances require it. The Bishop is the spiritual father of the people; in the hierarchal system, the distinction of clergy and laity became prominent, and very soon was universalized and admitted. Indeed, from the third century onward, the term clericus (εληρηριος, ordo) was almost exclusively applied to the ministry to distinguish it from the laity. As the Roman hierarchy was developed, the clergy came to be not merely a distinct order (which might consist with all the apostolical regulations and doctrines), but also to be recognized as the only priesthood, and the essential means of communication between man and God (Vinet. Past. Theol. Introduct.).

In the Church of the East, the introduction into the Church of a distinction between clergy and laity, a division of the clergy into classes of different rank was gradually developed. The earliest and most important of those distinctions was that between bishop and presbyter (see Bishop). To these were added, in the course of time, deacon, subdeacon, archbishop, patriarch, metropolitan, and a number of officers preceding the subdeaconate. Each class was initiated into office by a special ordination (see Orders). In general, the various classes, according to the higher and lower dignity of the orders, were divided into the higher and lower clergy, the latter embracing the subdeacons, deacons, priests, canon, and acolyte; the former the deacons, deacons, priests, bishops. Up to the 13th century the subdeacons were counted among the lower clergy. The canon law very frequently applies the name clericis exclusively to the lower classes of the clergy, designating each higher class (subdeacons, deacons, bishops) by its special name. Higher (or high) clergy means the bishop and church officers, lower (or low) clergy the others.

In those churches which have monastic institutions, the clergy are also divided into regular and secular clergy, regular being members of orders and congregations who bind themselves to common rules, and secular those who have charge of parishes. In the Church of Russia the common name of the regular clergy is the black clergy, out of which the higher ecclesiastical dignities are chosen, while the secular clergy (priests, deacons, readers, and acolytes) are called white clergy.

4. Exemptions and Privileges.—By laws made by Constantine, Valentinian IV, Gratian, and Theodosius the Great, the clergy were exempted, (1.) From all civil and municipal offices, that they might give themselves to their religious duties. (2.) From contributions to public works. (3.) From a variety of taxes and imposts. (4.) From military service, through the middle ages. (5.) From appearance in civil courts. A bishop could not be forced to give public testimony; but it might be taken in private, though the bishop was not obliged to take formal oath, but only had the Gospels before him. Scurrilous and torturous, which might be applied to other witnesses, could not be inflicted on the clergy. Nor could the civil courts take cognizance of purely ecclesiastical causes (Theodos. Cod. lib. xvi, tit. 5, leg. 23; Justinian, Novell. 68), though they could interfere in criminal matters, and in cases between a clergyman and a layman; for the layman was not bound to obey an ecclesiastical tribunal. Bishops were often arbiters in disputes between subject and subject, but not in those between subject and bishop, the matter before them, and then the episcopal sentence could be put in force by the civil power. In cases of life and death, clerical intervention was strictly prohibited.

The privileges which the clergy enjoyed under the ancient municipal laws of England were numerous; but being much abused by the popular clergy, they were greatly curtailed at the Reformation. "Those which now remain are personal, such as clergymen not being compelled to serve on juries, or to appear at the sheriff's, or consequently at the court-leet, or view of frankpledge. Clergymen are exempt also from tempi, that is, from service in their own capacity on their sacred functions. While attending divine service they are privileged from arrest in civil suit, etc. 50 Edward III, chap. v, and 1 Richard II, ch. xv. It has been adjudged that this extends to the going to, continuing at, and returning from celebrating divine service. The ecclesiastical goods of a clergyman cannot be levied by the sheriff; but on his making his return to the writ of fieri facias, that the party is a clergyman beneficed, having no lay-fee, then the subsequent process must be directed to the bishop of the diocese, who, by virtue thereof, sequesters the same. So in an action against a person who has been in a capital punishment to take his person, on the sheriff's making the same return, further process must issue to the bishop, to compel him to appear; it is otherwise, however, unless the clergyman is beneficed. In cases of felony, benefit of clergy is extended to them without being branded, and they are entitled to it more than once. Clergymen labor also under certain disabilities, such as not being capable of sitting as members in the House of Commons. This, however, though a received opinion, was not restricted by law till so late as the 41 George IIII, chap. xiii, which was passed in consequence of John Horne Tooke, then in deacon's orders, being arrested and sitting in Parliament for Old Sarum. It was then enacted that no priest, nor deacon, nor minister of the Scotch Church, shall be capable of serving in Parliament; that their election shall be void, and they themselves liable to a penalty of £500 a day in the event of their either sitting or voting. It is clear, therefore, as in the case of those of the bishop of Exeter's friend Sheriff, that he could not excommunicate himself of holy orders. Various acts of Parliament have also, from the time of Henry VIII, been passed to prevent clergy from engaging in trade, holding farms, keeping tan or brew houses, all of which are stated, explained, and consolidated by the 57 George III, ch. xci. (Edale, Eccles. Dict. s. v.) For a peculiar privilege, see Clergy, Benefit of.
CLERGY

4. The 4th century it became a law that clergymen were to bring suits only in ecclesiastical courts (i.e. before bishops or synods). Justinian ordained that even laymen should bring suit against clergymen, monks, and nuns only before the bishop of the diocese, and against a bishop only before a synod (De Caes. 8. 5. 9). Thus the privileged jurisdiction of the clergy came to be a general law, which was sanctioned and more fully defined by many imperial and canonical decrees, and which no individual member had a right to renounce. The privileged jurisdiction referred, however, to personal suits only, not to real and codal (see the decisions of the Welte, Kirchen-Lexikon, iv. 400, s. v. Gerichtsbarkeit, Geistliche).

A peculiar privilege of the clergy of the Roman Church is the so called privilegium omnium canonicorum. It consists in a canonical provision that every one who extracts upon a clergyman (including monks and nuns) a bodily injury (embracing spitting, kicking, etc.), incurs by the fact itself excommunication. It was first enacted by the Council of Rheims in 1131 (in the canons which begins Sinequâsquadra diocebro clericum percuti, etc., if any one, at the instigation of the devil, shall strike a clergyman), and was made a general Church law by the Council of Lateran III, 1179. It is a privilege, the excommunication from the excommunication thus incurred should only be given in the hour of death, or if the culprit shall personally go to Rome. The law still exists, but if the injury be a small one, the bishop may dispense from the Roman journey (see Wetzer u. Weite, Kirchen-Lexikon, 709, s. v. Privilegium omnium canonicorum).

5. Special Discipline, Duties, Disabilities.—In the early Church the clergy were placed under strict discipline. The crimes leading to punishment were simony, heresy, apostacy, neglect of duty, immorality, and violation of clerical etiquette. Punishments were various: (1.) Excommunication which the church speaks of as not frequent, the delinquent being first deprived of his clerical rank, and then scourged as a layman. Decanities, or prisons, were attached to many churches. (2.) Depredation—that is, the offender was put down to a lower rank or grade of office, and that to all appearance permanently. (3.) Suspension—either a benefit, from his income, or ab officio, from his office. (4.) Deprivation—either forbidden from the Lord's Supper altogether, and treated as a stranger (communio pergrinorum, or allowed to communicate only with the laity (communio laicis). (5.) Excommunication—the final cutting off from the communion and the denial of all hope of restoration to it, even though he should be restored to the fellowship of the Church. We subjoin a few of the more characteristic of the ancient canons concerning the clergy, as showing the spirit of the age, and revealing some of its tendencies and usages: Thus, in the Apostolical Canons, 6. Let not a bishop, presbyter, or deacon turn away his wife, under pretence of religion; if he do, let him be suspended from the communion (ἀποθεωσεία), and deposed (απεθανατιτικώς) if he persist. 7. Let not a bishop, presbyter, or deacon undertake any secular employ, upon pain of deposition. 17. He who, after his being baptized, has been involved in two marriages, or has kept a concubine, cannot be a bishop, or a presbyter, or a deacon, or at all belong to the sacerdotal catalogue. 18. He that marries a widow, or one that is divorced, or a harlot, or a servant, or an actress, cannot be a bishop, or a presbyter, or a deacon, or at all belong to the sacerdotal catalogue. 41. A priest's sisters, or his niece, cannot be a clergyman. 50. Let the clergymen who gives security for any one be deposed. 51. If any bishop, presbyter, deacon, or any of the sacerdotal catalogue, do abstain from marriage, and flesh, and wine, not for mortification, but out of abhorrence, he has forgotten that all things are very good, and that God made man male and female, and blaspemously reproaching the workmanship of God, let him amend, or else be deposed, and cast out of the Church; and so also shall a layman. In the Canons of Laodicea, 54. That the priests of the priesthood and clergy ought not to gaze on fine shows at weddings or other feasts; but before the masquerades enter, to rise up and leave their seats. The duties of the various ranks of the clergy were strictly defined, and firm laws laid down for their guidance. They were not allowed to leave their station without permission, but were to reside in their cure. Deserters being condemned by a law of Justinian to forfeit their estates; but they could resign in certain circumstances, and a retiring or canonical pension was sometimes granted. They could not remove from one diocese to another without letters dimissory, nor could they possess pluralities, or hold offices in two dioceses. It was forbidden them to engage in secular employments, or attend fairs and markets, nor could they become pleaders in courts of law. They were expected to lead a studious life, their principal book being the Scriptures, while heathen and heretical treaties were only allowed them as occasion served. Bishops could not be "tacetis in officio," that is, they might not, under certain limitations. After the example of Paul, some of the lower clergy might support themselves, or fill up their leisure by some secular occupation. Severe laws were passed against what are called wandering clergy—encomiisti, who appear to have been often fugitives from the disciplinarians, or from the law, or from the church, or from some certificate. If a clergyman died without heirs, his estates fell to the Church, so the Council of Agde in 600 ruled. By a law of Theodosius and Valentinian III, the goods of any of the clergy dying intestate went in the same way (Eadie, s. v.).

6. Election of the Clergy.—Some assume that in the early Church the people had no other power than to give their testimonials to the persons elected, or to make exceptions. If they had any just and reasonable objections to urge; others say that the people were absolute and proper electors, and this from apostolical right, and that they enjoyed this for a succession of ages. That the people had a voice in the elections in several circumstances. No bishop could be intruded upon a Church against the consent of the members: in case the majority of a Church consisted of heretics or schismatics, the practice differed. In many instances recorded in ecclesiastical history the people protests of the denial of the admission of themselves. In addition, we have the words used by the people in the decision, such as δικαιος or αναδικαιος, dignus or indignus; and instances in which persons were brought by force to the bishop to be ordained, or were elected to the office by acclamation. It was declared by the fourth Council of Carthage that that the bishop might not elect clerks without the advice of his clergy, so likewise he should secure the consent, co-operation, and testimony of the people. The popular elections, however, became scenes of great disorder and abuse. A remarkable passage from Chrysostom (De Sacert) has been frequently quoted, and applies more or less to each bishop. It is in Constantinople, but also in Rome, Alexandria, Antioch, and other large cities. He says: 'Go and witness the proceedings at our public festivals, in which, more especially, according to established rule, the elections of ecclesiastical officers take place. You will find the people unruly there complaisant, the clergy devious and as various in their character as the multitude of those who are the subject of church-government. For all those in whom the right of election is vested split into factions. It is evident that there is no good understanding, either among themselves, or with the appointed presbyters, or with the presbytery. One supports one man, and one another. And the reason of this is, that they all neglect to look at that point which
they ought to consider, namely, the intellectual and moral qualifications of the person to be elected. There are other points by which their choice is determined. One, for instance, says, "It is necessary to elect a person who is of a good family." Another would choose a wandering bishop, because he would not require to be supported out of the revenues of the Church. A third votes for a person who has come over from some opposite party. A fourth uses his influence in favor of a relative or friend. While another lends his influence to one who has won upon him by fair speeches and plausible pretensions. In order to set aside these abuses, some bishops claimed an exclusive right of appointing to spiritual offices. In this way they gave offence to the people. In the Latin and African churches an attempt was made to secure greater simplicity in elections by introducing 
\textit{visitors}. This did not, however, long continue. Another plan was to vest the election in members of the lay aristocracy. But the determining who these should be was left to caprice or accident; and the result was that the right of election was taken out of the hands of the people, and vested partly in the hands of the ruling powers and partly with the clergy, who exercised their right either in their own persons, their suffragan bishops, or by collegiate meetings, and this very often without paying any regard to the Church or diocese immediately concerned. Sometimes the extraordinary mode of a bishop's designating his successor was adopted; or some one not connected with the diocese, to whom a doubtful person, or even a stranger, was allowed to nominate. But in these cases the consent of the people was presupposed. Patronage has prevailed since the fifth century; but the complete development of this system was a work of the eighth and ninth centuries" (see \textit{Patronage}).—\textit{Colman, Christian Antiquities}, iii, 22, 515; \textit{Ferrar, Eccles. Hist.} a. v. \textit{Edition}; Bingham, \textit{Orig. Eccles.} bk. iv, chap. ii; Henry, \textit{Ch. Antiq.} bk. ii, ch. i; Wetzer u. Welte, \textit{Kirchen-Lex.}, i, 680; \textit{Hertzog, Real-Encyklop.} a. v. Geistliche. See \textit{Ecclesiastical Polity}.

\textbf{CLERGY, BENEFIT OF}, an ancient privilege whereby the persons of clergymen were exempted from criminal process before the secular judges in particular cases, and consecrated places were exempted from criminal arrests. See \textit{Sanctuary}. "This privilege was originally confined to those who had the \textit{hospitium et tonuram clericorum}, but in time every one was accounted a clerk who could read; so that after the advent of learning, by the invention of printing, it was found that as many laymen as divines were admitted to this privilege, and therefore the statute.

4 Henry VII, ch. xiii, distinguishes between lay scholars and clerks in holy orders, and directs that the former should not claim this privilege more than once, and, in order to their afterwards known, they should be marked with a letter, according to their offence, on the brawn of the left thumb. After this burning, the laity, and before it the real clergy, were discharged from the sentence of the law in the king's court, and delivered over to the ordinary for canonical purgation. This purgation, having given rise to various brawls and confusion of oaths, was abolished at the Reformation; and accordingly by the statute.

18 Elizabeth, ch. vii, it was enacted that every person having benefit of clergy should not be delivered over to the ordinary, but after burning in the hand should be delivered out of prison, unless the judge thought it expedient to burn him thrice. Two quarto volumes will be collected from the above statement that the parties entitled to this privilege are clerks in holy orders, without branding, or any of the punishments subsequently introduced in its place; lords of Parliament, peers, and peersesses for the first offence; commoners not in orders, whether male or female, for clerkyable felonies, upon being burnt in the hand, whipped, fined, imprisoned, or transported. It is a privilege peculiar to the clergy that sentence of death cannot be passed upon them for any number of clergyable offenses committed by them (Blackstone, Com. iv, 374)."—\textit{Eadie, Eccles. Dict.} a. v.

\textbf{CLERICI REGULARI et SECULARI.} See \textit{Canons and Regulars}.

\textbf{Clericus.} See \textit{CLERIC}, LE.

\textbf{Cleric (Acts xix, 85).} See \textit{TOWN-CLERK}.

\textbf{CLERK}, originally and properly the name for one of the clergy (q. v.), and still the common appellation by which clergymen of the Church of England distinguish themselves in signing any legal instrument. It came afterwards, by an obvious transition, to signify a "learned man." Its most usual application in England is to that officer, now a layman, but once, in all probability, an ordained functionary, who leads the responses of the congregation. Properly speaking, in the Church of England, the clerk is not an original functionary of the congregation in the eye of the Church, which, in her rubrics, speaks mostly, if not always, of "clerks" (ordained persons); and it is certain that several duties are by custom yielded to the clerk who properly belong to the clergyman, such as the giving out of the Psalms to be sung, and the publication of notices. (See \textit{Rubric} at "Solemn Creed."") The appointment of parish clerks properly belongs to the incumbency. They should be licensed by the ordinary, and take an oath to obey the minister, with whom properly rests the power of removing the clerk from his office, though he be displaced without sufficient cause a "manda
crum" may restore him. By the Church Temporalities' Act for Ireland, the parish clerk is removable for any misconduct, by the minister with the consent of the bishop.

\textbf{CLERKS, APOSTOLICAL.} See \textit{JEWS}.

\textbf{CLERKS, MINOR.} See \textit{FRANCISCANS}.

\textbf{CLERKS of St. MAJORUS}, a religious order of the sixteenth century in Italy, founded by Jerome Amilarius, and approved by Paul III in 1540 and by Paul IV in 1542. They gave themselves to the religious instruction of the young and the ignorant. See \textit{FRANCISCANS}.

\textbf{CLERKS of St. PAUL}. See \textit{BARNABITES}.

\textbf{CLERKS, REGULAR.} See \textit{Canons and Regulars}.

\textbf{CLERKS, TREATISE.} See \textit{TREATISES}.

\textbf{Clermont}, a city of Auvergne, France, where a council was held in 1095 and 1096, confirming the councils of Pope Urban. A crusade was also recommended, and King Philip excommunicated. The council was attended by 4 archbishops, 225 bishops, and an immense number of lower clergy and laity.

\textbf{CLERMONT MANUSCRIPT} (\textit{Codex Clermontinus}), known as Cod. D of the Pauline Epistles, No. 107 of the Imperial Library at Paris, an uncial MS., with the Greek and Latin on opposite pages, containing Paul's fourteenth epistle, with a few hiatus, most of which have been supplied at various dates. The Epistle to the Colossians stands before that to the Philippians, and Heures after the Pastoral Epistles. The MS. text is curiously arranged on almost every page. The citations from the O.T. are written in red, except in Hebrews. It seems to belong to the sixth century. It probably came from a Latin scribe, with a Greek copy. The original writer made several alterations, then the whole of the Greek text was corrected (apparently in the seventh century) as far as they were visible. Two quarto volumes will be collected from the above statement that the parties entitled to this privilege are clerks in holy orders, without branding, or any of the punishments subsequently introduced in its place; lords of Parliament, peers, and peersesses for the first offence; commoners not in orders, whether male or female, for clergyable felonies, upon being burnt in the hand, whipped, fined, imprisoned, or transported. It is a privilege peculiar...
ment which Weststein unnecessarily impugns. After Beza’s death, it passed into the library of the brothers Jacques and Pierre du Puy, the former of whom being librarian to the king of France, and dying in 1556, it was purchased and deposited in the Royal Library at Paris. In the early part of the eighteenth century, 25 leaves were cut out of this MS. by John Aymon, an apostate priest, who sold one of them to Stukeley in Hol-

land, and the others fell into the hands of the bibliographical Earl of Oxford. Both these purchasers, on learning the theft, restored the leaves to their proper place.

Beza made some use of this document; Walton’s
Cloud (properly 722, *aman, as covering the sky, *nebula). The allusions to clouds in Scripture, as well as their use in symbolic language, must be understood with reference to the nature of the climate, where the sky scarcely exhibits the trace of a cloud from the beginning of May to the end of September, during which period clouds so rarely appear, and rains so seldom fall, as to be considered phenomena—as was the case with the harvest-rain which Samuel invoked (1 Sam. xii, 17, 18), and with the little cloud, not larger than a man's hand, the appearance of which was immediately noticed as something remarkable not only in itself, but as a sure harbinger of rain (1 Kings xviii, 44). As in such climates rain refreshingly fell the oppressive glories of the sun, clouds often symbolize the Divine presence, as indicating the splendor, invisibly cloaked, of that glory which they wholly or partially conceal (Exod. xvi, 10; xxiii, 9; Num. xi, 25; xxi, 6; Job xxii, 14; Psa. xviii, 11, 12; Isa. xix, 1). The shelter given, and refreshment of rain promised by clouds, give them their peculiar prominence in Oriental Imagery, and the individual cloud in that context is the imageless, regal personage well defined, and is dwelt upon like the individual tree in the bare landscape (Stanley, *Syria and Palestine*, p. 110). Similarly, when a cloud appears, rain is ordi-
narily apprehended, and thus the "cloud without rain" becomes a proverb for the man of promise without performance (Prov. xvii, 15; Isa. xlvii, 4; xxv, 5; Jude 12). The cloud is, of course, the figure of transition (Job xxx, 15; Hos. vi, 4), and of whatever intercepts divine favor or human supplication (Lam. ii, 1; iii, 41). Being the least substantial of visible forms, undefined in shape, and unreserved in position, it is the one among material things which most easily suggests spiritual being. Hence it is, so to speak, the repository in which supernatural appearances are introduced (Isa. xix, 1; Ezek. i, 4; Rev. i, 7, et passim), or the veil between visible and invisible; but, more especially, a mysterious or supernatural cloud is the symbolical seat of the Divine presence itself—the phenomenon of deity vouchsafed by Jehovah to the prophet, the priest, the king, or the people (Psa. lxviii, 94; lxix, 6; civ, 3; Nah. i, 3). Sometimes thick darkness, sometimes intense luminousness, often, apparently, and especially by night, an actual fire is attributed to this glory-cloud (Deut. iv, 11; Exod. xiii, 25; xxxiii, 22, 23; 2 Sam. vi, 12, 13). Such a cloud, at any rate, time-visioned and rested on the Mercy-seat (Exod. xxix, 42, 43; 1 Kings viii, 14; 2 Chron. v, 14; Ezek. iv, 4), and was named Shekinah (q. v.) by late writers (see Tholemann, De nube super arca, Lips. 1871-1872; Stiebritz, De arca foederis, Hal. 1875). Thus Jehovah appeared at Sinai in the midst of a cloud (Exod. xii, 6; xxv, 7); and in the cloud he had built and consecrated the tabernacle, the cloud filled the court around it, so that Moses could not enter (Exod. xx, 24, 30). The same happened at the dedication of the Temple by Solomon (2 Chron. v, 13; 1 Kings viii, 9). So Christ, at his second advent, is described as descending upon clouds (Matt. xvi, 27; xxiv, 30, etc.; Acts i, 9; Rev. i, 7; xiv, 14, 16). To come in the clouds, or with the clouds of heaven, was among the Jews a known symbol of Divine power and majesty; and Grocius observes that a similar notion obtained among the heathen, who represented their deities covered with a cloud. (See the treatises on the symbolical nimbus or halo by Nicolai [Jen. 1609].) Relase [Disq. ii, No. 41]. Hence "clouds and darkness" appear to be put as representing the mysterious nature of the Divine operations in the government of the world (Psa. xxxvii, 2). Clouds are also the symbol of armies and multitudes of people (Jer. iv, 15; Isa. x, 8; Heb. x, 3). Clouds may have effects of a large and compact body of men, moving upon the surface of an extensive plain, like a cloud in the clear sky. A day of clouds is taken for a season of calamity (Ezek. xxx, 3; xxxiv, 12). Peter employs false teachers to clouds carried about with a tempest (2 Pet. ii, 17). Solomon compares the infinites of old age, which arise successively one after another, to "clouds returning after rain" (Eccles. xiii, 2). The favor of a king is compared to "a cloud of the latter rain," refreshing and fertilizing the earth (Prov. xvi, 15). The sudden disappearance of threatening clouds from the sky is employed by Isaiah as a figure for the blotting out of transgressions (xiv, 22).

PILLAR OF CLOUD (싼ננ נא, column of the cloud. Exod. xxxiii, 9, 10), otherwise called Pillar of Fire (סגן גלים, Pillar of a fire, Exod. xiii, 22), was the active form of the symbolical glory-cloud, betokening God's presence to lead his chosen host, or to inquire and visit offences, as the luminous cloud of the sanctuary exhibited the same under an aspect of repose. The cloud, which became a pillar when the host moved, seems to have rested at other times on the tabernacle, whence God is said to have spoken in the wilderness (Num. xx, 20), so Exod. xxxiii, 9, 10). See PILLAR. It preceded the host, apparently resting on the ark, which led the way (Exod. xiii, 21; xl, 36, etc.; Num. ix, 15-23; xvi, 84). So by night the cloud on the tabernacle became fire, and the guiding pillar a pillar of fire. See BEACON. Modern Germans explain it of a natural appearance, or of the holy fire carried before the host from off the altar; but it is clearly described as miraculous, and gratefully remembered in after ages by pious Israelites (Psa. cv, 89; lxviii, 14; Wisd. x, 17) as a token of God's special care of their fathers. Isaiah has a remarkable allusion to it (iv, 5), as also Paul (1 Cor. x, 4, 2; see Pflug, De nube Israelitae baptizante, Stuttgart, 1858). A remark in Curtius (v, 2, § 7), descriptive of Alexander's army on the march, mentions a beacon hoisted on a pole from head-quarters as the signal for marching ("a fire was observed by night, a smoke in the day-time"). This was probably an adoption of an Eastern custom. See also an account of an appearance of fire by night in the expedition of Timoleon to Italy (Diod. Sic. xvi, 66). Similarly the Persians used, as a conspicuous signal, an image of the sun enclosed in crystal (Curtius, iii, 8, § 9). Caravans are still known to use such beacons of fire and smoke, the cloudlessness and often stillness of the sky giving the smoke great density of volume and boldness of outline. See EXOD.

Clough, Benjamin, a Wesleyan Methodist missionary, was born at Bradford, England, 1791, and united with the Wesleyan Church in 1808. In a few years he was licensed as a local preacher, and in 1813 he was sent with Dr. Coke, as one of his helpers, in his mission to India. In Ceylon he was soon regarded as one of the most successful students and teachers. He compiled two dictionaries—English and Singhalase, and Singhalase and English—which were published at the expense of the colonial government, and have been of incalculable value to his successors in the mission. He was one of the translators of the Holy Scriptures of the Old and New Testaments into the Sinhalese language; and he assisted in preparing for the press a translation of the New Testament into the Pali, the sacred language of the Buddhists. As a preacher to the natives he was most zealous and successful.

"During the first year of his labors, he won the confidence and convinced the judgment of many distinguished men among the heathen, and assisted to form that system of evangelization which has blessed many thousands of persons in the island of Ceylon." In 1858, failing health compelled him to return to England. He died in London, April 31, 1858—Wesleyan Min. 1858.
the victory. The Alemani were routed, and on Christmas day of the same year Clovis and several thousands of his army were crowned by Remigius, bishop of Rheims. The reception of Clovis into the Church by a bishop in connection with Rome tended greatly to secure the supremacy of orthodoxy over Arianism, to which, at that time, most of the Western Christian princes belonged. Pope Anastasius, who fully appreciated the importance of this gain, saluted Clovis as the "most Christian king." In 507, love of conquest concurred with zeal for the orthodox faith, Clovis marched to the south-west of Gaul against the heretic Visigoth, Alaric II, whom he defeated and slew at Vouillé, near Poitiers, taking possession of the whole country as far as Bordeaux and Toulouse; but he left his son Chlothar in the north of the country, king of the Ostrogoths. Clovis now took up his residence in Paris, where he died in 511. Clovis, in several instances, used the Arianism of other Christian princes as a pretext for war and conquest, and he stained his name by cruelly murdering a number of his relations who he looked upon as dangerous rivals; but the writers of the Romish Church were satisfied that he was chaste, and just toward his subjects.—See Chambers, J. E. "Clovis," s. v.; Wetzer u. Welte, Kirchen-Lex., ii, 490.

Clovis, an ancient episcopal town in the south-east of Cork county, fifteen miles east by south of Cork. The bishopric was founded in the 6th century by St. Colman, the abbey in 707, and the cathedral in the 12th century. Near the latter is the round tower 92 feet high. About 1480 the episcopal see was united to that of Cork, separated in 1678, and re-united in 1835. See Cork. Berkeley, the celebrated philosopher, was born here, and was bishop of Clonfert in 1678. Brinkley, the astronomer, who died in 1855, was also bishop of Clonfert. Population 1126. Clonfert is also the seat of a deanery. The diocesan bishop, who resides at the ecclesiastical province of Cashel.—Chambers, Encyclopaedia.

Club (only once in the plur. and, that in the Apocrypha, 2 Macc. iv, 41, έσθεν πάντως, thickness of sticks, 1. e. stout pieces of wood).

Cluny, Congregation of, a congregation of the Cluniac Order, Benedictine monks, established in 909 at Cluny (now Cluni, a town of France, Department of Saône and Loire, eleven miles north-west of Mâcon) by Duke William of Aquitania and Berro, abbot of the Holy Abbey of Cluny. William gave to the new convent all the lands, forests, vineyards, mills, slaves, etc., of the domain of Cluny. The convent was to be always open for the poor, needy, and travellers, and to pay a small annual tribute to Rome; it was to be exempt from ducal and episcopal jurisdiction, being subject to the pope and the abbot only. William himself went to Rome to obtain the papal sanction. The convent began with twelve monks, under Berro as its first abbot. Under his successor Odo (q. v.), one of the most influential men of his time, numerous French convents succeeded to Cluny, and the see as the "Congregation of Cluny," which soon extended from the Mediterranean to the Atlantic Ocean, and embraced the most important convents of Gaul and Italy. Under the administration of his successors Aymard, Maleul (Majolus), and St. Odilo, the congregation steadily extended, many bishops and princes placing their convents under Cluny as superior; and, under Cluny, the seigneurage was extended to the Anse, during the time of Odilo, declared the exemption of Cluny invalid; but under Odilo's successor, St. Hugo (died 1109), the old privilege was recovered. The reputation of Cluny at this time greatly increased in consequence of three monks of the congregation ascending, within a brief space of time, to the papal chair—Gregory VII, Urban II, and Pascal II. Hugo, in 1089, began the construction of the basilica of Cluny, which at that time was the largest in the world, and subsequently only a little surpassed by St. Peter's Church at Rome. Under Hugo the congregation numbered about 10,000 monks. His successor, Pontier de Melgueux, was abbot, and had the functions of the cardinal, and assumed the title of Archibishop. His ambition having involved him in great difficulties, he resigned, and undertook a pilgrimage to Jerusalem; but a few years after he returned, took forcible possession of Cluny, of which at that time Peter Maurice, of Montboissier, generally called Peter the Venerable, was abbot, and squandered the treasures of the Church. He was arrested and imprisoned at Rome, where he died excommunicated. Under Peter the Venerable, Cluny reached the most brilliant point in its history, more than 2000 convents belonging to the congregation. Soon after it begun to decline, especially in consequence of the rise of mendicant orders and of the immense riches of the congregation. Several abbeys endeavored to restore a strict discipline, and abbots Ivo of Vergy, in 1239, established the College of Cluny in Paris, in order to inspire the monks with greater interest in literary pursuits; but all these efforts led to no permanent improvement. Gradually they fell under the influence of the French kings, and in the 16th century it became a "commendam" (q. v.) of the cardinals and prelates of the family of Guise, and was on that account several times devastated during the civil wars in France. Cluny lost many of its convents in consequence of the Reformations, and the dissolution of the monasteries was decreed to the continuance of a connection of convents in their countries with a French abbey. In 1627, Cardinal Richelieu made himself abbot of Cluny, and united it with the Congregation of the Maurines. This led to violent dissensions among the monks of Cluny, and the union had after a time to be revoked. The corruption at this time steadily increased, and Cluny, as a monastic institution, was only a wreck, when the French Constituent Assembly, on February 13, 1790, suppressed all the convents. The last abbot of Cluny, Cardinal Dominique de la Rochefoucauld, died in 1800. The property of the convent was confiscated, and the church sold for 100,000 francs to the town, which broke it down. Only a few ruins are left. See Lorraine, l'Abbaye de Cluny (Dijon, 1899); Wetzer u. Welte, Kirch-Lex., ii, 641; Herzog, Real-Encyclop., ii, 750; Hase, Church Hist. p. 226; Neander, Church Hist. iii, 417; IV, 249, 263. See also: Benedectines.

Clustering. See BITTER; BISCUIT.

Clyma (Κλυμα), the name given by Eusebios (Inomast. s. v. Βίθησίως) to the head of the Herocopian or western Gulf of the Red Sea, through which the Israelites passed on dry land; and also by Polibio (H. Hist. Eccl. iii, 5) from a town of that name (comp. Epiphanius, ade. Haer. ii, p. 618), apparently corresponding nearly to the modern site of Suez (Reyland, Palest. p. 471), a little to the north of which are some mounds still known by the Arabs as Tell Kolum (Wilson, Island of Bible, 1, 137). See EXODUS.

Cnidian (Κνιδιας, of unknown etymology), by the Romans often called Gadea, is mentioned in 1 Mac. xv, 28, as one of the Greek cities which contained Jewish residents in the second century before the Christian era, and in Acts xxvii, 7, as a harbor which was passed by Paul after leaving Myra, and before running under the lee of Crete. It was a city of great consequence, situated at a small distance southeast of the peninsula (Mela, i, 16, 2) of Doris (Ptolomy, x, 2, 10); in Asia Minor [see Caria], on a promontory which projects between the islands of Cos and Rhodes (Phlynx, v, 29; see Acts xx, 11); in fact, an island, so joined by an artificial causeway to the main land as to form two harbors, one nearer the north, the other, nearer the south, the port of Gades of classical times. All the remains of Cnidian show that it must have been a city of great magnificence (see Mannert, VI, iii, 284 sq.). Its inhabitants were originally Lacedemonian colonists (Herod. i, 174). It
Plan of Cidus and Chart of the adjoining Coast.

was celebrated for the worship of Venus, whose famous statue, executed by Praxiteles, stood in one of her three temples there (Strabo, xiv, p. 965; Plin.Hist. Nat. xxxvi, 15; Hom. Odyssey, i, 80), and was the birthplace of Etesias and other noted ancients (Pausanias, i, 1, 8). It is now a mere heap of ruins, and the modern name of the promontory is Cape Krio (Clarke's Travels, iii, 261). The place has been fully illustrated by Beaufort (Karamania, p. 81), Hamilton (Researches, ii, 89), and Texier (Asie Mineure; see also Leake (Northern Greece, ii, 177; Asia Minor, p. 226), with the Drawings in the Ionian Antiquities, published by the Dilettanti Society, and the English Admiralty Charts, Nos. 1938, 1964.

Coals of Cidus.

Coadjutor, in the churches of Rome and England, an assistant, appointed by competent authority, to a bishop, dignitary of a cathedral, or incumbent who is disabled by age or infirmity from the personal discharge of his duties. Such coadjutor may be either permanent or temporary, and in the former case may be appointed either with or without the right of succession. In the 8th century Bishop Narcisse, of Jerusalem, received as coadjutor Alexander of Cappadocia, and in the 4th century St. Augustine was appointed coadjutor of Valerius of Hippo. The first instance of the bishops of Rome having claimed any influence upon the appointment of coadjutors is found in a letter from Pope Zachary to St. Boniface, in which permission is given to the latter to consecrate a coadjutor. The provincial councils, however, continued to claim this right, until in 1298 Boniface VIII reserved it as a causa major for the papal chair. The laws of the Church of Rome strictly forbade the appointment of coadjutors with the right of succession. The Council of Trent forbade it absolutely, with regard to lower benefices, but in the case of bishops and superiors of monasteries provided that, from important reasons, the popes might make an exception. The popes, however, disregarded this law, as well as so many others given by the councils, and appointed coadjutors for lower offices no less than for episcopal sees. See Wetzer u. Wale, Kirchen-Leiz, i, 486; Herzog, Real-

Encyclopedia, ii, 789; Eden, Thol. Dictionary, s.v.

Coal (Sept. and N.T. ᾑρασα) is a translation usually of one or the other of two Heb. words, viz., γεχελ (gacheleth, literally a kindling, priva), which signifies an ignited or live coal, and is of frequent occurrence (2 Sam. xiv, 7; xxii, 9; Job xli, 21; Psa. xxviii, 8; cxv, 4; Isa. xlix, 18; xlvii, 14; Ezek. xxxix, 11) often with the emphatic addition of "burning" or of "fire" (Lev. xvi, 12; 2 Sam. xxii, 13; Psa. xviii, 12, 13; cxl, 10; Prov. vi, 28; xxv, 22; xxxi, 21; Ezek. ii, 13; x, 2), and πετρα (petcham, literally black, carbo), which properly signifies a coal quenched and not reignited, or charcoal (Prov. xxvi, 21, where the distinction between this and the former term is clearly made, "as coals [petcham] are to burning coals [gacheleth]"), and hence an ignited coal (Isa. xlv, 12; liv, 10). See FUEL. Two other Heb. terms (erroneously) rendered "coal" are γυναί (gynai, "live coal"); Isa. vi, 6, literally a pavement, as elsewhere rendered), which appears to have been a hot stone used for baking upon; γαρναν (re sheph), properly flames (to which jealousy is compared, Cant. viii, 6), and hence poniastic fire (Hab. iii, 5, "burning heat," Dan. ix, 21) where a spark; Job v, 7; "thunderbolt," Psa. lxviii, 48; and ελαφ (re eph, spoken of a cake "baked on the coals"), which appears to cognate both to the preceding words and to combine their meaning, and may thus designate (as explained by the Rabbins a coal, Sept. λυκανθεσ, Vulg. subcinerarius) a loaf baked among the embers. See BREAD. In Lam. iv, 6, "their visage is bluer than a coal," i.e., "black as coal" (shechor), which simply means blackness, as in the margin. In the New Testament, the "fire of coals" (ἀνατλα, John xviii, 16) evidently means a mass of live charcoal, used in a chafing-dish for warming in the East, and so explained by Suidas and parallel instances in the Apocalypse (Ecclesi. viii, 10; xl, 82). The substance indicated in all the foregoing passages is doubtless charcoal, although anthracite or bituminous, although bituminous coal has been found in Palestine in modern times (see Browning's Report; also Elliot, ii, 267). See MINER.

"In 2 Sam. xxii, 9, 13, 'coals of fire' are put metaphorically for the lightnings proceeding from God (Psa. xxviii, 5; Is. lxxi, 9). In 2 Sam. xxii, 1, we have the proverbial expression 'Thou shalt heap coals of fire upon his head,' which has been adopted by Paul in Rom. xii, 20, and by which is metaphorically expressed the burning shame and confusion which men must feel when their evil is revealed by good. (See the essay on this text by Heinrich [Lu. d. B. 1:16], Währer [Got. 1740]). In like manner, the Arabs speak of coals of the heart, fire of the liver, to denote burning care, anxiety, remorse, and shame (Genes. Theaur. Heb. p. 280). In Psa. cxxiv, 4, 'coals' = burning brands of wood (not 'juniper, but broom,' to which the false tongue is compared (James iii, 6). In 2 Sam. xiv, 7, the quenching of the live coal is used to indicate the threatened destruction of the single remaining branch of the family of the widow of Tekoah subdued by Jonath: just as Lucian (Tim. § 8) uses the word ζωμομεν in the same connection." See FIRE.

Coast, an inaccurate rendering in the A. V. of various terms (usually בּרה, בּּרָה, etc., Gr. θάλασσα) signifying border (q. v.), boundary, or extremity, except in the expression "sea-coast" (יוּד, Ḥoph, Ezek. xxv, 16; παράλιος, Luke vi, 17; παραθαλασσας, Matt. ix, 18). See SEA.

Coat (γεχελ, katho' neth, or γυναί, kato' nethe, prob-
COBB 304 COBHAM

ably meaning covering; hence Greek χιτών is the word employed by our translators for the ancient tunic (q. v.), which was in modern phrase a shirt worn next to the skin (Lev. xvi. 4), by females as well as males (Cant. v. 8; 2 Sam. xiii. 18), and especially by the priests and Levites (Exod. xxxviii. 4; xxix. 5; Neh. vii. 70, 72). The same term is used of the "coats of skins" prepared by the Almighty for the first human pair (Gen. iii. 21), which were probably nothing more than aprons for a short skirt bound at the waist. The tunic was commonly (at least with males) without sleeves, and usually reached to the knees. It was generally made of linen, but for the winter was frequently made of wool; and the rich nobles wore tunics of byssus ("fine linen"). I. e. (7) cotton, then very rare. The tunics were sometimes woven without a seam, like the modern hose (John xix. 23). It was also occasionally of a gay pattern; such as was "Joseph's coat of many colors" (Gen. xxxviii.), that is, of different colored threads in stripes or plaided. Sometimes two tunics seem to have been worn at once, either for ornament or luxury, for the term is frequently used in the plural of an individual (Matt. xvi. 10; Mark. vi. 3; Luke iii. 11). In that case the outer one probably supplied the place of the "cloak" or pallium. See CLOTHING; DRESS, etc. The "fisher's coat" (ἰκτίστηριον) mentioned in John xxvii. 6, was evidently an outer garment or cloak, and Peter is said to be "naked" before throwing it about him, as having on only the tunic, or perhaps not more than a strip of cloth about the loins, like the modern Arabs. The little "coat" made by Hannah for the young Samuel (1 Sam. ii. 19) was the ἱμώτια (meil), or outer dress, elsewhere rendered "robe," "mantle," or "cloak" [q. v.]. The "coats" of the three Hebrew children in the furnace (Dan. iii. 1, 21, 27) are called in the original Chaldee ʃɜχ军工 (zarbalin, Sept. αὐτόσαρδα), thought by some to be the Persian name for long and wide trousers, whence Greek ἀναρδόνα, Lat. sarabae, etc., but by others, with greater probability, to be kindred with the Arabic name for a long shirt or cloak, which is corrodorated by the Talmudic interpretation of mant'a, i. e. the pallium or outer dress. (See Smith's Dict. of Class. Antiq. s. v. Tunica, etc.) See Attire.

Coat of Mail (ιχθυόν, shiryon, glittering) occurs in the description of Goliath's armor (1 Sam. xvii. 5), and is mentioned by the Apostle Paul (1 Tim. vi. 11). The plural forms are found in Neh. iv. 16; 2 Chron. xxxvi. 14; where they are translated "habergeons" (q. v.). The kindred terms ʃɜχ军工 (shiryon), "habergeon," Job xli. 26, ἵππων (shiron), "harness," 1 Kings xxii. 34; 2 Chron. xviii. 33; "breast-plate," Isa. lix. 17, and ἵππων (shiron), "ligurandies," Jer. xvi. 4; li. 9, were probably less complete kinds of the same, i. e. corslets. See also Mail.

Cobb, Sylvanus, D. D., a Universalist minister and writer, was born at Norway, Maine, July, 1758. His first education was under orthodox influences, but entered Bowdoin College in 1776. He preached his first sermon at the age of twenty-one, but was not ordained until 1821. He was settled as minister in succession at Waterville, Maine, at Malden, Waltham, and (since 1849) at East Boston. While at Waltham he established the Christian Freeman, which in 1862 was united with the Transcript. In 1864 he retired from editorial life, after a service of nearly thirty years. In the same year he received from Tufts College the honorary degree of doctor of divinity. He died October 31, 1866. Dr. Cobb was a voluminous writer. Many of his earlier controversial sermons were published and widely circulated in Maine and elsewhere. He was also a member of the American Academy of Arts and Sciences, and in 1851 was invited to be a member of the New England Historical and Genealogical Society. On the 11th of September, the day fixed for his appearance, the primate and his associates sat in consistory; when, Lord Cobb not appearing, the archbishop excommunicated him. Cobb now drew up a confession of
father, which he presented to the king. Being again cited to appear before the archbishop, and refusing compliance, he was committed to the Tower by the king's order. "Upon the 24th of September, 1418, he was brought again to the presence of the Tower before the archbishops of London, Winchester, and Bangor sitting upon the bench with him. The archbishop desired Sir John to move for the absolution of the Church in the customary form. He replied he would beg absolution of none but God Almighty. After this, the archbishop desired him to make an express declaration of the sacrament of the altar. To which he gave this answer: that as Christ, when upon earth, consisted of the divine and human nature, his divinity being concealed under his humanity, so in the sacrament of the altar there is a real body and real bread; that the bread is the object of our sight, but that the body of Christ, contained or shrouded under it, is imperceptible to our senses. When he was pressed closer to the point of transubstantiation, he declared expressly against it, adding withal that the common belief in this article was a contradiction to the holy Scriptures; that the decision of the Church did not vary from the old standard till she was poisoned by being endowed. And as to penance and confession, he affirmed that if any person happened to be under the misfortune of any great crime, and was not in a condition to disburse, he himself, conceived it would be advisable to make use of the direction of some holy and discreet priest. But then he did not think there was any necessity of confessing to the parish curate, or any other of that character; for that in that case there was needed no more than contrition to cancel the fault and restore the penitent. Touching the worshipping the cross, he maintained that only the body of Christ, which hung upon the cross, ought to be adored and worshipped. And being further interrogated what regard was to be paid to the resemblance of that cross, to this he replied directly that all the reverence he could pay was only to clean it and keep it handsomely. Being interrogated further about the power of the keys, and what his opinion was of the character and authority of the pope, of the archbishops, and bishops, he made no scruple to declare that the pope was downright Antichrist, and the head of that party; that the bishops were the members, and the friars the hinder parts of this anti-Christian society; that we ought to obey neither pope nor prelate any further than their virtue and proflity concerneth. At the return of the 21st, he was convicted out of St. Saviour and St. Peter in the sanctity of their lives, the pretence of their commission was not to be regarded; that he who was most unblemished in his conduct, most remarkable for his sanctity, was St. Peter's successor, and that all other titles to Church authority signified nothing." (Hook, "Eccl. Biography," i, 817.) Having remained six months in the Tower, he escaped into Wales. In 1414 the king set a price of a thousand marks upon the head of Cobham; and for four years he continued in exile in Wales; but at length his enemies engaged the lord Powis in their interest, who, by means of his tenants, secured and delivered him. But he was sentenced to death both as a heretic and a traitor. On the day appointed for his execution (Christmas, 1417) he was brought out of the Tower with his arms bound behind him, but with a cheerful countenance. Arrived at the place of execution, he devoutly fell upon his knees, and implored of God to receive his soul. He was husbanded alive by the middle, with iron chains, on the gallows which had been prepared, under which, a fire being made, he was burned to death. — Jones, "Christian Biography," s. v.; Middleton, "Memoirs of the Reformers" (3 vols. Lond. 1829), i, 38 sq.; England and France under the Wars of the Roses, p. 174 (London, 1830). - Eclectic Review, 4th series, xvi, 249; Milner, "Church History" (Lond. 1829, 4 vols.), iii, 307-329.

Cocceius, John, one of the most distinguished theologians and Biblical interpreters of the 17th century, was born in Bremen July 30 (or August 9, N. S.), 1603. The family name was Cocx (according to others Cock), but the name was altered at school; for some boisterous falsehood, he ever from that time despised lying, and had such a reputation for truthfulness as never to be compelled to take an oath; and that, having once been struck on the mouth by his father with a spoon for the irreverent use of God's name at the table, he never again took it in vain. He was put to the best schools in his native city, and became, while still a boy, so great a proficient in Greek as to read with delight its historians and poets. He learned from his brother the rudiments of Hebrew, and afterwards obtained the Lexicon of Munster and Pagninus, and studied Latin, Greek, and Hebrew with great industry on his own accord for the investigation of the original language. To the Hebrew he added Chaldee and Arabic, and gave his attention also to Rabbinical literature. Although most strongly drawn to philological studies, because, as he says, he was persuaded that the Scriptures could not be rightly understood without a knowledge of the original languages, he did not neglect other branches of learning, but studied physics and metaphysics with Gerhard Neufville, and theology with Martinus and Crocius. While still a student he wrote a Greek oration on the religion of the Turks, reading the Koran for that purpose. At the age of 22 he went to Hamburgh, at the conclusion of 3 months, to prosecute his Rabbinical studies with the Jews of that city. On his return he went to Franeker, in Friesland, preferring the Belgic schools to those of Germany, which, he says, were in bad repute (quod de his non bonus rumor est). There he formed the acquaintance of an eminent Rabbinical scholar, Sixtus Amana, and with him studied the Talmud. At his request he published a treatise De Synodio, which was highly commended by such scholars as Heinius, Rivetus, Grotius, Selden, and Salmassius. While at Franeker he also became intimately acquainted with Macevius and the celebrated Puritan divine William Laud; and in 1638, on the advice of his friend and patron, he determined to make, at the age of 37, professor of sacred philosophy, and began to lecture on the books of the Old Testament. In the following year he published a Commentary on Ecclesiastes. In 1656 he removed to Franeker, to be professor of Hebrew in the newly-reopened academy in that city; and in 1668 he was also appointed to the theological chair. He remained at Franeker until 1650, giving himself with great diligence to the study and public exposition of the Scriptures. Amongst the fruits of these labors were a Commentary on Job, Lectures on the Minor Prophets, and on the Epistle to the Hebrews; an Expositio de Principio Epistolae ad Ephesios, and a theological treatise, De Faire et Testamento Dei, to which he added a brief Analytis Temporum Novi Testamenti. After fourteen years of laborious and successful teaching at Franeker, he was invited to Leyden, to succeed the celebrated Frederick Spangenberg as professor. That he was huzed to take up alive by the middle, with iron chains, on the gallows which had been prepared, under which, a fire being made, he was burned to death. — Jones, "Christian Biography," s. v.; Middleton, "Memoirs of the Reformers" (3 vols. Lond. 1829), i, 38 sq.; England and France under the Wars of the Roses; "Eclectic Review," 4th series, xvi, 249; Milner, "Church History" (Lond. 1829, 4 vols.), iii, 307-329.
was his holding up of the Scriptures as the living fountain of theology which drew on him the bitter opposition of the scholastic theologians of his day, who would not go beyond what the Reformers had attained to, and used the Bible only as a storehouse of proof texts for doctrine and did not consider the symbolic writings of the Reformation. Against that dry and hard scholasticism Cocceius set himself with uncompromising boldness; and he did as much as any man of his time to restate the Scriptures in their true place of authority, and to make interpretation to be the very goal of exegete from the inexhaustible well-spring of divine truth.

He has been accused of being fanciful as an interpreter, but, in the sense in which it is commonly understood, no charge could be more groundless. His fundamental principle was that "of those things which Christ and the apostles spoke, the foundation, cause, and prescribed formula existed in the writings of Moses and the prophets, and, in truth, that Christ and the apostles accomplished that preaching concerning the kingdom of God which had been promised to Israel," and therefore that "what is to be believed concerning Christ and his righteousness, what is in the Old Testament, New Testament, Luther's view. Clearly, that ought to be demonstrated from the Old Testament, since both the apostles appealed to its testimony, and the Saviour himself charged the Jews to search it as testifying concerning himself." He would bring men to "the examination of all Scripture, the perpetuity of Law, the perpetual analogy of promise, prophecy, and Gospel, and of all the revelations of God's Testament."

In the application of this principle he often erred by going beyond the bounds of clear and definite knowledge, by forcing events into the mould of prophecy, and also by too great subtlety in tracing out anologies, in the Old Testament, particularly those of Paul, and on the Apocalypse; but there are many valuable notions in the Pentateuch. He was also much occupied with the controversies of his time, and wrote with great learning and ability against Jews, Socinians, and Papists. He defended the integrity of the Jewish Scriptures against Isaac Vossius, who maintained that they had been corrupted, and that the translation of the Seventy had divine authority. In addition to his treatise De Fide, he wrote a much larger work with the title Summa Theologiae ex Scripturis perpetua, the form of which was much admired by the systematic theology of his time. But while thus laboriously occupied, and the full maturity of his powers, he was suddenly seized with a fever, and, after a sickness of nineteen days, died on the 4th of November, 1669, at the age of 66.

As an interpreter of Scripture, Cocceius had many of the highest qualifications. He was a man of great learning, the worthy compatriot of the mighty scholars of which Holland could boast in the 17th century. In the range and thoroughness of his acquirements he was not inferior to such men as Grotius, Heinlein, Buxtorf, and Vossius. But it was in his principles of interpretation that his unrivalled gift was chiefly seen. He held that the Scriptures are the source of all sound doctrine; that they have not been exhausted by previous interpreters; that they are to be regarded as one organic whole, the Old Testament containing everything where the hidden, and the New the unfolded Gospel; that they are to be interpreted according to the analogy of Scripture; that their meaning is to be determined by the careful examination of each passage as to the force of its words and phrases, and its relations to the context, or which is derived ex tota compoigne sermoni; that the interpreter is not to force his own opinions into the Scriptures, but to submit his mind to their teachings; and that Christ is the great subject of divine revelation, as well in the Old Testament as in the New.

As a theologian, Cocceius, while conscientiously adhering to the doctrines of the Reformed (Calvinistic) Church, gave to them a more scriptural and less scholastic form, in consequence of his free and penetrating study of the Scriptures. His favorite method of getting forth theology was the historical, as the unfolding of the successive stages of the covenant entered into before all worlds by the Father and the Son. After the Fall, by which the covenant of works, under which Adam in his state of innocence had been placed, was abrogated, the way was opened for the establishing of the covenant of grace, which was the manifestation of that which had existed in the eternal councils of the Godhead, of which the second Person was the mediator and surety. Of these there are three dispensations—that of the Promise during the time of the patriarchs, that of the Law given from Sinai, and that of the Gospel; although the two former are also class-
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ed as one, as preceding the advent of the Redeemer. The fall of man was self-caused, and not necessitated by any act of God (Bona sum operatrix in nobis Deus no meo male); but all his posterity were involved with Adam in the guilt and curse of his sin. This required a Mediator who could not be of the number needing redemption, and yet must be a partaker of their nature; a problem that was solved by the Son of God being made man. He, standing as the sponsor of the eternal covenant, gave unto the Father the obedience that man had not made for himself, and also endured the penalty of death, the curse for sin, thereby making true expiation and atonement.

Coeceius limits the death of Christ in its full force to the elect, but he asserts that Christ was "a victim of so great preciousness and sufficiency that the whole world, and all men, the exception coming to him, can find sure and perfect salvation in him." In respect to most doctrines he does not depart from the Reformed Church; but there is a spiritual life and power in his handling of them which takes them out of the sphere of a cold and lifeless orthodoxy. He was a man mighty in the Spirit, and far in advance of most men of his time in the apprehension of the work of God in Christ. Where he fails in clear sight, we still feel that noble instincts are working in him. His errors, as in regard to the Lord's day, were partly the fruit of his desire to vindicate for the Church her Christian liberty of walking always in the Spirit. He saw clearly the bondage of the law which the Lawgiver had placed upon the Sabbath, as a yoke to which those whom Christ has made free should not be in subjection. This, as in many things, he held but half the truth, not discerning the freedom of divine ordinances; but he is not to be ranked with the lawless spirits who would break down all restraints upon the licentiousness of the flesh. He was among the first in modern times to teach the doctrine of a spiritual dispensation of glory, in distinction from a visible kingdom of Christ, and so far did he carry it as to find nothing of the resurrection in the last chapters of the Apocalypse. But he firmly held the faith of the Church as to the final resurrection of the body and the awards of the judgment.

The views of Coecius were adopted and further developed by a number of prominent theologians of the Reformed Church of Holland and other countries. His followers were commonly designated by the name Coecian. Among the writers of this school in the province of systematic theology are Momma, Witiaus, Burmann, and Van Til (see these articles); in exegetical literature, the greatest and most celebrated member of the school was Vitringa (q. v.).


Cochleus, Johannes (proper name Dömeck), was born in 1479 at Wendelstein, near Nürnberg; became rector in Nürnberg, 1511; in 1527, dean at Frankfort; finally, canon of Breslau, in which office he died, 1553. He was one of the most violent opponents of the Reformation. He attended the Diet of Worms (1522), where he became a sort of volunteer aide to Al-

exander, the papal nuncio. He is charged with having sought to induce Luther to give up his safe-conduct, in order to put him in the power of the legate; but Cocheius afterwards denied that this was his purpose. He was also present at the Diet of Ratibon, 1526, and of Augsburg, 1530. At the latter, with Eck, Faber, and Wimpina, he undertook to refute the Augsburg Confession. His "refutation" was read before the Diet August 8. On the death of Eck (1548), Cocheius took his place as the leading champion of the anti-Reformers. He wrote a tire Diet of Ratibon, entitled Philippico, addressed to the emperor. In 1546 he was active at the colloquy of Ratibon, against Bucer and Major. His numerous pamphlets are full of violence and personalities. Among them are: Bochepiel Martini Lutheri (Mains, 1551); Lutheri Septima Ceynta (Mainz, 1559); De actis et scriptis Lutheri (1548, fol.); Speculum circa Missam; De emendatione Ecclesiae, 1539, 8vo.


Cock (Alector, literally walk-fowl). It is somewhat singular that this bird (and poultry in general) should not be distinctly noticed in the Hebrew Scriptures, especially as rearing gallinaceous fowls was an object of considerable economical importance in Egypt, and their flesh one of the principal resources of the table in every part of Southern and Western Asia. It is true, the date when the practice of obtaining them by artificial heat commenced in Egypt is sufficiently disputable, and birds of the genus Gallus, properly so called, are not indigenous in Western Asia, but belong in their original condition to Lower India, Indo-China, and the great islands of Australasia. Several species, apparently distinct, are still found wild in the forests and jungles of India, and two at least, Gallus Sonnerati and Gallus Balteatus, are abundant in the woods of the Western Ghauts, to which our familiar fowl bear so close a resemblance that naturalists consider the former to be their original. Domestic poultry have existed in Hindoostan from the remotest antiquity; probably much earlier than the twelfth century B.C.; for in the Institutes of Men, which Sir William Jones assigns to that age, we read of "the breed of the town-cock," and of the practice of cock-fighting (v, 12; ix, 222). When the cock found its way to Western Asia and Europe we have no record. Fowl of plumage so gorgeous, of size so noble, of flesh so sapid, of habits so domestic, of increase so prolific, would doubtless early be carried along the various tracks of Oriental commerce. There is no trace of it, so far as we are aware, on the monuments of Pharaonic Egypt, but we find the cock figure in those of Assyria. In a hunting

Ancient Assyrian Game-cock.
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It would go to prove that the fowl, in a wild state, existed at that period in Western Asia, though now unknown on this side the Indus. The cock and hen are distinctly represented in the Xanthian sculptures, of an era probably contemporaneous with the Khorsabad palace of Nineveh. They appear also on Etruscan paintings, having probably a much higher antiquity (Mrs. Gray's *Etruria*, p. 38, 45). The early Greeks and Romans dignified them on their coins and gems, and speak of them as perfectly familiar objects, with no allusion to their introduction. They had even found their way into Britain at some unknown period long anterior to the Roman invasion, for Caesar tells us with surprise that the Britons did not think it right to eat the goose or the hen, though they dined both for the pleasure of them (Bell. Gall. lib. v). This is a very interesting allusion, since we are compelled to refer their introduction into that island to the agency of the Phoenicians, who traded to Cornwall for tin centuries before Rome was built. Under these circumstances, their absence from Egypt, where in modern times they have been artificially bred to so immense an extent, becomes a remarkable and unaccountable fact. They were, indeed, it may be surmised, unknown in Egypt when the Mosaic law was promulgated, and, though imported soon after, they always remained in an undetermined condition, neither clean nor unclean, and as to whether they were to be offered by the Egyptians (Scheuchzer, *Phys. Sacr.* on Mark xiv, 62; Whitby's *Note* on Matt. xxvii, 40). Another objection to this part of the Evangelical history has been founded upon an assertion of the Mishna (Baba Kama, 7, 2). They do not breed cocks at Jerusalem because of the Sabbath laws: 'I.e., as in this passage, when the cocks turn up the dung-hills, and set free the reptiles by which the sacrifices might be polluted which were eaten as food; and that, consequently, Peter could not hear one crow. But this is sufficiently answered above. Even the traditions themselves on this subject are not so consistent as the strictness of the Sabbath. Eusebius (Eccl. Hist. 26, 1) of a cock which killed a child, and was stoned by order of the council. Other instances are given by Rodel, which show that the cock might crow, though not in the city, and yet be heard by Peter in the stillness of the night, especially as the palace of Caliphas (according to the modern tradition) stood on an elevated situation, at the distance of scarcely 400 yards from the city walls.' In the modern East the barn-door fowl is a common appendage to every household, and the cock-crowing is a universal signal of morning in Palestine (Thompson, *Land and Book*, ii, 528).

COCK, the, as a Christian symbol. (1) On tombs the cock is a symbol of the resurrection—*praeco dies*, or herald of the light, after the night of death. (2) The cock is also a symbol of vigilance.—Martigny, *Dict. des Antiquités Chrétiennes*, s. v. Coq.

Cockatrice, properly a fabulous serpent supposed to be hatched from a cock's egg, is the rather fanciful translation in our version of *κοτός* (*coele, hasing*, Isa. xiv, 20) and *κοτός* (telephos), *Isa. xi, 8; lix, 5; Jer. viii, 17). The latter word also occurs in Prov. xxvii, 29, where it is translated "adder." Aquila and the Vulgate understand the *basilik*, a fabulous serpent of antiquity, identified by many moderns with the *basiliscus regius*, a small and exceedingly venomous viper of Africa. By others, however, the *cerastes*, or "horned viper" (*coluber cerastes* of Linn., *coluber cerussus* of *Huschvall*), which is found in Palestine, is referred to the animal intended, a very poisonous serpent of Egypt and Palestine, about a foot long, brown on the back and sides, with a white belly, about as thick as the finger, and having two knob-like projections upon the head (comp. Play. xi, 48), which were anciently compared to horns (the Greek, *cerastes*, and the Latin, *cornutus*; *Hus. iv, 13, comp. Herod. ii, 74). It buries itself in the sand, from which it is scarcely distinguishable in color, with the horns projecting out like feelers, whence it suddenly darts forth and seizes its prey (Diod. Sic. iii, 60). (See Bochart, *Hieros. iii, 205 sq.; Hasselquist, *Trav.* p. 153
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sq.; Belon, in Paulus's Samml. i, 206; ii, 558; Bruce, Trav. vii, pl. 40; Wilkinson, 2nd ser. ii, 245 sq.; Propr. Alp. Rev. Egypt. iv, 4, p. 210, pl. 8, 6.) Others, again, refer this last to the "adder," i.e. viper (v. v.), of Gen. xlix, 17. See SKEPT.

Cocker, an old English term, used but once in the A. V. of the Apocalypse (Rev. xxxi. 9, rυδαμον, tend as a nurse), in the sense of fondle, or treat gently.

CocLife (-platform), an offensive plant, q. d.

stink-weed; Sept. πυρογόνον, i. e. burnable) occurs only in John xiv. 10; in Matt. xiii. 9, with the addition of "wheat," and is rendered "coccile instead of barley." It is probably a more general term signifying weed, perhaps like the darnel (C. Zavina, "tare") of Matt. xiii. 30. Celsius (Hierobol. ii, 199) would identify it with the "comeile," but Gesenius questions this (Jesuï, i, 230; ii, 364), as the word must not be confounded with the plurn. form (C. beak, bealain) wild grapes" (v. v.), in Isa. v, 2, 4. See BEAK.

Codex Alexandrinus, etc. See Alexandrian Manuscript, etc.

Codex Canonum Ecclesiae Universalis is the name of a work published at Paris in 1610 by Christian Justeau (Justellus), which undertook to give the canons of the first councils in a shape as conformable as possible to the collection of canons which the Council of Chalcedon (451) was supposed to have made. This task was taken up again, etc., was included in the Bibli. bar. can. ect. (tom. i, p. 29), published by Justellus and Voucll. The supposition which led to the compilation of this work, that the Council of Chalcedon had made or ordered to be made such a collection of canons, is erroneous. It is true that the resolutions of the ancient church councils were early collected and circulated among the bishops, and that at the Council of Chalcedon many of the bishops had with them collections containing the canons of the five synods of Nice, Ankara, Neocæsarea, Gangra, and Antioch, from which many passages were read. But it appeared that in the arrangement of the canons the collections widely differed, and it is not known that the council took any action with regard to the matter.—Wetzer u. Welle, Kirchen-Lex., ii, 469.

Codex Justinianus, a code compiled by order of the Emperor Justinian, and intended to embrace all that was still available of former collections of imperial manuscripts and edicts, as well as of edicts then recent. The previous collections were, 1. The Codex Hieronymi, compiled by Jerome, and preserved by Gregory the Great, and living about the middle of the fourth century. It contained the "Constitutiones" (the collective name for the "Recept., or replies to particular inquiries and requests, and the "Edicta," or orders on general questions) of the emperors up to the time of Constantine; 2. The Codex Hieronymi, compiled by Hermogenes, likewise of the middle of the fourth century, and containing the "Constitutiones" of Diocletian and Maximinian; 3. The Codex Theodorianus, compiled in the first half of the fifth century by order of the Emperor Theodosii II, by a committee of sixteen jurists, and containing the Constitutions of the emperors from Constantine to Theodosius. This was promulgated by Theodosius in 436 in the Eastern empire, and in the same year by Valentinian in the Western. It was divided into sixteen books, of which the first five and the part of the sixth are lost. All these three codes are found in the Corpus Juris Civilis Justinianae, published by Hanéel. In Feb. 828 the Emperor Justinian ordered the preparation of a new code, which was to embrace all that was still of practical value of the three previous collections, and, in addition, all the constitutions issued since the publication of the Theodosian Code. This new collection was published in April, 529. After the publication of the Pandects (a compilation of the writings of former Roman jurists) and the Institutiones (an introduction to the study of the Roman law), another revision was made in 584 by Triconianus. This new revision (Codex restituto prolectionibus) still forms an important portion of the Corpus Juris Civilis, while the first revision (Codex vetus) is lost. In its last revision, the Codex Justinianus contains every one of the books, each divided into a number of titles in chronological order. Up to the time of Constantine nearly all the constitutions are rescripta (rescripts); after that we meet with numerous edicta (edicts). The code of Justinian is of great importance for Church history and Church law, as a great many edicts of the Christian emperors concerned religious questions. In quoting the code of Justinian, the editor of the entire new portion of it, book i, title 8, which treats de episcopis et clericis.—Wetzer u. Welte, Kirchen-Lexikon, ii, 650.

Codman, John, D.D., a Congregational minister, was born in Boston Aug. 8, 1782; graduated at Harvard 1802, and studied law until the death of his father, when he commenced theology, and completed his studies at Edinburgh. After preaching a year in Great Britain, he came back to America, and became pastor in Dorchester, Dec. 7, 1808. In 1834 he went to England as delegate to the Congregational Union of England and Wales. He died Dec. 22, 1847. He was made D.D. by the college of New Jersey, 1822, and by Harvard, 1840. Dr. Codman published a View to England (1825); Sermons (1834, 1835); and a number of occasional discourses.—Sprague, Annals, i, 492.

Colestius (Pope). See Celestine.

Colestis. See Celestins.

Celestius, a native of Ireland (or of Bretagne?) of noble birth. According to Marius Mercator (Commentariorum, 2), he was a law student at Rome when Pelagius arrived there. Embracing the views of Pelagius, he accompanied him in 406 (or 408) to Sicily, and in 411 to Africa. By his character and talents he succeeded, even better than Pelagius, in diffusing the views which they held in common. He was accursed of heresy before the bishop of Carthage, A.D. 412, and condemned. He appealed to Rome; and on his way stopped at Sicily, and there spread his opinions very successfully, so that it is supposed by some that he went to Ephesus, where he was ordained presbyter. In 417 Pope Zosimus, at Rome, was so far satisfied by the explanations of Celestius that he recommended the African bishops to restore him. In 418 he was condemned by a synod at Rome, and went to the East for safety; but in 429 he was banished by Constantiopolis by order of the emperor. The Council of Ephesus condemned him A.D. 431. His later years are involved in obscurity. "He wrote a Confessio Fidei Zosimi Papae oblatos, and various epistles and appeals, the substance of most of which can be gathered from the excerpts given by Augustine and Jerome; but none of his writings have come down to us entire. Celestius was a man of pure morality, and more zealous and active (perhaps more honest) than Pelagius as a controversialist. Jerome says of him (in an epistle to Ctesiphon, A.D. 415), 'Although a scholar of Pelagius, he is yet leader and master of the whole host.'" Enz. Cave, Enz. Cave, 1816; Anthonio Mediae Medii et Laterani, 467; Wiggers, Augustinism and Pelagianism, Enz.'s translation, p. 40 sq.; Schaff, History of the Christian Church, iii, § 147. See Pelagius.

Coly-Syria (C skίρα Συρία; Vulg. Caledesia), "the hollow Syria," was (strictly speaking) the name given by the Greeks, in the times of the Seleucidae, to the remarkable valley or hollow (skoiros) which inter-
venes between Libanus and Anti-Libanus, stretching from lat. 35° 20' to 34° 40', a distance of nearly a hundred miles. As applied to this region the word is strikingly descriptive (see Dionysius, Perieg. 899 900). Thus a modern traveller observes: "We finally looked down on the vast green and red valley—green from its yet unripe corn, red from its vineyards not yet verdant—which divides the range of Lebanon and Anti-Lebanon; the former reaching the 'highest' point in the snowy crest to the north, behind which lie the Cedars; the latter in the still more snowy crest of Hermon—the culmination of the range being thus in the one at the northern, in the other at the southern extremity of the valley which they bound. The view of this great valley is slieidly remarkable as being exactly to the eye what it is to the mind: the two mountain ranges of Syria. A screen through which the Leontes (Litany) breaks out closes the south end of the plain. There is a similar screen at the north end, but too remote to be visible" (Stanley's Palaestinae, p. 899). The plain gradually rises towards its centre, near which, but a little on the southern declivity, stand the ruins of Baalbek or Heliospolis. In the immediate neighborhood of Baalbek rise the two streams of the Orontes (Nahr-el-Asy) and the Litany, which, flowing in opposite directions to the north-west and the south-east, give freshness and fertility to the tract enclosed between the mountain ranges. Anges, the name of the plain through which the Orontes flows (tg 'Abunec noxov, Polyb. v. 50, 59), is derived by Bochart from the Greek νοχαις, Amisos, which means deep, and is nearly synonymous with the Greek Code (Geogr. Sac. i. i. 1). The term Coele-Syria was also used in a much wider sense. In the first place it was extended so as to include the inhabited tract to the east of the Anti-Libanus range, between the Litany and the desert, in which stood the great city of Damascus; and then it was further carried on upon that side of Jordan, through Trachonitis and Perea, to Idumaea and the borders of Egypt (Strab. xvi. § 21; Polyb. v. 80, § 3; Josephus, Ant. i. 11, 5). Ptolemy (v. 18) and Josephus (Ant. xiii. 13, 2) even place Scythopolis in Coele-Syria, though it was upon the west side of Jordan; but the name seems to limit its extent southwards to about lat. 31° 80', or the country of the Ammonites (Ptol. v. 15; Josephus, Ant. i. 11, 5). Ptolemy distinctly includes it in the Damascus country. In the time of this David, Coele-Syria was probably included in "Syria of Damascus," which was conquered by that monarch (Josephus, viii. 6), but was recovered by Solomon by Rezon, the son of Eliadah (1 Kings xxii. 34). The possession of it was an object of many struggles between the Seleucids and the kings of Egypt (Polyb. i. 3; ii. 71; iii. 1; iv. 40; xvi. 39; xxvii. 17). There can be little doubt that a part at least of Coele-Syria was included in that "Valley of Lebanon" (εν τοις παραλυκιδοις) mentioned by Joshua (xi. 17; xii. 7), the extent of which has been too much restricted by recent geographers. The name "Valley of Lebanon" could scarcely be applied with propriety exclusively to that section of the great valley which lies at the base of Hermon, at a considerable distance from the range of Lebanon. Doubtless Baal-Gad was situated "under Mount Hermon"; but we have reason to believe that the "Valley of Lebanon" includes the whole of that valley which separates the ridge of Hermon from that of Lebanon. It seems that at a subsequent period this valley was called by Amos, apparently in contempt, "the valley of idols" (εν τοις παραλυκιδοις, chap. i. 5). See AVEX. The name was most appropriate. The whole of this valley was then dotted with old heathen temples. Mr. Porter visited no less than fourteen of them, and he heard of several others. Some of them were of great size and splendor, such as those of Baalbek, Medjdel, Nina, and Hhibbairy. This appears, in fact, to have been the chosen house of idolatry (Porter's Damascus, i. 12; ii. 920; Hand-Book of S. and P. i. p. 568, 570; Robinson, Later Bib. Res. p. 486, 492, 590). The modern name of the valley confirms the above view. It is called el-Buka, which is strictly the same as the Heb. Bikah (ביקה). In the apocryphal books there is frequent mention of Coele-Syria in a somewhat vague sense, nearly as an equivalent for Syria (I Esdr. it. 17, 24, 27; iv. 48; vi. 29; vii. 1; viii. 47; 1 Macc. x. 69; 2 Macc. iii. 5, 8; iv. 1; xi. 7; xii. 11). In all these cases the word is given in the A. V. as "Coele-Syria," i. e. Coele-Syria. In Esdr. vi. 8, it is called simply "Syria." Under the emperor Diocletian, Phoenice and Coele-Syria formed one province, called Phoenicia Libaniaca. Under the present Turkish government the western part of Coele-Syria is in the pashalik of Saide, and the eastern in the pashalik of Damascus. See Syria.

Cofliciles ("worshippers of heaven"), the name of an African sect in the 4th century, who appear to have blended together some parts of Judaism and Paganism with Christianity. An edict of Honorius (A.D. 408) forbids the rites and assemblages and demands their disbandment. As they are counted in this edict among the heretics, and as they were not subject to the jurisdiction of the Jewish patriarch, but had their own chiefs, called mejories, and as they had a kind of baptism, they are by some regarded as a Christian sect. By others they are regarded as an offshoot of the Essenes. See Schmid, Historia Calcolorum (Helmont 1704).—Gieseler, Church History, i. § 78; Bingham, Orig. Eccl. xvi. 6, 2.

Coffin. See COLLIN.

CooMETERIA. See CEMETERIES.

Cona Domini, the Lord's Supper. See Lord's Supper.

Cona Domini, Bull of. See BULL; and in Cona Domini.

CornoMObiles, monks who formed a community living in a fixed habitation (conosoma) under a chief (abbot or father). Their name is derived from κοσσωμα, common, and κοσσω, life; and they are opposed to hermits, who live in solitude. Pachomius is admitted to be the inventor of the conosobine life, as being the first that gave a rule to any community. —Bingham, Orig. Eccl. vii. 2; Coleman, Ancient Christianity ch. vi. § 8. See Monachism.

Coffee (drunk in the East). See CUP.

Coffor (κόφωρ, argus; Sept. Bidge, Vulg. capsailla), the receptacle (apparently a customary appendage to a cart, from the use of the article in every occurrence) which the Philistines placed beside the ark when they sent it home, and in which they deposited the golden mice and emerods that formed their tarspeas-sparing (1 Sam. vi. 8, 11, 15). The root seems to signify to be shacked about; and Gesenius and Lee agree in regarding it as the same, or nearly the same thing, as the Arabian ῥνα, which Jauhari describes as a "kind of wallet, into which stones are put: it is hung on one of the two sides of the handa [a litter borne by a camel or mule] when it inclines towards the other." Dr. Lee, however, thinks that the Hebrew word notes the wallet itself; whereas Gesenius is of opinion that it means a coffor or small box, to which, from its analogous use, the same name was applied. See Ark.

Coffin (κοπρα, a box for gathering articles; Sept. κοφσις) is used with reference to the burial of Joseph (Gen. i. 26): "They embalmed him, and he was put in a coffin in Egypt; and that coffin is now found in the tomb of the same country, and frequently exhibited in modern museums [see Mummy]—a mode of burial peculiarly favorable to the removal of that patriarch's remains:..."
Coffin. Charles, D.D., a Presbyterian minister, was born at Newburyport, Mass., Aug. 18, 1775, and graduated with distinction at Harvard in 1793. Having completed his theological studies, and taught for some time in the Phillips Academy, he was licensed in 1798. He now visited the Southern states for his health, and, after spending some time in Virginia, was appointed vice-president of Greenville College, Tenn., in 1808. Returning to New England in 1804, he was ordained as an evangelist, and removed with his family to Greenville in 1806. In connection with his college duties, he had charge of the Harmony Church, and supplied for many years the churches in Hawkins County, at Rogersville, and at Jonesborough. In 1810 he was elected president of Greenville College, and served till 1827, when he was called to the presidency of the East Tennessee University, Knoxville. He resigned in 1826, and returned to Greenville, where he died June 8, 1828. — Sprague, Annals, iv. 246.

Cogan, Thomas, M.D., an English Unitarian writer, was born at Rowell, Northamptonshire, in 1736. He officiated for some time as a Presbyterian minister at Amsterdam, but finally studied medicine, and practiced in London. He died in 1818. He published (1) An Exposition of the Psalms; (2) The Life of Jesus (Bath, 1807, 2vo); and (2d part, Bath, 1807-10); — (2) Theological Disquisitions on Natural Religion and Jewish Morals (London, 1812, 8vo); — (3) Characteristic Excellencies of Christianity (London, 1819, 8vo); — (4) Letters to Wilberforce, on the Doctrine of Hereditary Depravity (London, 1816, 8vo); — (5) Ethical Questions (London, 1817, 8vo). — Darling, Cyclopaedia Bibliographica, i. 714.

Cognition (Chald. הוביעה, thought, Dan. vii, 28), an earnest action of the mind, elsewhere translated simply "thought."

Cogswell, William, D.D., a Congregational minister, was born in Atkinson, N.H., June 6, 1787, and graduated at Dartmouth in 1811. He was ordained pastor in Delham April 20, 1815, and resigned in 1829 to accept the situation of general agent of the American Education Society, of which, in 1822, he was chosen secretary and director. In April, 1841, he resigned, and was elected professor of history and national education in Dartmouth. In January, 1844, he went to Gilmanton as president of the theological seminary. He died April 18, 1856. Dr. Cogswell published A Catechism on the Doctrines and Duties of Religion (1816) — Assistant to Family Religion (1825); — Theological Class-book (1831); — Hinck's Monument of the Millennium (1838); — Letters to Young Men preparing for the Ministry (1837); and several occasional sermons. He was editor of the Amer. Quart. Register, of the N. H. Repository, of the 1st vol. of the New England Hist. and Geneal. Register, and some other works.—Sprague, Annals, ii. 606.

Cohabitation. The delicacy of this subject did not prevent its being a subject of Mosaic legislation. See CHILDBIRTH. The following are some of the most important Scriptural notices respecting it. See MARRIAGE; CONCUBINE.

1. Every concubine, even conjugal and legitimate, subjected her children to a state of ceremonial impurity until evening (Lev. xv, 18; Joseph. Antiq. ii, 24; comp. Strabo, vii, 745), a regulation which certainly served not merely to restrain polygamy, but was also useful in a sanitary point of view. A similar statute originally prevailed among the Babylonians (Herod. i, 158; see Wesseling, in loc.). See UNCLEANNESS.
2. Whoever corrupted a maiden, either by deceit or force, was compelled to marry her, and pay her father a fine (properly 50 shekels, Deut. xxii, 28 sq.); the latter must still be paid even when the father refused to permit the marriage (Exod. xxii, 17; comp. Philo, Opp. ii, 311; Mishna, Chala. iii). If the man used violence he forfeited the right of divorcing the woman ever after (the Egyptian law was still more severe on this point, Diod. Sic. i, 78). See TREMPSA.

3. In the case of seduction or rape occurring to a betrothed female in an inhabited spot, she must cry for help, as a sign of the debauchment, and thus subjected to the same punishment of stoning as the male party; but if she was in a lonely field, where her screams for assistance could be of no avail, she was presumed to have been forced, and the ravisher alone was stoned (Deut. xxii, 29 sq.; comp. Joseph. Ant. iv, 8, 23; Philo, ii, 312); yet even in these cases the later interpreters of the law understood a repudiation by a bill of divorce as allowable (comp. Matt. i, 19; see Paulus, Comment. i, 123). A priest's daughter thus playing the courtesan was (stoned and) burnt (Lev. xxix, 9). (See generally Michaels, Mon. Rokit. ii, 315 sq.; iv, 328 sq.; v, 963 sq.) See FORNICATION.

Cohort (cohors), a military term used by the Romans to denote a company generally composed of 600 foot soldiers; a legion consisted of ten cohorts, every cohort being composed of three maniples, and every maniple of 200 men; a legion, consequently, contained in all 6000 men. Others allow but 600 men to a cohort, which would make 5000 in a legion. It is probable that cohorts among the Romans, as companies among the moderns, often varied as to their number. See ARMY. Besides the regular legionary cohorts, there were certain others separate and distinct from any legion, as the Cohortes Urbanae and Proctorae. Such appears to have been the "Italian band" mentioned in Acts x, 1, which was in attendance on the Roman governor, who at that time was residing at Caesarea. Of the same description also was the "Augustan band" or cohort (Acts xvii, 1), which most probably derived its name from Sebesta, the capital of Samaria. The commanding officer of an ordinary cohort was called Tribunus Cohortis if it was composed of Roman citizens, or Prefectus Cohortis if composed of auxiliary troops. See BAND.

Coin. Before the Babylonian exile (see Deyling, Observ. iii, 222 sq.; also in Ugolini, Theaer. xxviii) the Hebrews had and knew no regularly stamped money, but generally made use of a currency in traffic consisting of uncoined shekels (or talents) of silver, which they weighed out to one another (Gen. xxiii, 16; Exod. xxii, 17; 2 Sam. xviii, 12; 1 Kings xx, 89; Jer. xxxii, 9 sq.; comp. Pliny, xxxii, 13), just as among other nations in most ancient times uncoined metal served for money (Elian, Von. Nat. xii, 10; Strabo, iii, 153), and even to this day the Chinese makes their commercial transactions by means of silver bars (Rosenmüller, Morgenl. i, 98; see Sperling, De nummis non cuneis, in Ugolini, Theaer. xxviii). Among the earliest Hebrews, but not afterwards (Crusius, De origineb. pecuniae a pecore ante nummum sig., Petropoli. 1748), an ox or other animal (comp. Pliny, xxxii, 8) was traded instead of cash (see Michaelis, De sello ant. exil. Babyl. in the Comment. Soc. Got., ii, 1752, § 1).

Yet already in the time of Abraham there circulated in hither Asia, as it seems, silver ingots (יִשָּׁד, Gen. xxxiii, 19; Josh. xxiv, 32; see Gesenius, Thes. Heb. p. 1241; Bertheau, p. 24; Tuch, Gen. p. 389, 472) of a determined weight, which was probably indicated by marks (Gen. xxiii, 16; xiii, 21) stamped upon them (so the Targum of Jonathan explains the former passage by נַעֲרָעֵב, i. e. נַעֲרָעֵב). See Keseth.

Even under the regularly organized Hebrew state the small silver pieces (comp. ἄπυποτα, silering) may have passed in exchange (as among their Phoenician neighbors; but see Herod. i, 94; Philostr. Her. x, 1), although institute of national authority (see 1 Sam. ix, 8; comp. Exod. xxxii, 13; Lev. xxvii, 3 sq.; Deut. xiv, 26), the bars being weighed only in payment of large sums (comp. 2 Kings xii, 4), although modern Oriental merchants weight out even regularly coined money (Volney, Voyage, ii, 316). See MERCHANT. For transportation and preservation, money, as at this day in the East, was deposited in bags (2 Kings v, 23; xii, 12; see Halm, Observ. iii, 282). See, generally, Berthau, Gesch. d. Jér. p. 14 sq.) See BAG.

After the exile Persian money was most current, especially the daric (q. v.), then Greek-Syrian of the Seleucide (q. v.), till the time (B.C. 148) of prince Simon (q. v.) the Maccabee, who secured from the Syrian monarchs the right of a native coinage (1 Macc. xv, 6), and issued shekels (q. v.), both whole and half, of which several (some eight) are still extant. The following coin has on one side, in Samaritan, the name of Simon, and some emblems, upon which it is very difficult to pronounce, and on the other "The Deliverance of Jerusalem," with the palm-tree and two vases. There are other coins, bearing on one side the inscription, in Samaritan, "Simon," on the other, "Deliverance of Jerusalem," which are supposed to have been struck by Simon Barcocheba, not by Simon Maccabaeus. There are marks on these coins of their having been struck twice, once by the Roman authorities, and again by the Jews; there are also examples of Early Jewish Coin of uncertain Date.

Greek and Roman coins of these double types applied one upon the other. A leaf and vase appear to be the general symbols of the coins struck in Judea during the dominion of the high-priests, and the coins themselves are for the most part indifferently executed. Those of Alexander Janneus are all of bronze, as are also the coins of Antigonus; these last bear the symbol of a cornucopia, the type invariably found upon the coins of this prince. From the inscriptions on the above coins, it is supposed that Antigonus wished to declare that it was in the capacity of descendant of Mattathias that he was high-priest. The coins of the Coins of Antigonus.
Judean kings, from Herod the First, are all of bronze, with the exception of a silver one assigned to Herod the Third, which is supposed to be unique. Of Agrippa the Second there are many coins, struck after the destruction of Jerusalem, which present on their reverse portraits of the reigning emperors. The dates on these coins denote the year of the prince's reign. (See each of the kings in their order.) Eventually, however, these Maccabean shekels passed out of circulation on account of foreign traffic (being especially supplanted by Tyrian mintage, according to Bertheau, p. 45 sq.). See Money-Changers. In the time of Christ Greek currency had mostly prevailed (computes the Alexandrian and Ostrian, which the following pieces are mentioned: the drachmat (q. v.), which was the unit of value; the didrachma (q. v.), or double drachm (δίδραχμον, Matt. xvii, 24); and the stater (q. v.), or tetradrachm. The smallest coin was the lepton (λεπτόν, small; "mite," Mark xii, 42; Luke xii, 50), which was the seventh part of a gold stater or half the Roman denarius or a farthing. See Mite. Under the Roman rule the imperial currency naturally obtained in Palestine (see Matt. xxii, 17-21), so that thenceforward the Roman becomes the standard (so in the Mishnah, Baba Mezie, iv) of Jewish valuation (see Strong's Harm. and Expos. of the G. W. B. D. Single index, 1783). The following are the coins of this currency named in the N. T. are the following: (a) The denarius (q. v.), in Greek denarion (διναριον, Talm. דנאר, A. V. incorrectly "penny"), the usual unit of popular estimation, corresponding to about the modern shilling; (b) the asarus (from as [i. e. eas, brasse], which was the Greek basis of the Roman monetary system, like the modern penny), in Greek assarion (ασσαριον), Talmudic usually נכסא, of copper (Matt. x, 29; Luke xii, 6), originally ην, then 2 denarii, 2 denarii, 5 denarii, 10 denarii (of the emperor during whose reign it was struck. See Penny. (Comp. Kype, Ob. 1, 67 sq.; Barth, Das Rom. As und seine Münze, Lipe, 1884.) (c) The quadrans (or quarter), in Greek kadrane (κάδρανος, Matt. v, 26; Mark xii, 42), which was 1/4 of an as, a copper coin. See Farthing. There is the Attic drachm, passed as equal to the Roman denarius. There are also occasional references to other and smaller coins (see the Mishnah, Maseer Shenai, ii, 9; iv, 8; Kiddushin, i, 1; ii, 1), e.g. the obolus (νομίσματος; οβολός) = 4 asari; the pondium (ποντία) = 2 asari; besides certain antique values, e.g. the sas (σάσ) = 1/6 drachm, or 1/6 of the stater; the permach (περμαχ) = piece of money in general, etc. (see Buxtorf, Lex. Talm. col. 1755, 1754, 1812; Wasers, De nummis Hebraeo. L. ii, c. 28). Coins were punctured and hung as nowadays around children's necks for ornament (Mishna, Chelm, xii, 7). (See Otho, Lex. Bibb. p. 431 sq.; Klemm, De nummis Hebraeo. Tübing. 1790; Xianeschmidt, De pretiorum et monetae ext. Rom. Grec. et Hebr. evid. ed. 2, Argent. 1877; Wurm, De pondium, nummorum et usum, ratiunib. op. Rom. et Grec. Stuttg. 1821.) See Money.

The intrinsic worth of money in the various periods of the Hebrew-Jewish antiquity is very difficult to estimate from the occasional intimations of mercantile value (see Michaels, De pretiorum et monetae ext. op. Hebr. reside, in the Comment. Soc. Gatt. iii, 145 sq.), especially as the measure and quality of articles thus estimated is also uncertain (see Böckh, Metropolos. Untersuch. p. 430 sq.). See Money-Examples. Some somewhat indicative of this point, however, are the following: In times of plenty, 1 ephah of wheat sold for 1 shekel, and 2 ephahs of barley for 1 shekel (2 Kings v, 3; comp. Polycb. l, 15); an Egyptian horse in Solomon's time was worth 150 shekels (1 Kings x, 29); 30 shekels were generally given for a slave (Exod. xxi, 32; comp. Gen. xxxvii, 28); for 10 shekels a chaplain could be hired in the times of the Judges (Judg. xvi, 10), but in flush times prices were often much higher, e.g. a choice vine-stock was held at 1 shekel (Isa. vii, 28); a threshing-floor, with the oven, cost David 50 shekels (2 Sam. xxi, 24); a single vineyard brought Solomon in 1000 shekels yearly (1 Cant. viii, 11). Other less definite values may be collected as to fancy matters (Judg. xvii, 4; 1 Sam. ix, 8; Neh. vi, 15). In later times a learned seventh-century B.C. document records the Greek and Roman money for 1 (Alexandrian) talent (Joseph. Anti. xii, 4, 9); a farm-laborer's daily wages was 1 denarius (Matt. xxi, 2); and the charge for more than a single day's tending of an invalid in a caravanserai was 2 denarii (Luke x, 36). (For other instances, see Luke, 2, 2; War, i, 83, 5; Life, xiii, 44.) The comparative cheapness of living among the Israelites (as among the ancients generally, see Böckh, Statistik. i, 65) is evident, owing, however, rather to the greater rariety of the precious metals as a circulating medium, than to anything else. See Numismatics.

Coislin Manuscript (so called from the library of Coislin, formerly of Metz, which originally contained most of the leaves in name applied to two very different Greek uncial MSS. 1. Codex Coislianius, the great copy of the Sept. Octateuch, first made known by Montfaucon (Bibliothe. Coislin. 1715), and illustrated by a fac-simile in Silvestre's Pictogr. Univ. No. 65. It contains 227 leaves in two columns, 13 inches by 9: the fine massive letters of the sixteenth century are much according to the Alexandrian MS. In the margin, privus manus, Westein found Acts ix, 24, 25, and so inserted this as Cod. F in his list of MSS. of the Acts. In 1842 Tischendorf observed nineteen other passages of the N. T., which he published in his Monumenta Sacra Inedita (p. 490 sq.), with a fac-simile. These are Acts iii, 10; Matt. v, 48; xii, 48; xxvii, 25; Luke 1, 42; ii, 24; xxiii, 21; John v, 86; vi, 53, 56; Acts iv, 88, 94; x, 13, 18; xxii, 21; Cor. vii, 80; xi, 29; Col. iii, 18; ix, 7; xi, 33; Gal. iv, 21, 22; Col. ii, 16, 17; Heb. x, 26. These portions of the MS. are designated as F of the Gospels, etc.—Scrivener, Intro. to N. T. p. 105.

2. Fragmenta Coisliniana, a relic of only fifteen leaves, written stichometrically, with a subscription referring to a comparison with the text of Cæsarea, which had been written by Pamphilus himself. The letters are large and square. When somewhat faded, the whole (except the subscriptions, which were written in strict Musonion) was gone over by a scribe, or, more coarsely, by a corrector, who added the accents and breathings, but blackened the letters in such a manner as thoroughly to destroy their elegance. Fourteen of these leaves were published by Montfaucon (ut sup.), who ascribed the MS. to the fifth or sixth century. These leaves were used at Mt. Athos in 1218 as part of the covers of another book, which at length fell into European hands, and was saved; the rest of the MS. had probably perished previously, or been destroyed in a similar manner. After the fire of St. Germain des Prés, where the fragments were preserved, twelve leaves only were found, which are now in the Imperial Library at Paris, and contain 1 Cor. x, 29-29: xi, 9-16: 1 Tim. iii, 7-18: Tit. i, 1-3: ii, 15-15: iii, 13-15: Heb. ii, 11-13; iii, 13-18: iv, 12-15. Two other leaves, however, were transferred to the Imperial Library at St. Peterburg, and contain Gal. i, 4-10: ii, 9-14. Tischendorf has lately recovered another sheet from Mt. Athos, where the Coislinian Col. iii, 17-17, 22-22, 31 leaves are known as H of the Pauline Epistles.—Tregelles, in Horne's Intro. new ed. iv, 194. See Manuscripts, Biblical.

Coke, Thomas, LL.D., first bishop of the Methodist Episcopal Church, was born at Brecon, Wales, Sept. 9, 1747; became a gentleman commoner of Jesus College, Oxford, in his 17th year, and after his graduation had charge of South Fetherton parish, Somerset.
COKE 404 COLBERT

...While there he came under the influence of Methodism, and the increased fidelity and earnestness of his ministry excited so much opposition that he abandoned the place and joined Wesley, whom he equalled, if he did not surpass, in itinerant ministerial labors. In 1784 Wesley consecrated him a bishop for the Methodists in America, and in the same year he presided at the organization of the Methodist Episcopal Church at Baltimore, Md., and consecrated Francis Asbury a bishop. If we except some local consecrations in the Moravian settlements, Coke was the first Protestant bishop of the Western world. For many years he visited Ireland annually, and presided in its Conference; he was repeatedly president of the English Conference; he traversed England, Scotland, Wales, and America throughout his long life. He was especially the "foreign minister" of Methodism. His stature was small, his voice feminine, but his soul was as vast as ever dwell in a human frame. Though he became the first bishop of Methodism in the United States, he found not in a diocese coextensive with the new republic room for his energies. He was continually contriving new measures for the extension of the Gospel. His plans, had he been a man of ordinary ability, would have been the order of the system of Methodism, but he was one of those rare spirits whose greatest conceptions and schemes are the legitimate products of their energies. He crossed the Atlantic eighteen times at his own expense. To the end of his life he had charge of the Methodist missions throughout the world. He founded the negro missions of the West Indies, which have exerted an important influence on the history of those islands. They included 17,000 members at the time of his death. He not only visited his missions, but spent almost the whole of his patrimonial fortune in their support, preached for them, and begged for them from door to door. The mission stations were thus his "nest" and his "gifts," but he "charity begotten out of his bones;" and during his life it was not deemed necessary to organize a missionary society among the Wesleyans, for he embodied that great interest in his own person. When a veteran of almost seventy years, he presented himself before the Wesleyan Conference as a missionary for the East Indies. The Conference objected on account of the expense, but Coke offered to pay the charges of the outfit himself to the amount of $30,000, and so prevailed over all objections, and embarked with a small band of laborers. He died on the voyage, May 3, 1814, and was buried at sea; but the undertakers decided, and the Wesleyans, the last Indies missions are the result. It has been justly asserted that, except Wesley, no man was ever connected with the Methodist body who contributed more to extend the blessings of Christianity. His colleague in the episcopacy of the American Church would not allow of even this exception; "a minister of Christ," said Asbury, when the news of his death arrived—"a minister of Christ, in zeal, in labors, and in services, the greatest man of the last century." Wesley used to say that Coke was a right hand to him. Withal he was a voluminous writer, publishing A Sermon on Education, 1773; An Address to the Inhabitants of Bristol, 1782; his ordination sermon at Baltimore, 1786; and many other sermons on the Divinity of Christ, The Witness of the Spirit, and three funeral discourses on the deaths of Wesley, Rev. Mr. Richardson, and Hester Ann Rogers; four sermons on the Christian Ministry; A Discourse on the Seventh Chapter of the Epistle to the Hebrews, and in a larger work called As an Address to the Societies in England on the Settlement of the Chapels, 1795; An Address to the Weepers, on a pamphlet of William Hammet, of South Carolina; Letters to the Societies, in reply to Rev. Melville Horne, 1810; Life of Wesley, prepared jointly with Henry Moore; History of the Rice, 1812; Reports and addresses on the missionary cause; Commentary on the Holy Scriptures, 6 vols. 4to, completed in 1807; and, subsequently, Recent Occurrences of Europe considered in Relation to such Prophecies as are now fulfilling or remain yet to be fulfilled; and the Cuttong's Bible, with reflections at the end of the chapters for family reading. See London Review, Oct. 1800, art. iii.; Drew, Life of Coke (New York, 1844); Etheridge, Life of Coke (Lond. 1860); Sprague, Annals vili, 180; Benson, Life of Coke (N. Y. 1860); Stevens, History of Methodism, vols. ii and iii passim, and Hist. of the Methodist Episcopal Church, 4 vols. passim.

Cola (Χωλά, v. r. Κωλά and Κωλά), a place named only in the Apocalypse (Judith xv, 4) in conjunction with Chobal (q. v.), as one of the cities to which Olas and his daughter were to be expelled by the Jews after the death of Holofernes. Simonis (Onom. N. T. p. 170) suggests Abel-macholah. Reland, however (Palest, p. 729), thinks it may be the Culon (q. v.) inserted by the Sept. among the cities of Judah (Josh. xv, 60).

Colarbasia. See Colarbasia.

Colarbasia, the name of a Gnostic mentioned by Hippolytus (Elenchos, iv, 18; vi, 5, 56), Ephiphanus (Her. 50), Theodoretus (Hist. fideb. i, 12), Tertullian (Cat. Valentin. 4; c. 50), and Augustine (de Hebr. c. 15), and whose system, according to these writers, was akin to that of Valentinus, and still more to that of Marcus, representing likewise the emanation of souls according to the order of the letters of the alphabet and of numbers. According to these writers, in the system of Colarbasia, the first emanation (the "Ogdea" of Valentinus) did not signify eight different substances, but only eight different relations and effects of the one God, which, according to their different signification, received different names. In the system ascribed to Colarbasia, the souls were not so much begotten, but all simply created out of an infinite storehouse of souls (δια τοῦ ἀκραφῆς και τῶ ἀκαλάμπονος). The place assigned to the ψυχή in this system is the ἵππωρ (ἰκάλη, a word differing from that in the system of Valentinus. Dr. Volkmar, in an essay entitled Die Kolobarasia-Gnostos (in Niederer's Zeitschrift fur Hist. Theol. 1855), undertook to show that all the accounts of Colarbasia in the writers above mentioned can be traced to the description by Irenaeus (1, 12, 8 sq.) of the system of the Gnostic Marcus and some modified systems; that the word Colarbasia with Irenaeus (1, 14, 1) is nothing but the mystical designation of the personified number of the highest seven, the holy τριγονομεία; and that all the subsequent accounts arose from an erroneous confusion of the two systems. This hypothesis has been adopted by most of the recent writers on Gnosticism.—Hermag, Real-Encyklop. viii, 19 (of which our article is a free translation); Wetzus u. Welte, Kirchen-Lex. ii, 691.

Colbert, Charles-Joachim, a relative of the great Colbert, was born at Paris, June 11, 1667; became vicar of Rouen, and general agent of the French clergy. In 1744 he made bishop of Metz and devoted himself a great deal to induce the Reformed to apostatize. It was under his episcopate that the noted catechism called Cauchismes de Montpellier was drawn up by father Pouyet. Colbert, in several pastoral and memoranda, opposed the bull Unigenitus (q. v.). Some of his writings (8 vols. 1744) were condemned at Hefen. He died April 8, 1786. Hefen, Nouv. Biog. Gen. xi, 114.

Colbert, Jacques Nicolas, Roman Catholic archbishop of Rouen, of the same family, was born at Paris in 1654, was made bishop at an early age, and was noted in his administration for his tolerance of the Reformed. He was one of the first members of the Academy of Inscripticns and Bell-Letters. He died Dec. 10, 1707. —Hefen, Nouv. Biog. Gen. xi, 112.
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Colbert Manuscript (Codex Colbertinus), the latest critical designation of a beautiful curative Greek MS. of the N. T., now deposited in the Royal or Imperial Library at Paris, of which it is No. 14 (Collot, 2944); usually designated as 83 of the Gospels, 18 of the Acts and catholic Epistles, and 17 of the Pauline Epistles. It is very important in Biblical criticism, being styled by Eichhorn "the key to the MSS. in cursive letters" (Eich. ins N. T. v. 217). It contains all the Greek Test. except the Apocalypse, and includes a portion of the Sept. version of the Prophets. The order of the books is now much confused, but from the writing they appear once to have been arranged as usual. The ed. of nearly all the leaves are torn, or cut away, or have otherwise decayed. The MS. has been much injured by exposure to dampness, and ink has set off on the opposite page, especially in the Acts, so that it is very difficult to read (Tregelles, Account of the Printed Text of the Greek N. T., p. 162). In this way, however, by reading backward the parts thus transferred, many passages have been recovered of which the original writing has become totally effaced, or even the material containing it has perished. It is written in a round hand, in folio form, with 42 lines in each page, in a fine round hand (which undergoes a gradual change in the course of the work), the accents sometimes neglected. Larroque first collated it, but very negligently, and his reading, as communicated by Allix, were inserted in Mill's edition of the New Testament, while they were transferred to Wetstein's, Griesbach re-examined it in part; then Beugrrop to some extent; and Scholz, nuli, but it would seem curiously; Tregelles carefully collated it in 1800. "Its text was published by Sabatier" (Davidson, Treatises on Biblical Criticism, ii, 246). It evidently belongs to the eleventh century, and remarkably confirms the readings of the oldest codices, especially those known as B, D, and L, leaning chiefly to the Alexandrian recension. —Scriven er, Introduction to the Criticism of the N. T., p. 143; Tregelles, in Hodge's Introduction, new ed., iv, 209. See MANUSCRIPTS, BIBLICAL.

Colbert, William, a pioneer of the Methodist Episcopal Church in Western New York, was a native of Maryland. He was admitted on trial into the Philadelphia Annual Conference in 1792, and in 1799 he found him at the General Conference in the city of Baltimore; he then connected with the circuit of Tioga and the lake country (a perfect wilderness at the time), and here he labored faithfully and uncomplainingly, notwithstanding the difficulties of all kinds which he had to encounter, until 1811, when he located. In 1829 he was readmitted as a supernumerary, which relation he retained until his death in 1838. —Minutes of Conferences, ii, 281; Peck, Early Methodism, p. 80, 121, 272.

Cole, Henry, D.D., an English Romanist divine, and opponent of the Reformation, was born at Godshill, Isle of Wight, and was educated at Winchester School and New College, Oxford, where he became fellow in 1532. In 1540 he became rector of Chelmsford; in 1542, warden of New College. On the accession of Edward VI, Dr. Cole inclined to the Reformation, but afterwards returned to his original views, and after Queen Mary's accession he became a zealous Romanist. When Cranmer was burnt, Cole preached a violent sermon at the execution. In 1557 he was made vice-gereral of spiritualities at the English Pole. He was prominent in "all the proceedings against Protestants in those dreadful times." In the first year of Elizabeth he was fined 1000 marks "for contempt of the queen's majesty," and in May, 1560, he was sent to the Tower, where he did not remain long. He died in London in 1579. Among his writings are: Dejutition with Cranmer and Ridley, 1555; Funeral Sermon at the burning of Cranmer (both in Fox's Acts and Monuments); Letters to Bishop Jewell, Lond. 1560, 8vo. —Strype, Annals; Burnet, History of the Reformation; Hook, Eccles. Biography, iv, 126.

Cole, Thomas, an English Nonconformist, was educated at Westminster School, and at Christ Church, Oxford. In 1656 he became principal of St. Mary's Hall, where he was tutor to John Locke. He was ejected from Oxford by the king's commissioners for nonconformity, and opened an academy at Nettlehole, Oxfordshire. Thence he removed to London, where he became pastor of a large congregation, and one of the lecturers at St. Stephen's Hall. He was a strong supporter of the Presbyterian (q. v.) doctrine. He died in September, 1657. Among his writings are: A Course of Regeneration, Faith, and Repentance, Lond. 1659, 8vo; A Discourse of the Christian Church; Imputed Righteousness for Justification incapable of being comprehended by human Reason. —Calamy, Nonconformist's Memorial, i, 196.

Coleridge, Samuel Taylor, was born at Ottery St. Mary, in Devonshire, where his parish was the vicar, on the 21st of October, 1772. An orphan at the age of nine, he was sent to Christ's Hospital, where Charles Lamb was among his contemporaries. Here he made very great progress in classical knowledge, and at an early age plunged deeply into metaphysics. —Speaking of himself in the Biographia Literaria (vol. i, p. 15), he says, "I was a very premature age, even before my fifteenth year. I had bewildered myself in metaphysics and in theological controversy. Nothing else pleased me. History and particular facts lost all interest in my mind. Poetry itself, yes, novels and romances, became insipid to me." In 1793 he entered Jesus College, Cambridge, but in the second year of his residence he suddenly left the University in a fit of despondency, occasioned, it is said, by unrequited love; and after wandering for a while about the streets of London in extreme pecuniary distress, terminated this adventure by enlisting in the 15th Dragoons, under the assumed name of Comberbatch. One of the officers, questioning him in a friendly manner, and eliciting his real history, communicated Coleridge's situation to his friends, who forthwith effected his discharge. Coleridge now betook himself to Bristol, where he joined with three other young and tempestuous men of poetic temperaments, and imbued with strong but vague ideas of universal brotherhood—Southey, George Burnet from Oxford, and Lovell, a young Quaker. They formed a scheme for emigrating to the banks of the Susquehanna in North America, to form a social colony, where selfishness was to be proscribed. But money was needed to establish this "pantocracy," as they
termed it, and Coleridge had not enough to furnish him with daily subsistence. Joseph Cottle, a benevolent bookseller at Bristol, finding that he had written enough poems to make up a small volume, offered him thirty guineas for them. The volume was published in 1794, and the same year Coleridge sailed for the Proctor in the West Indies.

In 1795 Coleridge married Miss Sarah Fricker, of Bristol, a sister of the wife of his friend Charles Lloyd. In 1796 he published a volume of poems, the greater number of which had been written at earlier periods, interspersed with some by Charles Lamb; and in 1797 a second edition of The Rime of the Ancient Mariner appeared, with the addition of some poems by Charles Lloyd.

Coleridge was at this period of his life a Unitarian. He says of himself, "I was at that time, and long after, though a Trinitarian (i.e. a norman Platonism) in philosophy, yet a zealous Unitarian in religion; more accurately, I was a pandeist, one of those who believe our Lord to have been the real son of Joseph, and who lay the main stress on the resurrection rather than the crucifixion" (Biog. Lit. i. 168). In 1798 Coleridge visited Germany, and went through a course of German literature. On his return to England he went to live at the Lakes, where Southey and Wordsworth lived there the greater part of the winter, and other friends, such as Wordsworth, Southey, and the Wordsworths. The appellation of "Lake-poets" was given to these three writers after the publication of the "Lyrical Ballads," Coleridge now became connected with the "Morning Post," and wrote both on politics and literature.

From about 1808 to about 1814 he contributed to the "Censor." In 1809 he edited the "Friend," first published as a periodical at the Lakes. He left the Lakes in 1810, and did not afterwards return to them; his wife and children remained in the house of Southey, and wholly dependent on him. On Coleridge's first arrival in London he resided with Mr. Basil Montagu, and in 1816 he became a tenant of Mr. Gillman's house in Highgate, in whose house he died. The many friendships which Coleridge attracted to himself through life, the sincerity and constancy of which were abundantly shown, place in a striking light the amiability of his character; his neglect of his family and extreme carelessness respecting the obligations, both personal and pecuniary, which devolved upon him, a strikingly illustrate its weakness. It was not before the commencement of his residence in London that he formed any very extensive acquaintance with the writings of the later German metaphysicians, by the adoption of whose method and terminology, rather than his own, he afterwards used. His subsequent publications, he came to be accounted the representative of German metaphysics in England. He published successively, between the years 1817 and 1825, the "Lay Sermons," the "Biographia Literaria," the bound volume of the "Friend," the "Constitution of the Church and State according to the Idea of EACH," and the "Aids to Reflection." During most of his life Coleridge was poor and dependent, from careless imprudence. He suffered also from chronic ill health, combined with, and to a certain extent caused by, a habit of using opium. He died July 23, 1834. - "Engl. Cyclopaedia."

Of Coleridge as a poet we do not here speak. As a metaphysical theologian, his influence upon his own age, and especially upon its younger men of genius, was greater than that of any other Englishman. His mental attributes were of a high order, strangely blended, and thoroughly cultivated. To a subtile and critical mind, of a religious age of scholasticism, he added a great compass of thought. The devotional and expository writings of the best English divines, such as Hooker, Taylor, Baxter, Leightson, and Wesley, were congenial food for his mystical and religious nature. With his enlarged knowledge he was a professed pantheist, and himself a half-complete theology, partly orthodox, partly mystical, and partly (though unconsciously) pantheistic.

"It was one of his most cherished schemes—his favorite vision in cloudland—to compose a work of colossal proportions which should embrace the whole range of mental philosophy taken in its widest meaning; including, of course, theology, and not only wrote a few disconnected fragments of his mighty task. But these fragments have proved of immense suggestiveness to younger intellects," and "Coleridge's poems may be found among every class of English divines, from the Broad Church to the highest Puseyites. The condition of the English mind at the time of Coleridge's life was such as to be receptive and willing for the wonderful influence he gained. "The received philosophy was sensationalism in intelligence and thought, and utilitarianism in morals; and the received theology contented itself with dealing forth, when didactic, the dry husks of a powerless moralism, and, when argumentative, with insisting upon the external evidences of Christianity. Grotius and Paley (whose Moral Philosophy was a text-book at Cambridge) were the oracles on the subject of the Christian evidences. Arianism and Unitarianism, always found alongside of sensationalism and materialism, had crept like a fog-blight over the face of the Christian. As he saw a state of things, it is easy to understand how the appearance of a teacher like Coleridge would be welcomed. He was the declared enemy of the sensational and utilitarian philosophers. He was reputed to have mastered the German philosophy, to have abstracted from it what was sound and true, and to have imparted to a wide audience, from the utmost height of human thought, of the ultimate unity, the perfect and vital harmony, of philosophy and theology, of the revelation of reason and the revelation of God. He professed himself a devout and orthodox Christian believer. Most of all, he impressed and attracted the young men of his time by his ideas of thought and purpose, his reverent spirit, his far-seeing, practical wisdom, his critical and intuitive sagacity, his union of deep learning, fine taste, and recluse habits, with philosophic breadth of view and wide human sympathies. "One main point, perhaps the main point, of Coleridge's Philosophy was the Kantian distinction between the reason and the understanding. Upon this distinction Coleridge grafted his peculiar, and, as we think, unchristian doctrine of the Logos. Many who have not followed Coleridge in the theological doctrine have agreed with him in reference to the metaphysical distinction, according to which the understanding is the logical faculty, the faculty which by its activity makes the object of knowledge, which stands face to face with spiritual and essential truth; and the immediate object of which is, as Mr. Morell says, 'the good, the beautiful, and the true.' The intuitive faculty in man has thus assigned to it an entirely separate sphere, and that the very highest. It dwells in a region apart, elevated above that of the logical understanding, and is quite independent of it. Being thus independent of the understanding, it is independent, so far as the morally good and right is concerned, of revelation also (which must be presented to it through the understanding), except in so far as it may, by its own light and authority, approve and warrant, that which reveals itself to it. For reason, understood as above defined, must, whether in matters of taste, criticism, or morals, be the supreme judge, and be a law unto itself. Thus the scintillations of genius and the light of poetry are but different manifestations of the same faculty. How well this accords with what the Church professes faith, that reason is the light in man of the divine Logos, and how naturally it is developed into Maurice's doctrine of the identification of the Word or Son of God, with all men, will be readily seen. How nearly related it is to the modern Panteism is no less obvious. Coleridge, in a sense, was the teacher of many, of which many passages in his writings fully accord, speaks of 'that higher state, to which Aristotle could
never raise himself, but which was natural to Plato, and has been to others' [himself, for instance], 'in which the understanding is distinctly contemplated and, as it were, looked down upon from the throne of actual ideas, or living, inborn, essential truths.' He speaks of the spirit's ascending into 'the empire of ideas.' He identifies the reason with the divine Logos, making him, in this sense, to be the 'light which lieth every man that cometh into the world.' He denies, as many have learned from him to deny, the possibility of a revelation ab extra. He speaks of the Trinity as an 'idea,' and analyzes this 'idea' in such a way as to resolve the Trinity into what is really no better than a refined, Platonized Sabellianism—only not Sabellianism, because not allowed to be conceived under any conditions of time and space. Such are some of the results of Coleridge's peculiar philosophy as applied to solve, or as used to measure and define, the mysteries of being, human and divine" (see Currie, in Methodism Quarterly, Jan. 1864, art. ii; and Riggs, in Methodist Quarterly, April, 1868, art. 1; July, 1868, art. 1). His view of inspiration, as given in the Confessions of an Inquiring Spirit, are almost as low as those of the Rationalists. His theory of the atonement seems to exclude almost entirely the idea of substitution, in order to avoid what he calls the "commercial" theory.

The only uniform edition of Coleridge's works is that of Professor Shed (N. Y. Harpers, 1858, 7 vols. 12mo). It is intended to be followed by a volume of his admirable Preliminary Essay to the Aids to Reflection, and also an able and genial Introductory Essay by Professor Shed. The work needs nothing but an index to be complete. Of Gillman's Life of Coleridge (Lond. 1868), two volumes were promised, but only one has appeared. In 1866 appeared Dr. J. H. Green's Spiritual Philosophy, founded on the Teaching of S. T. Coleridge, edited by J. Simon (Lond. 2 vols. 8vo). Critical essays on Coleridge abound in the leading reviews: among those that examine his philosophical theology and its results are papers in the Christian Spectator, vi, 617; Princeton Review, xx, 144; Bibliotheca Sacra, iv, 117; Theological Journal (Lord's), i, 681; Am. Biblical Repository, July, 1849, art. 1; British Quarterly, Jan. 1854, art. iv.

Coelas, Eliasha, a native of Northamptonshire, was made steward of Magdalene College, Oxford, during the Commonwealth, when the famous Independent, Dr. Goodwin, was head of that college. After the Restoration he obtained a clerkship in the East India House, which he held until his death in 1690. His name is preserved by his well-known treatise entitled A Practical Treatise on God's Sovereignty, originally published in 1673, 4to, and many times reprinted. It is thoroughly Calvinistic.

Coelas, George, a minister of the Methodist Episcopal Church, and for many years a journalist. He was born in England, June 2, 1792; converted at twelve; became a local preacher in 1814; emigrated to America in 1818, and immediately entered the Itinerant ministry. His first object was "the effective preacher" for thirty-three years, and on the 1st of May, 1858, he died in New York. He was an invalid more than half of his life, yet eminently cheerful and useful. Though his advantages of education while young were limited, he was nevertheless a very well educated man, and most successful as assistant editor of the Christian Advocate and Journal, and three years sole editor of the Sunday School Advocate and Sunday-school books. Among his published works are The Advocate (18mo), Lectures to Children (18mo), Scripture Concordances (18mo), My youthful Days (18mo), My first Years in America (12mo); also a Translation and Notes of the Beethoven (12mo). Mr. Coelas was a sincere and simple-hearted Christian gentleman, loving all, by all beloved. As a preacher, although not powerful, he was clear, instructive, persuasive, and eminently consolatory. "His journal, which was carefully kept for nearly fifty years, shows how he longed to live and labor for God." His death was peaceful and beautiful. —Minutes of Conference, 1858, p. 148.

Colet, Dr. John, was born in London in 1466; was educated at Oxford, and travelled on the Continent for seven years, where he made the acquaintance of many eminent scholars, especially of Erasmus, Budéus, and Linacre, and where he also learned Greek. He obtained Church preferment when very young. In 1497 he commenced lecturing at Oxford on St. Paul's Epistles, and drew crowds of students. In 1505 he was made dean of St. Paul's, in which capacity his endeavors to restore discipline brought on him, though happily without effect, a charge of heresy. He introduced divine lectures to St. Paul's, delivered by himself and others. "These lectures raised in the nation a spirit of inquiry after the Holy Scriptures, which had then long been laid aside for the school divinity, and so might be said to prepare a way for the reformation which soon after ensued. We cannot but think that Colet was in some measure instrumental towards it, though he did not see it effects. He raised a great contempt for religious houses, exposed the abuses that prevailed in them, and the mischiefs attending the imposing celibacy on the clergy. This way of thinking, together with his free and public manner of communicating his thoughts, which were then regarded as seditious and heretical, must have been very obnoxious to the clergy, and exposed him to a persecution from the bishop of London. Latimer tells us in his sermons, not only was Colet brought into trouble, but he would certainly have gone to the stake had not God turned the king's heart." In 1512 he founded and endowed the noble institution of St. Paul's School for 158 scholars. He died in 1515. He wrote a Latin Grammar for St. Paul's School, which was long in use. Among his religious writings were, Daily Devotions, or the Christian's morning and evening Sacrifice (Lond. 1693, 12mo); Meditation to a godly Life (Lond. 1584); Epistles to Erasmus, etc. See Knight's Life of Dr. Colet (Lond. 1792, 8vo); Jones, Christ's Brgs.; Seebohm, Oxford Reformers (Lond. 1867).

Col-bo'zeb (Heb. Kok-koz'zeb, כֹּכְכָּזֶב, every ear; Sept. Koak'kize, Koakh'kize), a descendant of Judah, being the son of Hazahab, and father of one Baruch (Neh. xi. 5), B.C. ante 536. He had also a son named Shallun, who repaired part of the walls of Jerusalem after the Captivity (Neh. iii. 15).

Coligni, Gaspar de, admiral of France, was born February 16, 1617, at his ancestral castle, Châtillon-sur-Loing. His father, Gaspar de Coligni, marshal of France, died early (1522), and bequeathed to his widow the task of educating three sons. In this she was assisted by two masters, one of whom instructed the boys in languages and philosophy, and the other in bodily exercises. Gaspard early distinguished himself for a firmness of character and purity of private life very rare in his age. He was a nephew of the Duke Francis of Guise, afterwards among his bitterest enemies. He entered upon the career of arms, and early won high celebrity in the wars against Italy and Spain. In 1547, at thirty, Coligni was made commander of the French infantry. The very severe discipline introduced by him changed the wild bands of lawless soldiers into an armed army. In 1547, the year in which his mother died, he was married to Charlotte de Laval. But the troubles of his times called him soon again and again to the front of battle; the happy issue of the campaign of 1552-56 is to be ascribed to his being the governor of Champagne, later of Picardy and Lisle de France in 1553-56. He was made admiral of France. When King Henry II violated the truce, and the war with Spain broke out anew, Coligni was commissioned to defend St. Quentin
against the Spaniards. In spite of a heroic defence, on the 27th of August St. Quentin fell. Coligni was taken prisoner and brought to the Netherlands, where he remained two years. Here he became a Protestant. At the peace of Chateau-Cambresis in 1559, he regained his liberty for a ransom of 50,000 florins. Through the sudden death of Henry II (1559), and the ascension of his throne by Francis II, the Guises were temporarily all powerful, and Coligni lost many of his honors. He left the court with a light heart. He had been suspected of "heresy," but had not yet publicly confessed himself a Protestant. Aware that this step might be fatal to his family, it was only after his wife had gladly confessed herself a Protestant that he was permitted to accede to the Lord's Supper in presence of the whole village. The news was received with rejoicing among all Protestants. While Coligni lived a peaceful, secluded life with his family, the public discontent at the usurpations of the Guises had reached a climax. The conspiracy of Amboise in 1560 simply shows the state of popular opinion in France. Coligni did not participate in, though he seems to have known of the plot. But at the Convention of the Notables he made brave but ineffective attempts to gain more freedom of worship for the Protestants.

The death of Francis II, in 1560, however, changed the religious affairs. Coligni and his brother Adolphe were reinstated in their honors, and now more than ever Protestantism found a powerful protector in him. He took part in the terrible religious wars which lasted for thirty years. At the head of the Roman Catholic party stood the Guises, while Condé and Coligni led the Protestants. But the latter suffered severe reverses, and only after the assassination of Francis of Guise, 1563, by Jean Poltrot, fortune began to be once more favorable to them. Coligni was not implicated in this murder, as has sometimes been asserted. After the peace of Amboise, concluded March 19, 1563, which freedom of conscience and of worship was granted the Protestant nobility, the admiral again retired to his estates in Châtillon. Four years later the war broke out anew, and was on both sides waged with the old spirit and bitterness. For a time the prospects of the Reformed party looked very dark. In 1568 Condé fell, and only a few weeks later Coligni himself was slain. The Poiriers was a failure; and, while he withdrew his troops, the Parliament in Paris had condemned him to death, hung him in effigy, broke his escutcheon, and offered a price of 50,000 florins for his head. Coligni's life, indeed, was endangered by several attempts on his life, the knowledge of which could break Coligni's spirit or daunt his energy. In 1570, at Arnay-le Duc, the Protestants gained a complete victory; and shortly after all further movements were ended by a truce, which resulted in the peace of St. Germaine.

Coligni's wife had died three years before, and in 1571 the admiral, although already at an advanced age, married Jacqueline, countess of Montul and En tremont, a young, beautiful, intelligent, and pious lady of Savoy. Meanwhile the current of opinion at court seemed to be gradually settling in favor of the Protestants. The union of the two parties was to be completed by the marriage of Coligni and Diancware (later Henry IV) to Margaret of Valois. Charles IX needed a man who would be equally respected by all parties; and Coligni was summoned to court. He went full of confidence in the king's good-will; and, indeed, it does not appear that Charles and his mother, Catherine de Medici, had at that time any hostile intentions towards him. The admiral wept tears of joy at his reception in Blois (Sept. 18, 1571). The king embraced him, and both Charles and his mother showed him every honor. Gradually Coligni gained a decided influence over the king; and made good use of it in favor of the Huguenots. Catherine became alarmed, and her jealousy of Coligni changed into hatred, although it appears that as yet Charles was not ill disposed towards the admiral. On the 18th of August, 1572, the marriage of Margaret and Marguerite took place. On the same day Coligni wrote to his wife that he hoped to see her soon, as he was weary of court life. These were the last lines she ever received from his hand. Four days later, as he was walking in a plot in which he was joined at him from a house in the present Rue de Rivioli; a finger of his right hand was destroyed, and his left arm wounded. The assassination of the admiral was ascribed to the Guises, and filled all Paris with alarm and horror. The king visited Coligni, professed the greatest sympathy; but the suspicion that his body would be avenged for the bloody deed. But Catharine de Medici had resolved on Coligni's death. On the evening of the 23d, everything was prepared for the terrible massacre that was to take place on the following night. On the 28d, after midnight, a guard of only five men and a few servants remained with the admiral. In the morning, between one and two (Sunday, August 24), a murderous band approached the house. It had been resolved to kill the admiral first, and then give the signal for the general massacre. The young Duke of Guise had undertaken to destroy his great enemy. The doors were burst open and the chamber riddled. At the first noise Coligni requested to be lifted from his bed, and said to his minister, "Say a prayer, sir; I put my soul into the Saviour's hand." A servant burst into the room, and on being questioned, replied, "God calls us." "I have long been ready to die," Coligni replied; "but you others secure yourselves," The murderers entered the room, and found the admiral standing upright. One called to him, "Are you not the admiral?" "Yes," Coligni answered with dignity; "and you, young man, should respect my gray hairs, and not take my life." With an oath the soldier thrust his sword into Coligni's breast. His body, in which life was still not entirely extinct, was thrown out of the window. Guise, who had been waiting below, wiped the blood from the face of the corpse to recognize it, and kicked the body with his foot. An Italian, Peruccchi, cut off the head and brought it to the Louvre. The body was mutilated, dragged through the streets of Paris, and afterwards cut into pieces. When Charles IX came to see it a few days later, he is said to have repeated the words of Vitellius, "The body of an enemy always smells well." In Parliament, on the 26th of August, he stated that the massacre of St. Bartholomew had been necessary to prevent the revolution of corrupt men, who was to be assassinated, and accused Coligni of ingratitude and treason. The servile Parliament accepted these statements, declared Coligni a traitor, and decreed the forfeitures of all his rights and honors, which resolution was, however, afterwards completely revoked. —Hengg. Real-Encycl. xix, 331 sq.; Hoefer, Nouv. Biogr. Generale, xi, 197; Haag, La France Protestante, vol. iii.

Colinusc (Kolos v. r. Keio, Vulg. Colvis), a Levite "also called Calsius" (1 Esdr. ix, 29), for which the Hebrew text (Extra x, 28) has "Kelaia (q. v.), the same as Keleia."

Collar, the rendering of one Gr. and two Heb. words in the Auth. Vers. 1. μετὰ (metā, Job xxx, 18; where, however, some merely read τῇ, properly signifies a mouth, in which sense it often occurs, and is hence suitable to any aperture or orifice. See MOUTH. It is frequently applied elsewhere (as in the passage cited) to the opening of a garment that closes around the neck, such as the tunic (Exod. xxxix, 23; Psa. cxlviii, 2). See EPHR. 2. ἀνῆλθεν (anēlthen, "drops, Judg. viii, 26), "collars," mentioned among the spoils of the Midianites, were a peculiar kind of pen-
COLLATION or ear-drop, probably of pearls, and hence different from the ordinary ear-ring (q. v.). The same term occurs in the list of female attire in Isa. iii, 19, where it is translated "chains" (q. v.). S. "Ister (Isa. iii, 19), a thong, i. e. a strap for harnessing a beast of burden to the yoke (q. v.).

Collation (Lat. collatio). When a bishop gives a benefit, which either he had as patron, or which came to him by lapse, he is said "to collate" to that benefice the clergyman on whom he bestows it. Where the living is not in the gift of the bishop, he is said "to institute" the clergyman to it. The word collation is also used among ecclesiastical writers to denote the spare meal on days of abstinence, consisting of bread or other fruits, but without meat.—Hook: Eden.

Collect (Lat. Collecta, from collectere, to collect), a short form of prayer in the liturgies of the Roman Catholic and the Anglican churches. In a wider sense, the word collecta was used by ancient writers of the Latin Church, like the Greek εὐχαίρεις, to designate a meeting of Christians for public worship. But soon it came to be restricted to several portions of the liturgy. The origin of this signification of the word is due, according to some ritualists, the name indicates the comprehensive brevity of such prayers, the matter of the epistle and gospel, e. g. being gathered up, or collected, into the collect for the day. Others derive the name from an ancient practice of the chief minister collecting into a single brief and public prayer at the end of some part of the service the previous (private) devotions of the people; accordingly, one of the service-books of the ancient Catholic Church was called Collectarium, as containing such prayers. Liturgical writers trace some of the collects to the Leonian Sacramentary used in the Roman Church about 488 A. D.; others to the Sacramentary of Bishop Gelasius of Rome (494); and the majority to the Sacramentary of Gregory I (590).

The collects in the Roman Missal begin with Oremus (Let us pray), and conclude with the invocation: "Per Dominum nostrum Iesum Christum, filium tuum, qui tecum vivit et regnat in unicate Spiritus Sancti Deo per omnia saecula saeculorum. Amen." They occur before the Epistle, before the Preface and after the Communio, and consist sometimes of one, sometimes of several petitions; but if consisting of more than two, the introductory Oremus and the concluding "Per Dominum," etc., are used only twice, all the intermediate petitions being joined to the last. In solemn masses, the collects before the epistle and after the communio are sung. Similar collects as in the Missal occur in the Breviary.

On the collects retained in the Anglican Prayer-book, Dr. Comber remarks: "Our reformers observed, first, that some of the collects were corrupted by superstitious alterations and additions, made by some later hand. Secondly, that the modern Roman Missals had left some of the primitive collects quite out, and put in their stead collects containing some of their false opinions, or relating to their innovations in practice. When the Roman mass had struck out an old and put in a new collect, agreeable to their new and false doctrines or practices, there the Reformers restored the old collect, being pure and orthodox. At the restoration of king Charles II, even those collects made or allowed at the Reformation were strictly reviewed, and what was deficient was supplied, and all that was but incongruously expressed was rectified, so that now they are complete and unexceptionable, and may be ranked into three several classes. First, the ancient primitive collects, containing nothing but true doctrine, void of all modern corruptions, and having a strain of the primitive devotion, being short but regular, and very expressive. The second order of collects are also ancient as to the main; but where there were any passages that had been corrupted, they were struck out, and the old form restored, or that passage rectified; and where there was any defect it was supplied. The third order are such as had been corrupted in the Roman Missals and Breviaries, and contained something of false doctrine, or at least of superstition, in them; and new collects were made instead of these at the Reformation, under king Edward VI; and some few which were added anno 1662."

The following tables of the Collects for Sundays and other holidays used in the English Liturgy were partly formed by bishop Cosins, and published by Comber:

I. Collects retained from ancient Liturgies at the Reformation.

<table>
<thead>
<tr>
<th>COLLECTS FOR</th>
<th>4th Sunday in Advent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. John's Day.</td>
<td></td>
</tr>
<tr>
<td>The Epiphany.</td>
<td></td>
</tr>
<tr>
<td>Septuagint.</td>
<td></td>
</tr>
<tr>
<td>1st, 2d, and 3d Sunday after Epiphany.</td>
<td></td>
</tr>
<tr>
<td>2nd and 3rd after Epiphany.</td>
<td></td>
</tr>
<tr>
<td>Good Friday, the three Collects.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COLLECTS FOR</th>
<th>5th Sunday after Ascension.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whit-Sunday.</td>
<td></td>
</tr>
<tr>
<td>1st Sunday after Trinity.</td>
<td></td>
</tr>
<tr>
<td>The Purification.</td>
<td></td>
</tr>
<tr>
<td>St. Michael's Day.</td>
<td></td>
</tr>
</tbody>
</table>

II. Collects taken from ancient Models, but considerably altered and improved by our Reformers and the Reditores of the Liturgy.

<table>
<thead>
<tr>
<th>COLLECTS FOR</th>
<th>TIME OF IMPROVEMENT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Stephen's Day.</td>
<td></td>
</tr>
<tr>
<td>Beginning improved 1662.</td>
<td></td>
</tr>
<tr>
<td>4th Sunday after Epiphany.</td>
<td></td>
</tr>
<tr>
<td>Improved 1662.</td>
<td></td>
</tr>
<tr>
<td>5th Sunday after Epiphany.</td>
<td></td>
</tr>
<tr>
<td>Improved 1662.</td>
<td></td>
</tr>
<tr>
<td>9th Sunday after Ascension.</td>
<td></td>
</tr>
<tr>
<td>A little varied 1549.</td>
<td></td>
</tr>
<tr>
<td>2d Sunday after Trinity.</td>
<td></td>
</tr>
<tr>
<td>The order inverted 1663.</td>
<td></td>
</tr>
<tr>
<td>8th Sunday after Trinity.</td>
<td></td>
</tr>
<tr>
<td>Beginning improved 1662.</td>
<td></td>
</tr>
<tr>
<td>11th Sunday after Trinity.</td>
<td></td>
</tr>
<tr>
<td>Improved 1662.</td>
<td></td>
</tr>
<tr>
<td>15th Sunday after Trinity.</td>
<td></td>
</tr>
<tr>
<td>Improved 1662.</td>
<td></td>
</tr>
<tr>
<td>19th Sunday after Trinity.</td>
<td></td>
</tr>
</tbody>
</table>

HINTS TAKEN.


How it stood before.

Grant us, O Lord, to lay to our enemies, etc. Grant us to the health of body and soul, that all those things which we suffer for sin, etc. Who makes the means of all faithful people to be of one will, etc. This had been of old the Collect for Ascension Day, on which our venerable Redeemer repeated it as he was dying. Lord, make us to have a perpetual fear and love of thy holy name; for thou never failst, etc. Whose providence is never deceived, etc. That we, running to thy promises, may be made partakers of thy heavenly treasures, etc. To avoid the infection of the devil, etc. That the workings of thy mercy may be in all things, etc.
III. Collects composed anew, and substituted in the Place of those which, containing either false or superstitious Doctrines, were on this Account rejected.

COLLEGE

COLLECTS FOR
St. Paul's Day.
The Annunciation.
St. Philip and St. James.
St. Bartholomew.
Trinity Sunday.

TIME OF IMPROVEMENT.
Improved 1648.
Improved 1649.
Improved 1669.
Improved 1669.

HOW IT CAME TO BE.
In the Breviaries (Midle Ages) a new prayer was added, mentioning St. Paul's intercession; in the year 1549 the old prayer alone out of Græg. Sacr. was restored, which had our walking after his example only, which was a little varied in the year 1642. The Breviaries had put in a new prayer about the blessed Virgin's intercession, which was cast out in 1648, and the form being in Græg. Sacr. restored.

As thou hast taught St. Philip and the other apostles, etc.
To preach that which he taught, etc., was altered, because there is no writing of his exactness.

This Collect is no older than the Sacramentary sacrificed to Alcimus. The old offices have another Collect for it, and call it the Oration of Pentecost.

COLLEGE

COLLECTS FOR
1st Sunday in Advent.
2d Sunday in Advent.
3d Sunday in Advent.
Christmas Day.
Circumcision.
6th Sunday after Epiphany.
Quinquagesima.
Ash Wednesday.
1st Sunday in Lent.
Easter Even.
Easter Sunday.
1st Sunday after Easter.
2d Sunday after Easter.
St. Andrew's Day.
St. Thomas's Day.
St. Matthias.
St. Mark.
St. Barnabas.
St. John Baptist.
St. Peter.
St. James.
St. Matthew.
St. Luke.
St. Simon and St. Jude.

All Saints.


COLLECTION. (1) נֶפֶשׁ, maasheh', something taken up, e. g. tribute (2 Chron. xxiv, 6, 9; elsewhere "gift," "mess," etc.); (2) for awawaw, to contribute (Baruch i, 6); (3) λογία, a pecuniary collection (1 Cor. xvii, 1; "gathering," ver. 2). See ASSESSMENT.

In the apostolic age the Christians of Palestine were more straitened than other churches, and this might be from their being assailed with every sort of oppression by the Jews. The activity of Paul in taking up collections on their behalf is evident from what is said in Acts xxiv, 17; Rom. xxv, 26, 27; 2 Cor. viii and ix, and Gal. ii, 10. For this purpose the apostle, in 1 Cor. xvi, 2, says, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." The reason why this day was appointed for this purpose seems to be that, by the early Christians, the first day of the week was observed as the Sabbath of the Lord; and consequently, as on that day they commemorated that which formed the great bond of union between them and other Christians, it was the most suitable occasion for their displaying their love in the way prescribed, and also for when they would be most liberal (1 Cor. xvi, 1-8). See ALMS.

Collector (ἀρχων φορολογιας, chief of the tributary), a tax-gatherer (1 Macc. i, 29). See PUBLICAN.

College occurs (2 Kings xxii, 14; 2 Chron. xxiv, 22) as the translation of מֶשֶׂכֶל (misknekhet, second rank), the residence of the prophetess Huldah (q. v.). The same term is used in Zeph. i, 10 (translated "second"); where the different quarters of Jerusalem are spoken of, and is found more fully in Neh. x, 9 (where, instead of "the second over the city," the original has רֵיחֶם רֵיחֶם לָבֶט, " upon the city second," i. e. over the second part of the city). From all these notices we can only gather that there was ancienly a quarter or district that went by this appellation, but there is no definite intimation of its position. It may have been only another name for Akra (q. v.), or the Lower City, which was built subsequently to the more fashionable portion of the city on Mt. Zion. The word occurs frequently elsewhere in its ordinary signification of persons or things that occupy a second place in order, dignity, honor, etc. See JERUSALEM.

COLLEGE (Lat. collegium, a collection or assemblage). (1) "In its Roman signification, a college signified any association of persons for a specific purpose. In many respects it was synonymous with corporative body or collection of members, a corporation—with universities, a whole as contrasted with its parts—and with societas, a company or partnership, as opposed to all the members of which it was composed. A Roman college had a common chest, and it could sue and be sued in the name of its manager (actor or syndicus), just like an incorporation with us. It required, also, to be incorporated by some sort of public authority, springing either from the Senate or the emperor. A college could not consist of fewer than three persons." (2) The term is applied to any company of persons associated upon some common principle; so we speak of the college of the apostles; the college of cardinals; a college or synod of bishops; and as "three" are required for a college, it has come to be usage that three bishops unite in the act of ordination of bishops. (3) The word "college" is used also, in England, to designate "an endowed institution connected with a university, having for its object the promotion of learning." In this relation a college is a sub-corporation, i. e. a member of the body known as the University. The constitution of a college in this sense depends wholly on the will of the founder, and on the regulations which may be imposed by the visitors whom he has appointed. In Scotland and in America, the distinction between the college as the member and the university as the body has been lost sight of, and we consequently hear of the one and the other indiscriminately granting degrees, a function which in the English and in the original European view of the matter belonged
exclusively to the university. Where there is but one college in a university, as is the case in the universities of Scotland and most of those in America, the two bodies are of course identical, though the functions which they perform are different. In Germany there are no colleges in the English sense; and though the universities in that country perform precisely the same functions as in Scotland, the verbal confusion between the college and the university is avoided by the latter performing the functions of both in its own name, as two separate parts of its proper duties. In France the college has a meaning totally different from that from which we attach to it: it is a school, corresponding, however, more to the gymnasium of Germany than to the grammar-school of this country. All the colleges are placed under the University of France, to which the centralizing tendencies of that country have given a meaning which also differs widely from that which the term university bears in England. See University.

Collegia Pontificia (papal colleges), institutions for training Roman missionaries for service among "heretical" and pagan nations. The first was the German college at Rome, founded by Loyola in 1559. Greek, English, Hungarian, Maronite, and Thraco-Illyrian colleges were established by Gregory XIII. Scottish, English, and Irish colleges followed; and the institution of the Congregation de propaganda fide was succeeded by the erection of the colleges which bears the same title. More recently, an "American college" (1864) and a South American college have been established. See Propaganda.

Collegial or Collegiate Church: (1.) In the Roman Church, a church served by canons regular or secular. They originated in a desire to have mass conducted in towns which had no cathedral (q. v.), with greater pomp than could be had with one priest. Originally the canons dwelt in common in one college, but this was afterwards abandoned. See Canons. (2.) In England there are several collegiate churches, which are served by a dean and a body of canons. They differ from cathedrals in that the see of the bishop is at the latter. The service is or should be the same in both. They are under the jurisdiction of the bishop of the diocese in which they are situated, and he exercises visitatorial powers over them. (3.) Several of those connected in a loose association are called "collegiate" churches: e. g. a combination of several Reformed Protestant Dutch churches in New York is so styled.

Collegial or Collegiate System, a mode of exhibiting the relation of Church and State employed by Puffendorf and Pfaff in Protestant Germany. The churches were regarded as being, after Constantine's time, legal corporations (collegia lictoria), with rights to form their creeds, conduct their worship, choose their presiding officer, admit and expel members; to make and administer by-laws, correct such abuses as might creep in among them, call in the aid of the civil power if necessary, or in certain cases to leave the exercise of these rights to others. It was asserted that the rights originally belonging to the congregations, which had been in course of time usurped by the hierarchy, were restored to the congregations by the Reformation, and were left by the Reformed congregations to the civil authorities. According to this view, the civil authority would have a double power with regard to the Church: the power sacra, the right of superintendence and of patronage, which inheres in the secular authority, and the jus in sacris, the sum of the collegial rights in internal affairs of the Church, transferred to it (the secular government) as the representative of the congregations of the country. For some time this view was generally made use of by most of the Protestant state governments, but in modern times it has more or less given way in every country to a sounder conception of the relation between Church and State. —Wetzer u. Weize, Kirchen-Lex. ii, 667. See Church and State.

Collegiants, a party of the Remonstrants of Holland. It derived its name from the members calling their assemblies collegia. They rejected all creeds, all regular ministers, and all tests of communion and forms of ecclesiastical government. At an early period they were sometimes called Rhinseigers, because they met twice a year at Rhinsberg, a village near Leyden. The Collegiants were confined to Holland; but some of their practices are followed by other religious bodies in other countries, as by the Plymouth Brethren (q. v.) in England. —Moiseh, Church History, cent. xvii, pt. ii, ch. vii.

Collegiate Church. See College or Corporate Church.

Collier, Jeremy, an English non-juror, was born Sept. 23, 1650, at Stow-with-Quy, Cambridgeshire. He passed M. A. at Caius College, Cambridge, in 1676, and obtained the living of Ampton, Sussex, which he resigned for the lecturership of Gray's Inn, 1685. At the Revolution of 1688 he not only refused the oaths, but was active in behalf of the deposed monarch. In 1696 he was arrested. At last he turned his talents to better ends, and made war on the licentiousness of the theatre. His first work on this subject was A Short View of the Immorality and Profaneness of the Stage. (Lond. 1698, 3d ed. 1800). The wits in vain opposed him, and after a ten years' struggle, in which he wrote other books and pamphlets on the subject, he accomplished his object. The rest of his life was spent in various literary labors. He was consecrated a nonjuring bishop by Dr. Hicks in 1713, and died April 26, 1726. Collier was a man of eminent abilities, but of small reasoning faculty. Besides the books above named, he wrote Essays on Moral Subjects (Lond. 1709). History of the English Language, 2d ed. (Lond. 1763). His Life of Collier (prefixed to his Ec. History of England, 4 vols. 1730), with additions (Lond. 1701-27, 4 vols. fol.), besides numerous controversial tracts. —Macaulay, Hist. of England, iii, 963; Life of Collier (prefixed to his Ec. History of England, 4 vols. 1730). Eccles. Biography, iv, 187; Biographia Britannica, iv, 12.

Collier, Joseph Avery, a minister of the Reformed Protestant Dutch Church, was born at Plymouth, Mass., Oct. 26, 1828, graduated at Rutgers College, New Brunswick, N. J., July, 1849, and at the theological seminary of the Reformed Dutch Church in that city, July, 1852. Died at Kingston, N. Y., August, 1864. He was a clear, methodical, persuasive, and eloquent preacher. His literary attainments were unusually large, and entirely consecrated to his ministry. As a preacher to children and the young men he is entitled to the first rank. His publications were the following: The right Way, or the Gospel applied to the Intercourse of Individuals and Nations (a prize essay on Peace, Am. Tract Society, N. Y., 1854, of which over ten thousand copies have been circulated). —The Christian Homestead, or Religion in the Family (prize essay, Presbyterait Board, Phila. 1859). —The Young Man of the Bible (Am. Tract Soc. N. Y. 1861). —Little Crowns, and how to Coin them (N. Y., 1864; reprinted in England.) —Pleasant Paths for Right Feet (Am. Tract Soc. N. Y. 1864). —The Dam of Heaven, or the Principles of the heavenly Life applied to the earthly, a posthumous work, to which is prefixed a brief and just biographical sketch by his brother, Rev. Ezra W. Collier (N. Y. 1866).

Collier, William, a Baptist minister, was born in Scituate, Mass., Oct. 11, 1771. He graduated at Brown University in 1800, studied divinity under president Maxey, and was licensed to preach in 1798. In 1799 he was ordained at Boston as minister at large,
but soon went as pastor to Newport, spent one year there, and as pastor of the First Baptist Church, New York. In 1836 he became pastor of the Baptist church in Charlestown, Mass., where he remained sixteen years, a faithful and successful minister. In 1820, his health failing, he resigned his charge, and removed to Boston, where he remained during the rest of his life, doing service as minister at large. He was a pioneer of the temperance reform, and from 1830 to 1856 was editor of the National Temperance Advocate, the first temperance paper. He died March 19, 1848. Among his literary labors were a Hymn-book, a series of Sermons from living Ministers (begun in 1827), editions of Saurin and of Andrew Fuller, and several occasional Sermons. —Sprague, Anna's, vi, 375.

Collins, Anthony, an English Deist, was born at Histon, near Huntingdon, in 1676, and was educated at Eton and King's College, Cambridge. Being a man of property, he spent his life chiefly in literary pursuits. He died in 1729. His infidel principles brought him into collision with Bentley, Chandler, and many others. His chief works are: Discourse on the Grounds and Reasons of the Christ-in-Religion (Lond. 1737, 8vo); — An Answer to the Proof of Miracles (Lond. 1710, 8vo); — Discourse on Free-Thinking (1713); — Essay on the Thirty-Nine Articles, in reply to Bennet (Lond. 1724, 8vo), besides various pamphlets. In 1715 he published his Philosophical Inquiry concerning Liberty and Necessity, which was reprinted in 1717 in 8vo, with corrections, and is appended to the second edition of Maizena's Advancement of Learning (1720). Dr. Samuel Clarke replied to the necessary doctrine of Collins chiefly by insisting on its inexpen- diency, considered as destructive of moral responsibility. Bentley's Remarks upon a late Discourse of Free-thinking (given in Randolph's Enchiridion Theologicum, vol vi) is a sharp and sarcastic, but fully adequate reply to the objections, and the arguments of the absentee. See Land, Deistical Writers, ch. vi; Farrar, Critical History of Free Thought.

Collins, John, a Methodist Episcopal minister, was born in New Jersey in 1769. In 1808 he removed to Ohio, and entered the itinerant ministry in 1807. He was one of the pioneers of Methodism in the West. In 1804, while yet a local preacher, he preached the first Methodist sermon ever preached to a dozen persons, in an upper room. With a brief interval, he labored as an itinerant until 1836, when he became superannuated. He died Aug. 21, 1845. He was an able and faithful preacher, often impressively eloquent, and eminently successful as an evangelist. Revivals of religious interest were often produced by his preaching. An instructive sketch of his life, from the pen of Justice M'Lean, was published in 1850 (Cincinnati, 18mo). — Minutes of Conferences, iii, 630; Meth. Quart. Revew, 1860, p. 824.

Collins, John A., a distinguished Methodist Episcopal minister, was born near Seaford, Del., 1801. His parents removed to Ohio in 1805, and to Georgetown, D. C., in 1812, and his academic education was obtained at the latter place. Giving early promise of talent, he was placed as a law student in the office of William Wirt; but the plan of his life was changed by his conversion at a camp-meeting in Loudoun Co., Va., in 1820. He joined the Methodist Episcopal Church, and in 1826 was licensed as a local preacher. In 1830 he entered the Hinerati ministry in the Baltimore Conference, and his great talent as a preacher soon gained him a commanding reputation. He filled all the prominent appointments in his Conference as pastor, and served several terms as presiding elder. In 1886 he was elected assistant editor of the Christian Advocate at New York. This office he soon resigned, partly on account of the climate, and partly on account of the health of his family, but mainly because he believed he could better serve the Church in the more regular duties of the ministry. Few men in any period of the history of the Methodist Episcopal Church have more successfully fully preached her doctrines, or more faithfully defended her discipline. He was elected to the General Conference as soon as he was eligible, and to every subsequent one down to the last, when he led the delegation. He had pre-eminent pulpit power. His sermons were marked with great clearness of thought, apt and scriptural illustrations, and were delivered with elegance of speech, and often with an eloquence, earnestness, and power that were overwhelming. He was a debater on the floor of the General or Annual Conference he had few equals, certainly no superior. He died of pneumonia, after a short illness, May 7, 1857. —Minutes of Conferences, 1856, p. 16.

Collins, Judson Dwight, superintendent of the Methodist Episcopal missions in China, was born in Wayne County, N. Y., Feb. 12, 1822. He removed with his parents to Michigan in 1831, was converted in 1836, graduated at Michigan University 1845, entered the itinerant ministry in the Michigan Conference, and was appointed teacher in the Wesleyan Seminary at Albion in the same year. He was sent as missionary to China and superintendent in 1847, returned with impaired health in 1851, and died May 18, 1852. In his later years he wrote a number of clear and vigorous, more solid than brilliant, and more logical than eloquent. “Years before the Church established the China mission, and while prosecuting his collegiate studies, he pursued a course of reading on China, preparatory to a whole life of missionary labor among its bright and gifted people. He was a man of morose habits, until it was actually surrounded by their darkness and misery. No temporary impulse led him thither, no transient fervent feelings urged him to a life of toil in that distant land; but a permanent conviction of duty possessed his mind, one great idea of supreme service to Christ controlled his whole existence, and carried all his thoughts, all his affections, all his impulses, to that extensive territory of heathenism, and his martyr-like attachments to his work were only lessened by death.” —Minutes of Conferences, 1852, p. 113; Sprague, Anna's, vi, 831.

Collins, Wellington H., a Methodist Episcopal minister, was born May, 1816, in Wolcott, Wayne County, N. Y.; removed with his parents to Michigan in 1829, 1839, 1849, 1859, 1869, 1879, 1887 under the presiding elder, and entered the Michigan Conference in 1888. The Conference then included all of Michigan and Northern-western Ohio. After twenty years' service as a stationed minister and seven years as presiding elder, he died at Detroit, Aug. 11, 1858. — Minutes of Conferences, 1858, p. 834. An instructive sketch of his life, from the pen of Justice M'Lean, was published in 1850 (Cincinnati, 18mo). — Minutes of Conferences, iii, 630; Meth. Quart. Review, 1860, p. 824.

Collin, Daniel George Conrad Von, was born Dec. 21, 1788, at Oeringhausen, in the principality of Lippe-Detmold, where his father was minister. His family were of Moravian origin. He studied at Detmold, Marburg, Tbingen (under Flatt and Schnurrer), and finally in Göttingen. In 1816 he became professor extraordinarius of Theology at Marburg, and in 1817, at the Reformation college he became the professor of theology. In 1818 he received a double call, one from Heidelberg to the philosophical, the other from Breslau to the theological faculty. He accepted the latter. His academic discourses, embracing exegetical and historical theology, attracted the more gifted among the students. Besides his chemical writings (De Jodii prophetae statu [Marb. 1811], Spicilegium observationum exegetico-criticarum ad Zephaniae vaticinium [Vratisl. 1818], Memoriae professorum theolog. Marburg. Philippo Magnanimo regnante [Vratisl. 1837], Confessi-
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omen Melanchthonis et Zwingli Augustanarum copiae;
graviora inter se conferentur [Wratil, 1880]), and many valuable articles in journals, two books particularly have made his name universally known. First, his revision of the first volume, and the first part of the second, in the third edition of Münsscher's Christsiche Dogmengeschichte (Cassel, 1882 and 1884). This edition formed an epoch in the History of Dogmas. But his principal book is the Biblica Theologie (2 vols. Leipzig, 1888, ed. by Schultz), which for a long time, especially in its Old Testament part, was considered as a standard work by his science. He died on the 17th of February, 1883. In theology he was a moderate Rationalist. See a sketch of him by Schulz in the above-mentioned Bibl. Theologie, vol. 1—Hertzog, Real-Encyklop., xix, 880.

Collopyridian, a sect of heretics which arose towards the close of the fourth century, so named from a small city in Asia Minor (Pyrgi, collyrie- do) which they offered to the Virgin Mary with libations and sacrifices. They were chiefly Arabian women, who rendered divine honors to the Virgin Mary as a goddess. It is conjectured by Neander that the cake-offering was a transfer of the oblations of the Lord's Supper to the worship of the Virgin, the whole taking the shape of a pagan ceremony; the truth probably being that the corruption was introduced from the pagan worship of Ceres, and that the customary bread-offerings at the heavenly feast of the harvest, in honor of Ceres, had been changed for such offerings in honor of the Virgin. See Ephiphanus, Harr. 78; Mosheim, Church History, i, 317; Neander, Church History (Torrey's transl.), ii, 339.

Colman, an Irish missionary of the 7th century. Colman was the third ecclesiastic who by royal authority had been called from Ireland to preside over the see of Lindisfarne, in North Britain. During his and his predecessors' superintendence, the churches in that country which had been devastated by Penda, the last Pagan king, were restored, and were enjoying great temporal and spiritual prosperity. But about A.D. 662, the Anglo-Saxon clergy, who had deserted these churches in the hour of danger, wished to return and to share them at least with the Irish and Irish of their own jurisdiction. Their move as if to be reconstructed by Augustine, and of that the Scoto-Irish, were found to be so dissimilar in doctrine and usage that they could not conduct worship in the same edifices. The differences were numerous; among them were the question of the Three Chapters (q. v.), the tonsure, and the time of keeping Easter. An appeal to the pope was useless, for long before he had put forth his decision; but the Irish Church and those of Iona had not complied with it. Oswy, the king, required the whole to be presented to him for adjustment. The discussion was in Irish and Anglo-Saxon, by Colman and Wilfred, the venerable G Gda, bishop of the East Angles, acting as interpreter. When the arguments had ended, the king and a majority of the assembly decided for Wilfred and the Anglo-Catholics (see Bede, lib. iii. c. 29). This decision, however, was far from effecting peace. The dominant party soon became intolerant, and refused the clergy of Colman to be bound; that their churches, previous to the performance of Catholic worship, "should be sprinkled with exorcised water (Usher, vol. vi. p. 274); and also that they should observe many new rites and usages to which they had been entire strangers. To all of these, like the Welsh Christians before them, Colman and the most of his clergy refused to submit, and quietly relinquished in North Britain the churches which they had built or had restored, and in which they had successfully preached for nearly seventy years. Colman now returned to Ireland, taking with him all his own countrymen and thirty-six ecclesiastics or students who adhered to his teaching. For the latter he established on the island of Muck, long known as "Mayo of the English," to which Bede says many flocked from England, that they might "gain knowledge and lead a holy life." But, notwithstanding his success in his new enterprise, he could not recover himself from his former defeat; he went abroad, traveled on the Continent, visited the East, and died about A.D. 679. See Bede, Hist. Eccl., iv, 4; Moore, History of Ireland (Am. ed.), Philad., 1843.

Colman, Benjamin, D.D., an eminent Congressional minister, was born in Boston, Oct. 19, 1678. He graduated at Harvard 1692, and sailed for London 1695, but on the voyage was taken by a French vessel and carried to France. After remaining in England some three years, he was called to take charge of Brattle Street Church, Boston. He accepted, and was ordained, May 1699, in London, July 29, 1747. He was made D.D. by the University of Glasgow, 1731. Dr. Colman published a Poem on Elijah's Translation, occasioned by the Death of Rev. Samuel Willard (1707); The Incomprehensibleness of God, in four Sermons (1715); Five Sermons from Luke xi, 21, 29 (1727); Observations on an Essay of Mr. Locke (1730); A Treatise on Family Worship (1750); A Dissertation on the Image of God wherein Man was created (1786); and a large number of occasional sermons.—Sprague, Annals, i, 228.

Cologne, a celebrated city on the Rhine, the seat of an early bishopric. The legend that a disciple of the apostle Peter, by the name of Maternus, was the founder and first bishop of the church of Cologne, is now generally believed even by learned Catholic writers. Maternus, the first (historical) bishop of Cologne, is mentioned as early as 218 (Man, Collect. Concil. t. ii, fol. 486). The successor of Maternus, Euphrates, attended in 347 the Synod of Sardica, and was one of the delegates of this synod to the Emperor Constantius. The acts of a Synod of Cologne of 346, which state that Euphrates was deposed for being an Ariam, are now generally regarded as spurious. In 623-668 we find Canibert mentioned as archbishop of Cologne (Retberg, Kirchengesch. Deutschlands. ii, 605); yet it does not appear to have been at the time a regular archbishopric. Brabantius, a bishop of Cologne, was consecrated after that date, and Bonifacius (q. v.) in 748 subjected it to the metropolitical of Mayence, from which it was probably detached under Charlemagne, between 794 and 799, in order to be raised to the dignity of an archbishopric. A national synod was held at Cologne in 874, to regulate the administration of the goods of the church, and to consecrate the cathedral. The importance this see had obtained in the 10th century is proved by the fact that the Emperor Otto I gave it to his brother Bruno I, the first archbishop who was at the same time a prince of the German Empire. Popes and emperors vied in increasing the wealth and power of the archbishop of Cologne, and synods held at that place declared him to have the right of precedence over all other clergy, the papal legates a latere alone excepted. About the middle of the 12th century, the archbishops of Cologne were elevated to the rank of electors. Prominent among the archbishops of this see, two who died were Bruno II, who abducted the young em- peror Henry IV, and Rainald, count of Dossel, an able general of the Emperor Frederick I, who patronized the anti-popes, and brought from Milan to Cologne the pretended bodies of the "three holy kings," which up to this day are venerated as the most precious relics of Cologne. The political troubles of the 13th and 14th centuries diminished the power of the archbish-opic, but it rose again under Conrad von Hochstaden.
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(1238–1261). But, while outwardly prospering, the see was inwardly weakened by the relaxation of the clergy, which became so great that complaint was made to Pope Alexander IV, by whose direction Gonsalvo de Carbonell was called to Colonna for the purpose of reforming abuses (Hartbach, Concil. Germ. iii, p. 588 sq.). In 1266 (according to others, 1271 or 1272) another council was held against the violators of the rules of discipline. After the Reformation of the 16th century, two archbishops of Cologne, Herman V, count of Wied, and Gaffgen II, turns Protestants, and were on that account deposed. After that, the see was held for 178 years without interruption (until 1761) by Bavarian princes. Joseph Clement (+1728), who was elected in 1688, was not even ordained a priest until 1706. Clement Augustus (1723–1761) was at the same time bishop of Mainz, Paderborn, Hildesheim, and Osnabrück. Maximilian Frederick (1761–1764) founded the Academy of Bonn. Maximilien Francis, archduke of Austria (1784–1801), changed the Academy of Bonn into a university, and supported his brother, Emperor Joseph II, in his ecclesiastical reforms (see EMAS, CONVIVAS op.). His successor, Anthony Victor, archduke of Tuscany, and as in 1802, the dominions of the archbishop were secularized, and divided among other princes. The electorate of Cologne at that time had about 2,545 English sq. miles, and 280,000 inhabitants. But the diocese of Cologne was much more extensive than the electorate. Even to this day, being a Free City, the church was subject only to the spiritual, not to the temporal rule of the archbishops who resided at Bonn. At the time of the Reformation the diocese had about 800 parishes, divided into 22 deanseries; in the 18th century the number of parishes was about 1,800 (a map of the diocese is given in Spitzer's Histor. Atlas, No. 11). After the reorganization of Germany by the Vienna Congress, Cologne, now belonging to Prussia, was reconstituted an archbishopric by a bull of July 16, 1811, with the suffragan bishops of Treves, Münster, and Paderborn. The diocese of Cologne had, in 1867, 44 deanseries, about 650 parishes, and a population of about 1,900,000. The first archbishop, Ferdinand Joseph, count Spiegel (1824–1835), was a man of moderate principles, and a patron of the Heserians (q.v.). His successor, Clement Augustus Drost von Vilschyr (1835–1845), had a violent controversy with the Prussian government on the subject of marriages between Protestants and Catholics. He resigned in 1837, and set free in 1840 only on condition that he resigned the administration of the diocese into the hands of a coadjutor. Joannes von Geisell, who succeeded him in 1845, was a cardinal in 1850, and died in 1864. He was succeeded by Paul Melchers, who was the incumbent in 1867. See GERMANY and PRUSSIA.

Of the councils of Cologne, besides those already mentioned, the most important were: (1) in 1290, called by the Archbishop Sifridus (Sifro), in which eighteen canons of discipline were drawn up; (2) in 1536, by Herman, on discipline, the duties of bishops, offices of the clergy, etc.; (3) in 1540, by Adolphus, the canonicate, and several statutes were made for the reformation of the church. The restoration of learning was recommended as one of the means of accomplishing this end.—Wetter u. Weiße, Kirchen-Lex. ii, 673; Retberg, Kirchen-Gesch. Deutschlands (Gott. 1846); Friedrich, Kirchen-Gesch. der Stadt Köln; Bintzler & Moor, Die alte und neue Erzbisch. Köln (4 vols. Mayence, 1828); Mering u. Reichert, Die Bischofs- u. Erzbisch. von Köln (Cologne, 1848); Ersch u. Gruber, s. v. (vol. xviii, 176 sq.; here a complete list of the bishops and archbishops of Cologne is given); London, Mensch und Staat, 4th ed., p. 198, note 4; Herzog, Real-Encyklop. ii, 792.

Colonna, De (Colonna), the name of an ancient princely family in Italy, which was famous for many centuries, and especially during the Middle Ages, for the numerous popes who were connected with the Roman Church, and for the prominent influence which it exercised upon the election of the popes and the government of the papal states. In the quarrels between the popes and the emperors, the Colonnas mostly sided with the emperors. Boniface VIII being employed by the popes to fetch to the Lateran that the descendants of the princes John III and Otto Xvii were declared by him to be "irregular" until the fourth generation. According to some ecclesiastic
tical writers, Pope Alexander III (according to others Gregory IX) declared all the members of the family, for all time to come, incapable of holding any ecclesiastic office. The authenticity of this decree is doubtful, for it was never issued, it soon fell into disuse, for there is no other family which counts so large a number of cardinals among its members as the Colonnas. Only one of the family ascended the papal chair under the name of Martin V (q. v.); in general, public opinion in Rome was so much opposed to the election of a Colonna that there was a mad rush to elect a Neo Cister, nec Gallus, nec Colonna erat papa (Neither a brother [of the deceased pope], nor a Frenchman, nor a Colonna, must be elected pope). A great many of the cardinals of this family were known for their fighting propensities; and as late as 1527 the Cardinal Pompey Colonna expelled Pope Clement VII from Rome, who on that account deposed him from his ecclesiastical dignity, and pronounced the ban against him. He was, however, restored to all his dignities in 1529. But very few of the Colonnas published any theologica

Colonna, Giovanni, born at the beginning of the 18th century. He entered the Dominican order; was in 1288 provincial of his order in Tuscany; became in 1285 archbishop of Massa, and was archbishop of Nicosia, in Cyprus. The latter see he resigned in 1288, on account of political disturbances in Cyprus. He died between 1280 and 1290. He wrote Liber de viris illustribus ethicos et Christianis (published in 1720, with notes by B. Zonellii). A number of other works (as Mare historiarm, Epistola ad diversos, De gloriosis, De heraldica, De Sanctorum, etc.) were never printed. See Wesser u. Welte, Kirchen-Lex. ii, 679 sq.

Colony (colonia, from the Lat. colonia), a distinction applied to the city of Philippi, in Macedonia (Acts xvi, 12). After the battle of Actium, Augustus assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Macedonia, by which means the towns of Philippi, Durraschium, etc., acquired the right of Roman colonies (Dio Cass. xxi. 460). Accordingly, we find Philippus described as a "colonia" both in inscriptions and upon the coins of Augustus (Orelli, Inscr. 652, 8658, 8746, 4064; Rasche, vol. viii, pt. ii. p. 1260). See Philippi. Such towns possessed the jus coloniariae (Plin. Nat. Hist. iv, 1), i. e. some rights of Roman citizenship, viz., the right of voting in the complete, in a free municipal constitution, such as was customary in Italy, in exemption from personal and land taxes, and in the commerce of the soil, or the right of selling the land. Originally and properly a colony was a body of Roman citizens sent out as volunteers (Livy, x, 21) to possess a commonwealth, with the approbation of their own state (Servius, ad Exod. i, 12). The old Roman colonies were thus in the nature of garrisons planted in conquered towns, having a portion of the conquered territory (usually a third part) assigned to them, while the native inhabitants retained the rest, and lived together with the new settlers (Dionysius, l. v., 41; 14) as Roman colonists, of course, remained Roman citizens in the fullest sense. The original natives, however, and their descendants, did not become Roman citizens by having a colony planted among them, unless it was conferred, either at the time or subsequently, by a special act of the Roman people, senate, or emperor. Their exact relation in this respect it is somewhat difficult to determine in the absence of such a specific act, as the jus Italicum, readily and often conferred upon provincial cities, and which now would be more likely to obtain than colonial cities, conferred only the above rights upon the community, without making the individual inhabitants Roman citizens. See CIVILIZATION.
tract the restricted application of our green; when applied to grass, it means specifically the young, fresh grass (N², de'shā, Psa. xxxvii, 2) which springs up in the desert (Job xxxix, 8). Elsewhere it describes the sickly yellowish hue of mildewed corn (Deut. xxviii, 22; 1 Kings vii, 37; 2 Chron. vi, 28; Amos iv, 9; Hag. ii, 17); and, lastly, it is used for the entire absence of color produced by fear (Jer. xxx, 6; comp. ch. xxviii, Hom. I. x, 876); hence to be colorless (Rev. vi, 8) describes the ghastly, livid hue of death. In other passages “green” is erroneously used in the A.V. for white (Gen. xxx, 87; Esth. i, 6), young (Lev. ii, 14; xxii, 14), moist (Judg. vii, 7, 8), sappy (Job viii, 16), and unripe (Cant. ii, 19). Thus it may be said that green is the color in the Bible to convey the impression of proper color. See GREEN.

The only fundamental color of which the Hebrews appear to have had a clear conception was red; and even this is not very often noticed. They had, therefore, no scientific knowledge of colors, and we cannot but think that the attempt to explain such passages as Rev. iv, 3, by the rules of philosophical truth must fail (see Hengstenberg, Comm. in loc.). Instead of assuming that the emerald represents green, the jasper yellow, and the sardine red, the idea intended to be conveyed by these images may be simply that of pure, brilliant, transparent light. The emerald, for instance, was compared with the transparent body of water in its glistering, scintillating qualities (αἰγυτός, Orpheus, De loc. p. 608), whence, perhaps, it derived its name (σπαραγός, from μαραγόνος). The jasper is characterized by John himself (Rev. xxi, 11) as being crystal-clear (ἑρακλινός), and not as having a certain hue. The sardine may be compared with the amber of Ezek. i, 4, 27, or the burnished brass of Dan. x, 6, or, again, the fine brass, “as if burning in a furnace,” of Rev. i, 15, each conveying the impression of the color of fire in a state of pure incandescence. Similarly the beryl, or, rather, the chrysolite (the Hebrew tawshish) may be selected by Daniel (x, 6) on account of its transparency. An exception may be made, perhaps, in regard to the sapphire, in as far as its hue answers to the deep blue of the firmament (Exod. xxiv, 10; compare Ezek. i, 26; x, 1), but even in this case the pelliculity (τετράπλος, i.e. omitted in A. V., Exod. xxiv, 10) or polish of the stone (comp. Lam. iv, 7) forms an important, if not the main, element in the comparison. The highest development of color in the mind of the Hebrew evidently was light, and hence the predominance given to white and black (representative of light and darkness). This feeling appears both in the more numerous allusions to it than to any other color—in the variety of terms by which they discriminated the shades from a pale, dull tint (τυφλός, ke'vet, blackish, Lev. xiii, 21 sq.) up to the most brilliant splendor (τόια, so'har, Ezek. viii, 2; Dan. xii, 8)—and in the comparisons by which they sought to heighten their ideas of it, an instance of which occurs in the three accounts of the Transfiguration, where the council and robes are described as like “the sun” and “white light” and “white” (“as succeeding white as snow” (Mark ix, 5), “glistening” (Luke ix, 29). Snow is used eleven times in a similar way, the sun five times, wool four times, milk once. In some instances the point of the comparison is not so obvious, e.g. in Job xxxviii, 14, “they stand as a garment” in reference to the white dress of the Hebrews, and in Psa. lxxvi, 13, where the glorious sun of the Eastern plumage suggested an image of the brilliant effect of the white holiday costume. Next to white, black, or rather dark, holds the most prominent place, not only as its opposite, but also as representing the complexion of the Orientals. There were various shades of it, including the color of the Nile water (exceed its name Sihor)—the red/sch tint of early dawn, to which the

complexion of the bride is likened (Cant. vi, 10), as well as the lardic hue produced by a flight of locusts (Joel ii, 2) — and the darkness of blackness itself (Lam. iv, 8). As before, we have various heightening images, such as the tents of Kedar, a flock of goats, the raven (Cant. i, 5; iv, 17; v, 11), and so on. (Rev. vi, 12). Red was another color of which the Hebrews had a vivid conception; this may be attributed partly to the prevalence of that color in the outward aspect of the countries and peoples with which they were familiar, as attested by the name Edom, and by the words a'dom (earth) and edom (man), so termed either as being formed by the light of the red earth, or in comparison with the fair color of the Assyrians and the black of the Ethiopians. Red was regarded as an element of personal beauty: comp. I Sam. xxxvi, 12; Cant. i, 11, where the lily is the red one for which Syria was famed (Psal. xi, 11); Cant. iv, 3; vi, 7, where the complexion is compared to the red fruit of the pomegranate; and Lam. iv, 7, where the hue of the skin is redder than coral (A. V. "rubies") contrasting with the white of the garments before noticed. The three colors, white, black, and red, were sometimes internalized in animals, and gave rise to the terms הָּשָּׁן, ta'shan, 'dappled (A. V. "white"), probably white and red (Judg. v, 10); נָּשָּׁן, nashan, ringstreaked, either with white bands on the legs, or white-footed; מָעָּשָּׁן, ma'ashan, speckled, and מָעָּשָּׁן, ma'ashen, spotted, white and black; and lastly נָּשָּׁן, na'shan, píebald (A. V. "grizzled"), the spots being larger than in the two former (Gen. xxx, 32, 85; xxxi, 10): the latter term is used of a horse (Zech. vi, 8, 6) with a symbolic meaning: Hengstenberg (Christol. in loc.) considers the color itself to be meaningless, and that the prophet has added the term strong (A. V. "bay") by way of explanation; Hitzig (Comm. in loc.) explains it, in a peculiar manner, of the complexion of the Egyptians. It remains for us now to notice the various terms applied to these three colors (See each of the above words in its place).

1. White. The most common term is שָּׁן, na'shan, which is applied to such objects as milk (Gen. xlix, 12), manna (Exod. xvi, 31), snow (Isa. i, 18), horses (Zech. i, 8), raiment (Eccles. i, 8), and a cognate word expresses the color of the moon (Isa. xxxvi, 22). נָּשָּׁן, ta'shan, dressing white, is applied to the complexion (Cant. v, 10); נָשָּׁן, na'shan, a term of a later age, to snow (Dan. vii, 9 only), and to the paleness of shame (Isa. xxxix, 22, מָעָּשָּׁן); מָעָּשָּׁן, ma'ashan, to the hair alone. Another class of terms arises from the textures of a naturally white color, as וַעֲשָּׁן, sa'ashan, and וַעֲשָּׁה, bu'ta. These words appear to have been originally of foreign origin, but were connected by the Hebrews with roots in their own language descriptive of a white color (Genesius, Theaur. p. 130, 1890). The terms were without doubt primarily applied to the material; but the idea of color is also prominent, particularly in the description of the curtains of the tabernacle (Exod. xxxvi, 1), and the priests' vestments (Exod. xxviii, 6). Sa'ashan is also applied to white marble (Eccles. i, 6; Cant. v, 15); and a cognate word, מָעָּשָּׁד, ma'ashahd, to the lily (Cant. ii, 16). In addition to these we meet with מָשָׁן, chér (יוֹשָּׁשְו, Esth. i, 8; viii, 15, and בְּשָּׁן, k'trapsa (ękta'pasto; A. V. "green," Esth. i, 6), also descriptive of white textures.

White was the symbolical of innocence; hence the rai-

ment of angels (Mark xvi, 5; John xx, 12), and of glorified saints (Rev. xix, 8, 14), is so described. It was also symbolical of joy (Excc. ix, 8); and, lastly, of victory (Zech. vi, 8; Rev. vi, 2). In the Revela-

tions (vi, 2) the term שָּׁן is applied exclusively to what belongs to Jesus Christ (Wordsworth's Apoc. p. 106). See WHIT.
2. **Black.** The shades of this color are expressed in the terms ὄμος, skakhor, applied to the hair (Lev. xiii, 81; Cant. v, 11); the complexion (Cant. i, 11), particularly when affected with disease (Job xxx, 80); horses (Zech. vi, 2, 6; ἄλογον, chum, lit. scorched (προκιοῦ), A. V. "brown," Gen. xxx, 92), applied to sheep; the word expresses the color produced by influence of the sun's rays: κατάρα, καθάρα, lit. to be dirty, applied to a complexion blackened by sorrow or disease (Job xxx, 80); mourners' robes (Jer. viii, 21; xiv, 2; Mal. iii, 14; Zech. vi, 2; see Flaturach, Periel. 38; Mishna, Midrash, 8; comp. veseta fuscus, Apollon. Matt. lii, p. 110, 5; Herod. ii, 316; Plin. xvi, 45; Plin. vii, 219; Reinigau, s.v. Helmiat 1726); a clouded sky (1 Kings xviii, 45); night (Mic. iii, 6; Jer. iv, 28; Joel ii, 10; iii, 15); a turbid brook (whence possibly Kadros), particularly when rendered so by melted snow (Job vi, 15). Black, as being the opposite to white, is symbolical of evil (Zech. vi, 2, 6; Rev. vi, 5). See **BLACK**.

3. **Γάντζος, adom,** is applied to blood (2 Kings iii, 22); a garland sprinkled with blood (Isa. xliii, 2); a sheifer (Num. xix, 2); pottage made of lentils (Gen. xxxviii, 30); a horse (Zech. i, 8; vi, 2); wine (Prov. xxiii, 31); the complexion (Gen. xxxv, 25; Cant. v, 10; Lam. iv, 7). Πνίγω, ad Damascus, is a slight degree of red, reddish, and is applied to a leprose spot (Lev. xix, 23; xiv, 37). Πνίγω, sarox, lit. fox-colored, bay, is applied to a horse (A. V. "speckled"); x. i, 8); and to a species of vine bearing a purple grape (Isa. ii, 2; xvi, 8); the translation bay" in Zech. vii, 5; A. V. is incorrect. The corresponding term in Greek is ἐρυθρός, lit. red as fire. This color was symbolical of blood-bath (Zech. vi, 2; Rev. vi, 4; xii, 3). See **RED**.

II. Artificial Colors.—The art of extracting dyes, and of applying them to various textures, appears to have been known at a very early period. We read of scarlet thread at the time of Sarah's birth (Gen. xxvii, 26); of blue-dyed purple at the time of the Exodus (Exod. xxvi, 1). There is, however, no evidence to show that the Jews themselves were at that period acquainted with the art; the profession of the dyer is not noticed in the Bible, though it is referred to in the Talmud. They were probably indebted both to the Egyptians and to the Phenicians for the lattier for the dyes, and to the former for the mode of applying them. The purple dyes which they chiefly used were extracted by the Phenicians (Ezek. xxvii, 16; Pin. ix, 60), and in certain districts of Asia Minor (Hom. ii, 141), especially Tydratra (Acts xvi, 14). It does not appear that those particular colors were used in Egypt, the Egyptian colors being produced from various metallic and earthy substances (Wilkinson, Anc. Egypt. ii, 301). On the other hand, there was a remarkable similarity in the mode of dying in Egypt and Palestine, inasmuch as the other color was applied to the raw material previous to the processes of spinning and weaving (Exod. xxvii, 26; xxxix, 8; Wilkinson, iii, 125). The dyes consisted of purpurs, light and dark (the latter being the "blue" of the A. V.), and crimson (A. V. "scarlet"); vermilion was introduced at a late period.

1. **Purple** (μέλανος, argaman; Chald. form, ἀργομέλανος, ἀργομέλανος, Dan. v, 7, 16; ἄργος: ποπώρου: parpworth). This color was obtained from the secretion of a species of shell-fish (Palm. ix, 60), the *Murex trunculus* of Linnaeus, which was found in various parts of the Mediterranean. See particularly κορίνθαι ἁλός (1 Macc. iv, 29), particularly the coastal of Calabria (Strab. viii, 75). Africa (Strab. viii, 883) Lacoonia (Hor. Od. ii, 18, 7), and Asia Minor. See Elis. The derivation of the Hebrew name is uncertain; it has been connected with the Sanscrit *rgama*, "tinged with red;" and again with arghamena, "costly" (Bid., Comment. 2 Dan. v, 7). Gesenius, however (Theur. p. 193), considers it highly improbable that a color so peculiar to the shores of the Mediterranean should be described by a word of any other than Shemitic origin, and connects it with the root * spécifique, ragum*, to keep up or overlay with color. The coloring matter was contained in a small vessel in the throat of the fish; and as the quantity amounted to only a single drop in each fish, the value of the fish was determined proportionately high; sometimes, however, the whole fish was crushed (Plin. ix, 60). It is difficult to state with precision the tint described under the Hebrew name. The Greek equivalent was, we know, applied, with great latitude, not only to all colors extracted from the shell-fish, but even to other brilliant colors; thus, the purple upper garment (γαλαγεία μορφώματος) of John xix, 2: the crimson cloak (ὑλαλείμειον) of Matt. xxvii, 28 (comp. Plin. ix, 62). The same may be said of the Latin *purpura*. The Hebrew term seems to be applied in a similarly broad sense in Cant. vii, 5, where it either = black (comp. v, 11) or, still better, shining with oil. Generally speaking, however, the tint must be considered as having been defined by the distinction between the purple proper and the other purple dyes (A. V. "blue"), which was produced from another species of shell-fish. The latter was undoubtedly a dark violet tint, while the former had a light reddish tint. The purple of a light tint was worn by kings (Judg. viii, 26), and by the highest officers, civil and religious; thus Mordecai (Esth. viii, 10), Daniel (A. V. "scarlet"); Dan. vii, 16, 29, and Andronicus, the deputy of Antiochus (2 Macc. iv, 58), were invested with purple in token of the offices they held (comp. Xen. Anab. i, 5, 9); so also Jonathan, as high-priest (1 Macc. x, 20, 64; xi, 66). They were also worn by the wealthy and luxurious (Jer. x, 9; Ezek. xxviii, 17: Luka xvi, 19; Rev. xvii, 4; xviii, 16). A similar value was attached to purple robes both by the Greeks (Hom. od. xiii, 225; Herod. ix, 27; Strab. iv, 648) and by the Romans (Virg. Georg. ii, 405; Hor. Ep. ii, 21; Suet. Cez. 43; Nero, 22). Of the use of this and the other dyes in the textures of the tabernacle, we shall presently speak. See **PURPLE**.

2. **Blue** (μελαζωυη, tekel'ath; Sept. ιωκαλους, ιωκαλους, νουλαροφυς, Num. iv, 7; Vulg. hacilitius, hacilitius). This dye was procured from a species of shell-fish found on the coast of Phenicia, and called by the Hebrews Chitelon (Targ. Pseudo-Jon. in Deut. xxxiii, 10), and by modern naturalists Βάλτικον. The Hebrew term, however, is derived, according to Hitzig (Comment. in Ezek. xxiii, 6), from **kalil**, in the sense of dull, blunted, as opposed to the brilliant hue of the proper purple. The tint is best explained by the statements of Josephus (Ant. iii, 7, 7) and Philo that it was emblematic of the sky, in which case it represents not the light blue of our northern climates, but the deep azure of the eastern sky (Opp. i, 556). The term adopted by the Sept. is applied by classical writers to a color approaching: to black (Hom. od. vi, 231; xxiii, 158; Theoc. Id. 10, 28); the flower, whence the name was borrowed, being, as is well known, not the modern *hyacinth*, but of a dusky red color *carnation* (Virg. Georg. iv, 183; coloria raminus hacilitius, Colum. i, 4, 4). The A. V. has rightly described the tint in Esth. i, 6 (margin) as violet; the ordinary term blue is incorrect; the Lutheran translation is still more incorrect in giving it geile Seide (yellow silk), and occasionally simply blue. Βάλτικον (Ezek. xxvi, 2), used by the Sept. was properly the purple. Princes and nobles (Ezek. xxvi, 6; Esdr. iv, 4), and the idols of Babylon (Jer. x, 9), were clothed in robes of this tint; the rhabd and the fringe of the Hebrew dress was ordered to be of this color (Num. xv, 35); it was used in the tapestries of the Persians (Esth. i, 6). The effect of the color is well described in Ezek. xxiii, 12, where
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such robes are termed Ἱλικρίνης, Ῥώμας, robes of perfection, i.e. gorgeous robes. We may remark, in conclusion, that the Sept. treats the term τῆς ἱππίας, tach ἅρα (A. V. "badger") as indicative of color, and has translated it ταξίνωμος, hydrocynthia (Exod. xxv, 5). See BLUE.

8. SCARLET (Crimson, Isa. i, 18; Jer. iv, 90). The terms by which this color is expressed in Hebrew vary: sometimes רדד, "shani," is simply used, as in Gen. xxxviii, 28-30; sometimes רדד אָנַף, רדד אָנַף, tola at, shani, as in Exod. xxv, 4, and sometimes רדד אָנַף, tola at, simply, as in Isa. i, 16. The word רדד, carmin (A. V. "crimson"); "2 Chron. ii, 7, 14; iii, 14) was introduced at a late period, probably from Armenia, to express the same color. The first of these terms (derived from רדד אָנַף, tola at, to shine) expresses the brilliancy of the thread, רדד אָנַף, tola at, the worm, or grube, which the dye was procured, and which gave name to the color occasionally without any addition, just as κερία is derived from κερί, a lamp.

The Sept. generally renders it κόκκινον, occasionally with the addition of such terms as κακοξύλος (Exod. xxvi, 1), or δικακοξύλος (Exod. xxvi, 8); the Vulgate has it generally cocceus, cocceus tenebraculus (Rom. xvi, 8), apparently following the erroneous interpretation of Aquila and Symmachus, who render it βιβλασφόν, double-dyed (Exod. xxv, 4), as though from רדד אָנַף, to repeat. The process of doubling-dyed was, however, peculiar to the Tyrian purples (Plin. ix, 39). The dye was produced from an insect, somewhat resembling the cochineal, which is found in considerable quantities in Armenia and other Eastern countries. The Arabian name of the insect is κερνής (whence crimson); the Linnéan name is Coccus viaticus. It frequents the boughs of a species of ilex: on these it lays its eggs in groups, which become covered with a kind of down, so that they present the appearance of vegetable gall or excrescences from the tree itself, and are described as such by Pliny, iv, 12. The dye is procured from the female grub alone, which, when alive, is about the size of a kernel of wheat, and is covered with a bluish mould (Parrot's Journey to Armenia, p. 114). The genus and species of the color are described by the Hebrew term γαλακτίνων, camultas (Isa. lix, 1-13), lit. sheep, and hence dazzling (compare the expression γαλακτίνω 
vii, 11), and in the Greek λαμπρά (Luke xxiii, 11), compared with κόκκινον (Matth. xxv, 28). The tin produced was crimson rather than scarlet. The only natural object to which it is applied in Scripture is the lir, which are compared to a scarlet thread (Cant. iv, 3). Josephus considered it as symbolical of fire (Ant. iii, 7, 7; comp. Philo, i, 536). Scarlet threads were selected as distinguishing marks from their brilliancy (Gen. xxxviii, 28; Josh. ii, 18, 21), and hence the color is expressive of what is excessive or glorious (Isa. i, 10). Scarlet robes were worn by the luxurious (2 Sam. viii, 14; ii, 11; Jer. iv, 90; Rev. xvii, 4; xviii, 12, 16); it was also the appropriate hue of a warrior's dress from its similarity to blood (Nah. ii, 8; comp. Isa. iv, 5), and was especially worn by officers in the Roman army (Pinn. xxii, 2; Matth. xxvi, 28). See SCARLET.

The three colors above described, purple, blue, and scarlet, together with white, were employed in the textures used for the curtains of the tabernacle, and for the sacred vestments of the priests. The four were used in combination in the outer curtains, the veil, the entrance curtain (Exod. xxvi, 1, 31, 36), and the gate of the court (Exod. xxvii, 10), as also in the high priest's ephod, sash, and breastplate (Exod. xxvii, 6, 8, 18). The first three, to the exclusion of white, were used in the pomegranates about the hem of the high-priest's robe (Exod. xxviii, 38). The loops of the curtains (Exod. xxvi, 4), the lace of the high-priest's breastplate, the robe of the ephod, and the lace on his mitre, were exclusively of blue (Exod. xxviii, 28, 31, 37). Cloths for wrapping the sacred vessels were either blue (Num. iv, 6), scarlet (9), or purple (18). Scarlet thread was specified in connection with the rites of cleansing the leper (Lev. xiv, 4, 5, 51), and of burning; the red heifer (Num. xix, 6), apparently for the purpose of binding the hysop to the cedar wood. The hangings for the court (Exod. xxvii, 9; xxviii, 9), the hangings, curtains, and tresses of the priests were white (Exod. xxix, 27, 28). The application of these colors to the service of the tabernacle has led writers both in ancient and modern times to attach some symbolic meaning to them (see Philo and Josephus, s. sup.). The subject has been followed up with a great variety of interpretations, more or less probable, see Krause, De orac. sacro, Vit. 1707; Creuzer, Symbolik, i, 125 sq.; Bahr, Symbolik, i, 385 sq.; Friederich, Symbol. d. Mose. Sittigkeiten, Lpz. 1841; Wind. u. Krit. 1844, ii, 815 sq.). Without entering into a discussion on this subject, we will remark that it is unnecessary to assume that the colors were originally selected with such a view; their beauty and costliness is a sufficient explanation of the selection. See CRIMSON.

4. VERMILION (而现在, shahar); Sept. μαλαχ; Vulg. sinopia). This was a pigment used in fresco-paintings, either for drawing figures of idols on the walls of temples (Ezek. xxiii, 14), for coloring the idols themselves (Wisd. xiii, 14), or for decorating the walls and beams of houses (Jer. xxii, 14). The Greek term μαλαχ is applied both to minium, red lead, and rubricina, red ochre; the Latin sinopia describes the best kind of ochres, which came from Sinope. Vermilion was a favorite color among the Assyrians (Ezek. xxiii, 14), as is still attested by the sculptures of Ninevah and Khorsabad (Layard, ii, 908). See VERMILION.

III. Hebrew Symbolical Signification of Colors. — Throughout antiquity color occupied an important place in the symbology both of sentiment and of worship. Of the analogies on which these symbolic meanings were founded, some lie on the surface, while others are more recondite. Thus white was everywhere the symbol of purity and the emblem of innocence; hence it was the dress of the high-priest on the day of atonement, his holy dress (Lev. xvi, 4, 8); the angels, as Job xxii, 13, 4; Joel iii, 17, wore white clothing (Mark xvi, 5); John xx, 12, and the bride, the Lamb's wife, was arrayed in white, which is explained as emblematical of the ἐνθαμματος τῶν ἐγγίων (Rev. xix, 8). White was also the sign of festivity (Ecccl. i, 8; comp. the ἡσταύρα of Horace, Sat. ii, 2, 6) and of triumph (Zech. xvi, 8; see Krause, De color. N. T. loc. in.). As the light-color (comp. Matth. xxi, 2, etc.) white was also the symbol of glory and majesty (Dan. vii, 9; comp. Psa. civ. 2; Ecccl. ix, 8 sq.; Dan. xii, 6 sq.; Matth. xxviii, 3; John xxi, 12; Acts x, 80). As the opposite of white, blax was the emblem of mourning, affliction, calamity (Lam. iv, 17; Lam. iv, 8; v, 10; comp. the atrament and toga pulchra of Cicero, in Varro, xvi, 13); it was also the sign of humiliation (Mal. iii, 14) and the omen of rain (Zech. vi, 2; Rev. vi, 5). Red indicated, poetically, bloodshed and war (Nah. ii, 4 [A. V. 8]; Zech. vi, 2; Rev. vi, 4). Green was the emblem of freshness, vigor, and prosperity (Psa. xxxi, 15; iii, 10; 16; 71, 19; 104, 15; 105, 10). Blue, or leu-

leon, was the symbol of revelation; it was pre-eminent-
dominant in the Mosaic ceremonial; and it was the color prescribed for the ribbon of the fringe in the border of the garment of every Israelite, that as they looked on it they might remember all the commandments of Jehovah (Num. xv, 38, 39). With purple, as the dress of kings, were associated ideas of royalty and majesty (Judg. viii, 26; Esth. viii, 15; Cant. iii, 10; vi, 5; Dan. v, 2; comp. Odylyas, A. of the gabbul, purpurum of the Jupiter Capitolinus at Rome, purpurae vestis of Phæbus [Ovid, Metam. ii, 1, 23], the χλαμάδος πορφύρας of the Diocleti [Pausan. iv, 27], the πορφυρώνγυρος of the Byzantines, etc.). Crim- son and scarlet, from their resemblance to blood (pro- bably), become, in the symbolism of life, the color of the slain; as crimson was a crime, a sinner, the road which Rahab was to bind on her window as a sign that she was to be saved alive when Jericho was destroyed (Josh. ii, 18; vi, 25), and it was crimson which the priest was to use as a means of restoring those who had contracted defilement by touching a dead body (Num. xix, 5-22). From its intensity and fixedness this color is also used to symbolize what is Indelible or deeply engrained (Isa. i, 18). The colors chiefly used in the Mosaic ritual were white, hyacinth (blue), purple, and crimson. It is a superficial view which concludes that these were used merely from their brilliancy (Braun, De Vitr. Sta. Hdb.; Bähr, Sym. d. Mosa. Col.); see further below.

COLORS, CHRISTIAN SYMBOLISM OF. Colors are made use of in religious symbolism among the Jews, and in several branches of the Christian Church. Specific directions were given in the O.T. for the colors to be used in building of the tabernacle and the making of the dress for the Jewish priests. Colors are also introduced in giving moral or spiritual lessons, and in describing scenes in revelation, as in Isa. i, 18, in the description of the Transfiguration, and often in the imagery of the Apocalypse. See article above.

Very early in the history of Christianity the symbolism of colors was introduced in the ritualism and the art of the Church. In the Greek Church this symbolism has been worked out to such a degree of minuteness that little or no discrimination in the use of colors is allowed to the painter. In the Roman Church somewhat more latitude is allowed to the artist. Five colors are recognized as having a theological meaning or expression: White, Red, Green, Violet, and Black.

I. White is the most often referred to in the Scriptures. As the union of all the rays of light, it is the symbol of truth and spotless purity. It is applied to:

1. God the Father, the source and essence of immutable truth. In Daniel (vii, 9) the Ancient of Days has garments white as snow, with his hair like pure wool. The manna in the wilderness, being white, has been considered as the emblem of the Word of God. (2) Christ, at the Transfiguration, appeared in garments "white as the light" (Matt. xvii, 2; Mark ix, 3). As the Great Judge, he will be seated on a great white throne (Rev. x, 7). In works of art, when Christ appears as the Lord of truth among the doctors of the law, he is represented in white garments. (3) The angels are never represented in the Scriptures as clothed otherwise than in white— as at the sepulchre of Christ (Matt. xxviii, 9), at the Ascension (Acts i, 10). (4) The saints in glory shall walk in white (Rev. iii, 4) shall be arrayed in white (iv, 4; vii, 9; xv, 6, and xix, 8, where the fine linen, clean and white, is the right- cousness of the saints), and they shall receive a white stone (ii, 17). (5) The priests, at the consecration of the Temple, were "arrayed in white linen" (2 Chron. v, 2). In church ceremonies the priest of the Christian Church wore white garments while performing offices. In their Roman Church white is yet retained for the alb, the cope, the amice, etc., and in the entire priestly garments on the festivals of the Nativity, Epiphany, Easter, etc. In the Church of England the white surplice of the Roman Church is retained. It is the same as the albc, except that the sleeves are broad and full. (6) The catechumenus formerly were dressed in white for one week from their baptism, and white is yet usually the dress worn by girls in their confirmation.

II. Red is a symbol of fire and of glowing love. It was used in the dress of the Jewish priesthood. It is usually adopted largely in painting Christ performing his miracles or the labors of love, students of giving to his disciples the mission to carry into the world the fire of his word (Luke xii, 49). On the famous standard or labarum of Constantine, the monogram of Christ rested on a purple cloth. Bede says that at his time the holy sepulchre was painted white and red. Some angels have been painted with red wings (perhaps from the word seraph—plenteous of love). The priestly vestments in the Roman Church are red on Whit-Sunday and on days of the martyrs. The Ambrosian rite prescribes red during the consecration of the host, and the Ambrosian and Lyonnese rites during the festival of the Circumcision. The red dress of the cardinals is professedly intended to remind them constantly the love and passion of the Saviour. The pope wears red on Good Friday. The Greek priests wear red ornaments during funeral services.

The red spoken of above is always scarlet. Crimson red is appointed for certain days in certain rites of the Roman Church.

III. Green, from its analogy to the vegetable world, indicates life and hope, especially in the future life and in the coming of our Lord. The perpetual youth of angels is often indicated by painting them in garments of green. The saints, and especially John the Evangelist, were often represented in green by painters and sculptors (who often colored their works). The tree of life in Paradise is painted green. An old tradition has it that a twig of the tree of life was transplanted, and produced the tree from which the cross of Christ was made! John the Baptist and the Virgin Mary are often represented in mantles of green. Branches of cypress, laurel, and other evergreens are often placed in the coffins or over the graves of the dead, as emblems of the hope in a future life. The Roman Church directs the priests to wear green from the Epiphany to Sexagesima Sunday, and from the third after Easter to Advent. The Ambrosian rite orders the cloth that covers the host to be green.

IV. Violet. Violet colored the color of mourning and sorrow. The Roman Church orders it to be worn during all times of penance. In painting, this color is often applied to John the Baptist, who preached repentance; to the Virgin Mary, as the mother of grief; and to the angels, who are sent to call men to repentance.

V. Blue is forbidden by the Roman Church, but it is sometimes used as the color peculiarly appropriate to the Virgin Mary.

VI. Black is the universal representative of sorrow, destruction, and death, and is considered only appropriate on mourning occasions. It was also appointed in one of the later reforms of the Benedictine order of monks as the favor of that order. The students of the universities of Oxford and Cambridge thus were given the black gown, which they wear yet. This gown was adopted by the Reformed Church of England as the dress of ministers, who were all students of the universities, and thus it passed over to the Protestant Episcopal Church of America, and so has come into the color of clerical dress to all Protestant churches.

Kreuser, Bilderbuch (Paderborn, 1865); Martigny, Dictionnaire des Antiquités Chrétienennes (Paris, 1865); Palmer, Antiquities of the English Ritual; Partier Messen- buch (1766); Jamieson, Sacred and Legendary Art, i, 36 sq.

Colossæ (Kolossai, Col. 1, 2); but the preponderance of MS. authority is in favor of Kolossai, Co-
Colossians, a form used by the Byzantine writers, and which perhaps represents the provincial mode of pronouncing the name. On coins and inscriptions (see Eckhel, Diet. Num. i. 614, 647), and in the New Testament (see Valcken. ad Hier. vii, 30), we find Κολοσσαί, a city of Phrygia Pacatiana, in the upper part of the basin of the Maeander, on one of its affluents named the Lycore. Hierapolis and Laodicea were in its immediate neighborhood (Col. ii, 1; iv, 13, 15; see Rev. x, 11; iii, 14); but these other cities as the name suggests were in importance. At a later date they were all overshadowed by an earthquake. Herodotus (vii, 30) and Xenophon (Anax. i, 2, 6) speak of it as a city of considerable importance (comp. Pliny, v, 29). Strabo (vii, 536) describes it as only a πόλις, not a πόλις; yet elsewhere (p. 884) he implies that it was of mercantile importance; and Pliny, in Paul's time, describes it (v, 41) as one of the "celeberrima oppida" of its district. Colossae was situated close to the great road which led from Ephesus to the Ephruses. Hence our impulse would be to conclude that Paul passed this way; and founded or confirmed the Colossian Church, on his missionary journey (Acts xxvii, 20; xix, 1). He might also have easily visited Colossae during this prolonged stay at Ephesus, which immediately followed. The most competent commentators, however, a tree in thinking that Col. ii, 1, proves that Paul had never been there when the epistle was written (but see the note on Col. ii, 1). The argument of Theodore's that the apostle had visited Colossae on the journey just referred to, because he is said to have gone through the whole region of Phrygia, may be proved fallacious from geographical considerations; Colossae, though ethnologically in Phrygia (Herod. l. c.; Xen. l. c.), was at this period politically in the province of Asia (see Rev. i, 11). That the apostle hoped to visit the place on being delivered from his Roman imprisonment is clear from Philonem 22 (compare Phil. i, 24). Philemon and his slave Onesimus were dwellers in Colossae. So also were Archippus and Epaphras. From Col. i, 7; iv, 12, it has been naturally concluded that the latter Christian was the founder of the Colossian Church (see Alford's Prolegomena to Gr. Test. iii, 35). See EPHPHAS. The worship of angels mentioned by the apostle (Col. ii, 18) curiously reappears in Christian times in connection with one of the topographical features of the place. A tradition of the change in the celestial element was erected at the entrance of a chasm in consequence of a legend connected with an inundation (Harley's Researches in Greece, p. 52); and there is good reason for identifying this chasm with one which is mentioned by Herodotus. This kind of superstition is mentioned by Theodoret as subsisting in his time; also by the Byzantine writer Nicias Choniat, who was a native of this place, and says that Colossae and Chone were the same (Ciren. p. 115). The probability is that under the later emperors, Colossae, being in a ruinous state, made way for a more modern town, Chone (Χόινος, so Theophylact, ad Col. ii, 1), situated near it. The town was mentioned by Mr. Arundel (Seven Churches, p. 156; Asia Minor, ii, 160); but Mr. Hamilton was the first to determine the actual site of the ancient city, which appears to be at some little distance from the modern village of Chonias (Researches in Asia Minor, i, 507). The hame range of Mount Cadmus rises immediately behind the village, close to which there is in the mountain an immense periclinal scarp, affording an outlet for a wide mountain torrent. The ruins of an old castellum stand on the summit of the rock forming the left side of this chasm. There are some traces of ruins and fragments of stone in the neighborhood, but barely more than sufficient to attract the attention of an ancient site (Pockock, East, iii, 114; Schubert, Reise, i, 282; see generally Hofmann, Introdc. in edition. p. 563 col. Lips. 1749; Cellarius Notit. ii, 102 sq.; Munster, 'Geogr. VI, i, 127 sq.; Smith, Dict. of Class. Geogr. a. v.'). See COLOSSIANS (EPHESIUS TO THE). 

Colossians, Epistle to the, the seventh of the Pauline epistles in the New Testament. (See Davidson's Introduction to the N. T. ii, 394 sq.) See Epistle.

I. Authorship.—That this epistle is the genuine production of the apostle Paul is profoundly satisfying evidence, and has never, indeed, been seriously called in question. The external testimonies (Just. M. Trypho, p. 811 b; Theoph. ad Autol. ii, p. 100, ed. Col. 1686; Irenæus, Hœr. iii, 14, 1; Clem. Alex. Strom. i, p. 225; iv, 256; l, ed. Potter; Tertull. de Præscr. ch. 7; de Remov. ch. 23; Origen, contra Cel. v, 31, 5; Tertull. ad Præscr. ch. 10) are incontestable, and the internal, founded on the style, balance of sentences, positions of adverbs, uses of the relative pronoun, participial anacolutha, unusually strong and well defined. It is not right to suppose the fact that Mayerhoff (Der Brief an die Kol. Berlin 1889) and Baur (Der Apostel Paulus, i, 417) have deliberately rejected this epistle from claiming to be a production of the apostle Paul. The first of these critics, however, has been briefly, but, as it would seem, completely answered by Meyer ('Koment. p. 7); and to the second, in his subjective and anti-historical attempt to make individual writings of the N. T. mere theosophical productions of a later Gnosticism, the very character and critical result of the matter yield but little credence (see Räber, De Christologia Paulinae, etc. Vratisl. 1852; Köpper, Der ursprüngliche Epiph. an die Ephesiers und Colossianen, Geyrho. 1853). It is, indeed, remarkable that the strongly-marked peculiarity of style, the nerve and force of the arguments, and the originality that appears in every paragraph, should not have made these writings noticeable in their own system, and not been seriously attacked on this epistle (see Trephelles, in Horne's Introduction new ed. vol. iii).

II. It is less certain, however, when and where it was composed. The common opinion is that Paul wrote it at Rome during his imprisonment in that city (Acts xxvii, 16, 30). Erasmus, followed by others, supposes that Ephesus was the place at which it was composed; but this suggestion is obviously untenable from its incompatibility with the allusions contained in the epistle itself to the state of trouble and imprisonment in which the apostle was whilst composing it (i, 24; iv, 10, 18). In Germany, the opinions of theologians have changed; the change has been divided between two hypotheses and one proposed by Schulz in the Theologische Studien und Kritiken for 1829 (p. 612 sq.), viz., that this epistle, with those to the Ephesians and Philemon, was written during the apostle's two years' imprisonment at Caesarea previous to his being sent to Rome. This opinion has been adopted by Smend, by Schött, Röttger, and Wiggers, whilst it has been opposed by Neander, Steiger, Harless, Rücker, Credner, and others. In a more recent number of the same periodical, however, the whole question has been subjected to a new investigation by Dr. Wiggers, who comes to the conclusion that, of the facts above appealed to, neither new nor further explored hypothesis (Stud. u. Krit. 1841, p. 456). The above opinion that this epistle and those to the Ephesians and to Philemon were written during the apostle's imprisonment at Caesarea (Acts xxvi, 27–xxvii, 32), has been recently advocated by several writers of ability, and stated with such cogency and clearness by Wiggers ('Einleitung. a. Epiph. i, 15, sq.), as to deserve some consideration. It will be found, however, to rest on ingenious, argument.
as such as to harmonize admirably with the freedom in this respect which our present epistle represents to have been accorded both to the apostle and his companions (see chap. iv. 11, and comp. De Wette, loc. cit. Coloss. p. 12, 18; Wieseler, Chronol. p. 420). Further, the foundation of this opinion is taken away by the fact that the imprisonment of Paul at Caesarea was not so long as commonly supposed. See Paul. It is most likely, therefore, that it was written during Paul's first imprisonment at Rome, probably in the spring of A.D. 57, and apparently soon after the letters from the apostle, written from that time, which contains numerous and striking coincidences. In support of this date the following facts may be adduced: Timothy was with Paul at the time (chap. i. 1; comp. Phil. ii. 19); Epaphroditus (Epaphras) had lately come from Asia Minor (i. 4, 7, 8; comp. Phil. ii. 25; iv. 10), and was now with Paul (iv. 2); Paul was in prison, and had been preaching in his confinement (iv. 3, 18; see Acts xxviii. 30, 31); various friends were at this time with him (iv. 7-14); these had therefore had time to gather about him, and it was not a reason of danger; Tychicus (on his second journey) and Onesimus accompanied the letter (iv. 7, 8; and subscriptions in Eph. iv. 21; Phil. iv. 22); from this last circumstance, it would appear that the epistle could not have been written very early in his imprisonment; as the letter to Philomen (doubtless written not long after) speaks confidently of a speedy release (see Connors and Howson's Life and Epistles of St. Paul, ii. 394).

The striking similarity between many portions of this epistle and of that to the Ephesians has given rise to much speculation, both as to the reason of this studied similarity, and as to the priority of order in respect to composition. These points cannot here be discussed at length, but it must be briefly dismissed with the simple expression of an opinion that the similarity may reasonably be accounted for, (1) by the proximity in time at which the two epistles were written; (2) by the high probability that in two cities of Asia, within a moderate distance from one another, there would be many doctrinal prejudices, and many social relations, that would call forth and need precisely the same language of warning and exhortation. The priority in composition must remain a matter for a reasonable difference of opinion." See Ephesians and Philemon (Epistle to).

III. Design.—The Epistle to the Colossians was written by Paul through Epaphras concerning the internal state of their church (i. 6-8). Whether the apostle had ever himself before this time visited Colossae is matter of uncertainty and dispute. From chap. ii. 1, where he says, "I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh, etc.", it has by some been very confidently concluded that he had not. It has been urged, however, that when, in ver. 5, the apostle says, "though I am absent in the flesh, yet am I with you in the spirit," etc., his language is strongly indicative of an active presence of himself among the Colossians, for the aπαντάνακτος is used properly only of such absence as arises from the person's having gone away from the place of which his absence is predicated. In support of the same view have been adduced Paul's having twice visited and gone through Phrygia (Acts xvi. 6; xviii. 23), in which Colossae was; the church of Laodicea; the close dealings with so many of the Colossian Christians, Epaphras, Archippus, Philemon (who was one of his own converts, Phil. 18, 19), and Apphia, probably the wife of Philemon; his apparent acquaintance with Onesimus, the slave of Philemon, so that he recognised him again at Rome; the cordiality of friendship and interchange of love between the apostle and the Colossians as a body (Col. i. 24, 25; ii. 1; iv. 7, etc.); the apostle's familiar acquaintance with their state and relations (i. 6; ii. 6, 7, etc.); and their knowledge of so many of his companions, and especially of Timothy, whose name the apostle associates with his own at the commencement of the epistle. In this circumstance which was weighty of consideration from this, that Timothy was the last companion of Paul during his first tour through Phrygia, when probably the Gospel was first preached at Colossae. Of these considerations it must be allowed that the cumulative force is very strong in favor of the opinion that the Christians at Colossae had been privileged to enjoy the personal ministrations of Paul. At the same time, if the Colossians and Laodiceans are not to be included among those of whom Paul says they had not seen his face, it seems unaccountable that in writing to the Colossians he should have referred to this class at all. If, moreover, he had visited the Colossians, was it not strange that he should have no deeper feeling towards them than he had for the multitudes of Christians scattered over the world whose faces he had never seen? In fine, as it is quite possible that Paul may have been twice in Phrygia without being once in Colossae, is it not easy also to account for his interest in the church at Colossae, his knowledge of their affairs, and his acquaintance with those members of that church that had frequently visited him in different places, though he had never visited Colossae? See Laodiceans (Epistle to).

A great part of this epistle is directed against certain false teachers who had crept into the church at Colossae (see Rheinwald, De pseudo doctoribus Colossensis, Bonnæ, 1834). To what class these teachers belonged has not been fully determined. Heinrichs (Nov. Test. Kopfian. VII. ii. 156) contends that they were disciples of John the Baptist. Michaelis and Storr, with more show of reason, conclude that they were Essenes. Others, taking the Epistle as a branch of the Magian philosophy, of which the outlines are furnished by Iamblichus. But the best opinion seems to be that of Neander (Planting and Training, 1. 374 sq.), by whom they are represented as a party of speculatists who endeavored to combine the doctrines of Oriental theosophy and asceticism with Christian common sense, and promised thereby to their disciples a deeper insight into the spiritual world, and a fuller approximation to heavenly purity and intelligence than simple Christianity could yield. (See below.) Against this party the apostle argues by reminding the Colossians that in Jesus Christ, as set before them in the Gospel, there is one who appeareth that he was the image of the invisible God; that he was before all, that by him all things consist; that they were complete in him, and that he would present them to God holy, unblamable, and unreprouvably, provided they continued steadfast in the faith. He then shows that the prescriptions of a mere carnal asceticism are not worthy of being submitted to by Christians, and concludes by directing their attention to the elevated principles which should regulate the conscience and conduct of such, and the duties of social and domestic life to which these would prompt. (See Journ. Soc. Lit. vol. iii. 266.)

What these dangerous tendencies therefore were that had appeared in the doctrine and practice of the Colossian Church we discover more particularly from three specifications: 1. A pretentious philosophy, which affected an esoteric knowledge, received through tradition, and which, isolating Christ the Head, indulged in minute and minute distinctions within the nature of the spiritual beings with which the invisible world is peopled (Col. ii. 8, 18). 2. The observance, if not the asserted obligation (for this does not appear), of Jewish ordinances (Col. ii. 16, 20-22). 3. The practice of ascetic regulations (Col. ii. 23). A question arises here as to whether they were united in the same party or individual? At first sight they seem mutually to exclude each other. The phar-
tsaic Judaizers exhibited no proneness either to a speculative gnosis or to asceticism; the Gnostic aceticas, on the other hand, were usually opposed to a rigid ceremonialism. It is so improbable, however, that in a small community like that of Colossae, three distinct parties should have existed, that we are driven to the conclusion that the corrupt tendencies in question did really exist in combination in the same persons; and the difficulty will perhaps be alleviated if we bear in mind that in the apostolic age two classes of Judaizing teachers, equally opposed to the simplicity of the apostolic message, though in different ways, busied themselves in sowing tares among the wheat in the visible Church. The former consisted of the rigid formalists, chiefly Pharisees, who occupy so prominent a place in the apostolic epistles; the latter the Presbyter and Paul’s epistles, and who contended for the continued obligation of the law of Moses upon Gentile converts; the latter were speculative adherents of the Alexandrian school, whose principle it was to subordinate the letter to the spirit, or rather to treat the former as a mere shell, which the initiated were at liberty to cast away as useless, or to be used as the vessel. With this false spiritualism was usually combined an element of Oriental theosophy, with its doctrine of the essential evil of matter, and the ascetic practices by which it was supposed that the soul is to be emancipated from the material thraldom under which it at present labors. On these bases, the gnostic gnostics, the Jews in general of that age were notoriously addicted; in the pastoral epistles (see 1 Tim. i, 4) we again meet this idle form of speculation. That persons imbued with these various notions should, on becoming Christians, attempt an amalgamation of them with their new faith is but natural; and the ill-assorted union seems to have given birth to the Gnosticism of a subsequent age, with its monstrous tenets, the product of an unbridled imagination. Teachers then, or perhaps a single teacher (Col. ii, 16), of this cast of Judaizers had effected an entrance into the Colossian Church, and seems to have there experienced a favorable reception. In a Gentile community like this, pharisaic Judaism could not so easily have gained a footing; but the mixture of mystical speculation and ascetic discipline, which distinguished the section of the Alexandrian school alluded to, was just adapted to attract the unstable, especially in Phrygia, from time immemorial a region of a spirit of innovation, connected with the worship of Cybele, and of magical superstition. From this congenial soil, in a subsequent age, Montanism sprang; and, as Neander remarks (Apostolische Geschichte, i, 442), it is remarkable that in the 4th century the Council of Laodicea was compelled to prohibit a species of angel-worship, which appears to have maintained its ground in these regions (Can. 35). We must not, however, suppose that these tendencies had worked themselves out into a distinct system, or had brought forth the bitter practical fruits which were their natural consequence, and which, at a later period, distinguished the heresies allied to it in the pastoral epistles, and the Church of Corinth. The corrupt teaching was as yet in its bud. The apostle therefore recommends no harsh measures, such as excommunication: he treats the case as one rather of ignorance and inexperience; as that of erring but sincere Christians, not of active opponents; and seeks by gentle persuasion to win them back to their allegiance to Christ. See Gnosticism.

IV. CONTENTS.—Like the majority of Paul’s epistles, that to the Colossians consists of two main divisions, one of which contains the doctrinal, the other the practical matter.

After his usual salutation (chaps. i, 1-2), the apostle returns thanks to God for the faith of the Colossians, the spirit of love they had shown, and the progress which the Gospel had made among them as preached by Epaphras (i, 3-8). This leads him to pray with-out ceasing that they may be fruitful in good works, and especially thankful to the Father, who gave them their inheritance in his spirit; and translated them into the kingdom of his Son—his Son, the image of the invisible God, the first-born before every creature, the Creator of all things earthly and heavenly, the Head of the Church, He in whom all things subsist, and by whom all things have been reconciled to the eternal Father (i, 9-20). This reconciliation, the apostle reminds them, was exemplified in their own cases; they were once alienated, but now so reconciled as to be presented holy and blameless before God, if only they continued firm in the faith, and were not moved from the hope of which the Gospel was the source and origin (i, 21-24). Of this Gospel the apostle declares that he himself is the servant of Christ, the news of which he first brought to them, by which he was cast into the dust of the hosts of darkness (ii, 8, 15). Surely with such spiritual privileges they were not to be judged in the matter of mere ceremonial observances or beguiled into creature-worship. Christ was the head of the body; if they were truly united to him, what need was there of bodily anointing and the like?

In the latter half of the epistle the apostle enforces the practical duties flowing from these truths. The Colossians were, then, to mind things above—spiritual things, not carnal ordinances, for their life was hidden with Christ (iii, 1-4): they were to mortify their members and the evil principles in which they once walked; the old man was to be put off, and the new man put on, in which all are one in Christ (iii, 5-12). Furthermore, they were to give heed to special duties; they were to be forgiving and loving, as was Christ. In the consciousness of his allying word were they to sing; in his name were they to be thankful (iii, 13-17). Wives and husbands, parents and children, all were to perform their duties; servants were to be faithful, masters to be just (iii, 18-1 v).

In the last chapter the apostle gives further special precepts, strikingly similar to those given to his Ephesian converts. They were to pray for the apostle, and for his success in preaching the Gospel; they were to walk circumspectly, and to be ready to give a seasonable answer to all who questioned them (iv, 2-7). Tychicus, the bearer of the letter, and Onesimus would tell them all the state of the apostle (iv, 7-9): Aristarchus and others sent them friendly greetings (iv, 10-14). With an injunction to interchange his letter with that sent from Laodicea (iv, 16), a special message to Archippus (iv, 17), and an autograph salutation, this short but striking epistle comes to its close. See EPISTLE.

V. COMMENTARY.—The following are expressly on this Epistle (including, in some instances, one or more of the other Pauline letters), the most important being designated by an asterisk (*): Jerome, Comment. (in Opp. [Suppos. ii]); Chrysostom, Hom. (in Opp. ii, 368); Zuinglio, Annotationes (in Opp. iv, 512); Melanchthon, Enarrationes (Wittenb. 1559, 4to); Zanchius, Comment. (in Opp. vi); Musculus, Commentary. (Basel. 1565, fol.); Arnauld, Comment. (Morg. 1580, 8vo); Olevianus, Notes (Gen. 1580, 8vo); Grynewis, Expositio (Basel. 1585, 8vo); Rolloch, Commentary (Edinb. 1600, 8vo; Genev. 1602); also Locke (Lond. 1650, 4to); Cartwright, Commentary (Lond. 1655, 4to).
and other parts, preaching and calling upon all immediately to repent and believe in Christ. TheVen-
ereal and leprous diseases, which were common among
the Irish, came to North Brittain he founded a noble
monastery in Ireland, which, in the language of the Scots
'Irish,' was called Dairmacht, that is, the 'Field of
Oaks.'" Archbishops Usher, who studied the life of
this saint carefully, says "that, directly or indirectly,
Columba founded, or at least established, several
monasteries in Ireland." The bishop may have meant simply
Christian schools; for, like his prototype St. Patrick,
wherever he had built a church he founded a school.
With these early Irish Christians religion and learning
were twin sisters. But Columba is better known in
history as the Apostle of the Picts, or the Western
Isles. For in the 5th century the Irish colony in Allyn or North Britain, the chief-
tains of which were his own relatives, for the first
time he was brought into contact with the Picts,
who were then pagans. From that moment he
resolved to devote his life to their evangelization.
For this purpose, about A.D. 563, Columba formed a compa-
y of twelve, and embarked for Druide's Island, situated
west of Mull, in the country afterwards called
Scotland. Here he founded the monastery, or, more
properly, the great theological school known on the
Continent during the Dark Ages as 'The Western
School of St. Columba.' The government was whole-
ly within itself, presbyterial and republike, and
the abbot or head invariably to be a presbyter, and to be
chosen only by the inmasts. Having built his huts,
and left some of his men to till the ground for their
support, with a few attendants he set out to preach
to the Picts and the Highlanders on the north side of
the Grampian Ranges. At first he was sternly resisted by
the chieftain and his Druidic priest. At last, how-
ever, the king not only embraced Christianity, but
became active in spreading it among his people.
Columba and his companions afterwards set sail for
the Western and Orkney Islands, and founded several
churches and schools upon them. Having thus es-
ablished his mission beyond the Grampian Hills, he
returned to Iona and Allyn. For several years his
field of labour was very large, extending from the
Western Islands to the Lowland Picts, to the Irish
colony in Argyleshire, to the Angil-Saxons in Northumber-
land, and, lastly, to Ireland. Although nobly
episcopally ordained, he thus became the greatest
missionary bishop of his day. His last visit to Ireland
was one of peace, to adjust a political difference be-
tween two princes. On reaching Iona, "the isle of
his heart," as he usually called it, he was very feeble.
Finding that he was drawing near the close of life,
he was taken to a little eminence from which he
might see the holy settlement, and from which he invoked
God's blessing upon it. Having returned, he began
his favorite employment of transcribing the Scrip-
tures. That night, being led to the altar, he fell on
his knees and began to pray; soon, however, he was
discovered as resting against the railings in the
chapel. The brothredow, now gathering around him with
their lighted torches, began to weep and to crave his
last blessing. Recovering for a moment, and feebly
opening his eyes and smiling on all around, he attempted
to raise his hand to pronounce the blessing; but it im-
mediately fell. He then sank down in death, and
breathed his last about the 7th year of his
monastic life. Columba was no ordinary man. In person he
said to have been very comely—beautiful even to old age.
He was never idle. When not engaged in study,
prayer, or missionary duty, he employed himself in
transcribing the Holy Scriptures. When travelling he
was always solaced by the presence of his monks, whom he
called Colum na Cielle, or Colombille, Colum of the
Church. His mother, Ethena, was of the royal house of
Leinster. Before Columba went abroad on his mis-
ion he had travelled over Leinster, Connaught, Meath,
work till they had thanked God, the giver of bread.

His early biographers say that he was a powerful preacher, speaking the Irish and Latin with equal ease, and both with great fluency. His voice was tender, tremulous, musical, and sufficiently strong to be heard at a great distance. His soul was in his preaching, and was constantly manifesting itself through his words, tones, and gestures. He was a man of great power, and the vocabulary of the languages he had learned was a part of the atmosphere in which he lived. If he entered a boat, mounted a horse, administered medicine, or parted with a friend, in all these he acknowledged God, and asked his protection. He was not a Romanist—Romanism proper had not reached Ireland in his day. He was not a disputant, but lived as a silent religious truth that was not sustained by proof drawn from the Holy Scriptures (Proletia sacra Scriptura tramitum).—Adamnan, Life of Columba; Bede, Eccl. Hist. iii; 4; Moore, Hist. of Ireland, often; Pict. Hist. of England, i, 277; Montalembert, Monks of the West, vol. iii; Todd, Ancient Irish Church; Smith, Religion of Ancient Britain, p. 256; McLear, Christian Missions in the Middle Ages, London, 1863; Princeton Rev. Jan. 1867, p. 5.

Columbanus, a missionary of the sixth century, was born in Leinster, Ireland, about A.D. 543, and descended of a noble family of the province. His early life, from talents, position, and property, the world opened to him with unusual attractions, but he decided to enter the monastery of Banchor, in Ulster, then giving instruction to about one thousand students. Having formed a company of missionaries, Columbanus set out for France, and settled at the foot of the Vosges Mountains, among the wildest, poorest, and most uncultivated of all the Franks. Here he built huts. The daily routine of the fraternity was, in their cabins, reading, praying, and transcribing the Scriptures and other books; in the field, cultivating; the ground for their sustenance and to give to the poor; some went abroad, visiting the people, and inviting them to hear the Gospel. Their establishment, although generally called a monastery, was far more like one of our modern missionary stations. After a few years another was commenced at Fontaine—"The Springs"—which soon became a place of general resort, and which greatly enlarged the influence of their efforts, inasmuch as they continued for about twenty years, exerting the most benign influence on all the surrounding country; and through the wives and daughters of the semi-barbarous chieftains, Christianizing its political institutions.

The common people had followed these missions in great numbers, and Columbanus had long chafed the most of the ruling classes. At a royal festival a glass of wine was presented to him, which he dashed on the floor because it had been polluted by the touch of an adulterer" (Godwin's Ancient Gaul, p. 388). At another time four illegitimate children of Theuderic, or Thierry, the king, were placed before him to receive his blessing, which he refused, and pronounced them to be the offspring of sin. Upon this the famous Brunehilda vowed his destruction. When the soldiers came to disperse his establishment, he met them with intrepidity. But the monastery was broken up. The brotherhood now rallied around him, and were willing to die with him; but he advised them to go to Germany.

Columbanus went to Italy, where new troubles awaited him. Holding with the Irish Church in regard to the Three Chapters (q. v.) and the time of keeping Easter (q. v.), he learned that the Roman Church had condemned these views under severe penalties. He found, however, a protector in Theodolinda, the pious queen of the Lombards, who agreed with him about the Three Chapters. He had everywhere avowed his principles, and even addressed a letter to pope Boniface, in which he charged him and the General Council with departing from the faith of the apostles. He reminded ed him that in Rome and Italy there had been many disputes and dissensions, while in Ireland "there never had been a heretic or schismatic but that from the beginning they had held without wavering (inconcussa) the true catholic faith." Soon afterwards he retired to Bobbio, in the Apennines, where he founded his last monastery, and died prematurely about A.D. 615.

Columbanus was one of those men who cannot pass easily through revolutions. The subjects of his rebukes were generally shining marks—kings, queens, dukes, popes, and others in high places. By nature he was a poet; and the fragments of Irish poetry left by him are said by competent judges to have been imitated in Macpherson's Ossian. He has been almost overlooked by critics. The contrast with the Literary History of France are even extravagant in his praise. He left a treatise on Penitenence, from which it is evident that communion in both kinds was allowed in the Irish Church in his day. Of the works written by Columbanus are still extant: De octo vitiis principalibus, Pannoniae, Instructiones de officiis Christiani, and some letters and psalms. They have been published by N. Dufour, in Paris, 1577; (Louvain, 1592); (Paris, 1600); (Paris, 1626); (Gand, Bibl. veterum Patr. tom. xii. Columbanus' monastic rule has been published in Holsten-Brocke, Codex Regul, i, 166 sq. Biographies of Columbanus were written by his companion Jonas and by the monk Waalfrid Strabo, both of which are given by Malabri, Acta S. Brev. i, sect. vi; Welte, Kirch.-Les. ii, 700; Herzkog, Real-Encycl., ii, 789; Hefele, Gesch. der Einführung des Christ. in Süd-Deutsch. p. 292-298; Kottwitz, Diep. de Columbano (Leyd. 1809); Historie Lit. de la France, iii, 379-505; Usher, vi, 281; Livres des Hist. M. de l'Irlande, i, 226 (Dublin, 1829); Moore's Hist. of Ireland, p. 465 (Philadelphia); Neander, Light in Dark Places, p. 187.

Column (Lat. columna), a pillar to support a roof or other part of a building. It is most generally applied to ancient architecture, the columns of Gothic buildings being usually termed pillars. Still, distinction of terms is not universally observed. A column generally has a base, shaft, and capital. The proportions vary with the style of architecture, and the size and purpose of the building. It was frequently merely an architectural element in those palatial and cultivated ages. Those employed by the ancient Egyptians, Greeks, and Persians may be taken as the best and most classical examples of antiquity. See Pillar.

1. Egyptian columns may be classed in eight orders, as in the column, but the column, when, being drawn to the same scale, their respective dimensions are shown. For, though columns of the same order vary very much in different buildings, an average proportion may be assigned to them, which, indeed, is all that can be done in those of Greece, though they varied less than in Egyptian architecture. In point of antiquity, the first was certainly the square pillar; then the polygonal and round fluted column of the second order; and soon afterwards the third and fourth came into use. But the fourth and fifth, though used long before, were not common till the 18th dynasty, and the fourth assumed a larger size than any other, as at Karnak and Luxor. The square, square in Ptolemaic and Roman temples, dates at least as early as the 18th dynasty; as does the sixth, which is, in fact, the square pillar, with a figure attached, and the evident original of the Caryatid of Greece; but the seventh is limited to the age of the Ptolemies, and has an endless variety in its ornamentation and ornament of its capital. It was, however, quite Egyptian, and in no way indebted to Greek taste for its introduction. Of the same kind were the columns described by Athenaeus (v, 103), with circular capitals, set round with rose-like ornaments, or with flowers and interlaced leaves, some of which were made of the long tapering

The Persian style of columns (see Assyria; Jachin) greatly resembled the Ionic, having a circular and ornamental base, a fluted shaft, and a capital, consisting either of two half-formed animals (the horse-head or demi-bulls were the favorites) crosswise of the architrave, or of a complex pyramidal ornament surmounted by volutes (Fergusson's Nineveh and Assyria, p. 159 sq.). See Architecture.

Comber. See Comander.

Comb. See Honey.

Combat. See Single Combat.

Combes, François, a learned Dominican monk, was born in November, 1605, at Marmande, in the Department of Lot-et-Garonne, in France. He was educated by the Jesuits at Bordeaux, and in 1624 entered the Dominican order. After completing his theological studies, he was appointed professor of philosophy and theology in several houses of his order (in 1640 at Paris). But soon he withdrew from his professorship in order to devote all his time to literary labors, and, in particular, to the study and publication of the ancient writers of the Church. After publishing, in 1644, the works of Amphiloctius, bishop of Icomium, of Methodius and Andreas of Cypre (2 vols. fol., Greek and Latin, with notes), and in 1645 the Scholia of St. Maximus on Dionysiou, he attracted great attention by the publication of the Novum Auctarium Gracce-Latine Bibliothecae Patrum (Paris, 1646), which consists of an exegetical and a historical part. The former contains homilies and sermons of St. Asterius, bishop of Amasea, of St. Proclus, of St. Anastasius of Alexandria, and of several other Church fathers and writers. The second part contains a history of the Monothelites, which was not well received in Rome, and the writings of several Greek writers, ecclesiastical and secular. In 1655 he published the Chronography of the Byzantine writer Theophanes, which had been begun by the Dominican monk Goar, but was unfinished at his death. In order to encourage these literary labors, the French bishops, at a meeting in Paris in 1655, assigned to Combes an annual salary of 500 livres, which in the next year was increased to 800, and later to 1000 livres. In 1656 he published seven works of Chrysostom; in 1660 the acts of martyrs of the Greek Church (Illustration Christi Martyrum Lecti Triumphi, Greek and Latin). In 1662 he appeared one of his greatest works, the Bibliotheca Patrum Concina torum (8 vols. Paris). Among the most important of his later works are the following: Auctarium noniusi unum Bibliothecae Gracceorum Patrum (Paris, 1672, 2 vols.), containing Liber Flavii Josephi de imperio rationis in laudem Maccobaeorum, two books of Hippolytus, one essay of Methodius, two works against the Manicheans by Alexander of Lyceopolis (formerly himself a Manichean), and by Didymus of Alexandria; some essays of the Hesychast Palamas and his opponent Manuel Kalakas, who, on account of his Romanizing tendencies, had been expelled from the Greek Church and
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had entered the Dominican order: the Ecclesiastes Gres-
ues (Par. 1674.), containing a Latin translation of select
works of Basil the Great and Basil bishop of Seleucia;
and new editions of the works of Maximus Confessor
(Paris, 1675, 2 vols. fol.: this work was left incom-
plete in consequence of the death of Combeo) and of
Basil the Great. The edition of Gregory of Nazian-
zinus, and of the works by those Byzantine writers who
wrote after Theophanes, were prepared by Combes,
but not finished. The latter was published by Du
Fresno (Paris, 1685); the former was made use of by
the Maurice Louvard for his edition of Gregory. Com-
beo died March 23, 1679. See Wetzer u. Wetze, Kirch-
enn.-Lesc. ii, 701 sq.; Quetif and Echard, Script. Ord.
Francisc., vi, 438.

Comber, Thomas, a learned English divine, was
born at Westham, Kent, March 19, 1644. It is said
that he could read Greek at ten years old. Admitted
B.A. at Cambridge in 1662, he was made Prebendary
of York in 1677, dean of Durham in 1691, and died in
1699. His chief works are: Companion to the Temple
(new edit., Oxford, 1641, 7 vols. 8vo); the same of the
same date (with the title Hebr. Bible: Common Pray-
er):—Short Discourses on the Common Prayer (1684,
8vo);—Roman Forgeries in the Councils of the first four
Centuries (London, 1689, 4to). His Memoirs, by his
great grandson, T. Comber, were published in London
in 1739 (8vo).—Hook, Eccles. Biography, iv, 156; Kip-
pl.-Preston, iv, 301.

Comber, Thomas, grandson of the preceding,
passed M.A. at Cambridge in 1770, and L.L.D. in 1777.
He was rector of Hickby-Misherton, Yorkshire, after-
wards of Morborne, and rector of Buckebour in 1788.
He wrote The Hebrew Rejection of Christianity in the first
Ages considered (London, 1747, 8vo):—Examination of
Middle Ages (London, 1776, 8vo):—Treat-
ise of Love, from the Greek of Sylburgusia (1776, 8vo).

Comenius (properly Komensky), John Amos, was
born at Coma, in Moravia, March 28, 1592. Having
studied at Herborn and Heidelberg, he entered the
ministry of the Bohemian Brethren's Church, and
took charge (1616) of the parish of Prazau, as also of
the rectoryship of its theological seminary. In 1638 he
removed to Fulneck, where he filled the same offices.
Driven from his native country in the Bohemian an-
Reformation, he settled at Lissa, in Poland, where he
superintended the high school of the Brethren. In
1632 he became one of their bishops, and, as such, pre-
pared the way for their renewal as a church, caring in
particular for the continuance of their episcopal suc-
cession. His skill in language, partly his natural
method of teaching Latin, gave him great celebrity, and
he traveled through a large part of Protestant Europe to
improve the methods of education, being called to England for this purpose in 1641, and to
Sweden in 1642. He became closely connected with
the mystic Antoinette Bourignon (q. v.), and in 1657
published Luci in Tenebris (4to), in which he reported the
"visions" of Kotter, Pontiatora, and Drahtius.
In after years, however, he regretted this connection, and acknowledged that "he had been entangled in an
inextricable labyrinth." He settled finally at Amster-
dam, where he died Oct. 15, 1671. His principal works are:
Theatrum Divinae (Prague, 1616)—Labyrinth der Welt (Prague, 1631; Berlin, 1787).—Juxta lingvaram
reservata (Lissa, 1631), translated into many languages,
and, among others, into Italian and Arabic, an ele-
mentary encyclopaedia divided into 100 chapters and
100 parts, and Amst. Operae omnes (Amst. 1607, fol.):—Ratiocinio ordinatio eccl. in Unius Per-
trum Bohemorum (Lissa, 1682; Amst. 1699): Halle,
1702; in German by Köppen; in English by Seifichert,
Ch. Const. of the Boh. Brethren (Lond. 1867).

Comer, John, one of the early Baptist ministers
in America, was born in Boston, Aug. 1, 1704. He was
apprenticed to a glover, but at seventeen, by the influ-
ence of Increase Mather, he was released by his mas-
ter, and soon entered Harvard College, whence he re-
moved, after a few years, to Yale. In 1721 he joined the Congregationalist Church at Cambridge, but in
1726 became a Baptist, connecting himself with Mr.
Callender's church in Boston. In the same year he
began preaching, and in 1726 he was ordained co-
pastor at Newbury, where he and John Daniel in 1729 a dispute about the "laying on of hands" in admitting baptized members into the
Church led to his dismissal from his charge. In 1727
he became pastor at Old Rehoboth, about ten miles
from Providence, where he died of consumption, May
23, 1754. He left a Diary in MS., which is of great interest for the early history of the Baptist Church in America.—Ames, viii, 313; Anstal, vi, 427.

Comforter. See PARACLETE.

Comming (prozopon, being present) of Christ, a
phrase employed, (1.) literally, in reference to our
Lord's first appearance in the flesh (1 John v, 20; 2
John vii), or to his future appearance at the last day
to fulfill his promises to raise the dead and judge the
world in righteousness (Acts i, 11; iii, 20, 21; 1 Thess.
iv, 14; 2 Tim. iv, 1; Rev. xix, 27).—(2.) Metaphorically, Christ is said to come when his
Gospel is introduced or preached in any place by his
ministers (John xv, 22; Ephes. ii, 17); when his church or kingdom is visibly or powerfully established
in the world (Matt. xvi, 28); when he bestows upon
believers the fullness of his spiritual blessings, or the
tokens of his love (John xiv, 18, 23, 28); when he ex-
cutes his judgment on wicked communities who reject or corrupt his Gospel (2 Thess. ii, 8); and when his
providence calls us away from the world by death,
as preparatory to the judgment of the last day (Matt.
xxv, 23). In this sense the expression is used regard-
to the coming of Christ is the same as in rela-
tion to the coming of God; that as he governs the
world, every specific act of his providence and auth-
ority indicates his presence in a more striking manner
to human conception, on the principle that no agent
can act where he is not. See ESCATOLOGY.

Commandary. See DECALOGUE.

COMMANDMENTS, THE FIVE, OR COMMAND-
MENTS OF THE CHURCH, certain rules of the Roman
Catholic Church which, within the last three centu-
ries, have been laid down as obligatory on the
Christian laity as the commandments of the decalogue.
These five commandments are generally stated as follows:
1. To keep holy the obligatory feast-days; 2. Devout-
ly to hear mass on Sundays and feast-days; 3. To ob-
serve the days of fast and abstinence; 4. To confess
to the priest at least once a year (at Easter) (Conc.
Lat., IV, Can. 21); 5. To partake of the sacrament at
least once a year, towards Easter. As these different
rules have no common origin in the regulations of
the Church, and are not even taken from the Catechismus
Romanus, it is not to be wondered at that they have
undergone several modifications. Among other vari-
atations, it has been a general practice to divide the
fourth and fifth commandments together, and to replace
the fifth by "Not to marry at certain prohibited times."
Others have made various alterations. Bellarmine in-
cludes the paying of tithes among the commandments
of the Church, whilst some of the French catechisms,
unable to include all the rules under the five heads,
have added a sixth, yet without reaching their object.
In the United States the "commandments" are en-
joyed in the following form:
1. The Catholic Church commands her children, on
Sundays and holy days of obligation, to be present at the holy
sacrifice of mass, to rest from servile works on those days, and
to keep them holy.
2. She commands them to abstain from flesh on all days of fasting and abstinence, and on fast-days, if they can, one meal. 3. She commands them to confess their sins to their pastors at least once a year. 4. She commands them to receive the blessed sacraments at least once a year, and that at Easter, or at the paschal time. 5. To contribute to the support of their pastor. 6. Not to marry within the fourth degree of kindred, nor privately without witnesses; nor to solemnize marriages at certain prohibited times.

We have said that these commandments are as obligatory for the Romanist layman as the commandments of God. The Council of Trent has dogmatically settled the point (Sess. VI, De Just. f. Can. xx). The Protestant opposition to this great wrong was commenced by such writings as Luther's De captivitat. Babyloniana, and Zwingle's Von der Freihett der Lyse. The Evangelical Confessions express the same opposition, as, for instance, the Augsburgia in the articles XV, XVII, XXVI, the Helvetic in 23, 24, and 27, Tetrapol. cap. 7, 8, 9, 10. The clearly expressed protestation contained in these passages does in no way seek to overthrow the dutiful obedience commanded towards pastors and rulers (Heb. xiii, 17), or towards decency and order (1 Cor. xiv, 40), and the power of government held by the Church in the persons of its constituted organs. All this is entirely different from the commandments established by the Romish hierarchy in opposition to the Word of God, as is shown in Col. ii, 16, 18, 19; Eph. v, 22; Phil. iv, 7; 1 Tim. iv, 1-4; 1 Cor. viii, 8; vii, 6; iii, 21; Mark, ii, 23; Gal. iv, 9-11. The old plea constantly presented by the Romish apologists, that the doctrine of the commandments of the Church has its foundation in the power of the keys and in the commandments of God himself, is of no weight.—Herzog, Real-Encyclop. iv, 644; Wetzer u. Welte, Kirch.-Lex. iv, 944.

**Commentary.** When a vacant living is commissioned in the Church of England to the charge of a clergyman until it can be supplied with a pastor, the benefice is said to be supplied in commendam. Anciently the administration of vacant bishoprics belonged to the nearest bishop, hence called commendatory. This custom was at a very early period introduced into the Church. Athanasius says of himself, according to Nicophorus, that there had been given him, in commendam, another church beside that of Alexandria, of which he was the stated bishop. When a priest is made bishop, his episcopal functions are taken from him, unless he be appointed bishop emeritus, as is the case with the Dutch bishops of England. Thus the bishopric of a Church belongs to a bishop or to his appointed successor; and this custom formed the practice sometimes in England for the crown thus to annex a bishopric of small value either the living which had been held by the newly made bishop, and of which, in virtue of such elevation of its incumbent, the patronage became at the disposal of the crown, or some other in its stead.—Eden, Churchman's Dict.; Farrer, Eng. Law; Wetzer u. Welte, Kirch.-Lex. iii, 705.

**Commendone,** Giovanni Francesco, a cardinal and papal legate in Germany, was born at Venice March 17, 1523. After studying law, he went (1560) to Rome, where he attracted the attention of Pope Julius II, who employed him as envoy as his ambassador for a political mission. In 1562 he went as papal envoy to the Netherlands, and from there to England, where he had an important secret interview with Mary, the daughter of Henry VIII, who, on the death of her brother Edward, was to ascend the English throne. Mary gave him an autograph letter to the pope, and proceeded, the whole, with his proposal. He should perform in the Ministry, the digressions made by the writer—these, and other particulars of a like nature, should be pointed out by the true commentator. The connection of one argument with another, the consistency and ultimate bearing of all the statements advanced—in short, their logical development, various relations, as far as these are developed or intimated by the author, should be clearly apprehended and intelligently stated.
Another characteristic of commentary is, that it presents a comparison of the sentiments contained in one book, or one entire connected portion of Scripture, with those of another, and with the general tenor of revelation. A beautiful harmony pervades the whole. Diversities, indeed, it exhibits, just as we should expect a priori to do; it presents difficulties and mysteries which we cannot fathom, but with this variety there is a uniformity worthy of the wisdom of God. A commentator should therefore be able to account for discrepancies of sentiment, in reference to the same topic, that appear in the pages of books written at different periods, and addressed to individuals or communities whose circumstances, intellectual and physical, were dissimilar. Without its religious truth will be seen in disjointed fragments; no connected system, compact and harmonious in its parts, will meet the eye.

From what has been stated in regard to the constituents of commentary, it will also be seen that it differs from translation. The latter endeavors to find in another language equivalent terms expressive of the ideas which the words of the Hebrew and Greek languages conveyed; it is easy to see, however, that in many cases this cannot be done, and that in others it can be effected very imperfectly. There are and must be a thousand varieties of conception expressed in the original languages of Scripture, of which no other can afford an adequate representation. The inhabitants of the several parts of the sacred books have written amid circumstances in many respects diverse from those of other people. These circumstances naturally gave a color to their language. They affected it in such a way as to create terms for which there are no equivalents in the languages of tribes who are conversant with different objects, and live amid different relations. In such a case no expedient is left but circumlocution. By the help of several phrases we must try to approximate at least the sentiment or shade of thought which the inspired writers designed to express. Commentary is thus more diffuse than translation. Its object is not to find words in one language corresponding to those of the original languages of the Scriptures, or nearly resembling them in significance, but to set forth the meaning of the writers in notes and remarks of considerable length. Paraphrase occupies a middle place between translation and commentary, partaking of greater diffuseness than the former, but of less extent than the latter. It stands at the intermediate point to those which the sacred writers employ, accompanied with others that appear necessary to fill up the sense, or to spread it out before the mind of the reader in such a form as the authors themselves might be supposed to have employed in reference to the people to whom the paraphrast belongs. Scholia differ from commentary only in brevity. They are short notes on passages of Scripture. Sometimes difficult places alone are selected as their object; at other times they embrace continuously an entire book.

II. There are two kinds of commentary which we shall notice, viz. the technical and the popular. 1. The former contains grammatical and philological remarks, unfolds the general and special significations of words, points out idioms and peculiarities of the original languages, and always brings into view the Hebrew or Greek phraseology employed by the sacred writers. It dilates on the peculiarities and difficulties of construction which present themselves, referring to various readings, and occasionally bringing into comparison the sentiments and diction of profane writers, where they resemble those of the Bible. In a word, it takes a wide range, while it states the processes which lead to results, and shrinks not from employing the technical terms common to scholars. Extended dissertations are sometimes given, in which the language is made the direct subject of examination, and the aid of lexicons and grammars called in to support or confirm a certain interpretation. 2. Popular commentary states in perspicuous and untechnical phraseology the sentiments of the holy writers, usually without detailing the steps by which they have been discovered. It leaves philological observations to those whose taste leads them to such studies. All scientific investigations are avoided. Its great object is to present, in an attractive form, the thoughts of the sacred authors, so that they may vividly impress the mind and be appreciated. It avoids even that thing that a reader unacquainted with Hebrew and Greek would not understand, and occupies itself solely with the theology of the inspired authors—that holy sense which enlightens and saves mankind. This, however, is rather what popular commentary should do, than what it has hitherto done.

The limits of critical and popular commentary are not so wide as to prevent a partial union of both. Their ultimate object is the same, viz. to present the exact meaning which the Holy Spirit intended to express. Both may state the import of words and phrases; both may investigate the course of thought and the manner in which the sacred authors pursued it; both may expound the process of argumentation, the scope of the writers' remarks, the bearing of each particular on a certain point, and the connection between different portions of Scripture. Yet there is much difficulty in combining their respective qualities. In popularizing the critic, and in elevating to a higher stand of intelligent interpretation, there is room for the exercise of great talent. The former is apt to degenerate into philological sterility, the latter into trite reflection. But by vivifying the one, and solidifying the other, a good degree of affinity would be effected. Critical and antiquarian knowledge should only be regarded as a means of assisting the truth taught. Geographical, chronological, and historical remarks should solely subserve the elucidation or confirmation of Jehovah's will.

III. The prominent defects of existing commentaries.—1. Prolixity. This defect chiefly applies to the older works; hence their great size. It is not uncommon to meet with a large folio volume of commentary on a book of Scripture of moderate extent. Thus Byfield, on the Epistle to the Colossians, fills afolio volume; and Venema, on Jeremiah, two quarto volumes. Peter Martyr's "most learned and fruitful commentaries upon the Epistle to the Romans" occupy a folio, the thickness of which is exceeded only by that of its editor, Filson. The commentaries of Calvin, on the other hand, are only of the same extent. But Venema on the Psalms, and Caryl on Job, are still more extravagant, the former extending to no less than six volumes quarto, the latter to two goodly folios. It is almost superfluous to remark that such writers wander away, without confining themselves to exposition. We do not deny that even their extraneous matter may be good and edifying to those who have the patience to wade through its labyrinths, but still it is not commentary. It is very easy to write, currente calamo, anything however remotely connected with a passage, or to note down in a form the thoughts as they rise; but to think out the meaning of a place, to exercise independent mental effort upon it, to apply severe and rigid examination to each sentence and paragraph of the original, is quite a different process. To exhibit in a lucid and self-satisfying manner the results of deep thought and indomitable industry, is far from the intention of those professors who, in their apparent anxiety to compose a full commentary, present the reader with a chaos of annotations, and bury the holy sense of the inspired writers beneath the rubbish of their prosaic musings.

2. Some commentators are fond of detailing various opinions, and of disagreeing with them. They procure a number of former expositions, and write down out of each what is said upon a text. They tell what one and
another learned annotator affirms, but do not search or scrutinize his affirmations. No doubt an array of names looks imposing; and the reader may stare with surprise at the extent of research displayed; but nothing is easier than to pick up pages, with such patchwork, and to be as entirely ignorant of the nature of commentary as before. The intelligent reader will be inclined to say, What matters it to me what this rabbi has said, or that doctor has stated? I am anxious to know the true sense of the Scriptures, and not the varying opinions of men concerning them. It is a work of art, and one that requires much critical and methodical study. It is not a work of conjectures, but of sober conclusions, drawn from various sources, most of which the industrious collector knows to be improbable or erroneous. It is folly to adduce and combat interpretations from which the common sense and simple piety of the unsophisticated reader turn away with instinctive aversion. If plausible views are stated, they should be thoroughly analyzed. But in all cases the right meaning ought to be a prominent thing with the commentator, and prominently should it be manifested, surrounded, if possible, with those hues which Heaven itself has given it, and qualified by such circumstances as the Bible may furnish.

3. Another defect consists in dwelling on the easy and evading the difficult passages. This feature belongs especially to those English commentaries which are most current among us. By a series of appended remarks, plain statements are expanded; but wherever there is a real perplexity, it is glanced over with meretricious superficiality. It may be that much is said about it, but yet there is no penetration beneath the surface; and when the reader asks himself what is the true import, he finds himself in the same state of ignorance as when he first took up the Commentary in question. Pious reflections and multitudinous inferences enter largely into our popular books of exposition. They are spirited, but they do not expound. They sermonize upon a book, but they do not catch its spirit or comprehend its meaning. When a writer undertakes to educate and exhibit the true sense of the Bible, he should not give forth his own meditations, however just and proper in themselves. Put in the room of exposition, they are wholly out of place. The simple portions of the Bible are precisely those which require little to be said on them, while the more difficult superlative attention should be paid. But the reverse order of procedure is followed by our popular commentators. They pliöusly descant on what is well known, leaving the reader in darkness where he most needs assistance.

4. A very common fault with modern commentators is the attempt to go over much ground of text, and thus do the whole work superficially. Many are ambitious of writing a commentary on the whole Bible, with very inadequate preparations, or leisure, or research, and thus do but little else than rehearse the conclusions of others, with scarcely any original investigation themselves. The commentator should come to his work only after a long and matured study of the Scriptures as a whole, and then, with great deliberation, and patient study and balancing of various views and conflicting opinions, point them out, with one book at a time; not hastily run over the entire volume, and produce the crude and first-catch materials that he has gathered suddenly and by one-sided investigations. Hence those annotations are almost always the best where a writer has confined himself to a single point or passage, and perhaps may ascribe it his life-long study, looking at it from every possible point of view, and verifying his conclusions by repeated comparisons and researches. Commentaries "written to order" have almost invariably been worthless. See American Biblical Repository, January, 1845, p. 243.

IV. We shall briefly review the principal works of this class on the Bible at large, with criticisms especially on the older commentaries and those best known in modern times.

1. Such as are most accessible by having been written in English or Latin, or translated into one or those languages. (See a select list of this kind, with criticisms, in the Supp. to Junius's Comprehensive Commentary.)

(1.) J. Calvin ("Commentarii," etc. in his Opp., translated, Edinb. 1845-56, 52 vols. 8vo).—In all the higher qualifications of a commentator Calvin is preeminent. His knowledge of the original languages was not so great as that of some of his predecessors, but in developing the meaning of the sacred writers he has few equals. It has been well remarked that he chiefly attended to the logic of commentary. He possessed singular acuteness, united to a deep acquaintance with the human heart, a comprehension of mind by which he was able to survey revelation in all its features, and an enlightened understanding competent to perceive sound exegetical principles, and resolve in adhering to them. He can never be consulted without advantage, although all his opinions should not be followed, especially those that result from his doctrinal predilections.

(2.) T. Beza ("Test. Vet. et schol. Tremellii et Junii, Apocr. c. notis Junii et N. T. c. notis Bezae," fol. Genev. 1575-79, Lond. 1598, and often; "Bible with Annotations," fol. Gen. 1601 2, and often).—Beza's talents are seen to great advantage in expounding the argumentative parts of the Bible. He possessed many of the best exegetical qualities which characterize his great master. In tracing the connection of one part with another, and the successive steps of an argument, he displays much ability. His acuteness and learning were considerable. He was better acquainted with the theology than the criticism of the New Testament.

(3.) H. Hammond ("Paraphrase and Annotations" on the N. T., Lond. 1658, best ed. 1702; on the Psalms, in his Works, 4 vols. fol. 1674-84).—This learned annotator was well qualified for interpretation, and many good speciments of criticism are found in his notes. Yet he has not entered deeply into the spirit of the original, or developed with uniform success the meaning of the inspired writers. Many of the most difficult portions he has superficially examined or wholly mistaken.

(4.) M. Poole ("Annotations" on the whole Bible, Lond. 2 vols. fol. 1700 and before, best ed. Lond. 1849, 3 vols. 8vo).—These annotations contain several valuable, judicious remarks. But their defects are numerous. The pious author had only a partial acquaintance with the original. He was remarkable neither for profundity nor acuteness. Yet he had piety and good sense, amusing industry, and an extensive knowledge of the older commentators. Poli "Synopsis Criticorum" (fol. 4 vols. in 5, Lond. 1669-76, and several eds. since; best ed. by Leusden, Utr. 1684).—In this large work, the annotations of a great number of the older commentators are collected and condensed, many of them from the still more extensive collection known as the Critici Sacri (q. v.), edited by P. P. L. Dibner, and printed in 12 supplemental vols. Fret. s. a. M. 1656 1701, 9 vols. fol.). But they are seldom sifted and criticized, so that the reader is left to choose among them for himself.

(5.) H. Grotius ("Annotations" on all the Bible and Apoc. in his Opp., also ed. Moody, Lond. 1727, 2 vols. 4to).—This very learned writer investigates the literal sense of the Scriptures with great diligence and success. He had considerable exegetical tact, and a large acquaintance with the heathen classics, from which he was accustomed to adduce parallels. His taste was good, and his mode of unfolding the meaning of a passage simple, direct, and clear; his sentiments were sound, free from prejudices, and liberal beyond the age in which he lived. As a commentator
but he had an excellent judgment, and a calm candor of inquiry. His paraphrase leaves much unexplained, while it dilutes the strength of the original. The practical observations are excellent. The notes are few, and ordinarily correct.

(12.) T. Scott ("Holy Bible with Notes," etc. Lond. 1796, and often since; Lond. 1841, 6 vols. 4to; Bost. 1827, 6 vols. 8vo).—The prevailing characteristic of Scott’s commentary is judiciousness in the opinions advanced. The greater portion of it, however, is not proper exposition. The author preaches a good and paraphrases the original. His simplicity of purpose generally preserved him from mistakes; but as a commentator he was neither acute nor learned. He wanted a competent acquaintance with the original, power of analysis, a mind unprepossessed by a doctrinal system, and penetration of spirit.

(13.) A. Clarke ("Holy Bible, with Commentary," etc. 8 vols. 4to, Lond. 1810–23, and often since; best ed. Lond. 1844, 6 vols. 8vo. N. Y. 1845).—In many of the higher qualities by which an interpreter should be distinguished, this man of much reading was wanting. His commentary, however, which is a labor of his life, is written with profound and varied, though not always accurate, and often inapoposite, learning. He is always thoroughly earnest and practically spiritual. Some of his notions are indeed extravagant, but they are never the errors of the heart. Many of the dissertations scattered through the work possess a kind of continental power. The historical notes are the best. Its quotations from ancient and Oriental authors are abundant and unusually apt. Its remarks in vindication of the truth and consistency of Scripture are also often worthy of consultation.

(14.) E. F. C. Rosenmüller.—The “Scholia” of this laborious writer extends over the greater part of the Old Testament (11 pts. in 23 vols. 8vo. Lpz. 1755 sq.; “in Compendium redacta,” by Lechmere, 5 vols. 8vo).—The last editions especially are unquestionably of high value. They bring together a mass of annotation such as is sufficient to satisfy the desires of most Biblical students. Yet the learned author understood too much to perform it in a masterly style. Hence his materials are not properly sifted, the chaff from the wheat. He has not drunk deeply into the spirit of the inspired authors. He seems, indeed, not to have had a soul attuned to the spirituality of their utterances, or impregnated with the celestial fire that touched their hallowed lips. (Father, J. G.) Penrose, the author of the “Scholia” on the New Testament (5 vols. 8vo. Nurnbg. 1785, and since), is a good exort-explainer for students beginning to read the original. He has not produced a masterly specimen of commentary on any one book or epistle.

(15.) H. Olshausen (“Biblische Commentar” on the N. T. continued by Ebrard and others, 7 vols. 8vo. Königsb. 1837–56; tr. in Clarke’s Library, Edinb. 1847 sq.; ed. by Kendrick, N. Y. 1856 sq, 6 vols. 8vo, have hitherto appeared).—One of the best examples of commentary on the New Testament with which we are acquainted has been given by this writer. The latest arrangement, however, but the best of historical, has some inconveniences, especially as the text is not given. The exposition is almost wholly free from the influence of German neology. Verbal criticism is but sparingly introduced, although even here the hand of a master is apparent. He is intent, however, on higher things. He is a master of the art, puts himself in the same position as the writers, and views with philosophic ability the holy revelations of Christ in their comprehensive tendencies. The critical and the popular are admirably mingled. The continuation of the work by other hands is scarcely equal in value.

(16.) A. Tholuck.—The commentaries of this eminent writer on various books of the New Testament, especially those on the Epistles to the Romans and
Hebrews, exhibit the highest exegetical excellences. While he critically investigates phrases and idioms, he ascends into the pure region of the ideas, unfolding the sense with much skill and discernment. His Commentary on John is of a more popular cast. His interpretation of the 
Bergenfield, or Sermon on the Mount, is very valuable. That on the Psalms is less thorough. (For the editions, see each of these books in their place.)

(17.) E. W. Hengstenberg.—This writer is too fanciful in his exegetical, too arbitrary in his philology, and too free in his theology to be fully trustworth-
y as a commentator; yet his expositions of the Psalms, Ecclesiastes, Revelation, etc., may be consulted with advantage, if used with comparison of other authors.

(18.) E. Henderson.—This commentator's translation and notes on the Minor Prophets, as well as Isaiah, Jeremiah, and Ezekiel, are admirable specimens of sound learning, good judgment, and evangelical piety. Their only fault is the exposition in an excessive leaning to literalism.

(19.) A. Barnes.—This series of Notes on the New Test. (N. T. 12 vol. 12mo; Lond., 1860-62), and portions of Isaiah (Deutsch), has had a pop-
ularity which shows their adaptation to an extensive want. They are simple, lucid, and practical, and, written
with the writer's happy flow of style, and are
marked by genuine spirituality; but they are not character-
ized by critical or extensive learning.

(20.) J. Alexander.—The notes of this eminent
scholar on Isaiah are a thorough and well-digest-
ed production. His commentaries on the Psalms and his historical books of the N. T., however, are too popular to add anything to his reputation.

(21.) C. T. Kuhn.—The commentaries of this writer on the New Test. (in Latin, best
ed. London, 1835, 8 vols. 8vo), although more
stuck with rationalism, are among the best, criti-
cally and philologically considered, extant. Lear-
ning, acuteness, and candor are everywhere apparent.

(22.) G. Bush.—This author's commentaries on
several of the first books of the O. T., although intended for popular use, are generally characterized by good sense, genuine learning, and pious sentiment; and are the more valuable as being nearly the only good com-
mentary on these portions of Scripture available to the common reader.

(23.) M. Stuart.—His commentaries on Romans, Hebrews, Revelation, Ecclesiastes, and several others; on Psalms, Proverbs, Ecclesiastes, and several others, on Psalms, Proverbs, Ecclesiastes, and several others, are among the best, criti-
cally and philosophically considered, extant. Learn-
ing, acuteness, and candor are everywhere apparent.

(24.) S. T. Bloomfield.—This author's critical
Digest (5 vols. 8vo. Lond. 1826-8), as well as his Com-
mentary (Lond. 1838 sq. 2 vols. 8vo; Phila. 1836) and his Supplement (London, 1840, 1 vol. 8vo), all on the N. T., give very much sound and judicious exposition, and have the advantage of placing before the reader the views of earlier interpreters. Without any great attempt at originality there is generally a careful sift-
ing of opinions and balancing of arguments that make his comments, on the whole, the best synopsis of sim-
ple exegesis yet produced.

(25.) H. Alford ("Gr. Test.") with critical appara-
trum and notes. Lond. 1858 sq, 5 vols. 8vo; vol. i, N. T. 1860.) This critical Gr. Test. con-
tains a critically-revised text, a copious exhibit of vari-
rions readings, valuable prolegomena, and a series of analytical, philological, and expository notes. There is not much strictly new in any of these departments, but a convenient assemblage of materials not usually accessible. The whole is wrought out with great care and learning, and presented in the most condensed form. A very serious drawback upon its value, how-
ever, is the latitudinarianism evident in the author's theological, or, perhaps, rather hermeneutical principles, which leads him in very many difficult passages rather to array the sacred authors against one another than to reconcile their apparent discrepancies. Un-
der argeon's commentaries or "honesty" are crimina-
lines the prime task of an expositor by pronouncing difficulties insoluble. The critical apparatus is per-
verted by the same subjectivity, insomuch that the writer has himself once or twice completely remodelled it.

(26.) F. V. D. Mauger ("Commentaries in V. T.") Lpö, 1835-47, 4 vols. 8vo).—This is a series of brief annotations on the Old Test., considerably full on the poetic portions, and characterized by great acu-
men, with much accuracy of scholarship, but little or no combination of the spiritual insight into Holy Writ. It is chiefly valuable to students for expounding the literal meaning.

(27.) J. C. Wolf ("Cum in N. T.") 5 vols. 4to, Bas-
il. 1741.—This author, although somewhat old, de-
serves especial notice for his valuable mass of sound annotations.

Besides what is above, the following English commentaries on portions of Scripture are entitled to particular mention, including several German works presented in an English dress by the publishers Clark, of Edin-
burgh (valuable additions to our literature these last, but sadly in need, as a general thing, of judicious editing), and some reprinted in this country: Trench on the Miracles of Jesus; Stier on the Epistles to the Gentiles: Christ; Kitto's Pictorial Bible and Daily Bible Illustrations: Conybeare and Howson's Life and Epistles of St. Paul; Watson on Matt. and some other parts of the N. T.; Bengel on the N. T.; Baumgarten on the Acts; Eadie on several of the Pauline epistles; Horsley on Hosea; Elliot on Joah; Lowth on Gen. and Exod.; Payy and Fry on Job; Elliott on the pastoral epistles; Good on the Psalms and Canticles; Steiger on 1st Pet.; Umbret on Job; Billroth on Corinthians; Titt-
mann on John; Lightfoot's Hora Hebraica; Keil on Joshua and Kings; Anselm on Daniel; Kalisch on Gen. and Exod.; Stanley on Corinthians; Jowett on several of Paul's epistles; Ginsburg on Cant. and Eccles.; Phillips and De Burgh on the Psalms; Maclellan on Hebrews; Preston on Ecclesiastes, and many others which space does not permit us here to enumer-
ate. There are commentaries on the entire Bibli. by Girdlerstone, Wellbeloved, Wesley, Coke, Benson, Cobbin, Sumner, and others; on the OT by Baxter, Burkit, Gillies, Trollope, and others; on the Gospels by Queenel, Campbell, Norton, Ryle, and others; on the Epistles by Macknight, Pyle, and others. There are also serviceable annotations on various parts of Scripture by several of the early Church fathers, especially Origen, Jerome, and Chrysostom (see CATENA), by the medieval theologians and reform-
ers, especially Luther, and an almost innumerable se-
ries of later commentators more or less extensive, sufficiently complete lists of which are given under the appropriate heads in this Cyclopaedia. There also exist an immense number of academic dissertation of an exegetical character, chiefly by Germans, for cer-
tain collections of a few of which, well known on the Continent, see Walch, Bibl. Theol. iv. 920 sq. See also the several books and divisions of Scripture in their proper place in this work. For Hebrew com-
mentaries on the whole Jewish Scriptures, see RAB-
INISCH BIBL.

2. The modern Germans, as they are in theo-
logical works, have seldom ventured to undertake an expostion of the whole Bible. Each writer usually confines himself to the task of commenting on a few books. In this their wisdom is manifested. Yet they do not usually excel in good specimens of com-
mentary, at least in the more sacred elements. They are word-explainers. In pointing out various readings, in
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grammatical, historical, and geographical annotations, as also in subtile speculations respecting the genius of the times in which the writers of the Bible lived, they are at home. In the lower criticism we willingly sit at the mercy of these speculations with regard to the higher, in all that pertains to the logic of commentary, in development of the sense in its holy relations, the great majority of them are lamentably wanting. Reined notions usurp the place of practical piety in their minds; and the minutiae of verbal criticism furnish them nutriments apart from the rich resources of theological judgment and sanctifying truth. But there are some noble exceptions, several of which are designated above.

One of the most complete and recent series of German commentaries (although somewhat meagre in detail) is that published by Hirsel (Leipz., 1841-57), consisting of a Kurzgefaßte ehr-freie Schriften Handbuch, on the Old Test., by Hitzig, Hirsel, Theilus, Knobel, Bertheau, and J. Olschhausen (in 16 vols. 8vo); on the New Test. by De Wette, with additions by Brückner, Messmer, and Lücke (in 11 vols. 8vo); on the Apocrypha by Fritzsche and Grimm (in 5 vols. 8vo). A much more recent text of the same kind is the Critische exegetische Kommentar zum Neuen Testament, by Dr. H. A. W. Meyer and others (Götting. in 16 pts. lately completed, with new eds. of the earlier portions). Another is the Erev. Handb. zu den Briefen des Apostels Paulus, by A. Bieging (Münster, 1858), and still more deserving of notice, Die Heilige Schrift: Einleit. zu den Briefen des Ap. Paulus (4th ed. Berl. 1858), to which may be added Die post-tisch Bücher des alten Bundes erläutert, by H. Ewald (Götting. 1836-54, 4 vols. 8vo), together with his Drei Erste Evangelien (ibid. 1851, 4vols.), Sendeschreiben des Paulus (ib. 1857, 4 vols.), Das J. B. von (ib. 1834, 4vols.); Die Propheten der alten Bundes erläutert (Stutt. 1847, 4 vols. 8vo), and Comment, in Apocalypsin (Lips. 1828, 8vo); likewise F. W. C. Umbreit's Commentar ad. d. Propheten (Hamb. 1842-6, 4vols. 8vo), Römer (Gotha, 1836, 8vo), Psalter (ib. 1848, 8vo), Sprüche Salomos (ib. 1856, 8vo), Kohelet (ib. 1820, 8vo), and Habeb. (ib. 1826, 8vo); also the Hamb. d. Einl. d. Apocryphen, by G. Volkmar (Tub. 1860 sq.). A new series of critical and exegetical commentaries of great value, in German, on the books of the O. T., is also in progress by Delitzsch and Keil (Lpz. 1861 sq.), which will doubtless include the substance of those already published by several of the best men of Germany (Genesis, Psalms, Canticles, Habakkuk, Jeremiah, Kings, Chronicles, separately); it is in course of publication, in an English dress, by the Messrs. Clark of Edinburgh.

J. P. Lange, assisted by several evangelical scholars, is also issuing a series of admirable homiletical commentaries on the books of the O. and N. T., of which improved translations are in course of publication in this country, edited by Dr. Schaff (N. Y. 1864 sq.), Weistcin's Novum Testamentum Græcum (Amst. 1751, 2 vols. fol.), and Grinfield's Hellenistic Edition and Scholia on the New Test. (Lond. 1843, 1844, 4 vols. 8vo) afford much valuable philological elucidation of the text. Under the present system of progress of publication (Lpz. 1858 sq. 8vo), although equal in man manu- l, its place in the estimation of competent judges, but still espects, has also its valuable exegetical features, espe- cially the new translation of the text.

In addition to these, Germany has produced many other species of commentary that occupy a high place in the estimation of competent judges, but still remain untranslated.

1. John's writings, especially in the third edition; Ge- senius on Isaiah; De Wette on the Psalms; Fritzsche on Matt., Mark, and Rom.; Bähr on Colossians; Philip- ppi on Romans; Bleek on Hebrews; Hufield on the Psalms; Gramberg on Chronicles; Rickert on Roman Book of Esther, etc.; Lach; O. H. Gerke on Daniel; Stier on Acts, Hebrews, James, and Jude; Hävernick on Ezekiel and Daniel; Harless on Ephesians; Winer (in Latin) on Galatians; Schultens (Lat.) on Job and Proverbs; and Tuch on Genesis; with numerous others, which possess much merit, ac- companied, it is true, with some serious faults. Dr. Nast, of Cincinnati, is publishing under the title of Freier Commentary on the New Test. in German on an excellent plan, of which an edition in English is also issued.

2. To these may be added the American commentaries of Turner on Genesis, Romans, John, Ephesians, Galatians, and Hebrews; Hackett on Acts; Moore on Haggai, Zechariah, and Malachi; Whedon, Bely, Jacobus, Hodge, and others, on the Gospels, Epistles, etc.; and numerous other less im- portant works that might be specified, which are given more fully under the respective books of Scripture. We may also refer to the notes accompanying the revision of the Eng. Bible now in progress by the Am. Bible Union, as furnishing much exegetical elucidation. (See a convenient list of works most accessible and useful to American students, with prices attached, and judicious practical hints on the general subject of aids to Biblical knowledge, in the Methodist Quar. Rev. April, 1856, p. 288-297.) Notwithstanding the above enumeration, we may, however, be admitted that a convenient and satisfactory manual of exposition on the entire Bible, adapted to the wants of the public in this country, is still a desideratum.

4. The following is a chronological conspectus of professed Commentaries, in general, with their names and purposes (exclusive of merely improved versions or editions), as complete as we have been able to make for it. For those covering the Old or the New Testament alone, see under those titles. The most important of those here enumerated are designated by an asterisk (*) prefixed: Origine, Commentaria (ed. Huetius, Roth- magl, 1668, 2 vols. 4to); Exegetica (in Opp. ii.); also his Commentationes ecclesiasticæ (Lug. 1661, 8vo); Paterius, Expositio (from Gregory, in the latter's Opp. IV), II); Hugo de S. Caro, Postilla (6 vols. fol., Ven. et Basil. 1487, Basil. 1494, 1504, Par. 1568, Colon. 1221; 8 vols. fol., Lugd. 1649, 1669); Walafridi Strabo, Expositio (excerta part of Cutemas, including extracts from Rabanus Maurus, and the Postilla of De Lyra, 6 vols. fol., Nuremb. 1494: also more complete, Duaci, 1617, and Antw. 1654); Nezen, Operationes Bibliæ (from Luther's expositions) (Jen. 1510-11, 2 vols. 4to); Dionysius Carthusianus, Commentaria (Colon. 1502, 12 vols. 4to); Pellican, Commentationes (except Jonah, Zechar. and Joel); (Tigur. 1592, 7 vols. fol., with Meyer's notes on the Apocalypse, Tigur. 1542, 10 vols. fol.); Bp. Clario, Annota- tiones [those on the O. T. are chiefly from Seb. Munster] (Venice, 1462, 1567, 1664, fol.; also in the Critici Sacri). Gastius, Commentarii [from Augustine] (Basil. 1482, 2 vols. 4to); Vatablus, Scholia [from his lec- tures] (in Stephens's Latin Bible, Paris, 1545, 1551; also separately, Salamanca, 1684, 2 vols. 4to; and in the Critici Sacri, and since); Bruecioli, Commento (Venice, 1546, 7 pts. fol.); Castello, Bibliia Sacra, etc. (Basil. 1551, fol.; later with various additions, especially Francfort, 1697, fol.; also in these, Marlot: portions of Scripture) (various places and forms, 1562 85, etc.); Strici- gious, Scholia (on the books of the O. T. separately, Lips. etc. 1566 sq., 18 vols. 8vo) and Hypynommatia (on the N. T., Lips. 1555, 8vo, and later); L. Olander, Annota- tiones (Tub. 1573-84, 8 vols. 8vo, 1689-92, 12 vols. 8vo); Lickes, Exercitiorum (Stuttg. 1600, and often); Tremellius and Beza, Scholia et Nota [chiefly notes by Tremellius and Junius] (Gen. 1575 9, Lond. 1598, fol. and later); Brentz, Commentarii [sermons] (in his Opp. i-vii, Tub. 1576-90); *Cal- vin, Commentarii [except Judges, Ruth, 2 Sam., Kings, Esther, Ezek., Ezra, Eccles., Cant., and Rev.] (at various times in different languages; to- gether in Latin, in his Opera, Geneva, 1578, 12 vols.,
1617, 7 vols., Amst. 1671, 9 vols. fol.; in English [except 1 Sam. and Job], Edinb. 1845-56, 52 vols. 8vo. 8vo.

* Lucas Dregusius, Notationes (Antw. 1670, 4to.; also in the Critici Sacri.)

Notes in the Bibliotheca Lombarde (Antsw. 1808, 1822 sq.; 1500, fol.; also in the Critici Sacri.) Chytresus, Commentarius [on most of the books of Scripture] (Off. Eieg. Viteb. 1699-2, Lippes. 1698-9, 2 vols. fol.; S. Sa, Notationes [4to.], Antw. 1698, 1610, Lodgr. 1699, 1604, Colon. Lugd. 1699, 1624. loc. 1. Mollanus and others. (Antw. 1808, 1822 sq.; 1500, fol.; also in the Critici Sacri.)

* Pope, Synopsis [in large part a condensation of the Critici Sacri, De la Haye's Biblias, and similar works] (Lond. 1690-1676, 4 vols. in 5, fol.; Franc. 1679, 5 vols. fol.; Ultra, 1665, 5 vols. fol.; Franc. 1694, 5 vols. 4to.; 1715, 5 vols. 4to.; a different work is his original, De la Haye's Biblias, and similar works] (London, 1688-9, 1702, 2 vols. fol.; Edinb. 1824, 5 vols.; Lond. 1840, 5 vols. 8vo.; De Sacry, Sainte Bible, etc. [chiefly Patristic] (Par. 1622, 80 vols. 8vo.; Leyd. 1668, 62 vols. 12mo.; Bruxelles, 1728, 3 vols. 4to.; Lyons, 1702, 8 vols. fol., and other ed.; Calovius, Biblia Illustiata [in opposition to Grotius] (F. ad M. 1672-5, 5ed. 1715, 4 vols. fol.; Cocсиens, Commentarius [on many portions of Scripture] (at various times, separately; also in Opera, i-v, Amst. 1676, fol. and later).

* Olearius, Exclair. [Lips. 1681-8, 5 vols. fol.]

* Park, Louth, Arnold, Whitby, and Lowman, Commentary [originally in separate portions by each author on selected books, and were subsequently combined into a single volume] (Lond. 1698, 7 vols.; ed. Pitman, Lond. 1821, 6 vols. 4to.; Phila. 1844, Lond. 1688, 8 vols. 4to.; Schmid, Commentarius [on most of the books of Scripture] (at various places, separately, 1689-1704, 18 vols. 4to.); Allix, Reflections (Lond. 1688, 2 vols. in 1, 8vo.; 1689, 8 vols.; Oxfor. 1682, 8 vols. in 6; also in Bishop Watson's Theol. Tracts; also in French. Lond. 1709, 8 vols.; Amst. 1698, 8 vols.; S. Clarke, Annotationes, etc. (Lond. 1690, 1760, Glaes. 1765, fol.; Nese, Hist. and Mystery (Lond. 1690-9, 4 vols. fol.); L. de Carrières, Commentaire (Paris, 1703-1708, 24 vols. 12mo.); Haase, Anmerk. etc. (Lpz. 1704, 1710, 1788, 8vo.; 1707, fol.; also in Dutch, Amst. 1715, 4 vols.); Du Hamel, Annotationes, etc. (Paris, 1706, 5 vols. fol.); Martin, Bible explicant (Amst. 1707, 2 vols. fol.); Henry, Exposition, etc. [completed from Acts by others] (London, 1707-15, 5 vols. fol.; 4th ed. complete, London, 1757, 5 vols. fol., and often since; new ed. Lond. 1698, 4 vols. fol.; condensed in Jenkes's Compendious Commentary] (Calmet, Commentaire (Paris, 1707-7, 23 vols., 1716, 25 vols. 4to.; 1724, 8 vols., in 9, fol.; the Dissertations, etc., separately, by the same, 1715, 6 vols. 8vo.; 1720, 3 vols. 4to.; the last in Latin by Masse,Luca, 1729, 2 vols., fol., and the whole of the same, Wicel, 1788-99, 19 vols. 4to.; also in German by Mosheim, Brem, 1788-9, 6 vols. 8vo.; abridged in French, Paris, 1721, 5 vols. 8vo.; a second ed., Paris, 1729, 4 vols. 8vo.; and the Abrége Vénec's Bible, Paris, 1767-73, 17 vols. 4to., and later); Wells, Paraphrasis, etc. (in parts., Oxf. 1708-79, 7 vols. 4to. and 8vo.); Raphelis, Annotationes [illustrations from Xenophon, etc.] (first separately on the O. and N. T., Amsterdam 1708-9, 2 vols. 8vo.; together, Luneb. 1781, 8vo.; enlarged, L. Beit., 1747, 2 vols. 8vo.; Horche, Erklärung [mystical—Cant. and Rev. omitted] (Mahr. 1712-40); Míme Guyon, Explications [mystical] (Col. et Amst. 1715-5, 20 vols. 12mo.); Otterwald, Observations, etc. [tr. from his French Bible, Amst. 1714, 6 vols. fol.); (by Chamberlayne, London, 1722, 8vo.); the 2nd edition (Paris, 1758, 4to.); Amon. Bible, etc. (Stutt. 1716, 8vo.); Parker, Commentaries [in large part compiled] (Oxf. 1717-25, 4to.); Anon. Bible, etc. (Lemgo, 1720, fol.); the Berleburg (q. v.), etc.); Amon. Bible, etc. [pictish], by various anonymous editors (Berleburg, 1726-9, 7 vols. fol.); Pfeitschener, Anmerk. (Zitt. 1726, 4to.); *Gill, Exposition [largely from Rabbinical and other sources] (London, 1669, 9 vols. fol.; together, Lond. 1810, 9 vols. 4to. 1856, 4 vols. 8vo.) Pfaff and Klemm, Anmerk. (Tüb. 1729, 4to.); Lang, Erklär. [in part by Adler] (in separate works, Hal. 1729-37, 7 vols. fol.); also substantially condensed in his Biblia paraphrasis (in German—an edition of F. Ad. *Clarck, Erklärung (Amst. 1698, 8vo.; 1740, 4to.; Wall, Notes (London, 1780-39, 3 vols. 8vo.); Willisch, Selbst-Erklär. [completed by Haymann) (Freib. 1759, 10 vols. 8vo.); Hohn, Job, and the Psalms] (Antw. 1684, 1671, 1681, 1694, 1706, Venice, 1708, 1780, 10 vols. fol.); Helmin, Rel. II.-E.}
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T. are short, but valuable] (Londo, 1764, 4 vols. 4to, also in Works); Allen, Exposition [Antinomian] (London, 1765, 2 vols. fol., and later); Liebig ed., Ammer (Hirschberg, 1765, 3 vols. 8vo); Dodd, Commentary, etc. [in part extracts from MSS. (in numbers, Lond. 1766; complete, 1770, 3 vols. fol.); Hawes, Exposition (London, 1766-67 also published in America), 2 vols. fol.); S. A. Braun, Erklärung (Erf. 1768, 8 vols. fol.); Michaelis, Ammer (Got. and Tha, 1789-98, and 1790 2, 17 vols. 4to; also in Dutch, Utrecht, 1789-86, 8vo; and Erklärungen on the same by Schultze, Halle, 1790-4, 6 vols. 4to); Körner, Ammer (Rheine, 1793, 6 vols.); Ewald, Ammer (Quedlin. 1787-87, 10 vols. 4to and 2 vols. fol.); Weitenaer (Rom. Cath.); Ammer (Aug. 1777-82, 14 vols. 8vo); Hezel, Ammer (Lemgo, 1780-91, 10 vols. 8vo; conditioned by Schenk, Lemgo, 1787, 8vo); with the author's partial enlargement, Halle, 1788-90, 9 vols. 4to; and this again annotated by Rico, Tübingen, 1788, fol.); Bp. 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London, 1840, 2 vols. 8vo, 1861, 1 vol. 8vo); Bunsen, Bibelwerk [intended as a popular elucidation—learned and ingenious, but extravagant] (Lpz. 1860 sq., 9 vols. 18 vol. 8vo); Luther, [translation of the G., history, with suppl. Atlac]; Lange, Bibelwerk [mostly theoretical and homiletical] (Bielefeld, 1864, 8vo; a large part of the N. T. has been issued, and several books of the O. T., in successive volumes, a considerable number of which have been translated in Clark's Foreign Theol. Lib., Stuttgart, 1866, 8vo; a greatly enlarged and improved under the editorship of Dr. Schaff); Wordworth, Notes (Lond. 1865, 8vo); Jamieson, etc., Commentary (Lond. 1865 sq. 8vo).

COMMERCE

A commerce, a word that does not occur in the Anc. Vers., which uses the term "trade" or "traffic;" but the idea is designated by two Heb. words: 1. מַעַבְדָּר (Ger. Messiah, Thes. Heb. p. 1289); Sept. in Ezek. xxvi. 12, רָעָנֵיסוַר, Vulg. negationes; in xxvii. 5, 16, 18, לאוֹנַיִה, negatio; from לַעַנְיַה, רַעְלָק, to travel (on foot); 2. רִיָּבָר, secborah (Ger. ת. ב. p. 945); Sept. iaמִיא, Vulg. negatio, Ezek. xxvii. 15; from נְיַא, secbor, to travel (migrate). See TRAFFIC.

1. Commerce, in its usual acceptation, means the exchange of one thing for another—the exchange of goods, as what we have been long accustomed to, in whatever country it is produced. The origin of commerce must have been nearly coeval with the world. As pastoral and agriculture were the only employments of the first inhabitants, so cattle, flocks, and the fruits of the earth were the only objects of the first commerce, or that species of it called barter. It would appear that some progress had been made in manufactures in the ages before the flood. The building of a city or village by Cain, however insignificant the houses may have been, supposes the existence of some mechanical knowledge. The musical instruments, such as harps and organs, the works in brass and in iron exhibited by the succeeding generations, confirm the belief that the arts were considerably advanced. The construction of Noah's ark, a ship of three decks, covered over with pitch, and much larger than any modern effort of architecture, proves that many separate trades were at that period carried on. There must have been parties who supplied Noah and his three sons with the great quantity and variety of materials which they required, and this they would do in exchange for other commodities, and perhaps money. That enormous pile of building, the tower of Babel, was constructed of bricks, the process of making which appears to have been well understood. Some learned astronomers are of opinion that the celestial observations of the Chinese reach back to 2249 years before the Christian era; and the celestial observations made at Babylon, contained in a calendar of above nineteen centuries, transmitted to Greece by Alexander, reach back to within
fifteen years of those ascribed to the Chinese. The Indians appear to have had observations quite as early as the Babylonians. See ANTIQUE VASES.

Such of the descendants of Noah as lived near the water may be presumed to have made use of vessels built in imitation of the ark—if, as some think, that was the first floating vessel ever seen in the world—but on a smaller scale, for the purpose of crossing rivers. In the course of time the descendants of Japheth settled in "the isles of the Gentiles," by which are understood the islands at the east end of the Mediterranean Sea, and those between Asia Minor and Greece, whence their colonies spread into Greece, Italy, and other Western lands. See ETHNOLOGY.

It appears that, from the earliest times that mention to this day, in cities, trade, in some shape, must have been carried on to supply the town-dwellers with necessaries (see Heeren, Afr. Nat. i, 469); but it is also clear that international trade must have existed and affected to some extent even the pastoral nomad races, for we find that Abraham was rich, not only in cattle, but in silver, gold, and gold and silver plate and ornaments (Gen. xiii, 2; xxiv, 22, 53); and further, that gold and silver in a manufactured state, and silver, not improbably in coin, were in use both among the settled inhabitants of Palestine, and the pastoral tribes of Syria at that date (Gen. xx, 16; xxi, 16; xxvii, 18; Job xxii, 24). These metals must have been imported from other countries (Housey, Anc. Weights, c. xii, 8, p. 198; Kittto, Phys. Hist. of Pol. p. 109, 110; see Herod, i, 215). See CRY.

2. Among trading nations mentioned in Scripture, Egypt holds in very early times a prominent position (see Hub bard, Commerce of Ancient Egypt, in the Biblical Repository, April, 1886), though her external trade was carried on, not by her own citizens, but by foreigners, chiefly of the nomade races (Heeren, Afr. Nat. i, 468; ii, 571, 572). It was an Ishmaelite caravan, laden with spices, which carried Joseph into Egypt, and the account shows that slaves formed sometimes a part of the merchandise imported (Gen. xxxvii, 25; xxxix, 1; Job vi, 19). From Egypt it is likely that at all times, but especially in times of general scarcity, corn would be exported, which was paid for by the non-nomader nations in silver, which was always weighed (Gen. xii, 7); xiii, 9, 25, 56; xlii, 11, 12, 21; xliii, 21).

There was brought to Egypt, as well as the spices of India into Egypt (Exod. xxv, 8, 7; Wilkinson, Anc. Ep. ii, 236, 287). Intercourse with Tyre does not appear to have taken place till a later period, and then, though it cannot be determined whether the purple in which the Egyptian woolen and linen cloth was dyed was brought by land from Phoenicia, it is evident that colored cloths had long been made and dyed in Egypt, and the use, at least, of them adopted by the Hebrews for the tabernacle as early as the time of Moses (Exod. xxxv, 4, 5; comp. Heeren, Anat. Nat. i, 502; see Herod, i, 1). The pasture-ground of Shechem appears from the story of Joseph to have lain in the way of these caravan journeys (Gen. xxxvii, 14, 25), probably a thoroughfare from Damascus. See CARAVAN.

At the same period it is clear that trade was carried on between Babylon and the Syrian cities (see Hubbard, Commerce of Anc. Bab. in the Biblical Repository, April, 1886). For the very early time the dates which were common among the Syrian and Arabian races; a trade which was obviously carried on by land-carriage (Num. xxxi, 50; Josh. vii, 21; Judg. v, 30; viii, 24; Job vi, 19). See BABYLON.

Sidon, which afterwards became so celebrated for the wonderful mercantile exertions of its inhabitants, was founded about 2290 years before the Christian era. The neighboring mountains, being covered with excellent cedar-trees, furnished the best and most durable timber for ship-building. The inhabitants of Sidon accordingly built numerous ships, and exported the produce of the adjoining country, and the various articles of their own manufacture, such as fine linen, embroidery, tapestry, metals, glass, both colored and figured, cut, or carved, and even mirrors. They were unrivaled by the inhabitants of the Mediterranean coasts in works of taste, elegance, and luxury. Their great and universally acknowledged preeminence in the arts procured for the Phenicians, whose principal seaport was Sidon, the honor not being ascribed, among the Greeks and other nations, as the inventors of commerce, ship-building, navigation, the application of astronomy to nautical purposes, and particularly as the discoverers of several stars nearer to the north pole than any that were known to other nations; of naval war, writing, &c., to the keeping of accounts, and weights—to which, it is probable, they might have added money. See SIDON.

The earliest accounts of bargain and sale reach no higher than the time of Abraham, and his transaction with Ephron. He is said to have weighed unto him 440 shekels of silver, current money with the merchant" (Gen. xxiii, 16). The word merchant implies that the standard of money was fixed by usage among merchants, who comprised a numerous and respectable class of the community. Manufactures were by this time so far advanced that not only those more immediately connected with agriculture, such as flour ground from corn, but also, from corn or other grain, bread, fisheries, necessary articles of clothing and furniture, but even those of luxury and magnificence, were much in use, as appears by the ear-rings, bracelets of gold and of silver, and other precious things presented by Abraham's steward to Rebecca (Gen. xxiv, 22, 55.). See BAR.

In the book of Job, whose author, in the opinion of the most learned commentators, resided in Arabia, and was nearly contemporary with Abraham, much light is thrown upon the commerce, manufactures, and science of the age and country in which he lived. There is mention of gold, iron, brass, lead, crystal, jewels, the art of weaving, merchants, gold brought from Ophir, which implies commerce with a remote country, and topazes from Ethiopia; ship-building, so far improved that some ships were distinguished for the velocity of their motion; writing in a book, and engraving letters or writing on plates of lead and on stone with iron pens; and iron and brass, metal, with hooks, and nefs, and spears; musical instruments, the harp and organ; astronomy, and names given to particular stars. These notices tend to prove that, although the patriarchal system of making passages the chief object of attention was still maintained by women, yet an extensive trade was carried on. The author of the book of Job resided, the sciences were actively cultivated, the useful and ornamental arts in an advanced state, and commerce prosecuted with diligence and success; and this at a period when, if the chronology of Job is correctly settled, the arts and sciences were scarcely so far advanced in Egypt, from whence, and from the other countries bordering upon the eastern part of the Mediterranean Sea, they afterwards gradually found their way into Greece. See JOB.

The inhabitants of Arabia appear to have availed themselves at a very early period of their advantages so favorable to commerce over distant countries. Both the countries of India and Egypt, and to have obtained the exclusive monopoly of a very profitable carrying trade between those countries. They were a class of people who gave their whole attention to merchandise as a regular and established profession, and travelled with caravans between Arabia and Egypt, carrying upon the backs of camels the spiceries of India, the balm of Canaan, and the myrrh produced in their own country, or of a superior quality from the opposite coast of Abyssinia—all of which were in great demand among the Egyptians for embalming the dead, in their
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religious ceremonies, and for ministering to the pleasures of that superstitious and luxurious people. The merchants of one of these caravans bought Joseph from his brothers for twenty pieces of silver, and carried him into Egypt. The southern Arabs were eminent traders, and enjoyed a large proportion, and in general the entire monopoly, of the trade between India and the eastern world from the earliest ages, until the system of that important commerce was totally overturned when the inhabitants of Europe discovered a direct route to India by the Cape of Good Hope. See ARABIA.

At the period when Joseph's brethren visited Egypt, Inns were established for the accommodation of travellers in that country and in the northern parts of Arabia. The more civilized southern parts of the peninsula would no doubt be furnished with caravanserais still more commodious. See CARAVANSERAI.

During the residence of the Israelites in Egypt, manufacturers of almost every description were carried to great perfection. Flax, fine linen, garments of cotton, rings and jewels of gold and silver, works in all kinds of materials, chariots for pleasure, and chariots for war, are all mentioned by Moses. They had extensive manufactures of brick. Literature was in a flourishing state; and, in order to give an enlarged idea of the extent of the knowledge of Moses, it is said he was "learned in all the wisdom of the Egyptians" (Acts xii, 22). See EGYPT.

The expulsion of the Canaanites from a great part of their territories by the Israelites under Joshua led to the gradual establishment of colonies in Cyprus, Rhodes, and several islands in the Egean Sea; they penetrated into the Exeine or Black Sea, and, spreading along the shores of Sicily, Sardinia, Gaul, Spain, and Africa, established numerous trading places, which gradually rose into more or less importance. At this period mention is first made of Tyre as a strong or fortified city, whilst Sidon is dignified with the title of Great. See CANAANITES.

The rising prosperity of Tyre soon eclipsed the ancient and long-flourishing commercial city of Sidon. About 600 years before Christ her commercial splendor appears to have been at its height, and is graphically described by Ezekiel (xxvii). The imports into Tyre consisted of gold, silver, tin, lead, copper, glass, timber, ivory, purple, myrrh, balsam, myrrh, frankincense, pitch, pine-tree trunks, and wool, and of the produce of Syria, Egypt, and Africa. They exported also copper, iron, tin, lead, pitch, fire-wood, bones, skins, wine, oil, gum and frankincense, and the products of her own land, such as raisins, figs, olives, and wine, as well as common necessaries and provision of every kind. The country was a large exporter of precious stones, metals, and other valuable commodities, and these were carried to a great distance, by sea and by land, to the various parts of the world. The commerce of Tyre was conducted by Arab merchants, who were paid by the hundred, and their services were freely availed of by all nations. See EGYPT.

The subject of Tyre, "the renowned city which was strong in the sea, whose merchants were princes, whose traffickers were the kings of the earth," by appointment with Cyprus, and its subsequent overthrow by Alexander, after a determined and most formidable resistance, terminated alike the grandeur of that city and the history of ancient commerce, as far as they are alluded to in Scripture. (See Anderson's History of Commerce, Lond. 1764, and latest 1801; Vincent's Commerce and Navigation of the Indian Ocean, Lond. 1807; Hearne's Researches; Barnes on the Ancient Commerce of Western Asia, in the Biblical Repository, Oct. 1840, Jan. 1841; Gilbert, Leoda, on Anc. Commerce, Lond. 1847.) See ALBIA.

3. Until the time of Solomon the Hebrew nation may be said to have had no foreign trade (see Tychsen, De Comm. et negot. rerum, in the Oriental Repository, 1806, p. 150-79). Foreign trade was indeed contemplated by the Law, and strict rules for morality in commercial dealings were laid down by it (Deut. xxviii, 12; xxv, 13-16; Lev. xix, 35, 36), and the tribes near the sea and the Phoenician territory appear to have engaged in commerce to some extent (Gen. xlix, 13; Deut. xxiii, 18; Judg. vi, 7); but the spirit of the Law was more in favor of agriculture and against foreign trade (Deut. xvii, 15, 17; Lev. xxv; see Josephus, A Dionys. i, 12). See ALLIANCE.

During the reigns of David, king of Israel, that powerful monarch disposed of a part of the wealth obtained by his conquests in purchasing cedar-timber from Hiram, king of Tyre, with whom he kept up a friendly correspondence while he lived. He also hiredTyrian masons and carpenters for carrying on his works. He also had Tyrian masons and carpenters for carrying on his works. See DAVID. Solomon, however, organized an extensive trade with foreign countries, and chiefly, at least so far as we are informed, with the Phoenicians (1 Kings x, 22-30; see Gesenius, Thes. Heb. p. 1202; comp. Heeren, As. Nat. i, 384). It was by the Phoenicians also that the cedar and other timber for his great architectural works was brought by sea to Joppa, whilst Solomon found the provisions necessary for the workmen in Mount Lebanon (1 Kings v, 6, 9; 2 Chron. ii, 16). The united fleet used to sail into the Indian Ocean every three years from Elath and Ezion-geber, ports on the Arabian gulf of the Red Sea, which David had probably gained from Edom, and they brought back gold, silver, ivory, sandal-wood, ebony, precious stones, apes, and peacocks. Some of these may have come from India and Ceylon, and some of the produce of the denizens of the coast of Africa (2 Sam. viii, 14; 1 Kings i, 26; x, 11, 22; 2 Chron. viii, 17; see Herod. iii, 114; comp. Livingstone, Travels, p. 687, 692). See ORPHIN.

But the trade which Solomon took so much pains to encourage was not a maritime trade only. He built, with the produce of his commerce, cities, and placed at least expressly as a caravan station for the land-commerce with eastern and south-eastern Asia (1 Kings ix, 18). See SOLOMON.

After his death the maritime trade declined, and an attempt made by Jeheshaphat to revive it proved unsuccessful (1 Kings xxii, 48, 49). See Tanan. We know, however, that Phoenicia was supplied from Judea with wheat, honey, oil, and balm (1 Kings v, 11; Ezek. xxvii, 17; Acts xii, 20; see Josephus, War, ii, 21, 2; Lk, 13, whilst Tyrian dealers brought fish and other merchandise to Jerusalem at the time of the return from captivity (Neh. xiii, 10), as well as timber for the rebuilding of the Temple, which as in Solomon's time, was brought by sea to Joppa (Ezra iii, 7). Oil was exported to Egypt (Hos. xii, 1), and fine linen and ornamental girdles of domestic manufacture were sold to the merchants (Prov. xxxi, 24). The successive invasions to which Palestine was subjected, involving a progressive decrease of treasure by invaders, and heavy imposts on the inhabitants to purchase immunity or to satisfy demands for tribute, must have impoverished the country from time to time (under Rehoboam, 1 Kings xiv, 26; Asa xv, 18; Joash, 2 Kings, xii, 18; Amaziah, xiv, 13; Azaz, xvi, 8; Hezekiah, xviii, 15-16; Jehoshaph and Jehoikim, xiii,


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83, 35: Jebelachin, xxiv, 13); but it is also clear, as the denunciations of the prophets bear witness, that much wealth must somewhere have existed in the country, and much foreign merchandise have been imported; so much so that, in the language of Ezekiel, Jerusalem appears as the rival of Tyre, and through its port, Joppa, have carried on foreign trade with the countries (Isa. ii, 16; iil, 11, 29; Hos. xii, 7; Ezek. xxvi, 2; Jonah, i, 8; comp. Heerem, Ac. Nat. i, p. 229).

See PHOENICIA.

Under the Maccabees Joppa was fortified (1 Macc. xiv, 24), and later still Cæsarea was built and made a port. Joseph. Ant. xxx, 1 1, 2. Acts xxvi, v. 29. Joppa became afterwards a haunt for pirates, and was taken by Cestius; afterwards by Vespasian, and destroyed by him (Strab. xvi, p. 758; Josephus, War, ii, 18, 10; iii, 9, 1). See PALESTINE.

4. The internal trade of the Jews, as well as the external, was much promoted, as was the case also in Egypt, by the festivals, which brought large numbers of persons to Jerusalem, and caused great outlay in victims for sacrifices and in expense (1 Kings viii, 63; comp. Heerem, Afr. Nat. ii, 386). See FESTIVAL.

The places of public market were, then as now, chiefly the open spaces near the gate, to which goods were brought for sale by those who came from the outside (Neh. xiii, 15, 16; Zeph. i, 10). See GATE.

The traders in later times were allowed to intrude into the Temple, in the outer courts of which victims were publicly sold for the sacrifices (Zech. xiv, 21; Matt. xxii, 12; John ii, 14). See TEMPLE.

In the matter of buying and selling great stress is laid by the Law on the fairness of dealing. Just weights and balances are strictly ordered (Lev. xix, 35, 36; Deut. xxv, 13-16). Kidnapping slaves is forbidden under the severest penalty (Exod. xxi, 16; Deut. xxiv, 7). Trade in slaves was forbidden by the Jewish doctors (see Surenhusius, Mischna, de domm. c. 7, vol. iv, 60; Lightfoot, Hor. Heb. de Mith. viii, 33; Saalschütz, Arch. Hebr. c. 15, 16). See MERCHANT.

Commination, an office in the Liturgy of the Church of England, which contains God's threatening against impendent sinners. It is directed to be used on the first day of Lent, and at other times, as the ordinary shall appoint. It is called Commination from the opening Exhortation to Repentance, in which case the sin of sin is against sin is recited in the office in these words: "A Commination, or denouncing of God's anger and judgments against sinners," was left out of the American Prayer-book, but the three concluding prayers of that office were introduced into the service for Ash-Wednesday, immediately after the Collect for that day. See Procter on Common Prayer, 429; Hook, Church Dictionary, s. v.; Eden, Churchman's Dictionary, s. v.

Commissary. 1. In the Church of England, an officer who fills the bishop's place in exercising ecclesiastical jurisdiction. In places ofiso, the chief city that the chancellor cannot call the people to the bishop's principal consistory court without great trouble to them.—Eden, Churchman's Dictionary, s. v.

2. In the Church of Rome, archbishops, bishops, or other dignitaries are deputed as Papal Commissaries for the exercise of functions properly belonging to the pope; and in the same manner bishops may depute episcopal commissaries. If they are deputed for one particular act they are temporary commissaries (commissarius temporarius). If several individuals are concurrently deputed for a function they are a commissio. If persons are clothed by the pope, or by a successor in the See, to exercise partly functions belonging to them, they are called perpetual commissaries (commissarius perpetuus). See Weter und Wele, Kirchen-Lex. ii, 714.

Commission. 1. ἔθνη, dath (a mandate, Extra viii, elsewhere "decrees," etc.); 2. ἑπισκόπως (an overseer, Acts xxvi, 12).

COMMISSION, ECCLESIASTICAL. See COMMISSARY.

Commissioneer, a gloss rendering (1 Macc. ii, 25) for avípavg, mam, i. e. officer.

Commodianus, a Christian historian, supposed to have been born in Africa in the second half of the 3rd century, and to have been converted from heathenism. He wrote, in a sort of acrostic verse, LXXX inscriptiones ade. gentium deos, which ridicules heathenism and exhorts the Christians to lead a pure life. It also contains Chaldaic notions, and gives out the idea that Nero was the Antichrist. It is one of the oldest monuments of Christian history. It was published by Nigels (1660); and by Schurz, Fleisch (Wittenberg, 1704, 4to); and by Davisius (Cambridge, 1711). See Clarke, Succession of Sac. Lit. i, 171; Water, u. welle, K. Rick, Lex. ii, 715.

Commodus, Lucius Elius Aurelius, a Roman emperor, was born A.D. 161, and succeeded his father, Mark Aurelius, as emperor in 180. From early youth he was noted for his kindness of character, and cruel. His father was the first emperor who issued a decree of persecution against the Christians. On the accession to the throne of Commodus the persecution ceased, owing, it was said, to the influence of his concubine, Marcia. According to Irenæus, Christians were first scattered during the reign of Commodus, both at Rome and in the provinces, even in the palace, and in the service of the emperor. But, though Commodus did not decree to persecute the Christians, there were laws according to which Christians who were informed against were to be tried. Thus the learned senator Apollonius, who was informed against by his slaves, was condemned to death. Partial persecutions during the reign of Commodus are mentioned by Tertullian, and Irenæus likewise speaks of martyrs of this time. But, as Commodus was supposed to be favorably disposed toward the Christians, the governors of the provinces felt no inclination to carry out the laws against the Christians.


Comon (evouuic). The Greek term properly signifies what belongs to all (as in Wins. vili, 8, evouuic éthn), but the Hellenists applied it (like the Hebrew עמי) to what was profane, i. e. not holy, and therefore of common or profane use (Acts x, 14). They also applied the term to what was impure, whether naturally or legally (as in Mark vii, 2, compared with 1 Macc. vii, 47, 62). It was used of evil things, or of such as had been partaken of by idolaters, and which, as they rendered the partakers thereof impure, were themselves called euvou (common), and õtou aptra (unclean) (see Kuiinol on Acts x, 14). See CLEAN.

Common-house. A room in a monastery where a fire is constantly kept for the monks to warm themselves.

Common Life. See BRETHREN OF THE COMMON LIFE.

Common Lot, BROTHERS OF THE. See BRETHREN OF THE COMMON LIFE.

Common Prayer, the service-book of the Church of England and of the Protestant Episcopal Church. It is so called because it contains the prayers which the members of those churches use in common, as distinguished from their devotions as private individuals. In the view of those churches, the duty of separate families or persons may be conducted in any mode which best suits the circumstances of each; but joint worship, common prayer, must be in forms on which all are previously agreed, because these alone can equally express common wants (see Canons 4, 98, and 99, Church of England, on the obligation to use the Book of Common Prayer). Eden, Churchman's Dictionary,
COMMON PRAYER

As to the question of the value of such forms, see Forms of Prayer. On liturgies proper (i.e. communion service), see Liturgy. We give here a brief sketch of the history of English and American COMMON PRAYER.

I. The English Prayer-book. — The "Common Prayer" contains, in one volume, the articles of faith, and all the rites, ceremonies, and prescribed forms of the Church of England; and it is thus not only a Prayer-book, but a Ritual and Confession of Faith. Before the Reformation, Breviaries, etc., of the Roman Church of Rome were in use in England. In 1537 the Convocation put forth, in English, "The godly and pious Institution of a Christian Man," containing the Lord's Prayer, the Creed, the Commandments, and the Ave Maria. In 1547, the first of Edward VI, a committee was appointed to draw up a prayer in English, free from Popish errors. Cramner, Ridley, and other eminent reformers were of this committee, and their book was confirmed in Parliament in 1548. This is known as the first Prayer-book of Edward VI. Great part of it was taken from the old services used in England before the Reformation; but the labors of Cranmer and other reformers made it a Protestant form. "About the end of the year 1550 exceptions were taken against some parts of this book, and archbishop Cranmer proposed a new revision. The principal alterations occasioned by this second revision were the addition of the Sentences, Exhortation, Confessions, and Communion Articles, and the omission of morning and evening services, which in the first Common Prayer-book began with the Lord's Prayer; the addition of the Commandments at the beginning of the communion office; the removing of some rites and ceremonies retained in the former book, such as the use of oil in confirmation, the infliction of the sick, prayers for souls, etc.; the addition of the Holy Ghost at the consecration of the eucharist, and the prayer of obligation that used to follow it; the omitting the rubric that ordered water to be mixed with the wine, with several other less material variations. The habits, likewise, which were prescribed in the former book were in this laid aside; and, lastly, a rubric was added at the end of the communion office to explain the reason of kneeling at the sacrament" (Hook).

The liturgy, thus revised and altered, was again confirmed by Parliament A.D. 1551. This is cited as the second Prayer-book of Edward VI. See Cardwell, Two Liturgies. Two editions of this Prayer-book: Edward VI compared (London, 1838, 8vo); Kettley, The two Liturgies, A.D. 1549 and 1552 (edited for the Parker Society, 8vo, 1844). See Cramner.

Queen Mary, on her accession, repealed the acts of Edward, and restored the Romanist prayer-book. "On the accession of Elizabeth, however, this repeal was reversed, and the second book of Edward VI, with several alterations, was re-established. This liturgy continued in use during the long reign of Elizabeth, and received further additions and improvements. An accurate edition of it, and of the Latin translation of it made by Alexander Ales, was published for the Parker Society. It is entitled Liturgies and occasional Forms of Prayer set forth in the Reign of Queen Elizabeth (Cambridge University Press, 1847, 8vo). Early in the reign of James I it was again revised. At this revision a collect in the daily morning and evening service, and a particular intercession in the litany, were introduced for the royal family; the forms of thanksgiving upon several occasions were then added; the questions and answers concerning the sacraments were subjoined to the catechism; and the administration of baptism was by the rubric expressly confined to the lawful minister. These and some other additions and improvements were made by the archbishop and the bishops of the church of England. The books of prayer of the bishops of London, where the ancient forms were not ratified by Parliament. In 1661, the year after the restoration of Charles II, the commissioners, both Episcopal and Presbyterian, who had met at the Savoy to revise the liturgy, having come to no agreement [see Savoy Conference], the Convocation agreed to the following alterations and additions, viz.: several lections in the calendar were changed to more proper for the days; the prayers upon particular occasions were disjoined from the litany; several of the collects were altered; the epistles and gospels were taken out of the last translation of the Bible, published in 1611, instead of being read from the old version. For the prayer for the dead, that for all conditions of men, the general thanksgiving, the office of baptism for those of riper years, the forms of prayer to be used at sea, for the anniversary of the martyrdom of Charles I, and for the restoration of the royal family, were added; and throughout the whole liturgy ambiguities were removed, and various improvements made. The whole book, being finished, passed both houses of Convocation; it was subscribed by the bishops and clergy, and was ratified by act of Parliament, and received the royal assent May 19, 1662. This was the last revision of the Book of Common Prayer in which any alteration was made by public authority. (See the appendix to introduction; Nicholl's Pref. to his Comment. on the Book of Common Prayer; Tomlin's Christ. Theol. ii, 20-29; Dr. Cardwell's History of Conferences and other Proceedings connected with the Revision of the Book of Common Prayer, from the year 1536 to the year 1660, Oxford, 1844.) The numerous mentions of Divine Offices (London, 1659, fol.; reprinted at Oxford in 1844 in 8vo), exhibits all the liturgies of the Church of England since the Reformation, as also the service-book introduced into the Church of Scotland in 1667; it is illustrated with ample annotations. The Liturgic Britanniæ, published by the Rev. William Keeling, B.D., at London in 1842, exhibits the several editions of the Book of Common Prayer of the Church of England from its first compilation to its last revision in 1662, together with the liturgy set forth for the use of the Episcopalian Church in Scotland. The Rev. W. R. Clay's Book of Common Prayer Illustrated (London, 1841, 8vo) most commodiously shows the various modifications, the date of its several parts, and the authority on which they rest. An appendix, containing various important ecclesiastical documents, concludes the volume. To those who can procure more expensive publications, the complete collection of the authentic text of the Book of Common Prayer, London in 1848, in six large folio volumes, will doubtless be preferred. The collection, which is uniformly printed in black letter, like the original editions, comprises the liturgies of king Edward VI, 1549 and 1552; the first Prayer-book of queen Elizabeth, 1550; king James the First's Prayer-book, as settled at the Hampton Court Conference in 1604; the Scotch book of king Charles I; and the Charles's Second's book, as settled at the Savoy conference in 1662. By the Act of Uniformity, 18 and 14 Car. II, c. 4, sec. 28, it was enacted that true and perfect copies of that act, and of the Book of Common Prayer, 1662, should be delivered into the hands of the respective commoners; and it is entitled The Sealed Books, and occasional Forms of Prayer set forth in the Reign of Queen Elizabeth (Cambridge University Press, 1847, 8vo). By the Act of Uniformity, 18 and 14 Car. II, c. 4, sec. 28, it was enacted that true and perfect copies of that act, and of the Book of Common Prayer, 1662, should be delivered into the hands of the respective commoners; and it is entitled The Sealed Books, and occasional Forms of Prayer set forth in the Reign of Queen Elizabeth (Cambridge University Press, 1847, 8vo).
Irish statutes 17 and 18 Car. II, c. 6, now preserved in the Rolls Office at Dublin. In 1849-55 Mr. Stephens also published (3 vols. 8vo) the text of the Book of Common Prayer for the use of the Church of Ireland, from the Sarum Manuscript, with an introduction and notes" (Eadie, Eccles. Encyclop., p. 203). Several attempts have been made to revise the book since 1662 without success. The first was in the reign of William III, furthered by Tillotson and Stillington, who in 1668 had united with Bates, Manton, and Baxter in preparing a bill for the 'comprehension of the Sarum Missal'; the scheme was resumed after the Revolution, and in 1689 a commission was formed to revise the Prayer-book. A number of alterations were suggested, in order, if possible, to gratify the Dissenters (see the Revised Liturgy of 1689, a blue-book, 1655). Nothing came of the proposition. A full account of this and other proposed revisions is given by Procter, Hist. of the Book of Common Prayer (Camb. 1856, 2d edit.). There is now a Liturgical Revision Society in England, which, in its Declaration of Principles and Objects proposes the following changes: 1. The Rubric: the word priest to be changed; 2. The Ordination Service: words abused to be revised; 3. The Missal: certain words to be altered; 8. The Visitation of the Sick: the absolution to be omitted or qualified. 4. The Baptismal Offices: words asserting the spiritual regeneration of each recipient to be altered. 5. The Catechism to be revised. 6. The Burial Service: general language to be employed in the Visitation of the Dead. 7. The Athanasian Creed: the damnable clauses to be omitted. 8. The Apocryphal Lessons to be replaced by Scripture. A careful examination of the changes here specified will illustrate the chief aim of this society, which is to bring the Book of Common Prayer into closer conformity with the principles and practices of the Reformation, by excluding all those expressions which have been assumed to countenance Romanizing doctrine or practice. It is believed this object will be greatly advanced by the combination of numbers, and the abandonment of desultory for systematic action. All, therefore, who are friendly to the cause of Protestantism in our Church—all who would gladly see the letter of our formularies, which have been altered for the worse more than once since the Reformation, brought again into harmony with the spirit of that glorious epoch—are invited to co-operate in this work, and to aid the society with their contributions, their influence, to nut. So, all our lev. One hundred and sixty English clergymen signed a petition in 1860, presented by Lord Elrury, asking for a commission to revise the Book of Common Prayer. On the other hand, the clerical declaration against the proposed revision received between six and seven thousand signatures. See also Fisher, Liturgical Purity and Our Rightful Inheritance (London, 1857, 12mo). The Nonjurors (q.v.), whose quasi-separation from the Church of England lasted from 1688 to 1779, generally used the authorized Prayer-book, except in the prayer for the king. "Dr. Hicks, whose example was probably followed by Jeremy Collier, used the common service in the first book of King Edward VI, which he regarded as more conformable to the ancient practice; but most others continued to use the English Prayer-book until the year 1718 (Lathbury's History of the Nonjurors). The following are the principal liturgies of the Nonjurors: (1) A Communion Office, with Additions, 1718; (2) Common Prayer, from the first English Reformed Common Prayer-book: together with Offices for Confirmation and the Visitation of the Sick (London, 1718, 8vo). Reprinted in the fifth volume of Hall's Fragmenta Liturgica, in 1848, 12mo). From the publication of these offices the Nonjurors were divided into two parties: one adopted the new, and those who retained the old offices. The obsolete, not to say superstitious ceremonies, revived in this new communion office, were four, viz. mixing water with the wine, prayer for the dead, prayer for the descent of the Holy Spirit on the elements, and the prayer of obligation. These were called the usages, and those who practised them were called usagers. Three other ceremonies, apart from those already freq.-ently reckoned among them, viz. trine immersion in baptism; chriom, or consecrated oil in confirmation; and anunction at the visitation of the sick (ibid. vol. i. p. xxxviii). (2) A Compendium of Devotions, taken from the Apostolical Constitutions, the Ancient Liturgies, and the primitive and apostolical customs of the Church, Part I comprehending the Publick Offices of the Church, . . . . Part II a Method of Private Prayer (London, 1784, 8vo). Part I is reprinted in Hall's Fragmenta Liturgica (Eadie, s. v.). Common Prayer—books of Dissenters from the Church of England. (1.) The earliest of these is A Book of the Forms of Common Prayer, Administration of the Sacraments, etc., agreeable to God's Words and the use of the Reformed Churches. This liturgy was printed by Waldegrave at London, without date, and at Middleburg, in Holland, in 1586, 1667, and 1692. The text of Waldegrave's edition is reprinted in Hall's Fragmenta Liturgica, vol. i. Middleburg edition, 1586, in his Reliquiae Liturgicae, vol. i. (2.) At the conference held in the Savoy in 1661 between the royal commissioners for reviewing the liturgy and the Nonconformists, the office of drawing up certain additional forms was assigned to Baxter, who presented a new form of prayer of his own composition, entitled, The Reformation of the Liturgy as it was presented to the Right Reverend the Bishops, by the Divines appointed by his Majesties Commission, to treat with them about the alteration of it. This form of prayer is now more generally known as the Savoy Liturgy. It has been reprinted, and was found in the fourth volume of Hall's Fragmenta Liturgica. A new edition of The Book of Common Prayer, as amended by the Westminster Divine, in 1661, edited by the Rev. Dr. C. W. Shields, was published in Philadelphia (1865). The Savoy Liturgy comprises forms of prayer for 'the ordinary public worship of the Lord's day; the order of celebrating the sacrament of the body and blood of Christ, and the celebration of the sacrament of baptism; a short discourse of catechizing, and the approbation of those who are to be admitted to the Lord's Supper; the celebration of matrimony; directions for the visitation of the sick, and their communi- tion,' with others. Baxter conceived that there should be no dead, prayer and thanking for particular members of the Church; a discourse 'on pastoral discipline, with forms of public confession, absolution, and exclusion from the holy communion of the Church.' (8.) William Whiston (q. v.) was deprived of his professorship as an Ariotel, and being for a time suspended from communion with the Church on the act of con- vocation, he formed a religious society at his house in London for public worship. There he erected The Liturgy of the Church of England reduced nearer to the primitive standard, humbly propos'd to public consideration. This liturgy was first published at London in 1718. Whiston believed that the constitutions to be the genuine work of the apostles, and has made use of them in the composition of some of his prayers. (4.) The Book of Common Prayer, Reformed according to the Plan of the late Dr. Samuel Clarke; or, as it is designated in the prefatory adver- tamine, The New Liturgy: and revised according to the Amendments of Dr. Clarke, and such further Alterations as were judged necessary to render it Unexception- able with respect to the Object of Religious Worship, was first published in 1747 by the Rev. Theophilus Lindsay, M.A., who Socinianized the Ariotel alterations in the form proposed by Whiston, but adopted the new, and those who retained the old offices. This Prayer-book has subsequently passed through numerous editions. It contains al-
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most all the offices in the Book of Common Prayer, except the order of baptism for persons of riper years and the communion. The great object of the whole is to address the entire worship to God the Father, to the utter exclusion of God the Son and God the Holy Spirit. This liturgy is the basis of A Liturgy collected principally from the Book of Common Prayer, for the Use of the First Episcopal Chapel in Boston [Massachusetts], together with the Psalter or Psalms of David (Boston, 1735; Rep. 1811), and again in 1888, with further alterations. (5.) The Book of Common Prayer, compiled for the Use of the English Church at Dunkirk, together with a Collection of Psalms, was printed at Dunkirk in 1791. The anonymous compiler states that he followed throughout the plan propounded by Clarke. The book deviates less from the liturgy of the Church of England than the Scottish liturgy above noticed” (Edie, s. v.). (6.) The Sunday Service of the Methodists was originally prepared by John Wesley. On comparing a copy of the edition of The Sunday Service of the Methodists, with other occasional services (reprinted in 1839), with the Book of Common Prayer, the differences for Sunday services are readily perceived, but for the second lessons in the morning, a chapter out of the four Gospels or the Acts of the Apostles is to be read, and in the evening a chapter out of the epistles in regular rotation. Many verbal expressions, which have been excepted against, are found. The sermons are abridged, while others are abridged. The only creed read is that of the apostles. The offices for the baptism of infants, or of persons of riper years, the celebration of matrimony, the communion of the sick, and the burial of the dead, are shortened. The offices for the ordination of priests and deacons, and for the consecration of bishops, are altered into forms for the ordination of deacons, elders, and superintendents; and the Thirty-nine Articles are reduced to twenty-five. The Nicene and Athanasian Creeds, and the apocryphal books of the Old Testament, are omitted. Some obsolete words are replaced by others which are more easily understood. An edition of this book was prepared, with the necessary modifications, for the use of the American Methodist Church, by Mr. Wesley, in 1784; a second edition, slightly modified, in 1786. This Prayer-book was used for some time in the American Methodist Church; but it gradually dropped out of use, without a change from the present form. (7.) The Liturgy of the New Church, signed by the New Jerusalem in the Revelation, prepared by order of the General Conference, was published in 1849, and superseded all the liturgies which had previously been used by the Swedes, Danes, or followers of Emanuel Swedenborg.

III. Scottish Common Prayer-books. — 1. Ancient Liturgy of the Kirk of Scotland. — At the commencement of the Reformation in Scotland the Protestant nobles and the town of Edinburgh, in December 1557, agreed that they would rest satisfied with the present with the reading of the prayers and lessons in English, according to the order of the Book of Common Prayer, that is, the liturgy of king Edward VI, in every parish on Sundays and other festival days. This regulation, however, continued in force only to a short time; for in 1562 the Book of Common Order, commonly termed Knox’s Liturgy, was partially introduced; and by an act of the General Assembly, passed December 26, 1564, its use was authoritatively ordained in all the churches in Scotland. This liturgy was taken from the order or liturgy used by the English church. In the office of morning and evening prayer, the celebration of baptism, the Lord’s Supper, and marriage; and for the election of superintendents or presbyters who were invested with

episcopal functions; the order of ecclesiastical discipline, of excommunication, and of public repentance; a treaty on fasting; and forms of prayer for domestic and private use. And it was called by the name of Knox’s Book of Common Order, or, John Knox’s Book of Common Order, was published by the Rev. Dr. Cumming, at London, in 1840, in 18mo. The New Books of Common Prayer, according to the forms of the Kirk of Scotland, our brethren in faith and covenant, printed in 1644, is a revision of this in 1811, and again in 1888, with further alterations. (5.) The Book of Common Prayer, compiled for the Use of the English Church at Dunkirk, together with a Collection of Psalms, was printed at Dunkirk in 1791. The anonymous compiler states that he followed throughout the plan propounded by Clarke. The book deviates less from the liturgy of the Church of England than the Scottish liturgy above noticed” (Edie, s. v.). (6.) The Sunday Service of the Methodists was originally prepared by John Wesley. On comparing a copy of the edition of The Sunday Service of the Methodists, with other occasional services (reprinted in 1839), with the Book of Common Prayer, the differences for Sunday services are readily perceived, but for the second lessons in the morning, a chapter out of the four Gospels or the Acts of the Apostles is to be read, and in the evening a chapter out of the epistles in regular rotation. Many verbal expressions, which have been excepted against, are found. The sermons are abridged, while others are abridged. The only creed read is that of the apostles. The offices for the baptism of infants, or of persons of riper years, the celebration of matrimony, the communion of the sick, and the burial of the dead, are shortened. The offices for the ordination of priests and deacons, and for the consecration of bishops, are altered into forms for the ordination of deacons, elders, and superintendents; and the Thirty-nine Articles are reduced to twenty-five. The Nicene and Athanasian Creeds, and the apocryphal books of the Old Testament, are omitted. Some obsolete words are replaced by others which are more easily understood. An edition of this book was prepared, with the necessary modifications, for the use of the American Methodist Church, by Mr. Wesley, in 1784; a second edition, slightly modified, in 1786. This Prayer-book was used for some time in the American Methodist Church; but it gradually dropped out of use, without a change from the present form. (7.) The Liturgy of the New Church, signed by the New Jerusalem in the Revelation, prepared by order of the General Conference, was published in 1849, and superseded all the liturgies which had previously been used by the Swedes, Danes, or followers of Emanuel Swedenborg.

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From respect, however, for the authority which originally sanctioned the Scotch liturgy, and for other sufficient reasons, it is hereby enacted, that the Scotch communion office continue to be held of primary authority in this Church, and that it shall be used in all consecrations of bishops, but also at the opening of all general synods—p. 29, 30. Although the Scotch communion office is thus established, it is worthy of notice that this canon does not prescribe what specific edition is to be used, almost every single bishop, in the tape of the Book of Common Prayer, has made small alterations, and even some omissions, according to their own judgment or preference. In point of doctrine, the difference between the English and Scotch offices is clear and unequivocal—the English offices being exclusively commemorative, and the Scottish most distinctly sacrificial. Besides which, the following usages are practised, not one of which is adopted in the English offices, viz.: 1. The mixing of water with the wine in the Eucharist; 2. Commemorating the faithful departed at the altar; 3. Consecrating the elements by an express invocation; 4. Using the obilatory prayer before distribution (Ezek. 44:20, 21). Notwithstanding all these variations, the "Protestant Episcopal Church" was established as an organization separate from the Church of England in 1784. In 1786 a committee was appointed to adapt the English liturgy to use in this country, and they prepared a book which, however, never saw the light. (N. Y. Church Book, 1790). It was reprinted in Hall, Religio Liturgica, Lond. (1847).

At the General Convention in October, 1789, the whole subject of the liturgy was thrown open by appointing committees on the different portions of the Prayer-book, whose several reports, with the action of the two houses thereupon, were consolidated in the Book of Common Prayer, etc., as it is now in use, the whole book being ratified and set forth by a vote of the Convention on the 16th of October, 1789, its use being prescribed from and after the 1st day of October, 1790. The American liturgy retains all that is excellent in the English service, omits several of its really objectionable features, brings some of the offices (the communion, for example) nearer to the primitive pattern, modifies others to suit our peculiar institutions, and, on the whole, is a noble monument to the wisdom, prudence, piety, and churchmanship of the fathers of the American Church. By the 45th canon of the Church of England (Can. 17), before mentioned, all sermons and lectures, and all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayers shall be used than those prescribed by the said book (Hook, Church Dictionary, Am. ed. s. v.).

There seems to be a widely-diffused conviction, both in England and America, quite apart from doctrinal considerations, that the forms of morning service, which are composed of what were formerly several distinct services, are too long for use. Bennett, in his Paraphrases with Supplemental Preparations on the Book of Common Prayer (Lond. 1709, 8vo), observes that the using of the morning prayer, the litany, and communion service at one and the same time, in one continued order, is contrary to the first intention and practice of the Church. On this subject the Church of England Quarterly (Lond. 1858, 8vo), pp. 173, 174, has advanced some suggestions which are not generally conceded. There is, in no one will deny, much repetition in them as they are at present conducted; and the recitation of the Lord's Prayer six times in a sacrament morning may be taken as an instance. We recognize our liturgy as deservedly esteemed by our forefathers; would we recommend, nor would they suffer, any alterations in it which would tend to lower its tone. A few verbal changes, the omission of a few rubrics, a new arrangement of the morning lessons, and we might go on without detriment for another three centuries. Much, too, must at all times be left to the discretion of the clergy." On this and other questions as to needed changes, see the Memorial Papers, containing the Circular and Questions of an Episcopal Commission ordered by the General Convention of the P. E. Church in 1858, edited by Bp. A. Potter (Philad. 1857, 12mo); Powys, Reconstruction of the Liturgy (Lond. 1864).

A writer in the London Daily News (1867) relates the discovery of a manuscript in the library of the House of Lords, of the copy of the Act of Uniformity, 14 Charles II, 1662, with the roll affixed containing the words of the Book of Common Prayer, which had been detached and lost from the copy deposited with the House of Commons. Technically and practically, therefore, the writer remarks, the two rolls form one engrossed act, and nothing can be so distinct a proof that the prayers, psalms, rubrics, etc., are the law of the land" (Nation, Sept. 19, 1867).

The most important works on the Common Prayer, besides those cited in the course of this article, are: Wheatly, History of the Liturgy of the English Church (Lond. 1720, fol.; new ed. 1843, 8vo); Goodwin, Standard Library, 12mo); Comber, Companion to the Temple (new ed. Oxf. 1841, 7 vols. 8vo); Sparrow, Rationale upon the Book of Common Prayer (new ed. Oxf. 1888, sm. 8vo); Bailey, The Liturgy compared with the Bible (Lond. 1863, 2 vols. 8vo); Palmer, Origins Liturgice (Oxf. 1861, 8vo); Pusey and Grindal, Catechisms and Offices (Oxf. 1829); Procter, History of the Book of Common Prayer (Lond. 1856, 2d ed. 8vo); Cardwell, The two Liturgies of Edward VI compared (Oxf. 1828, 8vo); Maskell, Monumenta Ritualis Ecclesiae Anglicane (Lond. 1846, 8 vols. 8vo); Freeman, Principles of Divine Service (Lond. 1835, 8vo); Christen Remembrancer, Oct. 1855, art. vii; Letherby, History of the Book of Common Prayer from the Reformation (1585, 2d ed. 8vo); Cardwell, History of Conferences for revision of the Common Prayer in 1558 to 1690 (Oxf. 1849, 2d ed. 8vo); Humphry, Historical and Explanatory Treatise on the Common Prayer (Lond. 2d ed. 1856, 8vo); Studdart, The History of the Book, and of its Formation from previous Liturgies, with a Draft showing how our present Liturgy might, with some alterations, be advantageously revised and rearranged in more civil services (Lond. 1864, crown 8vo); The Annotated Book of Common Prayer, being an Historical, Ritualistic, Doctrinal, and Devotional System of the Church of England, edited by John Henry Blunt (Lond. 1866, imp. 8vo). On the American book, see Brownell, Family Prayer-book (N. Y. 1855, royal 8vo); Butler, Common Prayer Interpreted by its History (Boston, 1845, 12mo); Am. Church Review, Jan. 1836, art. 1. See Forms of Prayer; Liturgy; Church.

Commune, or Communicate, a term made use of to denote the act of receiving the Lord's Supper. See Lord's Supper.

Communicanda, (1) a sect of Anabaptists (q. v.); (2) a term used to designate church-members who partake of the Lord's Supper (q. v.).

Communicatio Idiomatum, a doctrine of the Lutheran Church as to the person of Christ. In the ancient Church the question arose if a real personal unity of the divine and the human elements in the person of Christ was maintained. These are two persons, of two distinct natures. The ancient Church maintained the reality of the personal unity of the two elements by condemning the Nestorian, Monophysite, and Monotheletic doctrines. The Lutheran theology undertook to show the possibility of this union. Luther had laid the foundation of the new church, and it was by the grace of God that the doctrine of the ancient Church, according to his humanity, fills all things, and is ubiquitous. He did not use, however, the expression communicatio idiomatum, which was first employed
COMMUNION IN THE FORMULA CONCORDIA (q.v.). Three classes of Scriptural passages were adduced by the old Lutheran writers in behalf of this doctrine: 1. those in which qualities belonging to one nature only are attributed to the whole person; 2. those which predicated of one nature an activity which belongs to the work of redemption, consequently to the whole person; 3. those which transfer divine attributes to Christ's human nature. The Formula Concordia, however, expressly rejects a restriction of the divine nature in consequence of its union with the human. Zwingle, with whom, on the whole, the theologians of the Reformed Church agreed, rejected the doctrine of a real communicatio idiomatum (peculiar qualities of the two natures), and explained the passages adduced by the Lutherans as figures of speech (e.g., Paul's). The Supra-naturalistic school of the latter German theology does not expressly reject the doctrine, but explains it away. The Rationalistic, Aesthetic, and Speculative schools of Germany either reject it entirely, or partly put it upon it an ethical or speculative construction. The revived Lutheran orthodoxy of the 19th century partly restricts itself to a mere revival of the old doctrine, and partly attempts to complete it by asserting a self-restriction of the divine nature in Christ, in consequence of his union with the human. According to this doctrine, which was in particular developed by Sartorius (De communione in Christo, Hamburg, 1832) and Thomasius (Beiträge zur kirklichen Christologie, Erlangen, 1845), the Logos, from the moment of his incarnation, renounced his divine self-consciousness in order to develop himself in a merely human form. See, besides the works already mentioned, Dornm., Kirche und Gott (2d ed., 2 vols., Brunswick, 1837), p. 221 sqq.; Giesen, History of the Holy Communion of the Church (2d ed., 1848), p. 155 sqq.; Hagenbach, History of Doctrines on the Lord's Supper, p. 57; Pearson On the Creed, art. ii.; and the article CHRISTOLOGY, p. 281.

Communicative Life. Ecclesiastical writers, in describing the habits of monks, distinguish between vita communicativa and vita renuntiatica. The usual plan was for candidates to take a solemn vow of poverty, and consequently to renounce the world by disposing of their estates to charitable uses, before they entered into a community, where they were to have all things in common. Others kept their estates in their own hands, and yet enjoyed no more of them than if they had passed over to others; for they distributed their revenues to the use of the community, and to such uses as the daily necessities of men required. The latter was called the communicative life.—Farrar, Eccl. Dictionary, s. v.; Bingham, Orig. Eccl. vili, s. v.

Communio Laica, in the language of the Church of Rome, means properly the rank of the laity, but is more commonly used to signify the status of a clergyman transferred from the privileged class of the clergy to the laity. The lower clergy can, according to the canon law, contract a valid marriage, but thereby lose their benefits and dignities as clergy. The Holy Council of Trent allowed that in exceptional cases the lower orders be conferred upon married men (in case they had not been married oftener than once), and, on condition of their wearing the tonsure and the clerical habit, granted to them the privilege communicatio et fori (see COMMUNIO). The dispensation for transfer of the higher clergy to re-enter the rank of the laity (in particular, for the purpose of marrying) has only been given in rare instances. The transfer of a clergyman to the rank of the laity, as a punishment, took place, according to the ancient canonical law, in connection with deposition, but, according to the later law, only in consequence of conviction of a grave delinquency (V. See: Weitzel, Kirchen-Lex., II, 718; Bingham, Orig. Eccl. xvii, 2; Farrar, Eccl. Dict. s. v.).

Communio Peregrina. In the early Church the term communio denoted not only a participation of the Eucharist, but also a right of partaking of the bounty of the Church. When travellers or strangers came to any church without bringing letters legitimati, by which they might be ascertained to be members of some other Church, they were received with the suspicion that they were under the censure of the Church to which they had belonged. Until they could thus clear themselves from imputation, they were not admitted to the Lord's table, but were allowed to derive their means of temporal maintenance from the Church fund. In this way delinquent clergy were sometimes treated in their own churches, and this was called communio peregrina. They were not permitted to officiate or to be present at the celebration of the Lord's Supper until they had given satisfaction to the Church. —Farrar, Eccl. Dict. s. v.; Bingham, Orig. Eccl. xvii, 2, 9, 1.

Communion (cœnasia, a sharing), in ordinary terms, an association or agreement when several persons join and partake together of the wine and bread in celebration of the Eucharist. As an act of fellowship among Christians (1 Cor. x, 16), and it is to this act of participation or fellowship that the word "communion," in the religious sense, is now chiefly applied in the English language. In 2 Cor. vi, 14, it takes the derived sense of cœnas, the "communion of the Holy Ghost," the Bible signifies the spiritual intercourse with the divine Spirit which the child of God maintains by faith and prayer. The Greek term has also a secondary meaning of benefit by the church, or something peculiarly the church's, and therefore of "communication," "distribution," or "communication" [which see]. The word is elsewhere translated simply "fellowship" (q. v.). For a large number of treatises on this subject, see Volbeding, Discourse, p. 147 sqq.

(1) Communion (cœnasia) therefore properly means the sharing something in common with another. Hence, in the Christian sense, it signifies the sharing divine converse or intercourse (1 John i, 8); and as this takes place, sacramentally, in the Lord's Supper, the word, in a third sense, signifies a joint participation in a spiritual sense of the body and blood of Christ, i. e. of his Spirit (John vi, 63) in that sacrament (1 Cor. x, 16). Some explain the cœnasia in the Lord's Supper to be a communciation of the body and blood of Christ, as though these were given by the Church to the receiver, but the above account of the order in which the senses of the word have grown out of one another shows that such an interpretation is untenable. The Church has not, nor pretends to give, anything as from herself in that ordinance, but Christians come together to hold communion with each other, and, their (once-sacrificed) Lord, of the benefits of whose death, sacramentally exhibited, they are in a special, though only spiritual, manner then partakers. As (2) In a historical sense, communio denotes participation in the mysteries of the Christian religion, and, of course, Church fellowship, with all its rights and privileges. Hence the term "excommunication."
In this sense the word is used also with reference to the admission of persons to the Lord's Supper. This is said to be open when all are admitted who apply; to be closed when confined to the members of a single society, or at least to members of the same denomination; and it is strict when persons are admitted from societies of different denominations, on the profession of their faith and evidence of their piety, as is the case in Protestant churches generally. The principal difficulty on this point arises between the strict Baptists and Free and Strict communionists, that to what ever imputation a strict adherence to the commission of Christ may subject the Baptist churches, it is better to suffer them than to sin; and that a deviation in deference to modern error, however conscientiously maintained, is neither charity nor Christian wisdom, since whatever is right is wise. Christians may cordially unite in the avowal of the principal truth that they do not, nor can they, without a change of sentiments, unite in the constitution of their churches (Conversations on Strict and Mixed Communion, by J. G. Fuller)."

It is said that most of the English Baptists favor free communion; those of the United States are mostly close communionists, except the Free-will Baptists, who are, as a body, open communionists. See Curtis, Communion, a Review of the Arguments of Hall and Noel (Phila. 1850, 12mo), for a full argument for close communion; also Christian Review, xvi, 210, and an able article by Dr. Hovey, Bibliotheca Sacra, Jan. 1862, art. v. See also the same for July, 1864, art. i, and July, 1867, art. iii, for Baptists.

II. A similar controversy has been going on in the Lutheran Church, in which the High-Church party refuses the admission of members of the Reformed and all non-Lutheran churches to communion. See Lutherans.

III. The Reformed Presbyterians (Covenanters) in Scotland and the United States, and the United Presbyterians in the United States, are also believers in the doctrine of close communion; but in all these churches there is a party which strongly contends against this doctrine, and in favor of open communion. At the United Presbyterian General Assembly of 1867 the subject of close communion was the chief topic of discussion. The Rev. W. C. McCune, the author of a book against close communion, was censured by a large majority. See W. C. McCune, Close Communion, or Church Fellowships, by Rev. J. T. Pressly, D.D., of the United Presbyterian Theological Seminary, Allegheny, Penn. (Cincinnati, William Scott, 1866, p. 147); also W. Annan (O. S. Presbyterian), The Doctrine of Close Communion tested by Scripture and Reason (Pittsburg, 1867). Mr. Annan endeavors to establish that the views entertained and defended by the leading men at present in that Church are neither those which were held by the fathers of the Church, nor by the fathers of the Reformed Church, beyond the reach of conviction our Baptists would have been, and to engender among the Baptists themselves a narrow and sectarian feeling, wholly opposed to the enlarged spirit of the present age (Complete Works of Robert Hall, ii, 207-280; also i, 283-504).

(b) The positions urged on the opposite side by Mr. J. G. Fuller are these: 1. That all the arguments which are used to destroy the identity of baptism as practiced by John and the apostles before the death of Christ, with that practiced afterwards, amount only to proof of a circumstantial, not an essential difference, and cannot, therefore, warrant the inferences of Mr. H. H. Griswold. 2. That the commission, of the Lord (Matt. xxviii, 19, 20) furnishes the same evidence that baptism is an indispensable prerequisite to external Church fellowship as that faith is an indispensable prerequisite to baptism. 3. That the uniform examples of the apostles is an inspired explanation of the commission. 4. That the pattern intended for the instruction of the Church in all succeeding ages. 4. That that strict conformity to the commission of Christ, thus explained, is not schism, but the only possible mode of restoring and perpetuating Christian union. 5. That the mutual forbearance enjoined in the New Testament rests on the same principle, and to matters of real indifference, not involving the surrender of any positive institution of Christ, and is therefore applicable to the present case. 6. That to unite with Pedo-Baptist brethren in all such acts of worship and benevolent effort as do not imply an abandonment of the commission is not an inconsistency, but the dictate of Christian charity. 7. That whatever is right is wise. Christians may cordially unite in the avowal of the principal truth that they do not, nor can they, without a change of sentiments, unite in the constitution of their churches (Conversations on Strict and Mixed Communion, by J. G. Fuller)."

COMMUNION IN BOTH KINDS. "The communion was universally administered in both kinds (bread and wine), to both clergy and laity, until about the twelfth century, when the cup began to be gradually withdrawn from the laity in the Western Church, on account (as was affirmed) of the disorders to which the use of it had given rise. Communion in one kind is intimately connected with the doctrine of transubstantiation. Romanists profess to believe that Christ, his body and soul, is present in the bread and wine, and is contained in either species, and in the smaller particle of each. Hence they infer that, whether the communicant receives the bread or the wine, he enjoys the full benefit of the sacrament. Thus, to support this absurd and monstrous dogma, a Christian ordinance is disqualified; transubstantiation of any kind, and communion in one kind proves the truth of transubstantiation. This is the principal reason assigned in the Catechism of the Council of Trent. After alleging many frivolous reasons, such as that there is danger of spilling the wine in a crowded assembly, and that the wine is the better drink of Christ; that many cannot bear the smell or taste of wine; that it may become vapid; that it is extremely scarce in some places, and would involve
COMMUNION OF SAINTS, one of the points of a Christian's faith according to the Apostles' Creed.

1. According to the Roman Catholic definition, it is the 'union between the Church triumphant (in heaven), the Church militant (on earth), and the Church suffering (in purgatory). These three forms of the one body of Christ—Christ is the invisible head, and of which the pope, Christ's vicar, is the visible head. Its members are united by a mutual communication of intercessions and prayers' (Bergier). This definition, it will be seen, prepares the way for the Roman superstitions of the invocation of saints and prayers for the dead. 'The saints in heaven are to be venerated and invoked by the Church militant, and the members of the latter are to be supported by the intercessions of the former. The Church militant is to support by her prayers the Church suffering; and the members of the Church militant may also offer prayers for each other.' See Wetzer and Welse, Kirchen-Lexicon, IV, 292 seq.

2. The Protestant definitions vary somewhat. (a) The Westminster Confession says: 'All saints that are united to Jesus Christ, their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory. And being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. Saints by profession are bound to maintain a holy fellowship and communion in the word of truth and in all other spiritual services as tend to their mutual edification, as also in relieving each other in outward things, according to their several abilities and necessities; which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus. This communion which the saints have with Christ doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect; either of which to affirm is impious and blasphemous.' (b) Pearson and Leighton agree, substantially, in stating that 'Christians have communion or fellowship with the Father, Son, and Holy Ghost; and they are possessed of these gifts (1 John i, 3; 2 Pet. i, 4), with his son Jesus Christ, through whom forgiveness and mercy are conveyed to us (1 John i, 8; John xvii, 29, 23), and with the Holy Ghost, whose sanctifying graces are conferred upon those whose hearts are duly prepared for their reception (Phil. ii, 1; 2 Cor. xiii, 15); that Christians have also communion with the holy angels and the holy spirits sent forth to minister for them, that shall be heirs of salvation (Heb. i, 14; Luke xx, 10; Matt. xviii, 10); that, besides the external fellowship which they have in the word and sacraments of the Church, they have an intimate union and conjunction with all the holy angels and spirits, as the living (John i, 7; Col. ii, 19); and that Christians have communion not only with the saints on earth, but are of one city and one family with all those who have ever died in the true faith and fear of God, and now enjoy the presence of the Father, and who, in their state of glory, still sympathize with the faithful below, assisting, comforting, and encouraging (Heb. xii, 22, 23). The belief of this communion of saints should excite and encourage us to holiness of life. If 'we walk in the light, as God is in the light, we have fellowship one with another;' but 'if we say that we have fellowship with him, and walk in darkness, we lie, and the truth is not in us.' (1 John i, 7, 8.) All this induce us to wish well to all mankind, and to render them every good in our power. To those who have obtained the like precious faith with ourselves, we are still more nearly related, as being in a peculiar sense children of the same Father, disciples of the same Master, animated by the same spirit, and members of the same body' (Secker, On Catechism, lect. xiv; Pearson, On the Creed (ed. 1710, p. 759); Leighton, On the Creed (Works, ii, 412). (c) Another view is given by Wilson, who remarks that, while the Roman view is scriptural, that of Pearson and others is vague. His work aims to show that the bond of union among Christians (denoted by the communion of saints) is not to be sought (1) in identity of doctrinal beliefs, or (2) in identity of religious feeling or experience, as feeling, or (3) in identity of forms of Church government in worship, but in moral unity, founded in the act of the grace of God not merely in the Church but in the human heart. See Wilson, Hampton Lectures (Oxford, 1851, 8vo).

COMMUNION OF THE SICK. See Lord's Supper.

COMMUNION SERVICE, the office for the administration of the Eucharist, or sacrament of the Lord's Supper. See Liturgy.

COMMUNION-TABLE, a table on which the sacramental bread and wine are placed for the communion in Protestant churches. At the Reformation, atoms altars were rejected, as likely to support the notion of a material sacrifice, against which the Reformers protested. See Altar; Lord's Supper.

Communism, a theory of 'community of property,' often attempted to be realized in practice.

1. Communitarian Ideas, the religious and philosophical Systems of ancient Paganism.—The most ancient form of communism known to us is found in the monasteries of Buddhism, in attempts to reach an ideal of sanctity by the severest monastic discipline. But the history of Greece, a form of society based upon community of goods is ascribed to the order of Pythagoreans. But by far the most important representative of communistic ideas in pagan antiquity is Plato, whose work on the ideal state still ranks among the best that has ever been written in favor of communism. Plato regards the possession of private property as the source of every evil for the state—of avarice, of egoism, of a low character. He therefore allows only the lowest of the three classes, into which, according to him, the state is divided, and which he excludes from a participation in the government of the state, to possess private property. The highest classes, the archontes and the warriors, are subjected by Plato to compulsory communism in the widest sense of the word. As both classes were to live exclusively for the state, and any private possession appeared to Plato as productive of egoism, he not only demanded for these two classes community of property, but, under certain restrictions, to be regulated by law, communality of women. After the establishment of Christianity, the Neo-Platonic philosopher Plotinus was a prominent representative of communistic ideas, and applied to the Roman Emperor Gallienus for permission to establish a state according to the Platonic ideal, upon the ruins of the Western empire of the Caesars.

II. Communism among the Jews.—Among the Jews, the sects of the Therapeutae and the Essenes, whose fundamental principle was the dualism of the Eastern
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religions, formed, like the Buddhists, communistic societies, the former on Lake Moeris in Egypt, the latter in the deserts near the Dead Sea. See Essenes, 

III. Monastic Communism and Socialism in the ancient Christian Church.—The infant Christian Church at Jerusalem has been held up at once as an example of communism and an argument for it (Acts ii, 44, 44, 46). But the passage in Acts does not imply either an absolute, total, or permanent communism. There is no trace in the New Testament of Jewish Esseneism or of modern communism. Christianity carefully guards the individuality of each member, and considers love as the only law by which Christians are bound. It is true, however, on the other hand, that a communist tendency existed in the Church, which developed itself in the 4th century in the establishment of the communities of anachorets and monks. See Monachism. The reformation of the monastic orders, began principally through the efforts of Bernard de Clairvaux in the 12th century, gave a new socialistic and communist impulse to the laity, and led to the formulation of religious bodies, united in the vows of life-long poverty and asceticism. Such were the Humiliates (q. v.), who made vows of voluntary poverty, chastity, and fasting, but were not distinguished from the people in dress, though living together as a religious community; the Bigards (q. v.), a society of unmarried men, who lived in community under a master, and made vows of poverty, chastity, and devotions; and a similar female association, formed as early as the 11th century, under the name of Beguines (q. v.). These lay associations differed from the clerical communities by considering poverty and continence as essential rules, and bore more of a socialistic than a communistic character. In the 13th century, the Menecotic orders (q. v.) united the socialistic organization to the clerical character, and cast the lay brotherhoods in the shade. Another sort of communitarian was that of the Fratres et sorores Liber et Veri (see BRETHREN OF THE FREE SPIRIT) (13th century), who held that the original state anterior to the Fall should be restored, and that the distinctions created by the law of Church, state, society, should be abolished. In their secret assemblies (paradies) the principles of the community of goods and of women were advocated by naked preachers before naked audiences of both sexes. This sect extended under different names to Spain, Italy, and the Holy Land. A similar sect, under the name of Adamites (q. v.), advocating the community of women, arose during the Hussite wars, but was put down by the Hussite general Ziska.

IV. Communist and Socialistic Associations of the Times of the Reformation.—A socialistic impulse, tending to a universal division of property, lay at the foundation of the peasant war of Germany in the early days of the Reformation. The twelve articles of the peasants, however, demanded only the abolition of feudal privileges, not a total subversion of society. The German Prophets, instituted by Nicholas Storch in 1523, went further than the advocates of communism. They proposed the community of goods, the substitution of polygamy for monogamy, and the abolition of all civil and ecclesiastical authority. Münzer (q. v.) went still further; his doctrine of the absolute community of all possessions was pure communism. These doctrines were admitted as the basis of the Reign of Terror (q. v.) on the Rhine, by Munster. Some isolated followers of Anabaptism in the Netherlands disseminated these doctrines afterwards in France and the north of Germany. Following in the same road we find the Libertins de Geneva, whom Calvin strenuously opposed, and the Familiæt of England, about 1524. The communist element is also apparent in a pure form in the organization of the Herrnhuters (Moravians), and in some communities of Auvergne, which are unions of families under one head, by whom work is divided according to different individual capacities.

V. Modern Communism and Socialism.—By the side of the above religious communistic tendencies arose the modern communism, taking its source in the new antagonism to the institutions of the Middle Ages, which recognised two classes of people—the rulers, nobles and clerks, and the ruled, civilans and peasants. All the privileges belonged to the former, all the burdens to the latter. For the old divisions of society by sex and age, and peasants—were substituted gradually two new classes, a moneved aristocracy and a proletariat. The recognition of the principle of equality tended to overthrow all conventional authority and privileges. In Great Britain the germs of communism are to be found in Roger Bacon's New Atlantis; in More's De optimo rei publicae status (1516); and in Harrington's Oceana (1556); but no practical form of socialism appeared till the 18th century, when the Buchanies (q. v.) of Scotland formed a religious communistic association, which lasted fully for half a century. In the 18th century, Robert Owen (q. v.) attempted to better the condition of the people, by establishing a new system of life. He published his system (A New View of Society, 1818), in which, starting from the principle that all men are born equal, he maintains that they become good or bad through the influence of outward circumstances. But his political radicalism obliged him to leave England, and he came to the United States, where he founded New Harmony, the colony of New Lanark. He was successful so long as money lasted, but this failing, it was abandoned in 1826. See Owen. In the mean time, the Owenites had founded another colony at Orbiston, near Edinburgh, Scotland, under the guidance of Abram Combe, but it was dissolved after his death in 1827. Owen, having returned to England, became the founder and director of the National Labor Equalable Exchange, and the Community Friendly Society of Manchester. These Owenite working associations brought forth the Chartists, who aimed at the suppression of the powers of the clergy, the land-owners, the large capitalists, and all privileged classes.

In France, the Declaration of the Rights of Man, in 1789, laid down the principle of equality as the foundation of the state organization. The Constitution of 1791 acknowledged the right of property, but recognised also the corresponding right of employment for those destitute of property. The Constitution of 1793, on the contrary, acknowledged the rights of the working man. Marat often expressed the idea that real equality could only be established on the basis of equality of rights and equality of tastes. Under Napoleon and the Restoration these ideas were for a time forgotten, until the Revolution of July, 1830, showed again their existence and power among the proletariat. The Socialists before the Revolution, whose way had been prepared by other Utopists, such as Pétion (République de Salonde, Voyage dans l'île de Plaisance, etc.), are but few in number, if considered as distinct from the advocates of equality. Among their works the most remarkable are La Basilisk, a novel by Morlier (Paris, 1785); Le Code de la Nouvelle Société, advocating the abolition of subsisting labor. The materialist and atheistic works of Holbach, Helvétius, Diderot, Voltaire, Rousseau, Rey, full of Utopian theories, greatly damaged the authority of existing institutions. Communism did not practically take its modern form until after the end of the Reign of Terror (q. v.) of 1793. The Directory (q. v.) had made the franchise of voting to depend on property, the remaining terrorists joined the disfranchised classes in their opposition to all right of individual property. They aimed at bringing back society to the state of nature, claiming that in a true state of society there should be neither rich nor poor, the education would be equal in their attainments. The heads of the party were Babeuf and his followers. After the fall of Babeuf, and under the military rule of
Napoleon, arose the socialistic doctrines of St. Simon and Fourier. The former explained his views in Le Considérations sur l'Industrie Nationale, and the latter published Christianisme Communisme, or the principles from which he proposed to establish an industrial system on the basis of perfect equality; while in the latter he attempts to demonstrate that this equality is a result of the divine commandment to love one another as brethren. In order practically to arrive at the object of St. Simon, Bazard proposed that after the law of inheritance should be abolished, and the property of a man, instead of being inherited by his children, should revert to the state. Fourier expounded his system in La Théorie des Quatre Mouvements, and Le Traité de l'Association Domestique Agricole (1822, 2d edit. 1841). He aims at the practical perfection of mankind, and considers happiness as the aim of all living creatures. Wealth is to be increased and disseminated, and this is to be accomplished by dividing the common property and by regulating labor, uniting persons to work in groups, industrial series, and phalanges, according to their capacity for labor; the result of the joint labor to be divided among the producers in proportion to their capital, labor, and talent. Fourier succeeded in gaining the public favor, and the All of St. Simonism, and was greatly helped by Victor Considerant. He published a newspaper, Le Phalanx, in 1832, and in 1836 another, La Phalange, Journal de la Science Sociale, to disseminate his ideas.

St. Simonism and Fourierism gave rise to an immense publication in France. Among the most eminent writers are found, among the Socialists, Lamennais, who, in his Éssai sur l'Indifférence (1827), attempts to bring the socialistic idea into union with religious dogmas, while in his pamphlet D'avenir he calls the people back to union with the Church of Rome on the ground that it upholds the doctrine of equality before the God, from whose social equality will follow. For this he was put under the ban by the pope. Stung by this treatment, he published the Paroles d'un Croquant; Politique à l'Usage du Peuple; Pays et Gouvernement, which are among the most radical works extant. Of a more abstract and speculative character are the works of Pierre Leroux, Éssais sur l'Equité (1837), and De l'Humanité (1840), wherein he considers the principle of equality as a dogma, and recognizes no distinctions of country, family, or property. The latter point is the foundation of Proudhon's doctrine; he attempts to prove that the right of property is universal in his work Qu'Est-ce que la Propriété? (1840), in which he returns the significant answer, La Propriété c'est le Vol. This work was followed by De la Création de l'Ordre dans l'Humanité (1843), and the Philosophy of Misery (1846). As the advocate of socialism among the newspapers, Louis Blanc stands first. His principal object is the organization of labor, to be accomplished by using state competition to destroy private competition; the state acting as capitalist, and rewarding each worker according to his deserts. Bonarroti's († 1837) History of the Conspiracy of Babeuf (La Conspiration de Babeuf) (Paris, 1829), gave fresh circulation to Babeuf's theories, which found organs in La Vérité, 1837—39, and La Stimuleuse, later August, 1839. A practical application of these principles was prevented by the insurrection of the Société des Saisons, May 12th, 1839, led by Blanqui and Barbès. The failure of that enterprise damped the communist spirit, and for a while there were only a few solitary efforts made, such as Quennelasse (1841). Still secret societies continued to be organized, such as the Société des Travailleurs Égaux, composed of the remaining followers of Barbès, who pushed the communist principles to extremes, and considered materialism as the immutable law of nature. Opposed to them were the Riformes, comprising the greater part of the French society, and led by the majority of labor, a newspaper advocating their principles, L'Atelier, appeared in 1840. The Icarien Communists, headed by Cabet, strove to realize an ideal system of communism, depicted by the latter in his Voyage en Icarie (1840). The state, in this system, has no property, money, or distinct function; there are no classes or ranks, and yet the state is immensely rich, as everything belongs to it; the integrity of the family is preserved, and marriage held sacred, but the women are employed in the general workshops; all affairs are to be settled by the Comités, from whose decisions there is no appeal. These ideas were further disseminated in France by Désassy, who, bringing everything back to the individual, arrived at the fundamental maxim, We must do as we can; consequently, one may take all he requires for the time being. In this system no God is necessary, and man satisfies himself with what he finds in nature.

VI. Communism and Socialism since the Revolution of February, 1848. — This revolution gave at first a new impulse to socialism. The words Liberté, Égalité, Fraternité, posted on all the walls and appended to all the decrees of the republic, seemed to contain all that Socialists could wish for. The government itself was composed in part of Socialists. The result was the organization of the national work-shops, which only served to prove again the impracticability of these theories. But communism began to lift its head by the side of socialism, and made great progress with the lower classes of France. In 1850 a secret socialistic society was discovered, whose ramifications, from its centre at Beziers, extended almost through the whole of southern France, and which had completed a plan of general insurrection. This also led to the discovery, in Paris, of the secret society La Némésis, whose members, at their initiation, swore to defend the inalienable rights of man to liberty, equality, and fraternity.

The Socialism and Communist of Switzerland and Germany present no particularly new features, being mostly based on French theories. After the failure of the Revolution of 1848, the leaders fled from Germany to England, from whence they continued to direct the affairs of the Grand'Ordre, divided in circuits and communities, and strongly organized in Germany. But the alliance of the governments in 1850, the lack of energy among the confederates, and the publication of the aims of the society in June, 1851, by a tailor's apprentice, Peter Noah-jung, at Leipzig, materially injured the organization. In Belgium French communist ideas also obtained to some extent, and were upheld in several newspapers. In 1846 Considerant went to Brussels to advocate the Fourierite theories, but found no opportunity of carrying them into practice. These ideas, however, took a firmer hold among the lower classes of Italy; in May 1848, Pius IX and the French government offered a reward of 500 lira to the bishops, December 9th, 1849, recommended them to use all efforts to prevent the propagation of socialism. That the existence of these communist societies depends on the personality of their founders, and not on their own excellence, has been demonstrated. After the death of the leading spirits, the organizations invariably degenerate, if they do not entirely disperse. In the United States a number of attempts have been made to establish communist colonies, partly upon a merely humanitarian, and partly upon a religious basis. Among the former belong the communist colonies established by Cabet at Nauvoo, several colonies established by the followers of Fourier, and his adherents, and several phalanges established by the admirers and followers of Fourier. They have all perished. Among the second class of communist assoc-
COMMUNITY OF GOODS

ciations belong the Shakers (q. v.), and the German Seventeenth-day Baptists (q. v.), who enjoin universal celibacy, the colonies Economy and Eoar, established by Separatists from Wurtemberg, and the Oneida Community (q. v.), which teaches the community of goods as well as of property. —Pierer, Universal-Lexikon, s. v.; Herzog, Real-Encyclopädie, iii, 21; Romang, Bedeutung des Communismus aus dem Gesichtspunkt des Christenthums (Bern, 1847); Reupaud, Études sur les Réformateurs ou Socialistes Modernes (2 tom. Paris, 1848); Sédille, Hist. de la Société des Amis de la Communauté, 14th edit. Paris, 1860); L. Stein, Jus Societatis u. C. d. heutigen Frankreichs (Lpz. 1842; 2d ed. 1848); Gesch. d. sozialen Bewegung in Frankreich v. 1789 b. a. unsere Tage (Lpz. 1850, 8 vols.); Karl Grün, Die sociale Bewegung in Frankreich u. Belgien (1846); Th. Muntz, Die Gesch. d. Gesellschaft in ihrer modern Entwicklung u. Problemen (1844); Williams, The Harmony Society at Economy, Pennsylvania (New Haven, 1867). See SOCIALISM.

Community of Goods. (1.) From the fact that the early Christians 'had all things common,' (Acts ii, 44), some have supposed that to renounce all property, and to share one's goods with fellow Christians, was the duty of all the faithful. But it is to be observed that no precept is given in Scripture to this effect; we have only the fact recorded that the early disciples were indifferent to property, unsellish, and 'willing to communicate.' And, if history is to be our help in this matter, it seems never to have been a part of the discipline that goods should be common. It is usually supposed that the renunciation of private property, and the system of community of goods, was, for a time at least, adopted by the whole of the infant Church of Jerusalem. That the system, if ever so adopted, was soon discontinued, is perfectly evident. Those who 'were rich in this world' were exhorted to be 'ready to give and glad to distribute,' which implies both that there were rich men in the churches, and that they were not required to sell all that they had, and cease to possess property, which would have left them, for the future, nothing to give. And the same may be learned from all that we read about the collections made in Greece for the poor Christians of Judaea, and from many other circumstances in the sacred history.

(2.) "But it has been contended that even in the infancy of the Church of Jerusalem, the community of goods was in reality confined to those engaged in the ministry, and that the female penitents of deser- tress, who were called 'widows.' Just at first, this description may have included all the believers; that is, those who were the first to embrace the Gospel may all have been employed in some department of the ministry. That Ananias and Sapphira thus offered themselves for the ministry is (doubtless) both a correct supposition, and one which will make the whole of the transaction recorded in Acts iv intelligible!" (Eden, Churchman's Dictionary, s. v.). This view is taken by Hinds, Early Christianity (pt. ii, ch. ii), who refers to Eusebius (lib. iii, c. 137) for confirmation of the suggestion.

Moham treat the subject largely in his treatise De Vera Natura Comunitatis bonusorum in eccl. Hierosol. (Dis. ad Eccl. Hist. pertin. vol. i), and seeks to show that the passages in Acts ii, 44; iv, 32, imply a communion merely of the use, not the possession of property, and that only for a temporary purpose. But the main view is that the early Christians of Jerusalem "went so far in the ardor of their first love as to abolish the external distinction of rich and poor," perhaps as "a prophetic anticipation of the state of things in the perfected kingdom of God." The offering was entirely voluntary, and not the fruit of any compulsory levy, the N. T. abounds in precepts for the right use of property and its separate and proper possession. See Hinds (l. c.); Schaff, Apost. Ch. Hist. § 114; Killen, Ancient Church, p. 52; Neander, Planning and Training (Bohn's ed.), i, 252; ii, 64.

Communion of Presence in the Roman Catholic Church. See Presence.

Compass (usually 229, excussin., to surround) is used as a noun by the A. V., especially in the phrase "fetch a compass" (2 Macc. Num. xxxiv, 5; Jos. xv, 3; 2 Sam. v, 23; 2 Kings iii, 9; πρόβατος, Acts xxviii, 13), i.e. to go around.

Compel, in Matt. v, 41; xxvii, 52; Mark xv, 21, is the rendering of the A. V. for the technical term ἀναγκαίον, to impress into public service [see Anga-

Knoop]; in Luke xiv, 20 (ἀναγκαίον, often to "constrait"), is in the strict sense, i.e. to impose, rather than the full meaning of coercion (as elsewhere).

Compiegne, SYNODS OF (Convenit Compendiens; Concilium Compendiens). The synods held in Compiegne began first in the middle of the 8th and ended in the 14th century. The Diet held by Pepin the Little, A.D. 757, at Compiegne, is counted among the synods, because the privileges of the archbishop of Sens to ordain eremites were ratified and signed before the assembled bishops (Mansi, Conciliorum nova et ampl. Collectio, vii, 658 sq., Florence, 1766). Whether the few church laws which were issued under Charlemagne in the year 775 as capitularies, which related partly to church government, partly to ecclesiastical revenues, and partly to monastic discipline, were established at a synod in Compiegne or not, is very doubtful, because, in the record of the capi
tullary there is only mention made of a synodulis conventus (see Harduinus, Acta Conciliorum, iii, 2066, Paris, 1714). A synod held there in 832, at which the bishops spoke of the usurpations practised by laymen in church matters, may indeed be regarded as a diet (Mansi, l. c. xiv, 410, Venet. 1780). The synod held in Compiegne in 838 was of real importance in the development of the Church. In the year 839, a Council at Paris, in a letter to the kings Louis and Lothaire, referring to an explanation which it was said the Emperor Constantine had given, set up the opinion that the bishops were the judges of kings, but that the bishops themselves could not be judged by men. This thesis first found a practical application at the above-mentioned synod in Compiegne, as the sons of Louis desired their father to be sentenced to a public penance by the bishops, and thus declared unfit to reign (Harduinus, l. c. iv, 1576, Par. 1714; Mansi, l. c. xiv, 647). The synod of 1063 declared the bishop of Sens, Hugh of Leu, under the ban; that of 1236 established several regulations which aimed at securing ecclesiastical liberties; and that of 1270 declared against the unlawful possession of ecclesiastical benefices, which was regarded as sacrile
gue (see Harduinus, l. c. vii, 654, Par. 1714; Mansi, l. c. xxiv, 18, Venet. 1782). More important was the synod in 1301, as it made several decisions concerning ecclesiastical jurisdiction (Harduinus, l. c., p. 1247; Mansi, l. c. xxx, 87, Venet. 1782). The last synod in Compiegne issued only some decrees for the mainte

ance of Church discipline (see Harduinus, l. c. p. 1269; Mansi, l. c. p. 117.)—Herzog, Real-Encyclopädie, Supplementbd. i, 948.

Competentes, a class of catechumens in the early Church. See Catechumens.

Compositorium, Completum, or Complin. (from Lat. completum, a term of the last service in the evening; the bed-time service. According to the ca

nonical hours, fixed hours for public prayer were in
troduced into the Church with the institutions of the monastic life. In the Western Church the practice of praying seven times a day was adopted in the 5th or 6th century, and became complete by the establishment of the evening or Complin, the last of the seven hours. The following is the usual form of the evening service. See Procter, Hist. of the Common Prayer, p. 11; Freeman, Principles of Divine Ser
ericompany. p. 88. Comp. Canonical Hours; Breviary.
COMPLETENSIAN POLYGLOT. See POLYGLOTS.

Compostella, MILITARY ORDER OF ST. JAMES OF. "St. James the Elder was adopted as the patron saint of Spain for the victory of Christ, and his relics were preserved at Compostella. The miracles supposed to be performed by these relics drew vast numbers of pilgrims, for whose support hospitals were established by the canons of St. Eloi. The vicinity of the Moors having rendered the roads unsafe, thirteen nobles were consecrated for the protection of the pilgrims, and with the canons resolved to found an order of the same kind as that of the Hospitallers or Templars. The pope granted his assent in a bull, dated 6th July, 1175, accompanied with the statutes of the order. Whatever conquests were made from the infidel were declared the property of the order, and a council of thirteen knights was vested with authority to elect and depose a grand master. The knights made war against poverty, obedience, and celibacy, and professed their belief in the immaculate conception. To protect Christians and convert infidels they vowed to be the only object in their wars with the Saracens. In most of the great battles between Christian and Moor the red cross of the order was conspicuous. The conquests of the order itself, combined with the grateful munificence of the nation, speedily increased its wealth and power beyond those of any of the other orders of knighthood. In addition to the three large commanderies of Leon, Castile, and Montalvan, it possessed nearly 200 minor commanderies, comprising, it is said, more than 200 priories, with many cells, collectors, castles, boroughs, two towns, and 178 villages, exclusive of its possessions in Portugal. This enormous wealth and power of the order excited the jealousy of the crown, in which, in 1522, the grand mastership was permanently vested by the pope. Having thus become merely honorary and dependent on the crown, the order rapidly decreased in importance."

Compostella, SANTIAGO DE, a town in Spain, and one of the three most famous places of pilgrimage in the Church of Rome, the two others being Rome and Jerusalem. The place was formerly called ad Sanctum Jacobum Apostolum or Girona Fudato, whence by a slight corruption Girona has been derived. According to a Spanish tradition, the apostle James the Elder came to the Pyrenean peninsula, and is buried at Compostella. The legend of the apostle having preached in Spain is first mentioned in the ninth century, and has generally been repudiated by the Roman Catholic writers, although it was defended by the Benedictines (Acta Sanct. tom. vi, July, Appendice; and tom. i, Aprilis, Distribe), and by the Protestant J. A. Fabricius (Salutatoria Lux Evangelii, c. 16, § 2). The claim of Compostella to the body of the apostle has found more advocates among the Roman Catholic writers, although the church of St. Saturnine at Toulouse prefers the same claim. The rival claims have been compromised by assuming that each church had one half, as a division of famous relics, it is alleged, frequently occurred in the Middle Ages. Compostella was made a bishopric in the beginning of the 9th century, and in 1120 an archbishopric. —Wetzler u. Welte, Kirch. Lex. i, 732.

Comprehension, in English history, "the scheme first proposed by Sir Orlando Bridgman in 1698 for relaxing the terms of conformity to the Established Church of England, and admitting Protestant dissenters into its communion. In 1674, Tillotson and Stillingfleet renewed the attempt, and the terms were settled to the satisfaction of the nonconformists; but the bishops unanimously refusing their consent, the project fell to the ground. Immediately after the Revolution, the scheme was renewed at the instance of William III, but after two attempts the design of union was abandoned, and the Act of Toleration passed in its stead." See Macaulay, History of England, iii, 68, 380; art. ENGLAND, CHURCH OF; Eden, Churchman's Dictionary, s. v.

Compton, Henry, bishop of London, son of the second Earl of Northampton, was born at Compton in 1632, and was educated at Queen's College, Oxford, which he left in 1652. After some years spent in travel on the Continent, he returned to England on the restoration of Charles II. For a short time he was a cornet in the army; then went to Cambridge, passed M.A., took orders, and was made canon of Christ Church, Oxford, in 1666. After various preferments, he was made bishop of Oxford in 1674, and was translated to the see of London in 1675 or 1676. He became tutor to the princesses Mary and Anne, and imbued them with his own earnestly Protestant sentiments. On the accession of James II he was dismissed from his preferments, and compelled to appear before the Royal Chapel on account of his vigorous opposition to popery. In 1686 he was tried before the lords commissioners (the notorious Jeffries presiding) on a charge of disobedience to the king's mandate (for the suspension of Dr. Sharp), and was suspended from his episcopal functions. In 1688 he was dismissed from his see on the accession of William he recovered all the offices from which he had been expelled. Bishop Compton sought to conciliate Dissenters, and to find means of reuniting them to the Church of England. His ro-called "ultra-Protestantism" made him unpopular with High-churchmen. He died July 7, 1718. He published A True and complete History of his own life (London, 1677); a number of episcopal letters and charges, etc.

Comstock, Grover S., a Baptist missionary, was born at Utica, N.Y., March 24, 1869. He graduated at Hamilton College in 1887, studied law afterwards, and was admitted to the bar in 1890. Under the ministry of the Rev. C. G. Finney he was converted, and studied theology at the Madison University. Devoting his life to missions, he entered the service of the Baptist Foreign Missionary Board, and sailed from Boston for Birmah on July 2, 1884. He remained some time at Amberet and Mandal, studying the language, and then chose Aracan for his field. At Compestella he was in the church at Kyoun Pbyou; and he remained, in spite of a deadly climate, to which his wife and two children fell victims in 1848, unremitting in labor until the illness which ended his life, April 28, 1844. —American Missionary Memorial, p. 155.

Comte, Auguste, founder of the so-called Positivism, was born at Montpellier Jan. 19, 1798, and died at Paris Sept. 5, 1857. He was the propagator of an elaborate system of philosophy, to which he gave the name of Positive, to denote its scientific and practical character, and to distinguish it from all schemes of metaphysical speculation. He sprung from a family eminently Roman Catholic in religion and Royalist in politics, and these influences affected the development of his theories, notwithstanding the fever of innovation which always possessed him. He was educated in Paris at the Polytechnic school, in which he became a subordinate instructor in 1802. His first dreams of philosophic reform are ascribed to him to his fourteenth year, perhaps in many of the precocity attributed to him. In 1816 he contended for emigration to the United States, and the transplanting of his nascent philosophical career to America. In August, 1817, he became acquainted with the notorious St. Simon — half seer.
half charlatan—and was so strongly impressed with his visionary raptures as to be considered his most
goodly disciple, and the successor upon whom that
strange sage desired his mantle to fall, though recogn-
ising Comte's fatal want of religious susceptibility.
This connection on the part of Comte, though mentioned in later years with increasing bit-
terness and disgust. He declared all obligations to
St. Simon, and burned and fretted whenever the traces
of St. Simonism were recognised in his own philos-
ophy. In April, 1828, he opened a course of gratu-
titious lectures on the same topics, and had been
reduced to a somewhat determinate form by several
essays previously published. The course was inter-
rupted by brain fever, terminating in insanity. In
consequence of this attack, which he designates as
crise cerebrale, he was for some time confined in a lu-
nant asylum.
In 1829 he commenced the immense structure of his
Positive Philosophy. It was completed in six heavy
volumes, containing nearly 5000 pages. The first
volume appeared in 1830, its 750 pages having been
composed in the space of three months. M. Comte
rarely revised, and never recopied his manuscript.
As it appeared in its first press, and improved from
the press to the public. The Revolution of July
delayed the prosecution of his labors for five years,
but with the return of more tranquil times he resumed
them, and achieved the sixth and last volume in 1842.
This is the work on which M. Comte's reputation as
a philosopher almost exclusively rests. It is the
only one of his works accepted by the majority of
his disciples, or regarded by those who follow his
guidance without attaching themselves to his banner.
It contains the body and substance of Positivism, and
was justly recapitulated Systeme de Philosophie Positive.
In his later philosophical development Comte endeav-
ored to infuse the vital breath of a moral and religious
spirit into the cadaverous Pyrrhonism of his earlier
views. But this attempt, which was flagrantly un-
successful, offended alike his sect and his distant ad-
mirers, who halted and honored his labors rather for
their systematic insidiously than for their recognised
truth.
On the completion of his scheme of philosophy
Comte proceeded to apply its principles to the rectifi-
cation of society. It was nine years, however, before
the first volume of his Systeme de Politie Positive
appeared. They were years of annoyance, anguish,
more or less. But the son, like the father, was con-
sidered himself and his family by the scanty fruits of
his vocation as a public and a private teacher of math-
eematics. To this vocation we are indebted for his
Treatise on Analytical Geometry, published in 1843. He
relieved the dull routine of duty by lectures to the
Parian community on topics connected with science,
or with the promulgation of his philosophy. One of
these courses is perpetuated in his Philosophical Trea-
isse on Popular Astronomy (1845). His heretical opin-
ions, and, still more, his arrogant and irritable disposi-
tion, provoked opposition, and excited ill-will among
his collèques. His position in the Polytechnic School
was ruined precariously, and he was finally deprived
of it. At a later period his public lectures were for a
short time closed by the intervention of the govern-
ment. This is the long personal persecution of which
he complains with habitual acrimony in his later
works. He was married, but had been separated from
his wife. With his book of 1848, he was rung with
many sorrows, a new fascination consolé him, and
opened unsuspected fountains in a dry and thirsty soil.
In 1845 Comte became violently attached to an accom-
plished lady, Madame Clotilde de Vaux, who was sepa-
rated from her husband, as he was from his wife. They
married. Comte was terminated. In a year by the death of the sire on April 5, 1846. The Positive Politics is animated throughout by her in-
spiration, and is dedicated to her, with a commemora-
tion of her virtues, in language which would sound
extravagant in Dante or Petrarch. Brief as the inti-
macy had been, it revolutionized Comte's whole na-
ture and the entire spirit of his speculations.
This strain of development inhibited itself in the Dis-
course on the general Character of Positiv-
ism, which belonged to the midsummer of 1848, and
was employed as an introduction to the System of Pos-
ite Politics. The rigidity and sterility of the cold
and heartless rationalism of the Positive Philosophy was
evidently unsuited to many minds; it had been neces-
sitated to produce a system of national education; and the
argument itself, and the application of the Positive doc-
trine to practical ends almost necessitated the ad-
miration of the moral element, which had been pre-
viously disregarded. Men are not controlled by their
reason; they are stimulated by their imagination, and
impelled by their emotions. To discipline the heart,
an authority, and not a system, is required. But no
practical morals are possible, as an obligatory rule of
action, which do not result from the decrees of a
supreme will. Thus the first step towards a system-
atic plan of political authority, or of sociological inter-
pretation, must be the recognition of a Divine Legis-
lator and the creation of a Church. M. Comte was thus
affected by the extension of his theories to their practical applications, to introduce
ethics into the circle of the sciences, to institute a div-
inity, to recognize or to invent a religion. His per-
ception of the need was quickened, if his susceptibili-
ties were not awakened, by the resuscitation of his
natural affections, and the glow of sentiment was
induced by his preposterous passion. The long inter-
val which separated the completion of the Philosophie
Positive from the commencement of the Politique Pos-
tive may have been, in reality, due less to the personal
execution of which he believed, and an abatement of
national animosity of 1848, than to the time and thought
required to systematize his new views, and to produce
some appearance of harmony between the philosophic
doctrine and its efflorescence in a theocratic dream.
The whole plan was, however, arranged in his own
mind when he entered upon the composition of his so-
ciological treatise. Nothing is more admirable than
the rapidity and completeness, the methodical regular-
ity, and the preordained precision with which each
successive year brought forward at the appointed time
a new volume of the Politique Positive, till the whole
was accomplished. Each volume appeared in its sec-
ond year. The first was published in July, 1851; the second in May,
1852; the third in August, 1853; and the fourth in August,
1854. The second volume of the Positive Politics was preceded in the same month by the pub-
lication of the Calendur of Positivism—that singular
and elaborate relapsism of the months of the year
and the days of the week which substitutes the no-
tabilities of human progress for the Sundays and
saints' days of the Catholic Church, and the months of
imperial Rome. In the October of the same
year was published the Catechism of Positivism, de-
signed to diffuse a knowledge of the new philosophy
and the new creed among the masses of the people.
At the close of the Politique Positive M. Comte marks
out the exteriors projects which he designed to achieve
before advancing years should demand repose. Seven
years were to be devoted to the enlargement and rec-
ification of his theory; and then, on the attainment
of his grand work, there was thought to be the
A System of Positive Logic, or the Philosophy of Mathemat-
ics, was promised for 1856; A System of Positive Morals, or Treatise on Universal Education, for 1859;
and A System of Positive Industry, or Treatise on the
Action of Humanity on its terrestrial Abode, for 1861.
The first was delivered terminated, according to announcement, in 1856, but before the second was ready Comte died, in 1857.
pamphlets had been issued by M. Comte at different periods of his career, in order to give immediate consistency to his views on special points, or to popularize his ideas to the general public. They are interesting in themselves, as more important for an appreciation of the man, are the annual circulars issued to those who participated in the subscription for his support.

The system of Positivism, in accordance with what has been shown in the last lectures, they succeeded under two distinct, though connected aspects—the scientific theory as originally expounded in M. Comte's earlier work, and the practical application of that theory as presented in his latest complete treatise.

(1.) The Positive Philosophy.—This is the development and co-ordination of all the materialistic tendencies of science in the age of the Encyclopedia and the Revolution. It is not itself materialistic, because it proceeds beyond materialism in the same direction, and is attenuated into a pure sensuous phenomenalism. It contemplates merely "the shows of things," and it coordinates them according to their concomitances and successions, and to the functions of their part in the general system of the universe, not merely as objects of thought, but as causes and effects, and as agents in the formation of the whole.
CONANIAH

The manuscript text is not entirely legible, but it appears to discuss a topic related to religious or historical matters, possibly involving a church, bishops, and a text by St. Gregory the Great. The text mentions various sources such as "Collectanea" and "Concilia," which are likely references to collections of church councils or church laws.

CONACLE

The text seems to continue from the previous page, discussing a religious order and perhaps the establishment of a church. It mentions a council, possibly the Council of Constance, and references to church buildings such as the Cathedral of Notre Dame.

The text also references a church's foundation by Peter Fournier, which is discussed in the context of other significant church events.

The primary focus appears to be on the establishment of church structures and councils, with a particular emphasis on the Council of Constance and its impact on church organization.

The text is rich in historical and ecclesiastical references, indicating a detailed exploration of church history and council proceedings.

Overall, the manuscript contains a detailed account of church history, emphasizing the importance of church councils and their role in shaping the structure and governance of the church.

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CONCLAVE 452

CONCOMITANT

for the others. The coat of arms of each cardinal is affixed to his cell. When a pope dies, ten days are allowed for the obsequies, for the arrival of absent cardinals, and for the provisions of the house mentioned for the conclave, together with the selection of persons styled conclaveists, who are to enter the conclave as servants of the cardinals (two to each, or, if the cardinal be very old, sickly, or of princely birth, three), masters of ceremonies, confessors, clerks, physicians, carpenters, masons, bartenders, and others. The prescribed time having elapsed, the cardinals and conclaveists attend the mass of the Holy Ghost, formerly in St. Peter's, lately in St. Sylvester's church. The papal ordinances governing the conclaves are read, to the strict observance of which all who are to enter the conclave are sworn. Then the cardinals, with their conclaveists, proceed solemnly to the apartments prepared, and repair severally to their cells, where they receive visits until evening from persons not of their number. At the third signal from the bell, about three hours after sunset, all not belonging to the conclave are excluded, and all the entrances except one are barred. The bell is also rung so much as may be necessary for air and light. The excepted entrance is closed by double locks and strictly guarded, admission being allowed to none except the absent cardinals. No egress is allowed except by permission of the conclave itself in case of grave illness. The theory is that all communication between those within and persons without in regard to the pending election must be prevented; but these precautions have not always secured their end. In spite of the law, there is frequent correspondence between the cardinals within and their political friends without. The decree of Gregory X prescribed that, if a choice was not made by the cardinals within three days, for the next five days only one dish at noon and evening should be allowed to each, and after that time only bread, wine, and water; but this rigid regimen was modified somewhat by Clement VI (1351). The execution of these regulations is entrusted externally to the civil authorities of the place where the conclave is held, and internally to the officers appointed by the conclave.

Prior to the latter half of the 11th century, the choice of the bishop of Rome was the joint prerogative of the clergy and people, exercised, we may suppose, as at present, by the pope through his procurator. Popular participation in the election appears to have been through some representative body; while the supreme ecclesiastical power asserted its authority by requiring that the election should receive its sanction, the origin, doubtless, of the right exercised by certain Catholic governors (Pope Sylvester, St. Gregory, St. Leo I), and claimed by Italy (Naples and Portugal), of each excluding from the papal throne some particular cardinal, a right, however, to be exercised before an election, and limited to one veto at each conclave. By a decree of Pope Nicholas II (In nomine Domini, 1059), the election of pontiff was given to the cardinal bishops, the other cardinals being only the pope's approvers of it. By a further decree of Alexander III (1179), the choice was vested exclusively in the college of cardinals, with the proviso that the concurrence of two thirds of the cardinals present should constitute a legal election, the assent of clergy and people being no longer required. The Council of Lyons (1274), under the auspices of Gregory X, promulgated a constitution minutely prescribing the forms to be observed in regard to such elections, which were to be made in conclaves clausae, so as to shut out secular influence. These three instruments furnish the organic laws and regulations both of franchise and ceremonies, which, without fundamental change, are still in force in papal elections. It is laid down as a settled principle that no pope can appoint his successor, and that every cardinal, however recently made such, provided he has taken the solemnity of his election, may participate in a conclave, though under papal censure, suspension, interdict, or excommunication.

According to the bulls of Gregory XV (Eiusae Patris filius et Doctum Romanum Pontificem), confirmed by that of Urban VIII (ad Romanos Pontificis providiionem), the choice must be made in one of three ways, viz., by inspiration, compromise, or ballot. Election can proceed by inspiration when all the electors spontaneously (per quasi inspiracionem), without any previous concert, the saint for whom the person for the election. Examples of such elections are given by early ecclesiastical writers, as that of Fabianus (Euseb. Hist. Eccles. vi, 29), but in modern times none such has occurred. Election by compromise is when, in default of agreement themselves, the cardinals delegate to a select number of their body, with or without conditions, authority to choose a pope, as was the case in the election of Clement V. The ordinary way, however, is by ballot. In this method, after the usual morning Mass, each cardinal (when the conclave is assembled in the basilica, at the pontiff's command) offers to the purity of his intentions in the vote, deposits in the chalice on the altar a square paper, folded at opposite corners so as to conceal the voter's name and motto (which, once selected, must be adhered to), while the name of the person voted for is written in the open part of the paper. The votes are counted in turn by three cardinals, appointed scrutatores, and the numbers taken, which must agree with that of the cardinals present, all being required to vote, and are filed to await the result. If any one has received just two thirds, the folded ends are opened to see that he has not voted for himself, which is not allowable. If no one has attained the required majority, the conclave proceeds in the afternoon session, after the hymn Veni Creator Spiritus, to try the process called accedendo (accedas), in which each cardinal may give a supplementary vote, in the words accedo domino cardinale suffit, to any one who received votes in the first process from others than the accedent; those declining to change the morning's choice write semini. If the supplementary votes for any, added to the morning's votes for the same, do not make up the two thirds majority, the papers are burned, and the same process of balloting is repeated the next day. When the vote is obtained, the cardinals meet in the evening, to see that no cardinal has voted twice for the same person, and that the mottoes of the evening and morning vote tally; then the recipient of the highest vote equalling or exceeding two thirds is declared duly elected. On his acceptance the work of the conclave strictly ends, fees, etc., being distributed to the electors. He is invested with the pontifical robes, receives the homage of the cardinals, adopts his official name, and is proclaimed from a reopened balcony window to the people by the cardinal dean, in the words Annuntio eum quemcumque populum voce regem populi. He then elevates the cardinalights, and is seated on the popemobile, appro
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Concomitant. (1) A term used by Roman theologians to denote the graces of an action, as distinguished from praecedit grace (against the Pelagians) is necessary to excite to good desires and actions (Bergier). (2) Concomitance in the Roman doctrine of the Lord's Supper (qu. v.), means
CONCORD, FORMULA OF 453

The accompanying of the body of Christ by the blood, and of the blood by the body." in the Eucharian. Aquinas introduced the term (concomitance). The withholding of the cup from the laity is justified by this Romanist doctrine of concomitance on the ground that as Christ is present entirely in each of the elements, it was necessary that also the body should be communicant. Of course this theory goes along with transubstantiation. — Burnet, On the Articles, art. xxxii; Smith's Hagenbach, History of Doctrines, § 195. See Lord's Supper.

Concord, Formula of (Formola Concordiae), the name of the symbohash book of the Lutheran Church, first publicly adopted in 1580. It was framed in consequence of the long disputes between the stricter Lutherans and the milder Philippists and the Crypto-Calvinists in Germany. The principal theologians and evangelists considered it their duty to unite the Church as much as possible by clearly defining its fundamental doctrines in accordance with the principles of the Augsburg Confession of 1580. In 1574, duke Julius of Brunswick and the elector Augustus of Saxony commissioned professor Jacob Andreae (q. v.), of Tübingen, to frame a suitable formula. His work underwent divers alterations in the hands of Gevers and Böcking, which agency, and the confission of Swabia and Saxony. Subsequently, by the influence of prince George Ernest of Hanneberg, a second formula of concord was framed by Osiander and Bidentlenbach, theologians of Württemberg, and revised and completed by a body of theologians in the convent of Maulbronn in January, 1576 (known as the formula of Maulbronn). Andreae considered this latter as too short, the former as too diffuse, and undertook to base a third on these two. For this purpose the elector, in May, 1576, called a meeting of theologians at Torgau. Among the eighteen who answered to the call were Andreae, Chemnitz, Chyträus, Selnecer, Cornius, Musculus, Crell, and Morlin. Between them, and based on the two preceding formulas and the Augsburg Confession, they framed the Book of Torgau (published by Semler, Halle, 1780), which was submitted to the elector and his council on the 7th of June, and by him sent to the other evangelicals of his dominion, not as altered by eclectic considerations, but according to their suggestions. After many additions had been made to it, the elector required Chemnitz, Andreae, and Selnecer to remodel it. This was done in March, 1577, in the convent of Bergen, near Magdeburg. In order to embody the different additions made, he provided for the making of a supplement (Epitome). At a second session in April they adopted a new reduction; and in a third, in May, where they were assisted by Musculus, Cornerius, and Chyträus, they perfected the final version, which was then handed to the elector. The latter named it Formola Concordiae, and with the elector of Brandenburg called on the theologians of their states to sign it. It was then joined with the other received symbols in a Corpus doctrinae, and this Book of Concord was officially recognised at Dresden, June 25th, 1580, as the fundamental symbol of the Lutheran Church.

It is divided into two parts: 1. The Epitome, or summary, consisting of eleven articles, each headed by the enunciation of some controverted point of doctrine (status controversiae), which is then followed by the orthodox doctrine (pars affirmativa), and finally by the condemnation of the opposite view (pars negativa). 2. The eleventh article is fundamental exposition, which treats of the same articles in connection with each other. The eleven articles, taken in the order of the Augsburg Confession, are on: 1. Original Sin (human nature by original sin has become utterly depraved [in univirum corrupta]); 2. Free-will; 3. Justification by Faith; 4. Good Works; 5. The Law and the Gospel; 6. The Third Use of the Law; 7. The Lord's Supper (the body and blood of Christ is really and substantially [esse et substantialiter] present: there is a sacramental union between bread and wine and the body and blood of Christ, and consequently an oral [ore] reception of the body and blood of Christ, in a supranatural and heavenly manner, so that the body and blood of Christ are really in and on the elements in the communion); 8. The Person of Christ; 9. The Descent of Christ into Hell; 10. The Customs of the Church; 11. Predestination and Election (the foreknowledge of God [proscientia] relates to all men, the predestination relates only to the elect). To these are added a number of articles concerning heresies and sectaries (i. e., all who had not accepted the Augsburg Confession). The appended testimony of the witnesses of the Holy Scriptures, and of the pure doctrines of the original Church, on the person and work of Christ (Communioceit idiomatum), by Andreae and Chemnitz, in eight articles, is not considered as part of the creed.

As to Anthropology, the Formola Concordiae carries out the doctrines of the Augsburg Confession with regard to original sin to their logical results, and after distinctly rejecting the view of Flacius, which made original sin to be the substance of the human soul's depravity and corruption, and which received as the confession of Swabia and Saxony. Subsequently, by the influence of prince George Ernest of Hanneberg, a second formula of Concord was framed by Osiander and Bidentlenbach, theologians of Württemberg, and revised and completed by a body of theologians in the convent of Maulbronn in January, 1576 (known as the formula of Maulbronn). Andreae considered this latter as too short, the former as too diffuse, and undertook to base a third on these two. For this purpose the elector, in May, 1576, called a meeting of theologians at Torgau. Among the eighteen who answered to the call were Andreae, Chemnitz, Chyträus, Selnecer, Cornerius, Musculus, Crell, and Morlin. Between them, and based on the two preceding formulas and the Augsburg Confession, they framed the Book of Torgau (published by Semler, Halle, 1780), which was submitted to the elector and his council on the 7th of June, and by him sent to the other evangelicals of his dominion, not as altered by eclectic considerations, but according to their suggestions. After many additions had been made to it, the elector required Chemnitz, Andreae, and Selnecer to remodel it. This was done in March, 1577, in the convent of Bergen, near Magdeburg. In order to embody the different additions made, he provided for the making of a supplement (Epitome). At a second session in April they adopted a new reduction; and in a third, in May, where they were assisted by Musculus, Cornerius, and Chyträus, they perfected the final version, which was then handed to the elector. The latter named it Formola Concordiae, and with the elector of Brandenburg called on the theologians of their states to sign it. It was then joined with the other received symbols in a Corpus doctrinae, and this Book of Concord was officially recognised at Dresden, June 25th, 1580, as the fundamental symbol of the Lutheran Church.

The Formula is the only Lutheran symbol in which the distinction between the active and passive righteousness of Christ is explicitly set forth. The following is contained in it: "That righteousness which is imputed to faith, or to the believer, of mere grace, is the obedience, suffering, and resurrection of Christ, by which he satisfied the law for us and expiated our sins. For since Christ was not only man, but truly God and man in one indivisible person, it is plain that, if he was to suffer and death [i. e., if his person merely be taken into account, without any reference to his vicarious relations], because he was the divine and eternal Lord of the law. Hence not only that obedience to God his Father which he exhibited in his passion and death, but also that obedience which he exhibited in voluntarily subjecting himself to the law, and fulfilling it for our sakes, is imputed to us for righteousness, so that God, on account of the total obedience which Christ accomplished (prosthetit) for our sake before his heavenly Father, both in acting and in suffering, in life and in death, may remit our sins to us, regard us as holy and righteous, and give us eternal life (Hase, Libri Simplicici, p. 589, 640; Sheed, II, 155).

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As to the work of regeneration, it teaches that "before man is illuminated, converted, regenerated, and drawn by the Holy Spirit, he can no more operate, co-operate, or even make a beginning towards his conversion or regeneration, than a natural person can cut a tree, or a piece of clay" (Hase, Libri Simplicici, p. 622; Sheed, II, 368). For a full discussion of the Christology of the Formula, see Dorner, History of the Doctrine of the Person of Christ, div. II, vol. ii, 209 sq.

The Formula was originally framed in German; the Latin translation by Osiander was adopted by Sel-
Concordance

See Hopkinian, Concordia diacora (Zürich, 1697; Gen. 1679); Leonard Hutter, Concordia concors (Wittenb. 1614, 1621; Lpz. 1690); J. Musaeus, Protocritic in epist. Formula conc. (Jena, 1701); Balthasar, Hist. d. Torgaucischen Buches (Greifsw. 1741-56, 8 vols.); J. M. Anton, Gesch. d. Formul. Conc. (Lpz. 1779, 2 vols.); Francke, Lib. Symbol. p. iii; Moehmel, Ch. Hist. 185-165; Herzog, Real-Encyklopädie, iii, 87 sq.; Frölich, Theologie der Concordienformel (Erlang. 1665, 4 vols.).

Concordance (Lat. concordantiae), a book containing the texts in the Holy Scriptures, in alphabetical order, with their context more or less fully given, and a designation by chapter and verse of the places in which they are to be found. (See Glauchius, De usu Concordiae, Lips. 1662.) Some of the Scripture remains in manuscript, or were not divided into sections and paragraphs, indexes of their words and phrases could neither be formed nor used. As soon as any regular divisions began to be made, the importance of concordances, or alphabetical indexes, was felt, and learned men labored to form them. The first concordances were prepared for the Latin Vulgate. (See below.) See orme's biblia latina, p. 112; Watta's biblia britannica; Winer's handbuch; Walch, biblioth. Theol. iv, 307; Röhr's kritische predig-biblisch. 1841; Meth. Quart. Review, 1847, p. 451; Princeton review, 1828, p. 471. The following are the more important works on the subject of concordance.

1. Hebrews. - The first Hebrew concordance was by Rabbi Isaac (or Mordecai) Nathan (q. v.), in 1445. It cost seven years' hard labor by himself and some assistants. It was first printed at Venice in 1594, fol., by Dan. Bomberg, then by Franzoni (ib. 1564, fol.), again by Alari (ib. 1561, fol.), and afterwards at Rome in 1622. It is entitled Hebrews concordantia and entitled Meir Nahib (מְרַשָּׁוֹן), "the Light of the Way." It was translated into Latin by A. Reuchlin (Basil. 1566, fol., 1659, 4to), but both the Hebrew and the Latin editions are full of errors.

2. These errors were for the most part corrected and other deficiencies supplied by Mario di Calasio (q. v.), a Franciscan friar, who published Concordantiae Sacrorum. Bibl. Hebr. et Lat. (Romae, 1621, 4 vols. fol.), republished in London under the direction of W. Romeo (1747-9, 4 vols. fol.), under the patronage of all the monarchs in Europe, not excepting the pope himself. Concordantiae Bibli. Ebraicae nova et accurata methodis dispositae (Basil. 1632, fol.), by John Buxtorf, the father, but published by his son. It takes for its basis the work of Rabbi Nathan, though it is much better arranged, more correctly printed, the roots more distinctly ascertained, and the meanings more accurately given; but as the references are made by Hebrew letters, and relate to the rabbinical divisions of the Old Testament, it is of little service, unless the student is familiar with the Masoretic system. This work was abridged under the title of Fons Leonis, etc. (Berolini, 1677, 8vo). A new edition of Buxtorf's Hebrew Concordance, by Yb r, has lately been published (Stettini, 1861 sq., 4to).

3. Before the republication of Calasio there appeared Chr. Nolde's (q. v.) Concord. particularum Ebraicae Chaldaicae (Hafn. 1679, 4to; an edition seems to have been made by the author himself). This work contains the particles, or in-declinable words, omitted in former editions as later concordances. The best edition of Nolde is that by Tympne (Jena, 1734, 4to). It contains, as an appendix, a Lexicon of the Hebrew Particles, by John Henry Michaelis and Christian Kircher.

5. But the best, or at least to the English reader most important work up to the present century on this subject is The Hebrew Concordance, adapted to the English Bible, disposed after the manner of Buxtorf, by John Taylor, D.D. (London, 1794, 2 vols. fol.). It was the fruit of many laborious years.

6. An edition of Buxtorf's Hebrew Concordance, which has received so much care and attention on the part of the editor as nearly to deserve the name of a new work—Hebraische und Chaldäische Concordian zu den heiligen Schriften des alten Testaments, by Dr. Julius Fürst (Leipsic, 1840, fol.), offers one of the most useful aids to the study of the Bible that has ever appeared. In addition to those of a more mechanical kind, such as a good type and clear arrangement, there are, 1. A corrected text, founded on Hahn's Vanderhoeck; 2. The Rabbinical significations; 3. Explanations in Latin, giving the etymology of the Rabbinical; illustrations of the three principal forms of Aramaic Paraphrase, the Vulgate, etc.; the Greek words employed by the Seventy as renderings of the Hebrew; together with philological and archaeological notices, so as to make the Concordance contain a brief Hebrew lexicon.

7. The Englishman's Hebrew and Chaldee Concordance, edited by G. V. Wigram (Lond. 1843, 2 vols. 8vo), is an original and exceedingly useful work, and remarkably accurate. It gives the Hebrew words in their order, but quotes the passages in which they occur from the common English Bible. It contains the first complete list of the Heb. proper names ever made. It deserves to be more extensively studied and used. Its high price is a serious check to its circulation.

8. Aaron Pick, The Bible Student's Concordance (Lond. 1845, 8vo), a work of little account to scholars.

9. W. Wilson, The Bible Student's Hebrew Guide (Lond. 1850, 4to), equally brief and insufficient.

Other and earlier Heb. Concordances are: Rabbi Anschel, רבי ענשלן (a vocabulary, with references to passages, Crasow, 1640, 4to, and later); Crijnesius, Concordiacum Ebriacum et Chaldaicum (Vit. 1695, 4to); Layman, Concordantiam Ebraice-ascal, etc. (1861, 4to); Trotius, Concordantiae Chaldaccae (Vit. 1617, 4to).

Greek Concordances.—(a) To the Septuagint.—1. Conrad Kircher, Concordantiae Veteris Testamenti Graec.
2. The best Greek Concordance to the Septuagint is that which bears the title A. Trommeli Concordantiae Graecae Vera vulgo doc. LXII Interprete. (Amst. et Trad. ad Th. 1718, 2 vols. fol.). See Tromm. It follows the words of the Greek text, and is the first of those which is most useful in consulting the Hebrew than the Greek Scriptures.

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first it was thought sufficient to specify the chapter with the letters a, b, c, d, as marks to point out the beginning and end of the concordances. But in 1545 Robert Stephens divided the Bible into verses, thus preparing the way for a more exact reference in concordances, etc.; but Marbeck does not appear to have made use of this improvement, as his work refers merely to the chapters. See MARBECK.

The first concordance, which was published in the same year as the last, is a translation from the German—A Briefes and Compendious Table, in maner of a Concordance, opening the way to the pricipal Histories of the whole Bible, and the most canon articles grounded and comprehended in the New Testament and Olds, in maner as amyly as doth the great Concordance of the Bible, Glosa, Table, c. of the Vtes. New Testament, by Leoni, Jodul, Conrade Pelicione, and by the other ministers of the Church of Liguerie. Translated from the High Almaine into English by Walter Lynne. To which is added, a Translation of the Third Book of Machabees (6v0, 1660). Lynne, the translator, was an English printer, who flourished about the middle of the 16th century, a scholar, author, and translator of several books. See BULLINGER. An improved edition of the tabular Concordance, adapted to the translation of 1611, was published by John Downman (London, 1646, 6vo).

All other English concordances were superseded by the more correct and valuable work of Alexander Cruden (q.v.), entitled A Complete Concordance to the Holy Scriptures of the Old and New Testament, etc., to which is added a Concordance to the books called Apocrypha (1757, 4to). Three editions were published by the author during his life, and many have appeared since his death. The London edition of 1810 is the best standard edition. Several useful editions of Cruden have been put forth by the Messrs. Bagster, who have also issued An Alphabetical Index of the Holy Scriptures, comprising the Names, Characters, and Subjects, both of the Old and New Testament, in two sizes, which the Biblical student will find very serviceable.

Cruden's Concordance has been for a century the basis of every other work of the kind, such as Brown's, Butterworth's, Coles's, Edie's, etc. With all its excellences, however, it has more serious defects than is generally apprehended. The Rev. Thomas Scott was of this as well as of that he compiled a full vision of the work. Its chief fault is its great want of completeness, but a motley of the words being really given at all, and only a part of the occurrences of these, the proper names being especially defective. These and other defects are in a good measure remedied in the edition issued by the "Society for Promoting Christian Knowledge" (Lond. 1869, 8vo), but this still is far from perfect. A really complete and accurate English concordance is yet a desideratum. The want is about to be met by Strong's Exkautische Concordance to the Auth. Engl. Version of the Holy Scriptures, which is now passing through the press.

A treaty, but usually restricted to a convention between the pope of Rome and any secular Roman Catholic government for the settling of ecclesiastical relations. Treaties which the pope, as a secular sovereign, concludes with other princes, are not called concordates. Conventions between the pope and a Protestant government for the settlement of the ecclesiastical relations of the Roman Catholic subjects of the latter are properly only called conventions, though it is common to apply the term concordat to any convention. The name concordat was for the first time applied to the convention made in 1418 between Pope Martin V and the representatives of the German nation for the Union of Rouen, or concordat ab utroque parte suscepta. The name is now, however, generally applied to earlier conventions also. One of the most important of the earlier concordates is that of Worms, called also the Calixtine Concordat, made in 1227 between Calixtus II and Henry V, in order to put an end to the long contest on the subject of investiture, and to determine the papal temporal power in Germany. Most of the concordates have been extorted from the popes by the different civil powers. This was done as early as the fifteenth century; for when the Council of Constance urged a reformation of the papal court, Martin V saw himself obliged, if he would conclude the concordat of Constance with the German, the French, and the English nations. Chap. 1 restricts the number of cardinals, and makes provisions as to their character and mode of appointment. Chap. 2 restricts the papal reservations. Chap. 3 treats of papal annates and taxes, which for France were reduced for the space of five years to one half of their former amount; while in the English concordat these were abolished altogether. Chap. 4 defines what trials are to be lodged at Rome. Chap. 5 reduces the number of commandants. Chap. 6 enjoins a strict proceeding against simony before the forum concordatico. Chap. 7 provides that excommunicated persons need not be shunned before the publication of the ban. Chap. 8 reduces the number of papal dispensations. Chap. 9 treats of the revenue of the papal curia. Chap. 10 reduces for Germany the papal indulgences, and repeals those that had been issued since the death of Gregory XI: in the French concordat nothing is said at this point. Chap. 11 provides that the German and French concordats are to be valid only for five years, and that with regard to the French the royal sanction is reserved. The English concordats are definite. The German and English concordats obtained at once legal authority; the French in 1424.

At a meeting of the German electors at Frankfort, in October, 1448, the reformatory demands of the German nations, which for several years had been the subject of negotiations, were finally agreed upon. They chiefly concerned the recognition of the supreme authority of general councils, the convocation of a new general council, and the redress of the grievances of the German nation. Pope Eugene IV, through his ambassadors, declared his readiness to concede these demands, and on his death-bed, Feb., 1447, signed five bulls by which they were severally granted. The Frankfort demands, and the bulls of Eugene IV, by which they are ratified, are together called the Frankfort Concordats or Concordat of Princes. The chief basis of these concordats was the concordat of 1423, a reformatory decrees which had been adopted by the Council of Basle. Nicholas V, on March 28, 1447, ratified the concessions made by his predecessor to the German nation.

On Feb. 17, 1448, the Emperor Frederick III concluded (without the co-operation of the electors) with the cardinal legate Carvajal a concordat at Vienna, which made to the pope far-reaching concessions; in particular, the right of raising the election of all the bishops (which right, by the Concordat of Princes, had been restricted to the bishops immediately subject to the pope), but usually restricted to a convention between the pope of Rome and any secular Roman Catholic government for the settling of ecclesiastical relations. Treaties which the pope, as a secular sovereign, concludes with other princes, are not called concordates. Conventions between the pope and a Protestant government for the settlement of the ecclesiastical relations of the Roman Catholic subjects of the latter are properly only called conventions, though it is common to apply the term concordat to any convention. The name concordat was for the first time applied to the convention made in 1418 between Pope Martin V and the representatives of the German nation for the Union of Rouen, or concordat ab utroque parte suscepta. The name is now, however, generally applied to earlier conventions also. One of the most important of the earlier concordates is that of Worms, called also the Calixtine Concordat, made in
session, approved and embodied with its decree, while the kingdom made it a law of the country, notwithstanding the protest of the Parliament and the University of Paris. This decree must be agreed to by all the states; the council was maiora for adjuration to Rome, and gives to the king the right of nominating the bishops.

In 1451 a concordat was concluded with the duke of Savoy, by which the latter received the right of nominating for the most important benefices. In 1468 King John II of France concluded a concordat with Pope Paul II, by which he abandoned the Placet Regium, which the kings had exercised since the beginning of the century, though, since 1427, the popes had protested against it. The concordat was disapproved by the Cortes. In 1529 Pope Adrian II gave to the kings of Spain the same right as regards the nominating for ecclesiastical benefices which had been conceded to France. No concordat was concluded during the 16th century after the year 1538, and none at all during the 17th century.

II. The Concordats of the Eighteenth Century.—The concordats of this period (1717–1774) were occasioned by the revival of the anti-papal tendencies of the Church of Rome, which had prevailed in the 16th century, and still more by the development of the theory of the absolute state. They all belong to the Latin nations of Europe.

1. Savoy.—The arrangement of 1451 had been the subject of long controversy, which were partly settled in 1472, and fully settled in 1727, and finally confirmed by a concordat concluded on Jan. 6, 1741, which made provisions on the admission and authority of papal bulls in the country, on the limits of ecclesiastical jurisdiction, on the exemption of church property, on the right of asylum, etc.

2. For Milan, which, since 1706, belonged to Austria, a concordat was concluded Dec. 10, 1757, concerning exclusively the exemption of church property.

3. In Naples, the so-called Monarchic Sicilia, or the right claimed by kings to act as papal legates, had long been a hereditary subject of controversy between the secular governments and the popes. It was finally regulated, together with other differences, by a treaty concluded June 2, 1741, which recognised, though in somewhat modified form, the exemption of church property and of the clergy from taxation, the right of asylum, ecclesiastical jurisdiction in marriage affairs, and the right of the Church to superintend the importation of foreign books.

4. The conflicts between Spain and the pope concerning the extent of the royal right of collation were settled by a preliminary agreement in 1787, and by a concordat concluded Jan. 11, 1788. An appendix to the concordat concerning the rights of the papal nuncio in Madrid was agreed upon.

5. Portugal.—In 1740 Benedict XIV granted to the kings of Portugal, by a concordat, the right of nominating for the episcopal sees and all benefices.

III. The Concordats of the Nineteenth Century.—The present century has witnessed the conclusion of a very large number of concordats. Most of them were called forth by the extraordinary importance of the range of ecclesiastical affairs, which had been thrown into utter disorder by the French Revolution and the territorial changes in Europe following it.

1. France.—Bonaparte, when first consul, concluded a concordat with Pius VII, July 15, 1801, which went into operation in April, 1802. It re-established the Roman Catholic Church as the state religion of the majority of Frenchmen, and has become the basis of the present ecclesiastical constitution of that country. It guaranteed to the Roman Catholic Church freedom and publicity of worship, which was, however, placed under the general laws of political corporations; it also provided for the resignation of all the bishops at that time in office; it gave to the first consul the right of nominating the bishops, and prescribed the oath of fidelity toward the secular government which the bishops and other priests have to take. The bishops received the right to appoint the parish priests, but the latter must be agreeable to that. The secularization of the churches not yet sold, as many as were necessary for divine worship were to be restored to the bishops. The Church renounced all claims to the property that had been sold during the Revolution, and the state promised to pay the bishops and priests a sufficient salary. The former rights and prerogatives of the French crown were restored as having been transferred to the first consul, but in case a person not a member of the Church of Rome should be invested with the latter office, new provisions were reserved. The concordat was published as a law of France in 1802, together with some introductory 'organic articles.' Against the latter, however, the popes always protested. The concordat and the new circumscription of dioceses were also valid for Belgium, and those parts of Germany (the left bank of the Rhine), Switzerland, and Savoy which, by the treaties of peace at Lunéville and Amiens, had been united with France.

In 1803 a special concordat was concluded between Pius VII and Napoleon for the Italian republic. It substantially agrees with the French concordat, though some provisions are more favorable to the pope. This concordat remained valid for the kingdom of Italy, which was established in 1805.

In 1815 Napoleon negotiated with the pope a second concordat, the so-called convention of Fontainebleau, which was published against the consent of the pope, who had regarded it only as a preliminary agreement, and at once took back his consent. As the reign of Napoleon ceased soon after, the concordat never became effective.

Louis XVIII concluded at Rome with Pius VII (July 11, 1817) a new concordat, by which that of 1801, so injurious to the liberties of the Gallican Church, was again revived; the concordat of 1801 and the articles organiques of 1802 were abolished; the nation was subjected to an enormous tax by the demand of endowments for forty-two new metropolitan and episcopal sees, with their chapter houses and canons; and free scope was afforded to the intolerance of the Roman court by the indefinite language of art. 10, which speaks of measures against the prevailing obstacles to religion and the laws of the Church. This revival of old abuses, this provision for the luxury of numerous clerical dignitaries and the expenses of court, would please only the ultra-royalist nobility, who saw in it the means of providing their sons with benefices. The nation received the concordat with almost universal disapproval; voices of the greatest weight were raised against it; the Chambers rejected it, and it was never carried through. After the Revolution of 1830 the government fell back on the concordat of 1801, and the organic articles became a new subject of controversy between Church and State.

2. Germany, Prussia, and Austria.—The relations of the German Roman Catholics to the pope were greatly disturbed by the secularization of ecclesiastical possessions, which had been thrown into utter disorder by the French Revolution and the territorial changes in Europe following it.

For some time everything was in confusion; at the time of the Congress of Vienna only five German bishops were still alive. When the political reorganization was begun, the pope at first demanded the restoration of the entire former state of things. But when it was found out that this demand would never be granted, it was agreed to be dropped. The negotiations concerning the conclusion of concordats began. (1.) Bavaria was the first state which succeeded (July 5, 1817) in arriving at an agreement. By the Bavarian concordat two archbishoprics were established; seminaries were instituted and provided with land; the bishops were placed in nomination by the state; the pope's right of confirmation on the papal right of confirmation; the limits of the civil and ecclesiastical jurisdiction were precisely settled, and the erection of new monasteries was promi-
This concordat was published in May, 1818, together with the new political constitution, by which all apprehensions for the Protestant Church in Bavaria were allayed.

(2.) The government of Prussia, in 1821, agreed with the pope upon a bull of circumcision (De Salute Animarum), which was published by the Prussian government. It was adopted by the emperor into two archbishoprics and six bishoprics, and contains provisions as to the re-establishment of chapters, the election of bishops by chapters, the dotation of bishops and chapters, and the taxes to be paid by the episcopal chancellories to Rome.

The Protection of the Upper Rhine. — In 1818 the state governments of Wurttemberg, Baden, and a number of other minor German states sent delegates to a conference at Frankfort to conduct joint negotiations with the pope concerning the reconstruction of episcopal sees. In 1821, a bull of circumcision, beginning Prorsus adleriagr, and providing for the establishment of an archbishopric in Baden, and bishoprics in Hesse-Darmstadt, Hesse-Cassel, Nassau, and Wurttemberg, and for the dotation of the bishop, was issued and ratified by the governments in 1822. Some further points were agreed upon between these governments and the pope in 1827, and others continued to be discussed during the interregnum, and were in most states not yet settled in 1867.

A concordat with the king of Wurttemberg, consisting of thirteen articles, was concluded in 1867. The government promises in it to execute the dotation of the bishopric as soon as circumstances will permit. The bishop received the right to confer all benefices which have no patron, of appointing his vicar general, the extraordinary members of the chapter, and the rural deans, yet he must appoint persons to whom the government has no objections. To the bishops belong all the regulations concerning divine service, the holding of synods, and the introduction of monastic orders, the latter, however, only in concert with the government. The episcopal court has jurisdiction over all ecclesiastical affairs, in particular also over all marriage affairs. The bishop has the right of inducing ecclesiastical censures on clergymen and laymen. If clergymen transgress civil laws, the secular court with which the bishop has no connection, that is, the court of the bishop, the clergy, and the people with the papal see is free, and ecclesiastical decrees do not require the placet regium. The religious instruction of the youth, both in public and private institutions, is under the control of the bishop. He recruits the catechism. He has the right also to examine and superintend the church schools. Provisionally, special regulations are made for the continuance of the three seminaries at Ehingen, Rottweil, and Tübingen. The theological faculty of the university of Tübingen is also under the control of the bishop, who authorizes the professors to lecture, and may refuse this authorization; he takes their confession of faith, and examines the manuscript of their lectures. The property of the Church is inviolate, but subject to public taxes. It is administered by the Church. The vacant benefices and the intercalar fund are administered by a joint committee of Church and State. The concordat was published by the government in the special papal bull, but did not receive the consent of the Legislature, without which many of its provisions cannot become valid.

In 1821 Hanover obtained a bull of circumcision similar to the one issued for Prussia, by which two bishoprics were established. For the kingdom of Saxony a papal bull was appointed vicars apostolic. The other minor states had their Roman Catholic subjects placed under the jurisdiction of Prussian or Hanoverian bishops, or of those of the province of the Upper Rhine, and thereby ratified the agreements concluded between those states and Rome.

Austria. — The government of Austria began to negotiate with the pope about a new concordat soon after the beginning of the revolutionary movements in 1848. The concordat was concluded in 1855, and was most favorable to the claims of the papacy. The following are the most important points of the Austrian concordat. The Roman Catholic Church in all parts of the empire enjoys the protection of the government. The pope chooses the bishops, and the intercourse of the bishops with the pope is free. The instruction of the Roman Catholic youth must be in accordance with the Roman Catholic religion. The bishops have the power to detain the faithful from reading pernicious books. Cases of the canon law, especially in cases of the clerical courts, while the civil relations of marriage remain under the jurisdiction of the secular judge. The bishops have the right of exercising the discipline of the Church, and of proceeding against members of the Church with ecclesiastical punishments. The power of the state is promised to the maintenance of the immunity of the Church. The episcopal seminaries are under the jurisdiction of the bishops. The emperor has the right of nominating the bishops, after taking counsel with the other bishops of the ecclesiastical province. The first dignity at every metropolitan and suffragan church is conferred by the pope. The monastic orders are to be maintained in their privileges. The bishops have the right of introducing new orders, after coming previously to an understanding with the government. Church property may be acquired in the legal way, and is secured to the Church. In Feb., 1856, twenty "Separat-Artikl" (separate articles) to the concordat were published. They provide that the bishops may found one university independent of the state; that only Roman Catholic professors shall be appointed at the University of Pesth; that Church and State will work together for the suppression of books against religion and morals; that the state shall lay no obstacle in the way of erecting such conferraries and associations as the Church has approved; and that the bishops shall not be hindered from regulating in religious institutions everything that concerns religion and the purity of the Christian life. The immense majority of the Austrian people were indignant at this concordat, and in July, 1867, while in its entirety, the Austrian government, by a unanimous vote, called on the government to abolish it.

6. The Netherlands and Belgium. — Between the government of the Netherlands and the pope a concordat was concluded in 1827, which extended to the northern provinces the provisions of the French concordat of 1801, with the addition of a provision that the bishops be nominated by the Protestant king, but to be chosen by the chapter from a list of candidates from which the government had the right to strike out any names not agreeable to it. The concordat was officially published by the government, but the bull of circumcision by which the provinces were divided into bishoprics was not recognized, and the concordat was never carried out. Later the papal government itself disregarded the concordat, and made a new division of dioceses without concert with the government.

In Belgium, which at the time of the publication of the French concordat of 1801 was a part of France, that concordat continued in force, while the country was annexed to Holland (1815-1830). In the new Belgian kingdom the Church was separated from the state, and thus the concordat naturally lost its authority.

7. Switzerland. — The idea of establishing one national church could not be carried out, as the cantons were unable to agree with the papal see. Gradually, by agreement with some of the cantonal governments, the ecclesiastical relations of the Roman Catholics were regulated, and six bishoprics established.

8. Italy. — For Sardinia a new bull of circumcision:
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tion was issued July 17, 1817. Naples concluded a convention with the pope July 18, 1818, which in the same year was promulgated as a law of the country. The convention consists of thirty-five articles, and yields all the chief demands of the Roman court. The pope was declared to be the exclusive religion of the state; the right of nominating the bishops is given to the king; the right to nominate the members of the chapters is divided among the pope and the bishops of the diocese. The Church recognizes the sale of Church property which had taken place after the French rule, if the property not yet sold is restored to her; she also receives the right of acquiring new landed property. The jurisdiction of bishops is enlarged; the influence of the Church upon public instruction is guaranteed; the abolition or fusion of ecclesiastical benefices without the consent of the pope is declared invalid; the property of the Church is declared inviolate. The concordat with Tuscany of June 19, 1851, consists of fifteen articles. It provides that the ecclesiastical authorities, in the exercise of their offices, shall find the protection of the state. The intercourse of the bishops with their dioceses and the papal see shall be free. They shall also have the right of censorship over religious publications, and the right of preventing the faithful from reading pernicious books. If priests offend against civil laws they shall be amenable to the civil courts, but the punishment shall not be inflicted without the consent of the bishops; and if it be the penalty of death, or any penalty involving infamy, the papal see shall take cognizance of the case. The property of the Church shall be administered by the bishops and the parish priests, and, in case of vacancies, by a joint committee of priests and laymen. By this concordat the ecclesiastical legislation of Leopold II, which was nearly the same as that of Joseph II in Austria, was abolished. This concordat was soon followed by some organic interpretations, by which the state, with the consent of the papal see, guarded some of its former rights. The provisional government of Tuscany in 1859 declared this concordat abolished. By the absorption of Naples and Tuscany into the kingdom of Italy their special concordats ceased.

9. Russian Concordat.—For the Roman Catholic Church of Russia a concordat was concluded by the emperor Nicholas Aug. 15, 1847. It guarantees to the Roman Catholics of Russia the free exercise of their religion, and permits the establishment of a new bishopric at Riga. The papal legation was established. The government charged itself with maintaining the bishop, his chapter, and seminary. It also contained provisions on the elections of bishops not yet officially published.

10. A concordat with Spain, consisting of forty-five articles, was concluded March 10, 1851. According to it, the Roman Catholic religion is, to the exclusion of every other religious worship, the only religion of the Spanish people. Public instruction in all institutions is to be imparted in accordance with the Roman Catholic doctrine, and placed in this respect under the control of the bishops. The government is bound to assist the bishops in maintaining the purity of doctrine and of morals, and in suppressing pernicious books. The female orders which occupy themselves with education, and the Sisters of Charity, are to be maintained. The confiscated Church property which was not yet sold at the time of the conclusion of the concordat was to be restored to the Church, and to be administered in the same manner as other property. The pope promised to leave the former buyers of Church property in the undisturbed possession thereof. A new concordat, slightly modifying the preceding, was concluded Nov. 25, 1869.

11. Portugal.—A concordat with Portugal was concluded in 1857, and ratified by the Portuguese Legislature in 1859—almost unanimously by the Chamber of Peers, but only by a majority of fifteen (65 votes against 51) in the Chamber of Deputies. This concordat concerns only the present and former Portuguese possessions in India. It places again nearly the whole of British India under the jurisdiction of bishops appointed by the Pope. The concordat states that marriage and concubinage were equal according to Roman law, as even for marriage nothing was required but the agreement of the contracting parties. But they were different with regard to the legal effect of the union. In a regular marriage the wife obtained the rank of the husband (dignitas maritatis), and her children were legitimate and in the power of the father. None of these results took place in case of concubinage. The Church distinguished between temporary and life-long concubinage. The former was always forbidden; the latter, though not approved, was long tolerated. The Council of Toledo (A.D. 400), by its Canon 17, excommunicates a married man who concubines; for unmarried men to do so; and allows either a wife or a concubine. In the Latin Church, it was not until the Council of Trent, which made the validity of a marriage dependent upon a declaration of consent before the parish priest and two witnesses, that life-long concubinage was to be considered a crime and subject to punishment. The punishment for ministerial concubinaria was withholding of income, suspension, imprisonment, and, ultimately, excommunication. The evangelical churches have never recognised concubinage.—Herzog, Real-Encyclop. iii, 108; Lea, Sacrorud Catoloy, chap. xii. See Concubine.

Concubine (κόμβος, pāte gēsh, deriv. uncertain, but apparently connected with the Gr. παλλαξ [fully in the plur. ἐνδυσάμαι], 2 Sam. xv, 16; xx, 5; Chald. דַּלַּא, lechennāh, Dan. v, 2, 3, 28), denotes in the Bible not a paramour (Gr. ἔκλακην), but only a female conjugally united to a man in a relation inferior to that of a regular wife (ἡ γυναῖκα). The position of the wife anomalous among the Jews cannot be referred to the standard of our own age and country; that of concubine being less degraded, as that of wife was, especially owing to the sanction of polygamy, less honorable than among ourselves. The natural desire of offspring was, in the Jew, consecrated into a religious hope, which tended to redeem concubinage from the degradation into which the grosser motives for its adoption might have brought it. The whole question must be viewed from the point which touches the interest of propagation, in virtue of which even a slave concubine who had many children would become a most important person in a family, especially where a wife was barren. Such was the true source of the concubinage of Nahor, Abraham, and Jacob, which indeed, in the two latter cases, lost the nature which it has in our eyes, through the process, analogous to adoption, by which the offspring was regarded as that of the wife herself. From all this it follows that, save in so far as the latter was generally a slave, the difference between the two hands was much marked, owing to the absence of moral stigmas, than among us. We must therefore beware of regarding as essential to the resolution of concubinage what really pertained to that of bondage.

The concubine's condition was a definite one, and quite independent of the fact of there being another woman having the rights of wife towards the same
man. The state of concubinage is assumed and pro-
vided for by the law of Moses. A concubine would
generally be either (1) a Hebrew girl bought of her
father, i.e. a slave, which alone the rabbins regard
as a lawful connection (Maimonides, Halach-Mekil-
not, iv), at least for a private person; (2) a gentile cap-
tive taken in war; (3) a foreign slave bought, or (4),
a Canaanitish woman, bond or free. The rights of (1)
and (2) were protected by law (Exod. xxi, 7; Deut.
xxi, 10), but (3) was unrecognized, and (4) prohibited.
From (1) and (2) concubines might take possession.
So Gideon's concubine seems to have been of a family
of rank and influence in Shechem, and such was prob-
ably the state of the Levite's concubine (Judg. xxi).
The ravages of war among the male sex, or the impov-
erishment of families, might often induce this condi-
tion. The case (1) was not a hard lot. The passage
in Exod. xxix is somewhat obscure, and seems to mean,
in brief, as follows: A man who bought a Hebrew girl
as concubine for himself might not treat her as a mere
Hebrew slave, to be sent "out" (i.e. in the seventh
year, v, 2), but might, if she displeased him, dismiss
her to her father on redemption, i.e. repayment prob-
able of the price paid for her, so long as she had taken her
for a concubine for his son, and the son then married
another woman, the concubine's position and rights
were secured, or, if she were refused these, she became
free without redemption. Further, from the provision
in the case of such a concubine given by a man to his
son, she should be dealt with as if she were among the
"many daughters," we see that the servile merged in the
conjugal relation, and that her children must have
been free. Yet some degree of contempt attached to the
"handmaid's s w" (תמצע), used reproachfully to the
son of a concubine merely in Judg. ix, 18; see also
Psa. cxxvi, 16. The provisions relating to (2) are
meritorious and considerate to a rare degree, but overlaid
by the rabbis with distorting comments.

Concubinage therefore, in a scriptural sense, means
the state of being lawfully betrothed to a woman of
rank, who enjoyed no other conjugal right but that of
cohabitation (q. v.), and whom the husband could
repudiate, and send away with a small present (Gen.
xxi, xiv). In like manner, he could, by means of pres-
ents, exclude his children by her from the heritage (Gen.
xvii, 23); "such concubine in Nahor" (Gen.
xxii, 24). Abraham (xxxv, 6), Jacob (xxxv, 22), Eli-
phaz (xxxv, 12), Gideon (Judg. viii, 3), Saul (2 Sam.
iii, 7), David (1 Sam. v, 13; xv, 16; xvi, 21), Solomon
(1 Kings xi, 3), Caleb (1 Chron. ii, 46), Manasseh (ib.,
vi, 14), Rehoboam (2 Chron. xi, 21), Adliah (2 Chron.
xxi, 27), and Belshazzar (Dan. v, 2). Their issue
was reputed legitimate (though the children of the first
wife were preferred in the distribution of the inherit-
ance), but in all other respects these concubines were
inferior to the primary wife, for they had no authority
in the family, nor any share in household govern-
ment. If they had been servants in the family before
they came to be concubines they continued to be so
afterwards, and in the same subjection to the mistress
as if they had been made into war slave. She was allowed a month in which she was at liberty to
mourn the loss of her parents and friends; and nei-
ther father nor son was permitted to take her as a con-
cubine until the expiration of that time (Deut. xx, 10,
14). To judge from the conjugal histories of Abra-
ham and Jacob (Gen. xvi and xxvi), the immediate
cause of concubinage in patriarchal times was the bar-
renness of the lawful wife, who in that case introduced
her maid-servant of her own accord to her husband for
the sake of having children. Accordingly, we do not
read that Isaac, son of Abraham, had any concubine.
Rebecca, his wife, not being barren. In process of
time, however, concubines appeared to have degener-
ated into a regular custom among the Jews, and the
institutions of Moses were directed to prevent excess
and abuse in that respect by wholesome laws and regu-
lations (Exod. xxi, 7, 9; Deut. xxii, 10-14). The un-
faithfulness of a concubine was regarded as criminal
(Judg. xix, 2; 2 Sam. iii, 7, 8), but it was not pun-
ished as murder. Representative of a law which ap-
plied to the wife (ver. 8), but her father is
called his father-in-law and he his son-in-law (4, 5),
shows how nearly the concubine approached to the
wife. He is held to "conduct ad tempus ex pacto," whom Ammiunus
Marcellinus attributes to the Saracens (xiv, 4), were
unknown among the Hebrews. To guard adult male
offspring from debauchery before marriage, their par-
ents, it appears, used to give them one of their fe-
male slaves as a concubine. She was then consid-
ered as one of the children of the house, and she re-
tained her rights as a concubine even after the mar-
rriage of the son (Exod. xxi, 9, 19). When a son had
intercourse with the concubine of his father, a sort of
family punishment, we are informed, was inflict-
ed on him (Gen. xxxix, 22; 1 Chron. v, 1). Where
he had more than one concubine in the same town, or
in the same hou-
brow— the permission of concubinage would not seem
so much at war with the interests and preservation of
society as we know it to be. Christianity restores the
sacred institution of marriage to its original character,
and concubinage is ranked with fornication and adult-
ner sin (Matt. v, 32). In the Talmud (H. Ceteloda), the Rabbins
differ as to what constitutes concubinage, some regarding
as its distinguishing feature the absence of the betroth-
ing ceremonies (romensia) and of the dowry (ibellus dotis),
or portion of property allotted to a woman by special
engagement, and to which she was entitled on the mar-
rriage day, after the decease of the husband, or in the
case of repudiation; others, again, the absence of the
latter alone. In the books of Samuel and Kings the
concubines mentioned belong to the king, and their
condition and number cease to be a guide to the gen-
eral practice. A new king stepped into the rights of his
predecessor, and by Solomon's time the custom had
approximated to that of a Persian harem (2 Sam.
xxii, 8; xvi, 21; 1 Kings ii, 22). To seize on royal
concubines for his use was thus a warper's first act.
Such was probably the intent of Abner's act (2 Sam.
iii, 7), and similarly the request on behalf of Adonijah
was considered as that of a warper (2 Sam. xii, 21-23).
Stern, Sel'den's treatises De Usure Hebra and De Jure
Natur. et Gent. v, 7, 8, and especially that De
Successionibus, cap. iii, may, with some caution (since
he leans somewhat easily to rabbinical tradition), be
consulted; also the treatises Sotoch, Kethubhim, and
Charde'ah in the Gemara Hｉe生, and that entitled Sand-
bedrin in the Gemara Babylon. The essential portions
of all these are collected in Ugelini, vol. xx, De Us-
ore Hebra. See also Otho, Les. Rabbim. p. 151; Sel-
den, De Successionibus, iii; Michaelis, Lexicon of Moses,
1, 455-460.

The Roman law calls concubinage an allowed cus-
tom (Utile Seminuum). When this expression occurs in
the constitutions of the Christian emperors, it sig-
nifies what we now sometimes call marriage of con-
scince. The concubinage tolerated among the Ro-
mans, in the time of the Republic and of the heathen
emperors, was that between persons not capable of
contracting legal marriage. Inhabitants might descend
to children that sprung from such unauthorized
cohabitation. Concubinage between such persons they
looked on as a kind of marriage, and even allowed it
several privileges; but then it was confined to a sin-
gle person, and was of perpetual obligation, as much
as marriage itself (Guili, Institut. lib. i, § 109 sqq.; Ju-
stin. Insti. lib. i, tit. x). Hitherto, however, it appears that
the Romans had allowed concubinage long before Ju-
lius Caesar enacted the law by which every one was at
CONUPISCENCE

liberty to marry as many wives as he pleased. The emperor Valentian, Socrates tells us, allowed every man two. Concupiscence is also used to signify a marriage with a woman of inferior condition, to whom the husband and does not convey his rank. Dajos (Parastilis) observes that the ancient laws allowed a man to espouse, under the title of concubine, certain persons who were esteemed unequal to him on account of the want of some qualities requisite to sustain the full honor of marriage; and he adds that, though such concubine was beneath marriage both as to dignity and civil rights, yet was concubine a reputable title, and very different from that of "mistress" among us. The connection was considered so lawful that the concubine might be accused of adultery in the same manner as a wife (see Smith's Dict. of Class. Antiq. s. v. Concubine).

This kind of concubine is still in use in some countries, particularly in Germany, under the title of halb-she (half-marriage), left-hand or morganatic marriage, in allusion to the manner of its being contracted, namely, by the man giving the woman his left hand instead of the right. This is a real marriage, though without the ceremony of marriage, and a marriage beyond sound bound to last to such other forever, though the female cannot bear the husband's name and title. See MARRIAGE; CONCUBINE.

Concupiscence (Lat. concupiscencia), evil desire (inerthia, Rom. vii, 8; inerthia wuri, Col. iii, 5); generally used in the sense of indwelling sin. The term is especially used in Roman Catholic theology. For its import there, and its controversy concerning it, see SIN.

Conder, Josiah, born in London 17th September, 1789, was the son of a bookseller, and very early displayed a taste for literature. In 1814, being at the time a bookseller, he purchased the Eclectic Review, of which he continued to be editor until 1857. Under his management the Eclectic Review received the assistance of many eminent men among the Nonconformists, such as Robert Hall, John Foster, Dr. Chalmers, Dr. Vaughan, and others. In 1818 he published a treatise On Protestant Nonconformity (Lond. 2 vols. 8vo); in 1824 The Star in the East, a poem; and in 1834 a new translation of the Epistle to the Hebrews, with Notes. In 1836 he edited a Congregational Hymn-book, issued under the sanction of the Congregational Union. Besides these, he issued An Analytical View of all Religions (1888, 8vo); Exposition of the Apocalypse (8vo); Literary History of N. T. (1845, 8vo). His works are chiefly compilations, but are carefully executed, and well adapted to popular use. He died Dec. 27, 1853.

Condescension, a term both earlier and more correct for the modern theory of the Accommodation (q. v.) of Scripture; we have therefore reserved for this place some remarks supplementary to the article under that head. The general idea expressed by the term Accommodation is that some object is presented, not in its absolute reality as it is in itself, but under some external or metaphorical aspect, so as to make the better to secure some end at which the writer or speaker aims. Of this leading conception there are several forms known among Biblical scholars under the titles of formal and material accommodation. The following is a somewhat fuller analysis.

1. Real.—This takes place when a person is set forth as being or as acting under some modified character, accommodated to the capacity for conceiving him, or the inclination to receive him, of those to whom the representation is addressed. Thus God is frequently in Scripture described anthropomorphically or anthropomorphic accommodation as he is in himself, but relatively to human modes of thought and comprehension. See ANTHROPOMORPHISM. So also the apostle describes himself as becoming all things to all men, that by all means he might save some; i. e. he accommodated himself to men's habits, usages, and modes of thought, and even prejudices, in order that he might disarm their opposition, and secure a favorable reception for the gospel of salvation in men's case and for his redemption. (See Stulzer, Theologia Ecc. s. v. avvavora f and oivovovia, and Theophanis. They apply these terms also to the incarnation and state of humiliation of Christ, which they regarded as an accommodation of the divine to human nature. The species of accommodation is what the Christian fathers usually have in view under the terms avvavora f and oivovovia, and Theophanis.)

2. Verbal.—This takes place when a passage or expression used by one writer is cited by another, and applied with some modification of the meaning to something different from that to which it was originally applied. Such accommodations are common in all languages. Writers and speakers lay hold of the utterances of others for the sake of giving to their own ideas names new and expressive than they feel themselves able to give them, or for the purpose of procuring for them acceptance, by uttering them in words which some great writer has already made familiar and precious to the general mind. Sometimes this is done almost unconsciously. "Wherever," says Lecky, "a book is a daily reading and studied, it cannot be otherwise than that passages of it should frequently flow into our pen in writing; sometimes accompanied with a conscious recollection of the place where we have read them, at other times without our possessing any such consciousness. Thus the lawyer speaks with the corpus juris and the laws, the scholar with the Latin authors, and the preacher with the Bible" (Einleitung, i, 228). Our own literature is full of exemplifications of this, as is too well known to need illustrative proof. In the writings of Paul we find him making use in this way of passages from the classics (Acts xvii, 19; 1 Cor. xv, 54; Tit. i, 12), all of which are afterwards applied by him to Christian subjects only by accommodation. We need not be surprised, then, to find the later Biblical writers quoting in this way from the earlier, especially the N.-T. writers, from the great classic of their nation, the tetra byliyara of the former dispensation. As above may be adduced the passage from Ps. xiii, 4, and Rom. xii, 20 from Prov. xxx, 21, 22. See also Matt. ii, 15, 18, with Calvin's notes thereon. "They have done this," says Michaelis, "in many places where it is not perceived by the generality of readers of the N. T., because such are too little acquainted with the Septuagint.

3. Rhetorical.—This takes place when truth is presented, not in a direct and literal form, but through the medium of symbol, figure, or apologue. Thus, in the prophetical writings of Scripture, we have language used which cannot be interpreted literally, but which, taken symbolically, conveys a just statement of important truths; e.g. xxv, 4; xxxix, 4; Joel ii, 28-31; Zech. iv, 2, 10, etc. Many instances occur in Scripture where truth is presented in the form of parable, and where the truth taught is to be obtained only by extracting from the story the spiritual, or moral, or practical lesson it is designed to enforce. In all the sacred books there are instances constantly presenting passages of words and sentences, which are designed to convey, under the vehicle of figure, a truth analogous to, but not really what they literally express. (See Knobel, Prophetismus der Hebräer, § 30—38; Smith, Summary View and Explanation of the Writings of the Prophets, Prel. Observ., p. 1—22; Glaisner, Phil. Soc. Lond. x, p. 168, ed. 1717; Lightfoot, De Sacris Poet. Hebr. pent., Davison, Sacred Hermetica, ch. ix.)
4. Logical—In arguing with an opponent it is sometimes advantageous to take him on his own ground, or to argue from principles which he admits, for the purposes of rebutting in an unanswerable conclusion which he cannot refuse, if he would retain the premises. It does not follow from this that his ground is admitted to be the right one, or that assent is given to his principles; the argument is simply one ad hominem, and may or may not be also ad veriitatem. When it is not, that is a fallacy; in other cases the murder of an opponent by a logical inference from his own principles, there is a case of logical accommodation.

5. Doctrinal—This takes place when opinions are advanced or statements made merely to gratify the prejudices or gain the favor of those to whom they are addressed, without reference to their intrinsic soundness or truthfulness. If, for instance, the N.T. writers were found introducing some passage of the O.T. as a prediction which had found its fulfillment in some fact in the history of Jesus Christ or his Church, merely for the purpose of overcoming Jewish prejudices, and leading those who venerated the O.T. to receive more readily the Christian message, they would deserve no blame; but when they were found not only clothing their ideas in language borrowed from the Mosaic ceremonial, but asserting a correspondence of meaning between that ceremonial and the fact or doctrines they announced when no such really existed, thereby warping truth for the sake of gaining the approval of the Jews, they furnished speciments of this species of accommodation.

In both respects, a charge to this effect has been brought against them. It has been alleged that when they say of any event they record that in it was fulfilled such and such a statement of the O.T., or that the event occurred that such and such a statement might be fulfilled, they did so merely in accommodation to Jewish feeling and prejudices. A firmer place will be found elsewhere for considering the import of the formula ινα πληρωθη, τοις επιληφθης, and the like. See QUOTATION. At present it will suffice to observe that it may be admitted that these formulae are occasionally used where there has been no intention on the part of the writer to intimate that in the event to which they relate there was the fulfillment of a prediction; as, for instance, where some gnomon or maxim contained in the O.T. is said to be fulfilled by something recorded in the N.T., or at least is pressed into the occasion in particular instance (comp. Matt. xii. 55; John xv. 25; Rom. i. 17; Jam. ii. 23; 2 Pet. ii. 22, etc.). It may be admitted, also, that there are cases where a passage in the O.T. is said to be fulfilled in some event recorded in the N., when all that is intended is that a similarity or parallelism exists between the two, as is the case, according to the opinion of most, at least, in Matt. ii. 17, 18. But, whilst these admissions throw the obus prolektos on those who, in any special instance, maintain that there is in it an actual fulfillment of an ancient prediction, it would be preposterous from them to foreclose the question, and maintain that in no case is the N.-T. passage to be understood in reference to an actual fulfillment of an ancient prediction recorded in the O.T. Because some accommodations of the kind specified are admitted, it would be folly to conclude that nothing but accommodation characterizes such quotations. If this position were laid down, it would not be easy to defend the N.T. writers, nor our Lord himself, from the charge of insincerity and duplicity.

Still more emphatically does this last observation apply with respect to the notion that our Lord and his apostles accommodated their teaching to the current notions and prejudices of the Jews of their own times. It might seem almost incredible that any one should have been so prepossessed by his own views and so insensible of the probability of a course, were it not that we find the imputation broadly made, and the making of it defended by some very eminent men of the anti-supernatural school, especially in Germany. By them it has been asserted that our Lord and his disciples publicly taught many things which privately they repudiated, and an attempt has been made to explain the conclusion which he cannot refuse, if he would retain the premises. It does not follow from this that his ground is admitted to be the right one, or that assent is given to his principles; the argument is simply one ad hominem, and may or may not be also ad veriitatem. When it is not, that is a fallacy; in other cases the murder of an opponent by a logical inference from his own principles, there is a case of logical accommodation.

The prompt and thorough repudiation of such views even by such men as Wegscheider (Instit. Theolog. i. 100, 6th ed.) and Breitschneider (Handb. der Dogmatik. 1, 260, 265, 2d ed.) renders it unnecessary to enlarge on the formal refutation of these. These men, however, contend that, though our Lord and his apostles did not make use of a positive accommodation of their doctrine to the prejudices or ignorance of the Jews, they did not refrain from a negative accommodation, by which they intend the use of reservation in the communication of truth or refutation of error, and the allowing of others to make a free use of truth without express or formal correction of them. They adduce as instances, John xvi. 12; vi. 15; Luke xxiv. 21; Acts i. 6; i Cor. iii. 1, 2; viii. 9, etc. By these passages, however, nothing more is proved than that in teaching men truth our Lord and his apostles did not teach, not by a wilful forgetting of the outward form of other men, from truth to truth as they were able to receive it or bear it. In this there is no accommodation of the material of doctrine; it is simply an accommodation of method to the capacity of the learner. In the same way Paul's assertion, which they have also cited, that he became all things to all men, that he might by all means save some (1 Cor. ix. 22). To be regarded as relating merely to the mode and order of his presenting Christian truth to man, not to his modifying in any respect the substance of what he taught. When he spoke to Jews, he opened and alleged out of their own Scriptures that Jesus was the Christ (Acts xvii. 2, 3). When he spoke to the Athenians on Mars' Hill, he started from the ground of natural religion, and addressed the reason and common sense of his audience; but in either case it was the same Jesus that he preached, and the same Gospel that he published. Had he done otherwise, he would have been found a false witness with the historical principle of interpreting Scripture. It is so, however, only as the historical principle of interpretation means the treating of the statements of our Lord and his apostles as merely expressing the private opinions of the individual, or as historically traceable to the prevailing opinions of their day. This is not to be confounded with that true and sound principle of historical interpretation which allows due weight to historical evidence in determining the meaning of words, and to the circumstances in which statements were made, as determining their primary application and significance. (Storr, Opusc. Acad. vol. i. Abhandl. u. d. Zweck des Todes Jesu, § 10; Lehrh. d. Chr. Dogmatik, § 18 [Eng. tr. by Schmucker, p. 67, Lond. 1866]; Planck, Intro. to Sac. Interpretation, tr. with notes by Turner [N. Y. 1884], §§ 134, 276; Concretionem orthodoxam [Lips. 1766]; Smith, First Lines of Christian Theology, p. 518; Alexander, Connection and Harmony of the Old and New Testaments, p. 45-48; 148-157, 416, 2d ed.). See Hrpmkmc- tics.

Conduct, in A., D.D., a clergyman of the Reformed Dutch Church at New Brunswick, N. J., from 1798 to 1811, and vice-president of Queen's (now Rutgers) College, and professor of moral philosophy. He was an eminent, useful, and honored minister and college officer. He died suddenly in 1811. See Sprague,
CONDIGNITY


Condignity and Congruty (merumum de condigno et de congruo), "terms used by the schoolmen to express their peculiar opinions relative to human merit and deserving. The Scotists maintain that it is possible for man in his natural state so to live as to deserve the grace of God, by which he may be enabled to obtain salvation; this natural fitness (congruitas) for grace being such as to oblige the Deity to grant it. Such is the merit of congruity." The Thomists, on the other hand, contend that man, by the divine assistance, is capable of so living as to merit eternal life, to be worthy (condignus) of it in the sight of God. In this latter view, the grace which en unites him to be worthy is not introduced. This is the merit of condignity." The 13th article of the Church of England is directed against these opinions, and maintains that the grace of Christ and the inspiration of his Spirit can alone produce the fitness required in Christians; and that so far are any works not springing of faith in Christ from being pleasing to God, that they have the nature of sin.

Conditional. Strict Calvinists maintain that the decrees of God with regard to the salvation or damnation of individual men are absolute; Arminians, that they are conditional. The Pelagian doctrine is that God's will concerning grace is merely a condition on their so using their natural power as to merit that grace. To say that God decrees to save all men if they, i.e. if they, without grace, are willing to obey God, is Pelagian; to say that God wills to save all men if they will: this is the prevalent grace given to them, which they are left at liberty to resist, is Arminianism. (Arminianism; Grace.

Condillo, Etienne Bonnot de Mably, one of the chief French philosophers of the 18th century. He was born at Grenoble in 1715. At the age of thirty he published his first important work, Essai sur l'origine des connaissances humaines (Amsterdam, 1746, 2 vols.; Eng. transl. by Th. Nugent, 1756), by which he largely contributed to the spreading of views of Locke in France, and to their further development. This book is a natural history of human cognition, the foundation of which is found by Condillac in the sensuous impressions and their transformations. To refute the metaphysical systems which do not proceed from experience, he wrote his Traité des Systèmes (Amsterdam, 1749, 2 vols.). His views on the relation of human sense were more fully developed in his Traité des Sensations (Amsterdam, 1754, 2 vols.). As he was charged with having plagiarized from Diderot and Buffon, he wrote for his defense Traité des Animaux (Amsterdam, 1775). By all these writings Condillac became one of the chief representatives of Sensualism, although he steered clear of the Materialism of his age. His knowledge had procured for him at an early age the position of tutor of the infants of Parma, a nephew of Louis XV. He wrote for him a Cours d'étude (Paris, 1775, 13 vols.), which contains a grammar, an Art d'écrire, an Art de raisonner, an Art de penser, and a universal history. In 1788 he was made a member of the French Academy. During the latter part of his life he lived very retired, and died August 3, 1780. His complete works have appeared in several editions (Oeuvres Completes, Paris, 1798, 23 vols.; 1803, 32 vols.; 1824, 16 vols.). (Brockhaus) Concerrent. Lex. s. v.; Wetzer u. Wette, Kirchen-Lex. II, 701.

Conduit (P. 127), teiak [from τέλος, akas, to ascend, Gesenius, Thes. Heb., p. 1022], a channel, "watercourse," Job xvii, 33, 35, stream, Ezek. xxvi, 4, or "trench," 1 Kings xviii, 82-98). spoken of the aqueduct made by Hezekiah for conveying the waters from the upper pool in the valley of Gihon into the western part of Jerusalem (2 Kings xvii, 17; xx, 20; Isa. vii, 8; xxxvi, 2); apparently the same with that which now supplies the mosque enclosure with water from the pools at Bethlehem. It seems at first to have been an open trench, but was closed by Hezekiah with a dam on the approach of the Assyrians (Sirisach xlviii, 12).

See JERUSALEM.

At Jerusalem, although no notice is given either by Scripture or by Josephus of any connection between the pools of Solomon beyond Bethlehem and a supply of water for Jerusalem, it is unlikely that the people, as the pools should be constructed merely for irrigating his gardens (EccI. ii, 6); and tradition, both oral and as represented by Talmudical writers, ascribes to Solomon the formation of the original aqueduct by which water was brought to Jerusalem (Maundrell, Early Trav. p. 488; Hasselquist, Trav. 146; Lightfoot, Dil. Temp. c. xxvil., vol. i, 612; Robinson, i, 300). Pontius Pilate applied the sacred treasure of the Corban to the work of bringing water by an aqueduct from a distance, Josephus says of 800 or 400 stadia (War, ii, 9, 4), but elsewhere 200 stadia, a distance which would fairly correspond with the length of the existing aqueduct with its two tunnels and windings (EccI. ii, 6; Williams, Holy City, ii, 501). His application of the money in this manner gave rise to a serious disturbance. Whether his work was a new one, or a repARATION of Solomon's original aqueduct cannot be determined, but it seems more probable that the ancient work has merely been a destruction process during various sieges since Solomon's time. The aqueduct, though much injured, and not serviceable for water beyond Bethlehem, still exists; the water is conveyed from the sources which supply the pools about two miles S. of Bethlehem. The watercourse then passes from the pools in a N. E. direction, and, winding round the hill of Beth hag, on the S. side of the city, sometimes above and sometimes below the surface of the ground, partly in earthen pipes and partly in a channel about one foot square of rough stones laid in cement, till it approaches Jerusalem. There it crosses the valley of Hinnom at the S.W. side of the city on a bridge of nine arches at a point above the pool called Birket es-Sultan, then returns S.E. and E. along the side of the valley and under the wall, and, continuing its course along the east side, is finally conducted to the Haram. It was repaired by Sultan Mohammed Ibn-Kalain of Egypt about A.D. 1800 (Williams, Holy City, ii, 499; Raumer, Pal. p. 280; Robinson, i, 614; ii, 166; new ed., 1797). See POOL.

2. Among the works of Hezekiah he is said to have stopped the "upper watercourse of Gihon," and brought it down straight to the W. side of the city of David (2 Chron. xxxii, 30). The direction of this watercourse of course depends on the site of Gihon. Dr. Robinson identifies this with the large pool called Birket es-Mamaliʿ at the head of the valley of Hinnom, on the S.W. side of Jerusalem, and considers the lately-discovered subterranean conduit within the city to be a branch from Hezekiah's watercourse (Researches, new ed. iii, 284: 4: i, 327; Gesenius, Thea. Heb., p. 618, 1805). Mr. Wilson states on the other hand, that Gihon, on the N. side, not far from the tombs of the kings, and supposes the watercourse to have brought water in a S. direction to the temple, whence it flowed ultimately into the Pool of Siloam, or Lower Pool. One argument which recommends this view is found in the account of the interview between the Sennacherib, king of Assyria, and the officers of Hezekiah, which took place "by the conduit of the upper pool, in the highway of the fuller's field" (2 Kings xviii, 17), whose site seems to be indicated by the "fuller's monument" mentioned by Josephus as at the N.E. side of the city, and by the once well-known site called the Camp of the Assyrians (Josephus, War, v, 4, 2; 7, 8; 12, 2). (See Maundrell, p. 490 sqq., Bonn's ed., Richardson, Digitized by Google
Coney, Spencer Houghton, D.D., an eminent Baptist minister, was born in Princeton, N. J., April 30, 1835. His early education was carefully conducted, and at twelve years of age he entered Princeton College. Two years after, through his father’s failure in business, he was compelled to leave college, and devoted himself to teaching, first in Princeton, then in Burlington, and finally (under Dr. Abercrombie) in Philadelphia. Here he began to study law; but his fine powers of eloquence led him in 1858 to become an actor. He took the boards with the ‘Coney’ for eight years, and then was suddenly converted, and was baptized by immersion Feb. 4, 1814. Obtaining a government clerkship in Washington, he removed thither, and began to preach within a year after his baptism. In 1815-16 he was chaplain to Congress, and immediately became pastor of a Baptist church at Alexandria, D. C. In 1825 he accepted a call from the Oliver Street Baptist Church, New York, where he remained until 1841, when he became pastor of the First Baptist Church, which built a new edifice in Bowman Street. In this charge he remained until his death, Aug. 28, 1855. Dr. Cone’s career as a preacher was very brilliant. He filled his pulpit with great force, speaking in a rich, sonorous voice, and very appropriate and expressive gestures. In doctrine he was a Calvinist, and a strenuous advocate of Baptist views, yet courteous and charitable to all Christians. His preaching and pastoral labor exhausted but a small part of his activities. He took a deep interest in missions, was a member of the Baptist Board, and was president of the Convention from 1832 to 1841. He did his utmost to avert the disruption of the Convention in 1845 through the slavery disputes. He was also an officer of the Baptist Home Missionary Society from its beginning in 1832 to 1855. For many years he was active in the service of the American Bible Society, but on the formation of the Baptist (American and Foreign) Bible Society in 1836, which he aided greatly in organizing, he was made its president. On the refusal of this society to embark in the enterprise of “Bible Revision,” so called, he seceded from it in order to form the American Bible Union, one of the chief objects of which was to substitute “immaculate” for “baptize” in the versions of Scripture.—Sprague, Annals, vi, 565.

Coney (κῆνος, skhēnos; Sept. κυρογόνας), an animal joined in Lev. xi, 5, and Deut. xiv, 7, with the hare, and described as chewing the cud; in Psa. civ. 18, it is spoken of as an inhabitant of the mountains and rocks, and in Prov. xxx, 26, it is represented as a feeble, but gregarious and cunning animal. These descriptions some think best with the different species of the jerboa, the Mysicus of Linnaeus. It is on the authority of Rabbinical writers that the word has by our translators been rendered “coney,” or rabbit, which cannot be sustained, as the rabbit is not an Asiatic animal, and does not seek a rocky habitation, which is the leading characteristic by which the skhēnos is distinguished. The animal is, in truth, as Brucu justly indicated, the same as the Askekoko of Abyssinia, or Damas of Syria, the Wabher of the Arabs, and in scientific zoology is one of the small genus Hyrax, distinguished by the specific name of Syrian (Syriacus). This animal has been described by travellers, but their accounts are often contradictory. The numbers, shape, and structure of the teeth are totally different (as is true also of the hare); nor is the jawbone articulated so as to admit freely of a similar action; finally, the internal structure, as well as the whole osteology, represents that of a rhinoceros in miniature, and a strong appearance of a fold of skin and fur on the back of the animal; therefore the hyrax is neither a rodent like hares and rabbits, nor a ruminant, but is anomalous, and most nearly allied to the great pachyderms of systematic zoology. It may be that the peculiar structure of their anterior teeth is convenient for stripping off the seeds of grasses and tritica, and that these, in part retained in the mouth, cause a practice of working the jaws, which, to common observers, may appear to be chewing the cud. In hares and rats a similar appearance is produced by a particular friction of the incisors or nippers, which, growing with great rapidity, would soon extend beyond a serviceable length if they were not kept to their proper size by constant gnawing, and by working the cutting edges against each other. This action, observed in the motion of the lips of most rodents when in a state of rest, caused the belief of rumination in the hare, though, like the hyrax, all rodents are equally unprovided with the several stomachs, and want the muscular apparatus necessary to force the food back into the mouth for restimulation at pleasure, which constitute the leading peculiarities of the anatomical structure of the ruminantia. But they may possess, in common with pachydermata, like the horse and hog, the peculiar articulation and form of jaws which give them the power of grinding their food, and laminated teeth fitted for the purpose. Externally the hyrax is somewhat of the size, form, and brownish color of a rabbit, and it has short, round ears, sufficiently like for inexact observers to mistake the one for the other. The hyrax is of clumsy structure than the rabbit, without tail, having long hair scattered through the general fur; the feet are naked below, and all the nails are flat and rounded, save those on each inner toe of the hind feet, which are long and awl-shaped; therefore the species cannot dig, and is by nature intended to reside, not, like rabbits, in burrows, but in the clefts of rocks. This character is correctly applied to the shapen by David.” The total length of the animal is as it is about one foot. It presents at first sight the idea of a rat rather than any other creature. The color is gray, mixed with reddish-brown, and the white belly. They do not appear to have any cry, nor do they stand upright on walking, but seem to steal along as if in fear, advancing a few steps at a time, and then passing. Their timid, gregarious habits, and the tenderness of their paws, make them truly the ‘wise and fertile folk’ of Solomon, for the genus lives in colonies in the crevices of stony places in Syria, Palestine, Arabia, Eastern Egypt, Abyssinia, and even at the Cape of Good Hope, where one or two additional species exist. In every locality they are quiet, gentle creatures, living to bask in the sun, never stirring far from their
retreats, moving with caution, and shrinking from the shadow of a passing bird, for they are often the prey of eagles and hawks; their habits are strictly diurnal, and they feed on vegetables and seeds." The flesh of the shoaphan was forbidden the Hebrews, and it appears that the Mohammedans and Christians of the East at the present day abstain from the flesh of the daman. (See further particulars in the Penny Cyclopaedia, s. v. Hyrax; also Bochart, Hieroz. ii, 421 sq.; Rosenmüller, Alterth. IV, ii, 218 sq.; Shaw, Trav. p. 501; Sonnini, l. c. 98; Bruce, vii, 241; Hasselianis, p. 577 sq.; Wilson, Persia, ii. 295; Laborde, Voyages, p. 47; Robinson, Researches, new edit. iii. 367; Thomson, Land and Book, i. 460; Oedmann, Samml. IV, 48; Lucas, Altereussch. R. p. 800; Oken, Naturgesch. v. VII, ii. 889; Ehrenberg, Symbol. phys. i, fig. 2; Ludolf, Lex. amar. p. 58; Hist. Ethiop. lib. i, c. 10, § 75; Payron, Lex. p. 314; Gesenius, Thes. Heb. p. 1467; Vloten, Spec. p. 48; Schubert, Rietz III, 110; Green, ad Burckhardt, p. 1076; Forskal, Descript. assam. p. v.; Frenel, in the Asiatic Journal, June, 1838, p. 514; Isenberg, Lex. Amaran. p. 122; Kitto, Phys. History of Palestine p. ccclxxvi; Laborde, Syria, p. 114.) See ZOOLOGY.

Confalon. A fraternity of seculars in the Church of the Millerpenitents, established originally by some Roman citizens. Henry III commenced a similar fraternity in Paris in 1688, and, dressed in the habit of a penitent, assisted at a procession wherein the cardinal of Guyse carried the cross, and his brother, the duke of Mayence, was master of the ceremonies.—Hook, Church Dictionary, s. v.

Confecction (κήφη, ro' khek, Exod. xxxi. 51), CONFECTIONARY (κήφη, rakkekah), 1 Sam. viii. 18), both derived from the root κήφη (rakke), to space, denote respectively perfume and a female perfumer, as the title is an old feminine form of the word. It is derived from the same root (and translated "apothecary," "perfume," "ointment") indicate. See APOTHECARY.

Conference, the bringing together of individual opinions upon any subject of debate: hence applied, peculiarly, to religious discussions of any kind (Gal. ii, 6).

CONFERENCE, FREE-WILL BAPTIST. The ecclesiastical bodies among Free-Will Baptists, higher than the local church, are the Quarterly Meeting, the Yearly Meeting, and the General Conference. The latter meets every three years. See BAPTISTS, FREEWILL.

CONFERENCE, HAMPTON-COURT. A conference held at Hampton Court in the year 1694, between nine bishops and as many other dignitaries of the Church on the one side, and four Puritan divines on the other. It was held in the presence of James I., and lasted for three days. Some of the demands of the Puritans were acceded to, but others were rejected. One lasting advantage, however, resulted from this conference, namely, our present authorized version of the Bible. The alterations and insertions made in the liturgy; all the thanksgivings now in use which were inserted except the "general one" which was subsequently introduced; and there was added to the Catechism the portion explaining the sacraments.—Elen, Churchman's Dictionary, s. v.; Neal, History of the Puritans, ii. 30; Mosheim, Ch. Hist. iii. 408.

CONFERENCE, METHODIST. There are three synods of this styled Conferences in the Methodist Episcopal Church.

I. The Quarterly Conference of each circuit or station consists of the travelling and local preachers, exhorters, stewards, and class-leaders of the circuit or station. The presiding elder, and, in his absence, the preacher in charge, is president. The regular business of the Quarterly Conference is to hear complaints, and to receive and try appeals; to superintend the instruction of the Sunday-schools; to license local preachers, to appoint stewards," etc. (Discipline, pt. ii, ch. i. § 8).

II. The Annual Conference is composed of all the ministers in a certain territory included in the "Conference." There are now (1867) fifty-nine Conferences of the Methodist Episcopal Church, including Mission Conferences, besides those of the Methodist Episcopal Church South. The functions of the Annual Conference are purely administrative. At each session the preachers are "appointed" to several stations for the ensuing year by the bishop (Discipline, pt. ii, ch. ii. § 9).

III. The General Conference is "composed of one member for every twenty-seven members of each Annual Conference, appointed either by seniority or choice, at the discretion of such Annual Conference." It meets once in four years, and is presided over by the bishops. It has full power to "make rules and regulations for the Church," subject to certain limitations known as "constitutional restrictions" (Discipline, pt. ii, ch. i. § 1). See METHODISM.

In the Wesleyan Church, in England, all the ministers meet in one Conference. "The first Conference of the Wesleyan Methodists was held in London in the year 1744, and included only those of whom were clergymen. By them the characters of the preachers were examined, differences of theological opinions repressed, the stations of the preachers determined, and their hearts warmed and cheered by mutual consultation and prayer. As Mr. Wesley declined into infirmity of body, the system of doctrine and discipline, which had been so signally owned of God in the conversion and salvation of men, became a matter of anxious concern both to himself and his people. The appointment of the preachers to the various chapels, and to the consequent pastoral charge of the societies, presented the greatest difficulty. After much consideration of the case, and requested Mr. Wesley to consider what could be done in this emergency, so that, in the event of his death, the connection might not be dissolved. He took legal advice, and drew up the 'deed of declaration,' constituting one hundred preachers by name 'the Conference of the people called Methodists,' at the same time defining their powers, and making provision for the filling up of all vacancies occasioned by death, superannuation, or expulsion. This deed he caused to be enrolled in the High Court of Chancery in the year 1784. Thus the power of government which Mr. Wesley possessed during his life, by his appointment devolved upon the Conference after his decease, he having nominated its members, provided for its perpetuity, and defined its powers by the 'deed of declaration.' To prevent any abuse of this instrument on the part of the 'legal hundred,' Mr. Wesley left a letter, to be read by the Conference at its first assembly after his death, of which we subjoin an extract: 'I beseech you, by the mercies of God, that you never avail yourselves of the 'deed of declaration' to assume any superiority over your brethren, but let all things go on, among those itinerants who choose to remain together, exactly in the same manner as when I was with you 30 years ago. Have no respect of persons in stationing the preachers, in choosing children for Kingswood school, in disposing of the yearly contribution and the preachers' fund, or any other public money, but do all things with a single eye, as I have done from the beginning.' When this letter was read after Mr. Wesley's decease, the Conference was forcibly resolved that all the preachers who are in full connection with them shall enjoy every privilege that the members of the Conference enjoy, agreeably to the above-written letter of our venerable deceased father in the Gospel. The Conference of the preachers of the Methodist societies is held annually in some one of the principal cities and towns in the kingdom. Representatives from the Irish Con-
CONFERENCE, PASTORAL, a meeting of ministers for the discussion of religious and ecclesiastical topics. They are either convoked by the bishop of the diocese, or are held by priests of their own accord. Conferences are not mentioned before the 11th century. They seem to have had their origin in the large extent of the dioceses, which made the regular meetings of all the clergy of a diocese difficult. They consequently met in deaneries and archipresbyteries, under the presidency of the dean and archpriest. They were called \textit{Calendar} because they were held on the first day of the month, or Chapters, Consistories, Synods, Sessions. They were common until the middle of the 13th century, when they fell into disuse. In the 16th century cardinal Charles Borromeo gave special orders for these conferences and ordered them to be held regularly. The same order was given by a number of French provincial synods. In 1720 they were declared by the congregation of the Council of Trent to be a proper substitute for diocesan synods. They have, however, never been in general use. — \textit{Winer u. Weiss, Kirchen-Lex.}, II, 786.

CONFERENCE, SAVOY, a series of meetings held by royal commission at the residence of the bishop of London, in the Savoy, in the year 1661, between the bishops and the Nonconformist ministers, in order so to review, alter, and reform the Liturgy as to meet the feelings of those who had serious scruples against its use, and thereby promote the peace of the Church. The individuals chosen comprehended the archbishop of York, with twelve bishops, on the one side, and eleven Nonconformist ministers on the other. Had the episcopal ministers entered into a fair and open discussion on the points at issue, reconciliation, to a certain extent, might have taken place; but as they were not invited to the conference, the two sets of prelates singlehanded came to the Dissenters, the negotiation turned out a complete failure. At a convocation of the bishops, held almost immediately after, instead of removing anything that was at all likely to stumble tender consciences, they rendered the Liturgy still more objectionable by adding the story of Bel and the Dragon to the lessons taken from the Apocalypse. See Procter, \textit{On Common Prayer}, ch. v; Neal, \textit{History of the Puritans}, pt. iv, ch. 6.

\textit{Confessio Augustana.} See \textit{Augsburg, Confession of.}

\textit{Confessio Belgica.} See \textit{Belgic Confession.}

\textit{Confession.} In the Church of Rome and in the Eastern churches the confession of sins is considered to be one of the seven sacraments. See \textit{Auricular Confession.}

\textit{Confession.} The law prescribing how often the member of the Church should go to confession was not the same in all parts of the Church, some synods enjoined one, others two, others three confessions a year. Since the Council of Trent, the Church inflicts ecclesiastical censures only upon those who omit going to confession once a year. For nuns the Council of Trent prescribes a confession once a month. Priests are exhorted to go often to confession; some synods, like that of Ghent, enjoined upon them a weekly confession.

In the Middle Ages it was customary to pay a tax to the priests (\textit{numerus confessionarius}) for bearing confession; but the demand for the abolition of this custom was so urgent that after the 16th century the payment of the tax was generally optional, and in this form it still exists in some Roman Catholic dioceses. Offerings of this kind remained also in use in many Lutheran churches until the present century, while the Reformed churches entirely abolished them.

The priest to whom a confession is made has the duty of observing with regard to it an absolute silence. No exception is made to this rule if a person makes communication to a priest of a crime which is still to be committed, the priest must try to change the mind of such a person, and induce him to do all that is possible to prevent its being committed by others, but he is not allowed to notify the secular government of it. In several countries (as Prussia) the civil law demanded in the latter case a notification, but the Church of Rome has always refused compliance with such a law. Luther, and the Church regulations in the Lutheran countries, also enjoined the strictest observance of the secret of confession.

\textit{Confession, Auricular.} See \textit{Auricular.}

\textit{CONFESSION OF FAITH}, a collection of the articles of belief of any Church. See \textit{ Creed.}

I. \textit{Their Use in the Church.} — (1.) The Protestant Confessions were the result of efforts, at the dawn of reviving toleration, to separate the Christian doctrines from the moral and civil opinions which ignorance, negligence, or artifice had conduced to accumulate around them, under an implicit obedience to the authority and domination of the Church of Rome.

(2.) Many persons altogether object to Creeds and Confessions of Faith on the ground that they enfringe Christian liberty, supersede the Scriptures, exclude topics which ought not to be excluded, and admit such as ought not to be admitted; are often too particular and long; are liable to be abused; tempt men to hypocrisy; preclude improvement; and have been employed as means of persecution. It is said further that confessional formularies, if they do not supersede the Word of God, are placed on a par with it; and, to a wider extent, are of greater practical authority. Two consequences follow: the first is, that spiritual life is either altogether extinguished, or, where it exists, is so dwarfed and imprisoned that it has neither scope nor power of manifestation; and the second, that the Church, which occupies a dominion on the outside of the confessional parastasis, is condemned as schismatics, and at the same time feared as if they were foes."

(3.) On the other hand, the arguments in favor of them are such as the following. All arts and sciences have been reduced to system, and why should not the truths of religion, which are of greater importance? A comprehensive view of the principal points of the Christian religion must be useful to inform the mind, as well as to hold forth to the world which are the sentiments of particular churches. They tend to discover the common friends of the same faith to each other, and to bring them together. They thus countenance them. We have the moral law, the Lord's prayer, "the form of doctrine," mentioned by St. Paul (Rom. vi, 17), and "the form of sound words" (2 Tim. i, 18). Their becoming the occasion of hypocrisy is not the fault of the Confessions, but of those who make use of them. If the Confessions were expressed in the words of Scripture, this would set aside all exposition and interpretation, and would destroy all means of distinguishing the sentiments of one man from those of another (Farrar, s. v.). And to say that each individual is to interpret the Creeds by the Bible, and to hold and publish his own interpretation without reference to that of the Church to which he may belong, "is not to exalt the Scriptures, but only to confound the uses of the Word.
of God and the word of the Church. The one is at all times the ultimate appeal of every believer's conscience; the other is the interpretation of that appeal by the collective body of the Church. The Church does not first make a minister, and then tie him down to her standards, as is too generally supposed to have been moved by the Holy Ghost, and demanding to exercise his office and to be intrusted with the cure of souls in the community to which he applies, is asked by the Church whether his individual interpretation of the Scripture accords with that of the collective mind of the Church. If he cannot answer in the affirmative, it is evident that he cannot be excommunicated by the negative ministry elsewhere. A particular Church may be in the wrong, and an individual may be in the right; in which case there will arise controversy, and the Church, by the secession and opposition of individuals, may be led to modify and improve its theology. But this must be done by a collective act, and not by the insubordination of private clergymen filling the Church with various doctrines, and giving to its proclamation of the Gospel an uncertain sound. For, if it were otherwise, what hereby could be excluded?"

(4.) In the interpretation of Confessions there are some points very fraudulently overlooked, some more important principles of interpretation but little attended to. For instance, sometimes the private opinions of the framers of formularies confessedly beyond them; now these private opinions are sometimes appealed to as a proof that the formularies ought to be understood in that extended sense, whereas they prove the direct contrary. (See Archbishop Whately's Kingdom of Christ, sec. 24.) If, indeed, the writings of these framers contain indications of the design with which they were framed, this ought to be considered. For instance, articles, etc., framed manifestly on purpose to exclude certain Romish doctrines, as being so utterly averse to justify and secure that separation from Rome which the Reformers deliberately resolved on, ought not to be interpreted so as to be consistent with these doctrines; not, however, because this would have been at variance with the private opinions of each Reformer separately, but because it would be at variance with their deliberate public declaration as a body. Again, there is a distinctition to be observed between the interpretation (i) of anything put forth by an individual for the purpose of instructing others or explaining his own views, and (ii) of anything emanating from an assembly, the members of which could not be expected exactly to agree, not only with each other in the precise phraseology, but relative importance also of every point, but also in the degree of concession to be made to those whom their declarations were to be put; e.g. an individual (unless a blunderer) will never make one part of his statement so far neutralize the other, that the whole effects no object which might not have been equally well obtained by omitting the whole, yet some public declarations drawn up by assemblies of sensible men may be expected to be such; the XVIIth Article of the Church of England, for instance, is by many considered to contain nothing which might not have been obtained by saying it. In any such case, it may have been that a strong necessity was felt to say something on the point; many may think that so and so ought to be said; and many others may object to this, unless some qualification be added, such as nearly to neutralize it. These principles of interpretation are incalculably important, and should be considered by every student. (See Eden, The True Church, pp. 90-92.)

II. Confessions of Different Churches. - 1. That of the Greek Church, entitled "The Confessions of the True and Genuine Faith," which was presented to Mohammed II in 1485, but which gave place to the "Orthodox Confession of the Catholic and Apostolic Greek Church," composed by Mogila, metropolitan of Kiev, in Russia, and approved in 1648 by the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. It contains the standard of the principles of the Russian-Greek Church. For the originals, see Libri symbolici ecclesiastici Oriantici, ed. E. J. Kimmel (Jena, 1848, 8vo); Neale, Hist. of the Eastern Church (Lond. 1850, 2 vols.).

2. The Church of Rome, though she has always received the Apostles', Nicene, and Athanasian creeds, had no fixed, public, and authoritative symbol till the Council of Trent. A summary of the doctrines contained in the canons of that council is given in the creed published by Pius IV (1564) in the form of a bull. It is called the Pius Creed, to which it adds twelve articles, comprising those doctrines which the Church of Rome finally adopted after her controversies with the Reformers. See Credo of Pius IV. Besides this creed, and the "Canons and Decrees of the Council of Trent," the Church of Rome acknowledges no symbolical books as authoritative. See Trent, Council of. The best editions are Canonum et Decret. Concil. Trid. (Lips. 1853, 8vo); Buckley, Canons and Decrees of Trent (Lond. 1851, 12mo); Donovan, Catechism of the Council of Trent (Balt. 8vo). See also Streitwolf, Libr. Symbol. Eccl. Cath. (Göt., 1844), and the article Trent.

3. The books of faith and discipline are called Libri Symbolici Ecclesiae Evangulicae. They contain the three creeds—Apostles', Nicene, and Athanasian (see Credo), the Augsburg Confession (see Augsburg), the "Apology" for that Confession by Melancthon, the Articles of Smalcald (q. v.) drawn up by Luther, the Catechisms of Luther, and in many churches the Form of Concord, or Book of Concord. See Concord. The Saxon, Wurtzburg, Sutian, Pomeranian, Mansfeldian, and Copenhagen Confessions agree in general with the symbolical books of the Lutherans, but are authoritative only in the countries in which they are established. There are many editions of the Libri Symbolici; the best and most convenient are those of Hase (3d ed. Leip. 1846, 12mo) and of Francke (edit. sterned. Leip. 1846, 12mo). See Lutheran Church.

4. Of the Calvinistic Confessions the following are the principal: (1) The four Helvetic Confessions—that of Basel, 1536, the Summary and Confession of the Helvetic churches, 1556; the Expositio Simplicis, etc., 1556, ascribed to Bullinger; and the Formula Consensus Helvetici, 1575. See HELVETIC. (2) The Tetrapost Theme, 1553, which derives its name from four cities, Strasbourg, Constance, Memmingen, and Lindau. The relative importance of the last letter is attributed to Bucer. (3) The Palatine or Heidelberg Catechism, framed by Ursinus and Olevianus, first published in 1553. See Heidelberg. (4) The Confession of the Gallican churches, accepted at the first synod of the Reformed, held at Paris, 1568. See GALICIAN CONFESSION. (5) The Confession of the Reformed churches in Belgium, drawn up in 1550, and approved in 1561. See BELGIC. (6) The Confession of Faith of Scotland, allowed by the Estates in 1560, and subscribed by king James in 1561. (7) The Westminster Confession. See WESTMINSTER. (8) The Canons of the Synod of Dort. See Dort. See Conv. can. Libr. Consensum in codicem reformatum, edit. H. A. Niemeyer (Lips. 1840, 8vo, the most complete and convenient manual); Böckel, Die Bekennnisschriften der evangelisch-reformierten Kirche (Leip. 1847). The last-named work contains, besides all the Confessions, besides all the Protracted Confessio (of Germany, Switzerland, France, Great Britain, Bohemia, Hungary, Poland, and the Netherlands), brief introductions and notes to each of them.

5. The Anglican Confession, or "Thirty-nine Articles of the Church of England," agreed on in the Convocation held in London, 1562. They were drawn up in Latin, but in 1571 they were revised, and subscribed...
CONFESSOR 1. In early ecclesiastical history the word is frequently used for martyr (q. v.), but its proper application was to those who, after having been tortured, were permitted to live and die in peace. At length it indicated those who, after having lived a good life, died in the reputation of suffering. According to Cyprian, he who presented himself to torture, or even to martyrdom, without being called to it, was not designated a confessor, but a professio, and if any through want of courage abandoned his country, and became a voluntary exile for the sake of the faith, he was called ex terra. Later the title Confessor was applied to persons of eminently pious life, as "witnessing a good confession." Edward of England was made "Confessor" by a bull of Alexander III. (2.) In the Roman Church, a confessor is an ordained priest who has power to hear sinners in the so-called sacrament of penance, and to give them "absolution." He is generally designated a confessor, though the term is used also from confessor. The confessors of the kings of France, from the time of Henry IV., were constantly Jesuits; before them, the Dominicans and Cordeliers shared the office between them. The confessors of the house of Austria have also ordinarily been Dominicans and Cordeliers, but the later emperors have taken Jesuits. (See Audi- ucal.)

Confirmation, a rite by which, in some Christian churches, baptized persons are fully admitted into the Church by the imposition of hands and prayer. The Churches which practise this ceremony profess to do it in imitation of apostolic example recorded in the New Testament. (1.) It appears from the Acts that the apostles laid hands only on baptized persons, and in the case of the converted Samaritans, Acts viii, 12-17, and the disciples at Ephesus, Acts xix, 5, 6. It is, however, evident that in those passages allusion is made to the miraculous gifts imparted by the apostles. It is said that "when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost." Nothing is said of the laying on of hands in the baptism of the three thousand on the day of Pentecost (Acts ii, 41-42). Nor does the ceremony appear to have been taken place by the churches of Lydia and Corinth, Acts xvi, 15; or the Phillipian jailer and his family, Acts xvi, 31-38. In Heb. vi, 2, mention is made of "the doctrine of the laying on of hands" immediately after that of "the doctrine of baptism," but there is no intimation that the two transactions were connected. The journey of St. Paul through Syria and Cilicia in confirmation of churches does not necessarily imply the rite of confirmation as practised by the Church of England. These churches had been probably planted by himself at an earlier period, and he now gives them such regulations as are neces-
CONFIRMATION

sary for their welfare, ordaining elders, imparting mir-
caculous gifts, so important to the instruction of con-
verts, and to the furnishing convincing evidences of
the truth of the power of the Gospel. The union, or
christian, referred to in 1 John ii. 27, and 2 Cor. 1, 21,
has been supposed by some to refer to the ceremony
of confirmation; it seems rather to relate to a spiritual
anointing, to the royal and priestly dignity of Chris-
tians, or to the communication of extraordinary and
miraculous gifts. (2) As the practice cannot be
traced to very remote times. The earliest records of ecclesiastical antiquity contain any
clear and certain testimony concerning it. Passages
supposed to refer to this rite have been pointed out
in the writings of Dionysius, in the Apostolical Con-
stitutions, in Clement, and in Eusebius; but they
rather relate to the sacrament of baptism. Confor-
mation in connection with baptism may be traced to
the time of Tertullian, who informs us that the ceremon-
ies of unction and the imposition of hands followed
immediately after baptism. Cyprian refers to the
subject of confirmation; and applies to it the word
sacramentum; but it is evident, from the use of the
term in the passages in which it is used, and from the
scope of the passages in which it occurs, that sacra-
mentum was not used in its strictly theological
meaning, but simply in the sense of ceremony. Numerous
references to later writers might be made to show the
connection of baptism and confirmation. The baptism
of the ancient church was a solemn and religious
act, confirmation followed as the seal by which the
contract was ratified; and hence confirmation was ad-
ministered, not by the person officiating, but by the
bishop. At the stated baptismal seasons, the bishop
was chiefly occupied with the rite of confirmation;
but he sometimes commenced the whole solemnity by the
baptism of a few individuals with his own hands.
When baptism was administered in the absence of the
bishop, confirmation was solemnized at some conven-
tient season afterwards, either by the bishop or by his
representative. Hence it followed that confirmation
was often deferred until several years after baptism,
especially in those dioceses which were seldom visited,
either on account of their great extent, or the negli-
gence or ignorance of the bishop. Even after the gen-
eral introduction of infant baptism, confirmation im-
mediately succeeded. In the Oriental churches, bap-
tism, confirmation, and the Lord's Supper are admin-
istered together; but in the West, there is no positive evidence that such was the ancient custom. (3) The perma-
nent separation of confirmation from baptism is gener-
ally traced to the 18th century. The bishop was, for
the most part, the ordinary minister. Several canons
deny to the other orders of the clergy the right of con-
firming; but presbyters appear to have conferred im-
position of hands, (a) in the absence of the bishop;
or, (b) in the presence of the bishop, only by his ex-
press orders; or, (c) on the conversion of a reputed
heretic, if such a one, desirous of being received into
the church, was at the point of death while the bishop
was absent. Deacons were on an equality with pres-
byters, and were permitted to administer this rite by the
Council of Tole-
do, A.D. 400.

In the Latin Church, after the separation of con-
firmation from baptism, a series of preliminary reli-
gious exercises was requisite for this rite, similar to
those which had been previously required for baptism.
Names were assumed, very early in confirmation. Sponsors
were also required; and a separate edifice in some instances provided, called com-
signatorium, alistorium, and chrismarium. After the
diocese of baptisteries, both baptism and confirmation
were administered in the church (Farrar: Bingham,
Hist. of Eng', 2. 555. Schaff, A.H.I., 216). Con-
firmation is a sacrament in the Romish and Greek
churches. In the Greek Church confirmation is
administered at the same time with, or as soon as pos-
sible after, baptism, even in the case of infants, it
being considered perilous to die without it; and in the
Latin Church also it is often administered to young
children—the Church of Rome not considering a per-
son a complete Christian till he has partaken of this
'sacrament.' To reconcile this opinion with the sal-
vation of children who die after baptism but before con-
firmation, or 'committing actual sin,' the Church of
Rome has decided that they are condemned to death,
as they cannot do otherwise. In England, five cen-
turies ago, children were usually confirmed at the age
of five years. The Council of Trent appointed from the
age of seven to twelve; and a synod of Milan, in
1565, prohibited confirmation under seven years of age.
The canon law fixes no time, but says 'of perfect
age,' which may be interpreted strictly or laxly.
The earlier German Reformers rejected it even as a
ceremony; but it was restored through the influence
of Spener in the 17th century, and is now in use, as
a renewal of the baptismal covenant, in the Reformed
and Lutheran Churches. In the Church of England,
and in the Episcopal Church, infants are usually
confirmed at an early age, the service of Confirmation
being administered by the bishop. These churches di-
rect that the child shall be confirmed 'so soon as he
can say the Creed, the Lord's Prayer, and the Ten
Commandments in the vulgar tongue, and is further
instructed in the Church Catechism set forth for that
purpose.' Bishop Gibson, to elucidate the words
'soon,' adds, 'within 12 or 18 months, or in C. II. 11,
verses to Lyndwood's Gloss upon Archbishop Walter's
Con-
stitutions, which makes the proper age to be above
seven and under fourteen. The ritualists and canon-
ists of the English Church generally incline to a ten-
der age. Thus, in reply to Bucer, who 'finds fault
with our Church for administering confirmation too
soon,' and says that none ought to be confirmed 'who
have not had opportunity of giving sufficient testi-
monies of their faith and desire of living to God by
their life and conversation,' Whately argues that con-
firmation is administered 'to assist them in manifesting
their faith and practice, and is not to be deferred till
these are already manifested.' The rite, he says, is
that of guarding them against sin, before they are exposed
to temptation, 'that so the Holy Spirit may take early
possession of their youthful hearts, and prevent those
sins to which, without his assistance, the very tender-
ness of their age would be apt to expose them.' All
latter that the Church 'ought to understand the nature and advantages of the
rite, and the obligations it lays upon them.' The
High and Low Church differ as to the essence of con-
firmation, the latter regarding it as being essentially a
personal renewal of the promises made in the name of
the subject by others at baptism, while the High-
Churchmen look upon it as a kind of sacramental rite for con-
veying the strengthening power of the Holy Ghost.
Some High-Churchmen have therefore maintained that
the Roman doctrine of the sacramental character of con-
firmation (as well as of all the other sacraments of
the Church of Rome) may, in some sense, be accepted by
the Anglican Church; but absolutely forbidden as a dif-
ference of views as to the sacramental character of con-
firmation that the High-Churchmen generally
urge an earlier (about five or six years) and the Low-
Churchmen a later age (from fourteen to sixteen),
for the performance of the rite. Their difference of
opinion begins with the subject of an oath. A few years ago, bishop Baring, of Dur-
ham, refused to confirm any children less than fourteen years of age. See Coleman, Ancient Christianity, ch. xx.;
Hange, Original Church, p. 319 (N. Y. 12mo); Burnet, Hist. of Eng'. Reforma-
tion, 1. 466, 588; Wilson, Bampton Lec-
tures, p. 310; Whately, Infancy Baptism, p. 86; Osi-
ander, Hist. of the Church, 1. 6; Schaff, A.H.I., 216; Procter, Cont. Com-
mon Prayer; Elliott, Delineation of
Romanism. See a list of treatises on catechumens and

CONFIRMATION

CONFUSCUS

Confusius (Latinized by the Jesuit missionaries from Cong-fu-tze to Koong-foo-tee), a Chinese reformer and moralist, was born about 551 B.C. at the village of Qufu, which was the small kingdom of Lu (now a part of the province of Shantung), and died B.C. 479. He is said to have been a descendant of the emperor Hoang-ti, who reigned B.C. 2600. He was three years old his father died, but his mother trained him with great care, and was rewarded by the rapid progress and filial tenderness of her son. At seventeen he was sent to public schools, especially the grain-markets. He was married at nineteen, but, according to some accounts, subsequently divorced his wife (after she had borne him a son) in order to devote himself to the study of the ancient writings, and prepare for the work of restoring the usages and doctrines of the old sages. He was soon after promoted to the office of inspector general of agriculture. At twenty-four, having lost his mother, he resigned his public employments that he might pay the respect to her memory prescribed by the ancient traditions. During the three years passed in mourning he was a diligent student. China at that period was divided into a number of feudal kingdoms but slightly under the control of the central authority, whose constant quarrels filled the land with disorder, while the social and moral condition of the people had fallen so low that the ancestral religious rites were no longer observed. To restore the proper observance of these, rather than to introduce any new religion or system, was the aim of Confucius determined to devote himself. About the age of thirty he began his public teachings, making journeys through the various states of China, instructing all ranks of the people, and gaining fame and disciples, though meeting often with opposition, and even persecution, in his efforts to reform the manners and better the condition of his countrymen. When fifty-five years old he re-entered public life as prime minister of his native kingdom, Lu, with opportunity and authority to test the efficacy of his proposed means of amelioration. In three years, it is said, he brought about a considerable change in its social and moral condition. His success, however, excited the jealousy of neighboring princes, and through their intrigues he was obliged to flee to the north of China. After several unsuccessful efforts to obtain office and opportunities to teach the people, he retired to the kingdom of China, where he lived in great poverty. His doctrines, however, were taken root, but his rich theories and practice made him many enemies. When full of years, in company with some chosen disciples, he retired from the world, that he might complete and arrange the works which, under the name of the King (or Books), constitute the sacred books of the Chinese, and, standing at the head of their literary head for more than 2000 years, the recognised authority in moral and political conduct for nearly one third of the human race. Soon after the completion of these works

Conflagration

General. The opinion that the end of the world is to be affected by the agency of fire is very ancient, and was common among heathen philosophers. Pindar, in "Pythian," i. 203, and other testimonies are quoted by Grotius (De Verteitate ed. Crit. lib. i. § 22). It is not easy to discover the origin of this opinion; it can scarcely be traced to tradition derived from revelation, since there is no distinct reference to such a catastrophe in the Old Testament. It is, moreover, remarkable, considering how universal and definite is the ordinary belief on the subject, that there is only one passage in the New Testament, viz., 2 Pet. iii. 7-10, which can be added as speaking distinctly of this event. This passage is, indeed, very explicit, but some learned and able expositors have referred it altogether to the destruction of Jerusalem and of the Jewish polity. Among these are Dr. Lightfoot (Horae Hebr. in Joh. 21, 22) and Dr. John Owen (Isokrhoiyomwv, edit. Breneman, 1864, p. 147, quoted by Dr. Pye Smith, Scripture and Geology, sect. 6, p. 233, 1st ed.). If, however, with the majority of interpreters, we refer the prediction to the end of the world, to which it seems specially to apply, we should not have a more distinct statement of the fact than the present order of things is to be terminated by the world we inhabit and all the works of man it contains being "burnt up." There is no reason for assuming that the whole material universe is to be involved in this catastrophe; the mention of the heavens leads our thoughts not farther than the atmosphere and vapors surrounding this planet. Nor should we regard this conflagration as involving the absolute destruction or annihilation of the world: it is more consistent with the narrative itself, as well as with physical science, to consider it as introductory to a new and better state of things—"new heavens and a new earth, wherein dwelleth righteousness" (ver. 11). By what means the conflagration is to be effected we are not informed, and all attempts to explain how this is to be accomplished must be mere speculation. We have only at present to remark that such an event is not inconsistent with physical facts. We know that the temperature of the earth increases gradually with considerable regularity as we descend below the surface (Phillips, Geology, ii, 232), and we have every reason to believe that the central mass is intensely hot. We know, moreover, that there are subterranean fires of great extent, if not forming part of this heated central mass, therefore, of course, are near at hand. But even if there were no such central heat, chemistry points out very easy means by which the conflagration may be effected through the agency of various elementary substances (Phillips, Geology, ii, 211). We find evidence also in the pyrogenous rocks which form so large a part of the earth, that the world has already been subjected, if not to conflagration, yet to a more intense and general action of heat than which any is now observed on the surface of the earth; and it is clearly not impossible that the action may be yet more intense and more general. The example of the conflagration of a star in the constellation of the Southern Cross in 1866, by the sudden evolution of hydrogen gas, shows one way in which such a catastrophe might be produced (Bibliotheca Sacra, July, 1867, p. 473). In speculation on this subject, however, the caution of Calvin should not be disregarded, that the apostle is not speaking to gratify the curiosity of the curious, but to add impressiveness to his pious exhortations (Rom. vii. 1 Pet. iii. 10).

Conformity strictly means, (1) the being reduced to the same shape with anything else; hence it has acquired the figurative sense of (2) agreement with any existing set of principles, or any institution; and has, in a more limited and technical sense, been used for (3) compliance with the discipline of the Church of England. Conformists are therefore generally contrasted with "Nonconformists," a name which now includes generally all those who, either in doctrine or government, or both, dissent from the Church of England. A declaration is required of all persons who are to be licensed or instituted to an ecclesiastical charge in the Church of England in the following words: "I, B., do declare that I will conform to the Liturgy of the Church of England as it is now by law established." This declaration is to be made and subscribed before the bishop or his commissary, and the making and subscription thereof is to be testified under the episcopal seal of the bishop, and under the hand of the bishop or his commissary.—Eden, Churchman's Theol. Dict.; Hook, Church Dict.
CONFUCIUS

Le died, leaving a single descendant, his grandson, Tso-Tse, whose offspring, numbering A.D. 1671 about 11,000 males, mostly of the seventy-fourth generation, from a direct male in the line of Confucius, the only instance of a hereditary nobility among them. The veneration of the Chinese for Confucius amounts to worship, to which the second and third months are months are devoted. In every district and every department there is a temple erected in his honor (Colburnet, p. 41).

The Rev. Dr. Wentworth, Methodist Episcopal missionary at Shanghai, says that the worship of Confucius is witnessed by himself in a temple in that city, from which we make the following extracts: "The temple is one of the finest buildings in the city. It is one storied, in the form of a hollow square, with a spacious court in the centre, apartments on each side, and the main temple at the end. It has a fine por- tico, and the roof within is sustained by columns of solid granite of enormous size. There are no idols, but ancestral tablets supply their places in the gilded shrines. In the centre is that of Confucius, on the sides are those of twelve of his most celebrated disciples, six on each side. The worship of the philoso- pher is performed there by the literati, on the manda- rins, who are literary graduates of the highest distinction, are the only priests who officiate on the occasion. The sacrifice takes place twice a year, in the second and eighth months. It is performed before daylight in the morning, and the common people are regularly present, one hour to help, but better than that five minutes too late. The manda- rins had not yet made their appearance. A burst of music indicated the coming of the masters. Their first business was to get the 'whang kee-angs,' 'for- eign babies,' out of the sacred precincts, and a mandar- in of high rank came to request us to go outside. We asked him to let us stand next one of the great doors on the portico outside. To this he consented. The platform was cleared and the ceremonies began. The darkness was dispelled by rows of gaudy lanterns and a forest of blazing torches. The court was filled with mandarins and their servants. Privileged spec- tators from the literary classes, with their attendants, crowded all the available space below. In front of the great central door of the temple, on the portico, was a band of musicians, with flutes and 'soft record- ers,' and another of boys fantastically dressed. With them were musicians chanting vocally, accompanied by the couching yam, the praises of the sage. The loud voice of a crier within the temple, and the loud response of a herald below, indicated that all was ready. Clouds of incense filled the temple, while two or three mandarins, in full official dress and caps, preceded by attendants, ascended the steps and entered the lofty doors on either side, prostrating themselves with the head to the pavement before the shrines successively, and offering the various articles placed in their hands by the attendants for that purpose to Confucius and his favorite followers. This was repeated three times in succession, the officiers retiring and re-entering with the same stately ceremony on each occasion. They were all solemn and reverent. On a broad table is front of the shrine and altar of Confucius lay shrouded the carcass of a whole ox, de- nuded of his skin, and on either side of him a pig and a goat. On the altar were vases of flowers and plates of cooked provisions. At one point in the cer- eemony an officier kneeling before the image of Confucius at a respectful distance, and in a loud voice chanted a prayer or a hymn of praise. The ordinary chants were very simple, consisting of four notes perpetually repeated, thus:

The last offering was material for clothing; a sort of coarse silk, in large patches, first offered bodily in the temple, and then taken down into the court and burned, that it might become spirit-silk in the other world. The Buddhist may offer ready-made clothing, stamped on paper. The mandarins send Confucius the raw material. About the first grey streakings of the dawn of a cloudy morning the ceremonies ended, the torches were suddenly extinguished, and the offi- cers and their retinues slowly retired" (Christian Advocate and Journal, 1869).

"It was the usual object of Confucius to regulate the manners of the people. He thought outward decorum the true emblem of excellence of heart; he therefore digested all the various ceremonies into one general code of rites, which was called Le-ke, or Ly- king, etc. In this work every ritual in all the rela- tions of human life is strictly regulated, so that the true Chinese is a perfect automaton, put in motion by the regulations of the Ly-king. Some of the rites are most excellent; the duties towards parents, the respect due to superiors, the decorum in the behavior of common life, etc., speak highly in favor of Confucius; but his substituting ceremony for simplicity and true politeness is not to be wished. No moral is so important as many excellent maxims and inculcates morality, but it has come to us in a mutilated state, with many inter- polations" (Guttmann, Sketch of Chinese History).

In the writings of Confucius the duties of husbands towards their wives were slightly dwelt upon; the duties and reproaches to be early, but be no better than that five minutes too late. The manda- rins had not yet made their appearance. A burst of music indicated the coming of the masters. Their first business was to get the 'whang kee-angs,' 'for- eign babies,' out of the sacred precincts, and a mandar- in of high rank came to request us to go outside. We asked him to let us stand next one of the great doors on the portico outside. To this he consented. The platform was cleared and the ceremonies began. The darkness was dispelled by rows of gaudy lanterns and a forest of blazing torches. The court was filled with mandarins and their servants. Privileged spec- tators from the literary classes, with their attendants, crowded all the available space below. In front of the great central door of the temple, on the portico, was a band of musicians, with flutes and 'soft record- ers,' and another of boys fantastically dressed. With them were musicians chanting vocally, accompanied by the couching yam, the praises of the sage. The loud voice of a crier within the temple, and the loud response of a herald below, indicated that all was ready. Clouds of incense filled the temple, while two or three mandarins, in full official dress and caps, preceded by attendants, ascended the steps and entered the lofty doors on either side, prostrating themselves with the head to the pavement before the shrines successively, and offering the various articles placed in their hands by the attendants for that purpose to Confucius and his favorite followers. This was repeated three times in succession, the officiers retiring and re-entering with the same stately ceremony on each occasion. They were all solemn and reverent. On a broad table is front of the shrine and altar of Confucius lay shrouded the carcass of a whole ox, de- nuded of his skin, and on either side of him a pig and a goat. On the altar were vases of flowers and plates of cooked provisions. At one point in the cer- eemony an officier kneeling before the image of Confucius at a respectful distance, and in a loud voice chanted a prayer or a hymn of praise. The ordinary chants were very simple, consisting of four notes perpetually repeated, thus:
the eighteenth century asserted were equalled, if not surpassed by them. To show the falsity of such statement, we need only contrast the results achieved by the development of the two systems, starting from what has been claimed to be cognate doctrinal bases.

Founding his system upon the duty enjoined in the fifth commandment of the Decalogue, Confucius inculcated the duty of respect to parents, in contrast to the duty of respect to children of parents, then to citizens to the emperor, the representative father of the state, as to give to the imperial power that despotist cast which, while it has made him so great a favorite with all governments in China, native or Tartar, has nevertheless undoubtedly tended to check progress and make the people desiccated. But, as in all despotism, the continued existence of their nationality vindicates the promise made by God of long life to those who honor their parents, for this injunction, it would seem, the Chinese obey beyond all nations of the earth. His celebrated maxim of negative reciprocity, 'What you would not wish done to yourself, that do not to others' (Analects, xvi. 23), fitly contrasts the immobile, selfish spirit of Confucianism, limited in its aims to China only, with the active reciprocity of Christ's golden rule, whose progressive spirit embraces all the world.

Whether Confucius recognised the existence of a personified, all-powerful, all-knowing, and benevolent deity, or in the religions, ceremonies observed by him, and certain expressions of his (Analects, iii. 13, and xiv. 13) — "He who offends against Heaven has none to whom he can pray," "But there is Heaven that knows me" — are urged as proofs that he did (see preface to the Amer. ed. of the recent translation by Dr. Legge). He maintained that "ma hu shi de," and consequently that matter is eternal; that the cause or principle of things had a coexistence with the things themselves, and therefore also is eternal, infinite, indestructible, omnipotent, and omnipresent, having the blue firmament (Tien) as the central point; therefore offerings, particularly at the equinoxes, should be made to Tien. Neither Confucius nor his true followers have ever represented the Great First Cause by any image. "The images and idols of China belong to other faiths." The doctrine of the soul's immortality is implied in the worship paid to ancestors, and the absence of the word death from his philosophy. When a person died, the Chinese say "his family." The spirits of the good were, according to him, permitted to visit their ancient habitations on earth, or such ancestral halls or places as were appointed by their descendants, to receive homage and confer benefits. Hence the duty of performing sacred rites in such places, under the care of the head of the family, as while living, neglected such duty, of their spiritual part being deprived after death of the supreme bliss flowing from the homage of descendants. The aim of the living should be the attainment of perfect virtue by the observance of the five fundamental laws of the relation between ruler and subject, parents and children, husband and wife, friends and brothers, and the practice of the five cardinal virtues—humanity, justice, order, rectitude, and sincerity, or good faith."

Of the five canonical books composing the King, three (I-king, Shih-King, and Shu-King) were compiled, and one (Chun-Tien) was composed by Confucius, while one (Lun-Yu) was composed by Confucius's disciples, and brought to its present form some centuries after his death. The first (I-king, Book of Changes), assigned by tradition to the mythical emperor Fuh! (B.C. 2800) as its author, is "simply a number of figures made up of straight lines, entire and broken, vertical or horizontal, put together in different arrangement," and which "are regarded as typifying the elements and processes of nature, and the great truths of the moral and intellectual world," and "expressing the earliest cosmical philosophy of the Chinese. To the brief early interpretation of these emblematic figures Confucius added a fuller one of his own." The second (Shu-King, Book of Songs) is a selection of 311 pieces of lyric poetry, relating to moral sentiments, public and private affairs, as harvesting, marriage, etc., with praise of the good and censure of the wicked. The third and most important (Shu-King, Book of Anna!s) is a historical work, recording not only events, but the maxims of the great statesmen, first and forefathers of the sovereigns of ancient China, drawn confessedly from authentic sources, and coming down to about 200 years before Confucius. The fourth (Chun-Tien, Spring and Autumn), composed by Confucius as a supplement to the third, records from memorials of his native kingdom Lu the events from Ping-wang to B.C. 569. This is the only work coming directly from the hand of Confucius. The fifth (Lun-Yu, Book of Rites) is a "compilation, brought into its present form some centuries after Confucius, and made up from material of very different age and character." It is a text-book especially of ceremonial and etiquette, in which the possibilities teachings of Confucius occupy an important place. His doctrines are also set forth in the Hsiao-King (Filial Piety) by an anonymous writer, which contains apothegms of Confucius, collected during his conversations with his disciple Tsang-Tein, and in the four Chinese classics termed "Great Learning," "Great Peace," and "Great Life" (Great Learning, for disciples for adults), consisting of seven sections from Confucius, with ten chapters of commentary by Tsang; (2) Tsz-Yang (the Doctrine of the Mean), by Tsz-tein, the grandson of Confucius; (3) Lung-yu (conversations—replies), conversations of Confucius, written by two disciples after his death; (4) the Meng-tein-shu, the work of his great disciple Meng-tein (Mencius), who lived about B.C. 870, and ranks among the Chinese next to Confucius as moralist and philosopher. Dr. Legge is now publishing all the Chinese classics, giving original texts, versions, and literary apparatus. Four volumes have appeared (Hong Kong); see also his Life and Teachings of Confucius (London, 1867. 2dmo); Huc, Trav. in the Chinese Empire (N. Y., Harpers, 2 vols. 12mo) New-Englander, Feb. 7, 1859, p. 116-121; Edinb. Rev., April, 1855, p. 223-5 (Amer. ed.); Quart. Rev., xi. 382; Coburn, China, Its Religions and Superstitions (N. Y., 1857, 1 vol. 12mo); Bibl. Sacra, May, 1846, art. i, Confucius, discourses, p. 227-28; See Worsworth, Maass, (a translation of the Annals, the Great Learning and the Doctrine of the Mean), taken from Dr. Legge's larger work; Marshman, Works of Confucius (Serampore, 1809, 4to); Plath, Confucius u. seine Schüler Leben u. Lehrer (Munich, 1851, vol. i); Maurice, Religions of the World (Lond. 1849); Chaste Examinier, Section IV, 501, 282; Fock, Letters, bk. iii, ch. i; Looma, Confucius and the Chinese Classics, 1867; Brit. Quart. Rev. Jan. 1867. See China.

Confusion of Tongues. See Tongues (Confusion of).

Confé d'élie, a French term, signifying love to choose. It is used in England to denote the king's writ or license to the dean and chapter of the diocese to choose a bishop in the time of vacancy of the see. Prior to the reign of Edward i the kings of England used to invest bishops with the ring and staff, in virtue of their donative right. Henry I so far ceded this right as to give a confé d'élie to deans and chapters for the election of bishops. Henry VIII added "letters missive," nominating the person whom he required them to elect, under pain of presumption; and Edward VI (i Edw. V, 1548) abolished elections by confé d'élie, but they were revived by queen Elizabeth. The confé d'élie is now a mere form, as the nominee of the crown is invariably chosen by the dean and chapter.

Congo, a country of Western Africa, extending from latitude 6° to 8° 20' S. It was discovered in 1484 by the Portuguese, who soon afterwards made settlements
and erected forts along its coast. A few years after, Dominican monks were sent there as missionaries, and in 1491 the prince of Congo was baptized under the name of Sultan. His son, a prince who reigned for fifty years, sent ambassadors to Rome, of whom several were ordained priests. The next king, Peter I, obtained for Congo a special bishop. The following kings remained, with the people, nominal adherents of the Church of Rome. The efforts of Roman Catho- lic missionaries to introduce reforms have been fruitless. In 1678 Congo was united with the Portuguese diocese of Angola (q. v.). Some Roman Catho- lic missionaries were appointed and even went to Belgium and afterwards expanded into the Congo Free State. As this was the result of Mr. Stanley's explorations, he was made governor in 1890. Congo is nominally still an Episcopate see, but at present united with the Portu- guese diocese of Angola (q. v.).

SOME ROMAN CATHO-

lic religious officers of the (as P. Karl v. Heil, Joseph Jakobucci de Kircs, Ratisbon, 1812) claim for the diocese of Congo a Roman Catholic population of 80,000, and for that of Angola of 300,000.—Wetzer u. Welte, Kirchen-Lex. ii. 784.

The Congregatio de auxiliis divine gratiae is the name given to a commission formed by Pope Clem- ent VIII in 1598, to examine Molina's (q. v.) book entitled De causis heretricarum: ad arbitrium inquisitorum. This work had been the cause of great disputes between the Jesuits and the Dominicans, and it was hoped that the investigations of the commission would settle these difficulties. The Congregatio de auxiliis, after three months, decided that the Jesuits were in the wrong in most of the treated points. At the last meeting of the commission, submitting to this decision, that powerful order managed to inveigle the civil authorities, and even kings and em- perors, into the quarrel. After colloquies between the most celebrated theologians of the two parties had led to no result, in 1602 the pope ordered the controversy to be discussed in his own presence. These transac- tions lasted until 1606. The Dominicans still tried to show that the doctrines of Molina were Semipelagian errors, and the Jesuits charged their opponents with Calvinistic views. Pope Clement VIII, who personally sympathized with the views of the Dominicans, resolved to read the book himself, but before he could do so he died (1605). During the decline following his death, every cardinal had to take an oath that if elected pope he would bring the controversy, as soon as possible, to a close. The new pope, Paul V, conse- quently dissolved in 1607 the congregation, and in an encyclical, addressed to the generals of the Jesuits and Dominicans, ordered them which the latter party the provincial magistrates to all the provinces of the two orders, allowed both parties to retain, teach, and defend their opinions, and forbade them to charge the other party with heresy. This decision was confirmed by a constitution of Oct. 2, 1738. Soon after the dissolution of the congressa- tion, the general of the Jesuits prescribed that in the schools of the order a somewhat modified form of Mol- ina's views should be taught. As some of the Jesu- forner Capitulare, "assembly;" Gr. εκκλησία or συνενώγηση, a term that describes the Hebrew people in its collective capacity, term peculiar as a holy community. Here also the natural bounds. Sometimes it is used in a broad sense as inclusive of foreign settlers (Exod. xii, 19), but more properly as exclusively appropriate to the Hebrew element of the population (Num. xvi, 15); in each case it expresses the idea of the Roman civitas or the Greek ἱπτατδ. See Alien. Every circumcised Hebrew (יִשְׂרָאֵל; av- ṭiybhw; indigens; A. V. "home-born," "born in the land," the term specifically descriptive of the Israelite in opposition to the non-Israelite, Exod. iv, 26; Lev. xvi, 29; Num. ix, 14) was a member of the congregation, and took part in its proceedings probably from the time that he bore arms. It is important, however, to observe that he acquired no political rights in his individual capacity, but only as a member of a house; there the basis of the Hebrew polity, whence it was formed in an ascending scale the family or collection of houses, the tribe or collection of fami- lies, and the congregation or collection of tribes. See Government. Strangers (גֶּרֶג) settled in the land, if circumcised, were, with certain exceptions (Deut. xxiii, 1 sq.), admitted to the privilege of citizenship, and are spoken of as members of the congregation in its more extended application (Exod. xii, 19; Num. ix, 14; xxv, 10): it appears doubtful, however, whether they were represented in the congregation in its cor- porate capacity as a deliberative body, as they were not, strictly speaking, members of any house; the position probably resembled that of the προσκύνηται at Athens. The congregation occupied an important po- sition under theocracy, as the church of the national Convention, invested with legislative and judicial pow- ers. In this capacity it acted through a system of patriarchal representation, each house, family, and tribe being represented by its head or father. These representatives were named יִשְׂרָאֵל (Sept. πρεσβυτεροι; Vulg. seniores; A. V. "elders") דָּרֶכְוָנִים (ἀριστοκρατεῖς, princi- pates; "princes"), and sometimes יִשְׂרָאֵל (ἱερακοπολαι, נוֹקְנָר, Num. xvi, 2; A. V. "renown- ed," "famous"). See Elder. The number of these representatives being inconveniently large for ordinary business, the general selection was limited in 70, who formed a species of standing committee (Num. xi, 16). Occasionally, indeed, the whole body of the people was assembled, the mode of summoning being by the sound of the two silver trumpets, and the place of meeting the door of the tabernacle, hence usually called the tabernacle of the congregation (אֶלֶּה, l. i. i. of merchant) (Num. x, 3); the occasions of such general assemblies were solemn religious services (Exod. xii, 14; Num. xvi, 6; Joel ii, 16), and some specific new commandments (Exod. xix, 7, 8 [comp. Acts vii, 88]; Lev. viii, 4). The elders were summoned by the call of one trumpet (Num. x, 4), at the command of the supreme governor or the high-priest; they represented the whole congregation on various occasions of public interest (Exod. iii, 16; xii, 21; xvii, 8; xxiv, 1); they acted as a court of judicature in capital of- fences (Num. xv, 30; xxxv, 12), and were charged with the execution of the sentences (Lev. xxiv, 14; Num. xv, 37); they joined in certain of the sacrifices (Lev. xiv, 15); and they exercised the usual rights of sovereignty, such as declaring war, making peace, and concluding treaties (Josh. ix, 18); the people were strictly bound by the acts of their representa- tives, even in cases where they disapproved of them (Josh. ix, 18). After the occupation of the land of Canaan, the congregation was assembled only on matters of the highest importance. The delegates were summoned by messengers (2 Chron. xxx, 6) to such places as might be appointed, most frequently to Mis- peh (Judg. x, 17; xi, 11; xxx, 1; 1 Sam. vii, 6; x, 17; 1 Macc. iii, 46); they came attended each with a band of retainers, so that the number assembled was very considerable (Judg. xx, 2 sq.). On one occasion we hear of the congregation being assembled for judi- ticial purposes (Judg. x, 10); on other occasions for re- ligious festivals (2 Chron. xxx, 5; xxxiv, 29) [see Convocation]; on others for the election of kings, as Saul (1 Sam. x, 17), David (2 Sam. v, 1), Jeroboam
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(1 Kings xii, 20), Josiah (2 Kings xi, 19), Josiah (2 Kings xxi, 24), Jehoahaz (2 Kings xxiii, 30), and Uz- siah (2 Chron. xxvi, 1). In the later periods of Jew- ish history the congregation was represented by the Sanhedrim; and the term synagogue (συναγωγή), which in the Sept. is applied exclusively to the con-gregation itself (for the place of meeting ἱερον ὑπὸ διάφορον τῶν μακρινῶν, tabern- aculum testimonii, the word ἱερον being considered = θύσιν), was transferred to the places of worship established by the Jews, wherever a certain number of fami- lies assembled. See Assembled.

Mount of the Congregation (᾿αυτῇ ἡ μονο- ταινία τῆς ἑκκλησίας, Isa. xiii, 14 [14]; Sept. ἦς ἐν τῷ ναῷ, Vulg. mons testamenti), usually supposed to refer to Mount Moriah as the site of the Temple (comp. Isa. xxxiii, 20), who contends that the name designates some place of religious ceremony among the Babylonians, and has hence been compared with the sacred hill of the gods (q. d. mount of their meeting), such as the Albori named in the Zend-Avesta as situated in the north of the camp (Rhode, Heil. Sige, p. 220 sqq.). We may also compare with this the Mount Olympus of the Greek mythology, and the Mēra of the Indians. In- deed all pagan systems seem to point to the north of the home region of the ordinary gods, and the highest mountains, naturally assumed as the abode of the gods; possibly having a vague reference to the great Caucasian range (see Gesenius, Jena, ii, 316 sq.; Rosenmüller, Altr. l. i, 154 sq.; Henderson, Comment. in loc.). See Mount.

Congregation, (1.) An assembly, or gathering together of persons, more particularly for divine service. This word is used, in the Rubrics of the Church of England, in the same sense as "people" is used, to mean that portion of the Church of the nation who are assembled in any one sacred edifice for the purposes of worship (Eden).

(2.) Monastic Congregations.—(a) In a wider sense, all ecclesiastical associations of laity in the Roman Catholic Church, for contemplative, ascetic, or practi- cal purposes; and these are called congregational associations which, like monastic orders, lead a common life, and are bound by vows. They differ from the monas- tical orders by not demanding from their members the vow of poverty, by binding them to less stringent or to no monastic discipline, and, fre- quently by prescribing only the simple vow of chastity (see Vows). The number of congregations of this class is very large; among them are the Oratorians, the Priests of the Mission, the Doctrinarians, the Piarists, the Brothers of the Christian Schools, the Mecchiarists, the Redemptorists, and the Marianists (see these articles).

(c) The name is also applied to several branches of the Reformed Church. In these congregations each monastery has its own abbott or prior, but all were subordinate to the head of the chief abbey. The most noted of these congregations were those of Cluny, Vellambron, Camaldoli, the Cistercians, Carthusians, and Maurines (see these articles).

(3.) In Eccumenical Synods, at the Eccumenical Synod of Constance, it was resolved to take the vote not by heads, but by nations, of which there were at first four (German, French, Italian, English), and sub- sequently five (Spanish). Each nation was to cast one vote. In order to establish the vote of a nation, its members and delegates were called "congregations." In these congregations, every mem- ber, without distinction of rank, had an equal vote. When the vote of each congregation had been estab- lished, all the congregations met as a general congru- gation, and the resolutions, for a majority of

the nation voted were declared the Resolutions of the Ecumenical Council. See Wetzer u. Wetze, Kirchen- Lex. ii, 794.

(4.) Congregation of Cardinals.—A committee of cardinals, prelates, and others, met for the dispatch of some particular business, and deriving its name from the particular business it has to dispatch. The follow- ing accounts will be found to include the names of the chief of these congregations, and the particular busi- ness of each:

1. The Consistorial Congregation, instituted in 1586 by Sixtus V. They prepare the most difficult benefici- ary matters, afterwards debated in the Consistory in the presence of the pope. Such matters include the ap- pointment of new religious orders; the erection of new episcopal sees; the separation, union, or suppression of benefices of the higher grade; the examination of newly-appointed or elected bishops; the appointment of coadjutors. The number of cardinals is not fixed.

2. The Congregation of the Holy Office, or Inquisition, instituted in 1542 by Paul III, at the desire of car- dinal Caraffa, who afterwards became Paul IV. The privileges were enlarged by the addition of statutes by Sixtus V, by which this tribunal became so formidable that the Italians were accustomed to say, "Pope Six- tus would not pardon Christ himself." It takes cogni- nize of all matters of heresy and all and every opinion of a kind of apostacy, magic, witchcraft, abuse of the sacra- ments, and the circulation of pernicious books. The pope himself is prefect of this congregation. It con- sists of 12 cardinals, a number of theologians and canoni- cals as "consultors," of several "qualificators" who give their opinion in special cases, of a defender of the accused, and several other persons. See Inquisition.

3. The Congregation of Propaganda Fide, instituted by Gregory XV in 1622, consists of 24 cardinals, one of the secretaries of state, an apostolic prothonotary, a referendary, an assistant or lateral judge, and the secretary of the Holy Office. See Propaganda.

4. The Congregation of the Council, for explaining the Council of Trent. When the council closed its ses- sions, Pius IV deputed certain cardinals, who had as- sisted in it, to put an end to all doubtful which might arise concerning its decrees. This congregation meets once a week; "Its decisions from 1789 to 1948 all 1051 vol.; the prefect is chosen by the pope, and has a salary.

5. The Congregation of the Index, instituted in 1570 by Pius V. This committee is deputed to examine all books. It is composed of several cardinals, and has a secretary of the order of Dominic. The pope gen- erally presides at it himself.

6. The Congregation of Ecclesiastical Immunity. This was established by Urban VIII in order to obviate the disputes which arose in the judgment of such suits as were carried on against churchmen for various mat- ters, whether criminal or civil.

7. The Congregation of Bishops and Regulars. Six- tus V, in the beginning of his pontificate, united two congregations under this name. It has power to reg- ulate all disputes arising between bishops and regular or monastic orders.

8. The Congregation for the Election, Examination, and Residence of Bishops. This was instituted by Clement VIII, to examine into the qualifications of all such churchmen as are nominated to bishoprics. The examiners are chosen by the pope. It has the power of enjoining or dispensing with the residence of bishops, and obliging all abbots to reside in their several communities.

9. The Congregation of Religious Disciple. This has the right to inquire into the state of Italian mon- asteries, and to suppress those whose temporalities are so far diminished that the remainder is not sufficient for the maintenance of six monks.

10. The Congregation of Apostolic Visitations. Its
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business is to visit, in the name of the pope, the six bishops, suffragans to the metropolis of Rome.

11. The Congregation of Indulgences and Sacred Relics, instituted in 1689 by Clement IX. Its business is to

superintend the relics of ancient martyrs, which are frequently said to be found in caves and subterranean places in Rome, and to distinguish their bones, shrines, and tombs from those of the heathen. After the congregation has pronounced sentence on the validity of any relics, they are consigned to the cardinal-vicar and the pope's sacristan, who distribute them to applicants. Often the congregation also investigates the causes and motives of those who sue for indulgences. The registrar sends the minutes and conclusions of petitions to the secretary of briefs, who dispatches them under the fisherman's seal.

12. The Congregation of Sacred Bibles. Sixtus V founded this congregation to regulate all matters relating to ceremonies and rites in worship, and especially to take the chief part in the canonization of saints. It has authority to explain the rubrics of the Mass-Book and the Breviary when any difficulties are started in relation thereto.

13. The Congregation of the Reserved Fabric of St. Peter's. This congregation is to superintend the building of St. Peter's, and is now employed in repairing and beautifying it. This congregation has the peculiar privilege of altering the last wills of those who-bequeath money to pious uses, and to apply it to the support of the fabric of St. Peter's.

14. The Congregation of the Sacred Consulata. This congregation is civil and criminal jurisdiction over the subjects of the papal states. It was instituted by that famous founder of congregations, Sixtus V.

15. The Congregation of Good Government. This watches over the conduct of the magistrates throughout the states, and works in concert with the Consulata. This is the council of the governor of the city, and other ecclesiastics bearing civil and judiciary offices. They dispose of cases relating to the numerous occupants of secret prisons, gałęże, etc., having under their jurisdiction all that are in legal bonds; the sufferers in the Inquisition and in the monasteries excepted, whom it is not within the province to visit, pity, or release.—Par- rar, Eccl. Dict. s. v.; Herzog, Real-Encyclop. ii, 577; Broughton, Bibliotheca Historico-Sacra (London, 1787, vol. i); Meier, Die heutige römische Curie in Jacobson, Zeitschrift f. d. Recht, 1847, ii; Wetzer u. Welte, Kirchen-Lex. ii, 844.

CONGREGATION, LORDS OF THE, a title given, in Scotland, to the bishops of the Church of Scotland and gentlemen who signed the Covenant of December 5, 1637. From the frequent recurrence of the word congregation in the document, the adherents were called "the Congregation," and the chief signers (such as the earls of Argyle, Glengarn, and Morton, the Lord of Lorn, Erskine of Dun, etc.) were styled "Lords of the Congregation."—Barbour, History of the Church of Scotland, chap. ii.


Congregationalists, a denomination of Christians (generally Calvinistic in theology) holding to a system of church government which embraces these two fundamental principles, viz., (1) that every local congregation of believers, united for worship, sacraments, and discipline, is a complete church, and not to be subject to any government to any ecclesiastical authority outside itself; and (2) that the several churches are in communion one with another, and bound to fulfill all the duties involved in such fellowship. The system is distinguished from Presbyteri-anism by the first, and from Independency by the second. It involves the equal right of all brethren to vote in all church affairs; and the election of ministers. It has secured the separation of the civil and the religious, and has placed the church on its own ground, in which it may be chosen pastors. In England they are often, but not quite accurately, styled Independents. Several denominations in the United States are congregational in practice, but not in principle, as that than of the denomination known distinctly as "The Congregational Churches of the United States."

I. HISTORY.—Congregationalists claim that their system is only a substantial return to the order and practice of the apostolic churches, which had been corrupted by the tendencies that culminated in the papacy, and that traces of dissent from the episcopal power are found in every age (see Pynchard's History of Congregationalism). The origin of modern Congregationalism is seen in the early stages of the reformation in England. From the beginning of the protest against Romanism, ministers, and members of the Church of Scotland, shared and afterwards developed into Congregationalism, especially the identity of "bishop" and "presbytery," and the independent right of each congregation to choose its pastor and exercise discipline, found decided adherents. While Henry VIII., after throwing off the Roman supremacy, clung in the main to the Romish theology, and in part to the Romish polity and practices, the process of thought continued in the opposite direction. When the reforms carried on by Edward VI. were peremptorily stopped by Mary, dissenting congregations, in substance Congregationalist, came immediately, though privately, into existence in various places, as in London in 1553. This existence is learned from some of the persecutions to which their members were subjected, and but few particulars in their history are preserved. Among the Congregational martyrs were Barrow, Greenwood, and Penny, executed in 1598. Of the Congregational church formed in London in 1562, of which Francis Johnson was pastor, and John Greenwood the first elder, fifteen members were put to death and imprisoned. Many of them eventually found their way to Amsterdam, where they reorganized under the same pastor. Robert Brown's publication, in 1582, of "A Book which shoeth the Life and Manners of all true Christians," etc., presents the earliest full development of the Independent side of Congregationalism. While at first only Puritans, many became Separatists,
In despair of securing complete reformation in the Church of England. About 1602 a church was organized at Gainsborough, in Lincolnshire, Rev. John Smyth pastor. In 1606 another was formed at Scrooby, Nottinghamshire, Richard Clyfton pastor, which met at the house of William Brewster. Of that church John Robinson was a member, and afterwards associated with his friend and pastor. Smyth was called away from England, and in 1607 Mr. Clyfton and many of his church, after great persecution, also escaped to Amsterdam, and in 1608 most of the remaining members of the Scrooby church followed. After about a year the church removed to Leyden. Owing to the different language and customs from their own, they resolved to emigrate to America, and a portion of the Leyden church, with elder William Brewster, after many trials landed at Plymouth, Massachusetts, Dec. 21, 1620 (N. S.), while Robinson, with a part of the church, remained at Leyden.

In 1616 a Congregational church was established at Southwark, London, under the care of Henry Jacob, who had been confirmed in Congregational views by conference with John Robinson at Leyden. This church, organized after Mr. Jacob had conferred with leading Puritans, probably gathered together some of the scattered members of Mr. Johnson's church and called "the first Independent church in England," there had been the secret congregations in the reign of Mary, and the churches of Gainsborough and Scrooby, and, it is said, one at Duckenfield, Cheshire Co. About 1624 Rev. John Lathrop became pastor of the Southwark church; he was, in 1629, imprisoned, with forty-one other of its members. In 1634 Mr. Lathrop, obtaining release, removed to America, with about thirty of his flock, and in that year organized the church in Scituate, Mass., where he continued until 1638, when the majority removed to West Barnstable, where that church is still existing.

1. America's Congregationalists.—The Plymouth settlement was distinct in origin and government from that of Massachusetts Bay, the Pilgrim settlers being distinctively known as "the Pilgrims." The persecutions under Laud led many Puritans to the resolution to emigrate. Endicot and his company began to move in 1629. John Winthrop, their governor, with other emigrants, occupied Boston and the surrounding towns. Settlements were made at Hartford and Saybrook, in Connecticut, in 1633, and in 1638 Davenport and his associates founded the New Haven colony, while in 1638 a distinct company re-enforced the colonies on the Connecticut River. The Plymouth church had come out fully organized; in the other settlements churches were immediately formed. None but the Plymouth people had come over as Separatists; the others declared that they did not separate from the Church of England, but only desired to remove its corruptions. But, gathered in a new land, away from all ecclesiastical establishments, and searching the Scriptures for their ecclesiastical order, they all fell into the Congregational order.

Their ministers had almost all been regularly ordained in the Church of England, and were highly educated men, as (e. g.) Cotton and Wilson, of Boston; Mather, of Dorchester; Hooker and Stone, of Hartford; Holder and Wren of New Haven.

Congregationalism proper received substantially its firm in the early history of New England. If traced to the writings of any one person, it would be to those of John Robinson, of Leyden; those of John Cotton and Thomas Hooker, in America, being next in importance. The latter was acknowledged as a leader, he being a strict Independent, and finally returning to the communion of the Church of England; but his writings undoubtedly aroused many minds to examine and reject the claims of episcopacy. The system cannot, however, be traced to any one man, but rather to the united sentiments of the early emigrants, who agreed in carrying into practice the opinion that every church is, according to the Scriptures, confined to the limits of a single congregation, and must be democratic in government; while all churches are in fellowship with one another. Hence the term "the Congregational Church" is never used to denote the denomination, but "the Congregational churches."

Church and State.—From the earliest settlement of New England there was a definite but peculiar relation between the churches and the state. It was neither that in which the State rules the Church, nor that in which the Church rules the State. There was a peculiar blending of the two. Townships were incorporated with a view to the ability to maintain a settled ministry, and to the convenience of the people in attending public worship. Provision was made by law for the support of pastors, and for all necessary expenses. The choice of a pastor belonged to the church. A peculiar feature of the constitution was established in 1631, in Massachusetts Bay, and later (in substance) in the Connecticut colonies, and, by the authority of Massachusetts, in Maine and New Hampshire, that "no man shall be admitted to the freedom of the body politic but such as are members of some church or skilful in the practice of the Protestant religion."

This was in no respect a principle of Congregationalism, but grew out of the objects of the emigration from England. As the population increased the rule was modified, and by-and-by abandoned. Ministers, although their influence was great, had no voice as ministers in public affairs. The laws taxing all persons for the support of the ministry were first annullated by allowing persons to contribute to whatever church they might prefer; and the whole system of compulsory taxation was abolished in Connecticut in 1616, and in Massachusetts in 1688.

General Synods.—The history of the denomination is rather the history of distinct churches than of an organized body. Yet the fellowship of the churches has always been maintained, and all "matters of common concern" have been decided by the common consent of the whole body, and sometimes embodied in the pronounced opinions of general bodies convened for that purpose. In major matters the establishment of any standing judiciary, Congregationalists recognize the necessity and desirability of occasional synods for deliberation and advice on great public interests. Only four such general synods have been held. The first met in 1657, at Cambridge, Mass., to deliberate on the doctrinal speculations of John Wheelwright, Anne Hutchinson, and others. It consisted of "all the teaching elders through the country" and of "messengers from the churches;" Rev. Peter Bulkeley, of Concord, Mass., and Rev. Thomas Hooker, of Hartford, Conn., were moderators. The second synod met at Cambridge in 1646, and dissolved in 1648. It declared its approval of the Westminster Assembly's Confession of Faith, and set forth an elaborate statement of Church polity, known as the "Cambridge Platform," which has always—though latterly with modifications—been regarded as an important standard. The third synod, or "Convention," met at Albany, N. Y., in 1862, composed, like the preceding, of moderator and three commissioners from each church. Its most significant result was the formal dissolution of the "Plan of Union between Presbyterians and Congregationalists" agreed upon by the Presbyterian Church and the General Association of Connecticut in 1801. The fourth synod, styled "National Council," met in Boston, Mass., in 1869, composed of one representative from every group of ten churches; William A. Buckingham, governor of Connecticut, was its moderator. It was called to deliberate upon the exigencies of religious duty growing out of the circumstances of the country in its emerging from the war of 1861-5.
Among its important acts was a Declaration of Faith and a revised Platform of Church Polity. Partial synods of importance have been held—from Massachusetts in 1667, which recommended the disannulment, and now long since abandoned the "Half-way Covenant," by which baptized persons might "own the covenant" of the Church, but without coming into full communion;—of Massachusetts in 1679-80, called the "Reforming Synod:" that synod readopted, with some alterations, the Confession agreed upon by the Congregational Synod which met at the Savoy, in London, in 1658, which was itself that of the Westminster Confession of Faith, which appears to have been the basis of the three documents being carefully shown in the Congregational Quarterly, Boston, 1866;—and the Synod of Connecticut, which met at Saybrook in 1708, and framed the "Saybrook Platform" of Discipline, which established the "consecration" system in that state.

All of these synods claimed authority over the churches to impose either a platform of polity or a creed; they declared only what were the sentiments and usages of the churches in the understanding of the Scriptures.

Other Organizations.—In each state and territory where Congregationalism was in sufficient numbers, there was formed a General Assembly, or other Conferences, which are without any ecclesiastical authority, and not allowed to hear causes or give advice in any ecclesiastical affairs. All are now composed of both ministers and lay delegates, except the General Assemblies of Massachusetts and Connecticut, which are purely bodies of ministers; but that of Massachusetts voted unanimously in 1866 to unite with the Conference of the same state, and admit laymen. The General Conference of Maine, where the "Conferences" (including laymen) system originated, was organized in 1835; New Hampshire, 1839; Vermont, 1786; Massachusetts, 1808; the New England Conference in 1804; Connecticutt, 1807; New York, 1834; Ohio, 1852; Indiana, 1858; Illinois, 1848; Michigan, 1852; Wisconsin, 1840; Minnesota, 1855; Iowa, 1840; Missouri, 1855; Nebraska, 1857; Kansas, 1855; Oregon, 1848; California, 1857; Canada, 1858; Nova Scotia and New Brunswick, 1847. These bodies all held annual meetings. In addition, a "Convention" of the Congregational ministers of Massachusetts has met annually since near the beginning of the 18th century, of which Unitarians are a component part, which holds funds, mainly contributed before the division, for the relief of widows and orphans of ministers of either denomination. The "Northwest" was formed in 1858, mainly to supervise the affairs of the Chicago Theological Seminary. Local Conferences of churches covering groups of (usually) from ten to thirty churches have been voluntarily formed, and embrace nearly all the churches: they generally meet semi-annually for religious conference, and are denied every power of jurisdiction. Nearly all the ministers are grouped in local associations of convenient size for purposes of mutual improvement, but with no ecclesiastical authority; but the churches look to them to examine and recommend candidates for the ministry. These associations began in the 1740s, and the New England Association in 1801. These ecclesiastical bodies, which will be noticed under "government."

"Plan of Union" with Presbyterians.—Congregationalists and Presbyterians, holding the same doctrinal views, have always had more or less intimate relations. With the settlement of the territories beyond the Delaware were rapidly settling, a formal "Plan of Union" was adopted by the Presbyterian General Assembly and the General Association of Connecticut in 1801. To prevent division into small and weak churches, it was arranged that Congregationalists and Presbyterians in any locality could unite in one church, its character to be settled by the majority; and, if Congregational, the church could, while retaining power of internal government, hold a qualified relation to Presbyterians. The result was that large numbers of Congregationalists and of Congregational churches were finally absorbed in the Presbyterian Church.

The Plan grew into a full convention of the Congregational Convention of 1852. Many churches which still hold that abnormal relation are now dropped from the Congregational statistics.

Unitarianism.—Owing to various causes, particularly the "Half-way Covenant," the connection of Church and state, and opposition to the great revivals of the middle of the 18th century, there occurred in some of the churches a dislike to the doctrines of the denomination, which developed itself into Unitarianism. The first church to become such, however, was the Episcopal church of King’s Chapel, Boston. Sharp controversy ensued, which resulted in an entire separation. The division was going on from about 1810 to 1825 by the steady withdrawal of fellowship from the churches and ministers which had become Unitarian. The change of doctrine was chiefly confined to Massachusetts, and, in a great degree, to Boston and vicinity. In 1825 there were found to be 36 Unitarian churches (a part of which were churches organized as such, and 310 Congregational); while in the other states the defection was hardly known. Many churches were deprived of their property by adverse majorities in parishes, and were forced to begin anew. The trials of the churches awakened a vigorous life in the denomination, which added 146 new churches in Massachusetts in the following 25 years, and increased the number of communicants from 87,987 in 1830 to 64,830 in 1850. The terms "Unitarian Congregational" and "Trinitarian Congregational" have been sometimes used in Massachusetts; but the latter title has never been allowed by the denomination, while the Unitarian National Convention has refused to insert the term "Congregational" in its official name.

Benevolent and Missionary Operations.—In the earliest history of American Congregationalism efforts were directed to the conversion of the Indians, of which the work of John Eliot is the most noted. Later, when the country became settled westward, missionary societies, of which those sponsored by the New England Theological Seminary are most important, sent ministers to the new settlements of New York, Ohio, etc. In 1825 an American Home Missionary Society was suggested by Congregationalists, and was organized to embrace the several state societies and the Presbyterians. In Home Missions, the efforts of the denomination have been centered in the North and South, which has now really become Congregational by the withdrawal of the Presbyterians since 1860. Foreign Missions have been carried on through the American Board of Commissioners for Foreign Missions, which was formed by the General Association of Massachusetts in 1810, but through which the New School Presbyterian Church also does its mission work. An impetus was given to assisting Congregational churches in building meeting-houses by the Albany Convention, under whose recommendation a large amount was immediately raised. That work is successfully carried on by the American Congregational Union, which was organized at the 1827 General Assembly. The Congregational Association has collected a fine and rapidly-increasing Congregational Library in Boston, and a large fund to be devoted to the erection of a Congregational House. Large amounts of money have been collected through co-operative societies for ministerial education, Sabbath-schools, tract and other religious publications; for temperance, education, missions in the West, etc. The denomination, from its polity, has no Church Boards. Its benevolent operations have been carried on through such channels as the churches preferred. The National Council, in 1866, recommended the American Board, the American Home Missionary Society, the American Missionary Association, the
American Education Society, the Society for promoting Collegiate and Theological Education at the West, the American Bible Society, the American and Foreign Christian Union, the National Board of Publication, the American Congregational Association, the Massachusetts Sabbath-school Society, and the objects of the American Tract Societies. While co-operation is still adhered to, there is an evident drift in the denomination towards separate methods of work, due undoubtedly to an increasing conviction of the importance, and efficacy of the denominational polity.

Progress.—The denomination, while always predominant in New England, was retarded in its growth beyond the Hudson River partly by the "Plan of Union," and partly by the advice of theological institutions to their pupils going westward to become Presbyterians. The result has been that the Congregational churches have given a large number of ministers to the Presbyterian Church, and furnished the material of many of its churches. Not a few of the early New York churches became Presbyterian, and Congregational associations were disbanded lest they should be gutted with Presbyterianism. Consequently, the gradual increase of ministers who, removing to the West, refused to give up their ecclesiastical fellowship, and a growing conviction that the Congregational polity demanded its own preservation, has changed the current. The oldest church in Ohio was founded in 1796; in 1826 the first was established in Indiana; in 1828, in Illinois; in 1830, the churches numbered in 1866, 221. Commencing in Michigan about 1827, the number in 1866 was 150. The oldest in Minnesota dates from 1851; in 1866 there were 58. In Iowa, from the first in 1839, the number increased to 166 in 1866. In Missouri, from 2 in 1864, they increased to 41 in 1867. In Kansas from 1 in 1854, to 39 in 1866. In California, from 10 in 1859 to 92 in 1866. In the Southern States the denomination had no foothold prior to the war of 1861-5; but beginnings have since been made in Delaware, Maryland, the District of Columbia, North and South Carolina, Louisiana, and Tennessee; and Congregationalists have planted the first church, other than Mormon, in Utah.

2. In the British Islands.—The removal of Robinson and others to Leyden, and the large emigration of Puritans to America, left many others in England whose views coincided with theirs. The Southwark church in that city, the Congregational Board of part of Mr. Lathrop's pastorates, the Baptists, hitherto mingled with the Pseudo-Baptists, by the cheerful consent of those remaining, withdrew and organized the first Baptist church in England. Mr. Jacie succeeded Mr. Lathrop, and, with his congregation, suffered much persecution. Another church appears to have been organized in Southwark in 1621, which soon emigrated to Ireland to avoid the severities under which they suffered; but it returned to England, and chose Rev. John Canne as pastor, who, with others, was soon driven to Holland. In 1640, sixty-six of that congregation were imprisoned at once, who, on trial, boldly declared their faith as the Church of Jesus Christ. From these roots grew the denomination which came to exercise potent influence in England. Its adherents increased, and might soon have had comparative quiet but for the opposition of the Presbyterians. In the Westminster Assembly there were a few Congregationalists, who steadily upheld the Christian Union, the Congregational Board of the Church than Jesus Christ. From these roots grew the denomination which came to exercise potent influence in England. Its adherents increased, and might soon have had comparative quiet but for the opposition of the Presbyterians. In the Westminster Assembly there were a few Congregationalists, who steadily upheld the Christian Union, the Congregational Board of the Church, which was called by some, a dissenter's union. These were the voices of the people, which are not likely to be silenced, "fears," said they, "we believe the truth to lie and consist in a middle way betwixt that which is falsely charged on us, Brownism, and that which is the contention of these times, the authority Presbyterial government, in all the subordinations and proceedings of it." During the Commonwealth they stood on an improved footing. Cromwell being in power, with many of the men who overthrew the tyranny of Charles I. Eminent Congregationalist ministers were appointed chaplains, or placed in leading positions in the universities, among whom were John Owen, Thomas Goodwin, Gale, Howe, Charnock, Bridge, Nye, and Jenkinson. The establishment, in the subsequent reign, of Congregationalists resolutely opposed all union of Church and State. The most important early public proceeding was the meeting of elders and messengers at the Savoy, in London, in 1659. They then issued "A Declaration of the Faith and Order owned and practiced in the Congregational churches in England." The declaration of faith, known as the 'Savoy Confession,' was a modification of the Westminster Confession, changing doctrinal statements only slightly, but excluding everything Presbyterian in polity, and changing the Westminster theory of the relation of the Church and State so as to set up the political theory of toleration, in harmony with ecclesiastical liberty. This Confession is the one which, slightly amended, was adopted by the American Synod of 1680, and reaffirmed by the American National Council in 1865. The 'Toleration Act' of 1689 gave shelter to the Congregationalists, but at that time there was no union of church and state compared with the Presbyterians—the three leading denominations of Dissenters. The Congregationalists had increased considerably at the date of the accession of George I, in whose time that defection from orthodox doctrine appeared which so greatly involved the Presbyterians; from that the Independents were free, to which the laborers of Watts and Doddridge were greatly conducive. In 1727, on the adoption of a rule by the Congregational ministers of the metropolis for making up their list, there were found to be fifty ministers in that city. In 1734 a writer says that all the Independent ministers were Calvinists. In 1813 was formed the CONGREGATIONAL UNION OF ENGLAND AND WALES, "on a full recognition of their own distinctive principles, viz. the Scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs." This Union meets annually. "Protesting against a scriptural, and a term of communion," the Union declares the 'Principles of Religion' as held by their churches. The English and Welsh churches are associated in local unions or associations. The Congregationalists forming the CONGREGATIONAL UNION OF SCOTLAND trace their immediate origin to the enterprises of Robert and James Haldane (q. v.) in 1738 and subsequent years. Originally having no idea of forming churches, when God blessed their labors their converts instinctively drew towards each other. Places of worship were built in several of the largest towns, in which churches were formed. The Union was organized in 1812. The oldest church in Scotland was the original church, respectively from 1760, 1787, 1798, and 1796. The churches are united in a Union. In the British colonies there are churches forming the following Unions, viz. Victoria, New South Wales, Queensland, South Australia, Tasmania, and Natal, besides those of Canada, and Nova Scotia, and New Brunswick, which are regularly connected with the statistics of the United States churches.

8. Continental Europe.—L'Union des Églises Eucariotiques de France, which was formed in August, 1849, shortly after the secession from the Église Reformed of the late Frederick Monod and those who acted with him, though not formally, holds to the essential principle of that polity in this constitutional declaration: "Each church which en-
CONGREGATIONALISTS

letters the union preserves the liberty of determining for itself its own constitution, according to its conviction and necessities. Every church must be constituted in its own way, and the many ministers of various denominations who have, with a guarantee of discipline being exercised by the church itself. It is a union of self-sustaining churches, and hence is small; but a large number of churches dependent on aid are in sympathy, and are represented at the biennial meetings. In Switzerland, where there are other doctrinal differences, a basis of union, which, though Presbyterian in form, secures the independence of each. There are also independent churches in Neuchâtel and Berne. These, all with the Free Church of Geneva, the independent churches of the north of France, compose the alliance of Free or Independent Evangelical Churches formed in 1890, admitting all churches free of state control which accept the simple Evangelical Confession of Faith adopted by the Alliance, practise a scriptural discipline, recognize the ministry as a divine institution, and engage in the propagation of the Gospel. In Italy evangelical communities are being formed, since the establishment of a kingdom, upon independent principles, but no definite statements can be given as present regarding actual organization into churches.

4. Other Parts of the World.—Missionary churches exist in all parts of the missionary world, established by missionaries of mainly the London Missionary Society, the American Board of Commissioners for Foreign Missions, and other missions.

II. DOCTRINES.—I. In America.—The Congregational churches are "orthodox" in the general sense of Christendom, holding that the Scriptures are the only rule of faith and practice, and that no creeds may be imposed on any; yet it is the duty of the churches to set forth declarations of the understanding of the Scriptures in Confessions of Faith. Alleged erroneous opinions are to be tested, however, not by the Confessions of Faith, but by the Scriptures. They are, in their views of human nature, Augustinian in distinction from Pelagian, and, as regards the method of the divine government, Calvinistic in distinction from Arminian. While no power can impose a creed on the churches, and each Church, adopts its own formulas, yet the principles of fellowship, in which a council of churches is called for the recognition of a new church, secures a general agreement in doctrine. For a more general standard, the Westminster Confession is the only authority of the government of Savoy (a slight modification) by the synod of 1680. The General Association of Massachusetts, comprising 600 ministers, declares the Westminster Catechism to be its standard of doctrine. The National Council of 1653 declared, "we, adhering to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed." The study of theology has been pursued with great earnestness by Congregationalists, and, as a consequence, many shades of opinion are held, while as a body they stand within the principles of individual conviction. The great power have published systems or criticisms upon points in divinity, from which has arisen a view of Calvinism often styled the "New England theology," which has many adherents, and which doubtless affects the views of those who do not adopt it as a whole. For the help of the dead, Dr. Jonathan Edwards, who, from his sympathy with the "great revival," directed his powerful energies to such explanations of truth as should remove obstacles supposed to be found in the then understanding of Calvinism. The views which he promulgated were subjected to the scrutiny of his son, Dr. Jonathan Edwards; and those of his son, also, Dr. John Edwards, who, by a school of writers, among whom may be named Hopkins, West, Smalley, Bellamy, Emmons, and

Dwight, and, later, Taylor, of New Haven, and Park, of Andover. While not all of these agree in all points, and while the later views are considered by many ministers and people as inconsistent or at variance from those of the older Edwards, yet the Calvinism thus explained is wide-spread. The great problem of this "New England theology" has been to harmonize the sovereignty of God and the freedom of men, and from that centre peculiarities in explaining other doctrines have arisen. The result of these efforts has been a view of Calvinism of which the following may be called distinctive features. The doctrine of original sin is held as involving the hereditary corruption of men's nature, but not as involving the guilt of men before actual transgression. The doctrine of depravity is held as indicating a moral inability, or such an unwillingness and aversion as render it certain that man will not comply with God's demands without the regenerating grace of God, but not as involving a natural inability. Of the Will, the doctrine is held that it always chooses the greatest apparent good, but with a power of contrary choice. The doctrine of Predestination is held as involving the certainty of its accomplishing its object, but not as irresistible. The doctrine of Decrees and Predestination is held in the sublapisarian sense, and not in the supralapisarian sense. Of the Atone-ment, the "governmental" theory is held. In regard to the Trinity, the Incarnation, the mode of the Divine existence, etc., "New Divinity" and "Old Divinity" peculiarities differing from the general view of the Christian Church. This system is by no means held by all Congregationalists. Very many pastors and churches class themselves among the older Calvinistic schools, and all are held in general conformity with the early Confessions. The Congregationalists hold as to mode, while "sprinkling" or "affusion" is the general custom, adults are held entitled to choose the mode they conscientiously prefer. The doctrine of the Lord's Supper is variously held, although rarely debated; but only persons professing a change of heart are admitted to the communion, and members of all evangelical churches are generally welcomed. The Declaration of Faith set forth by the National Council in 1865, adopted on Burial Hill, at Plymouth, Mass., declares (1) the doctrinal standards of the denomination, and (2) the principles of its recognition of fellowship with all the evangelical bodies. It is as follows:

"Standing by the rock where the Pilgrims set foot upon these shores, upon the spot where they worshipped God, and among the graves of the early generations, we, elders and messengers of the Congregational churches of the United States in National Council assembled, like them acknowledging no rule of faith but the Word of God, do now declare our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the foundation of our sires here a Christian commonwealth, with all the development of new forms of error since their times, has only deepened our confidence in the faith and polity of those fathers. We bless God for the inheritance of these doctrines. We invoke the harvest, the Reformation, and the presence of the promised Comforter, and in the presence of the promised Comforter, we will enable us to transmit them in purity to our children.

In the times that are before us a nation, times at once of duty and of danger, we rest all our hope in the Gospel of the Son of God. It was the grand peculiar-ity of our Puritan fathers that they held this Gospel, not merely as a right of man, but as declaring the worth of man by the incarnation and sacrifice of the Son of God; and therefore applied
its principles to elevate society, to regulate education, to civilize humanity, to purify law, to reform the Church and the State, and to assert and defend liberty; in short, to mould and redeem, by its all-transforming energy, to bring back harmony and peace among all who love our Lord Jesus Christ in sincerity.

Thus recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peak and order. We exalt to all believers the hand of Christian fellowship upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God, the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Ghost. From the Church to regenerate and sanctify the soul.

With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that believers in him are justified before God, receive the remission of sins, and through the presence and grace of the Holy Comforter are delivered from the power of sin, and perfected in holiness. We believe also in the organized and visible Church, in the ministry of the Word, in the sacraments, and in the Lord's Supper. We believe in both regeneration and the recreation of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection of his Son, our Divine Redeemer—testimony preserved for the Church in the Scriptures of the Old and the New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

Affirming now our belief that those who thus hold 'one faith, one Lord, one baptism,' together constitute the one holy Church, the several households of which, though called by different names, are the one body of Christ, and that these members of his body are sacredly bound to keep 'the unity of the spirit in the bond of peace,' we declare that we will co-operate with all who hold these truths. With them we will come into every part of this land, and with them we will go into all the world, and 'preach the Gospel to every creature.' May he to whom 'all power is given in heaven and earth' fulfill the promise which is all our hope: 'Lo, I am with you always, even to the end of the world.' Amen.

2. In Europe.—The doctrines of the English Congregationalists were set forth in 1680 in the Savoy Confession. As now stated, they are presented in the declaration of the Congregational Union, in articles of a Calvinistic type, but not presenting 'a scholastic or critical confession of faith.' While able writers have vigorously maintained the great doctrines of the evangelical churches, speculations upon doctrine do not seem to have been carried on as in the American churches, and the peculiarities of the 'New England theology' have not been prominently discussed.

III. GOVERNMENT.—1. In America.—The whole administration of Congregationalism grows out of the two principles of (1) the excellence of our Congregational system that it exalts that which is more above that which is less important, and by the simplicity of its organization facilitates, in communities where the population is limited, the union of all true believers in one Christian Church; and that the division of such communities into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

We rejoice that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ, and act efficiently in the work of the Church, and divide the labour of bringing back harmony and peace among all who love our Lord Jesus Christ in sincerity.

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them ought to continue, and they advise any Church to which he may apply to receive him. A Church may become erroneous in doctrine, or scandalous by its conduct, and no power can reverse its actions; but inasmuch as the scandalous conduct injures all the churches, they remain in the admonition and rebuke, and, if that fails, withdraw fellowship from the offending Church. The general principle, therefore, is, that while no external power can interfere with any act of a Church whose result is confined to itself, yet if that act, in its effect and influence, goes beyond and affects the church itself, or has other full significance to consider such external effect and influence. The practical result of the working of these principles has been to secure both the rights of local churches, and the harmony, stability in doctrine, and united action of the denomination.

(3.) Of the Ministers. —"The ministry," says the National Council of 1865, "includes all men called to that work, and orderly set apart by ordination. When ordination of a pastor is to be performed, the church in which he is to bear office invites a council to examine as to faith, grace, and ability, that, if he be approved, they may extend the hand of fellowship. If the ordination be without or against which the council request for a council ought to come from the church of which he is a member. A pastor dismissed does not cease to be a minister, but he cannot exercise any official act over a church until orderly replaced in office, except when particularly invited by a church." Congregationalism regards the church as the ruler of its ministers; regarding the apostolic office as extraordinary, and to have ended with the death of those mentioned in the Scriptures. In the early history of American Congregationalism no ministry was recognized except that of a pastor. But when it became necessary to preach the Gospel where there were no churches, as in missions, Congregationalism was continued, but with no distinction in permanent character or authority from other ministers. A further modification of the original view has taken place. Until now, all the Congregational churches," says Dr. Leonard Bacon, "acknowledge the difference between a minister of the Gospel and a pastor of a church. The former has no official power in any church or over any Christian. He is only a man set apart to preach the Gospel where God in his providence may call him." In the ordination of a pastor a distinction is now generally recognized between (1) the act of setting him apart as a minister, (2) the act of his installation as pastor of the particular church. Ordinations without pastoral charge are now frequent, but never except in view of some particular sphere of labor.

Synods and Councils. —There are no standing bodies to hear appeals, give evidence, or declare the opinions of the denomination. But bodies to hear, determine, and advise are held to be involved in the fellowship of the churches, and are always called when the occasion is seen to demand them. They are more or less extensive, according to the number of churches affected by any matter to be considered. In all cases they are meetings of the churches, represented, however, by pastor and consistory. Only four general synods, as stated above, have been held in the United States. Matters affecting only a limited territory cause the convening of a limited council, as in Connecticut in 1709; while matters of merely local interest are the occasion of local councils, or those made up of a few contiguous churches, such as the ordination of a pastor or the ordination of a case of annulment. All are convened on the motion of a Church or churches, but no Church is obliged to participate. The proposal of the National Council of 1865 was first made in a local association; was recommended by the "Convention of the North-West," was submitted to all the state bodies, and approved by all save one, which afterwards, however, was represented; and was called, in behalf of the various churches represented in the state bodies, by a joint committee composed of each body assenting. Local councils are frequent, being called to advise upon the recognition of new churches, the ordination or dismissal of pastors, the resolution of cases of complaint or of formation; and, in the case of a church desiring it. In calling a council, a Church must always be a party; the only apparent exception being that wherein, on complaint of injury to a member, the Church ought to be a party by assenting to his request for a council, but unreasonably refuses. In the latter case, the council is held before the Church with a statement of the grounds and of the unreasonable refusal of the Church, in which case the council is known as ex parte, but is entitled to all the respect of a mutual one. If the Church and member (or, in similar circumstances, the Church and pastor, if there be differences between them) unite in the call, it is a mutual council. A council is composed of those churches invited, a list of which is given to every Church called, and cannot add to or diminish the number. It can act only on the matters presented in the document calling it, which is known as the "letters-missive." When it has examined the case, it puts its opinion in writing, which is presented to the parties, and then dissolves. Refusal to adopt the result does not prejudice the standing of a Church; if the refusal is a grave offence, and such as should affect fellowship with that Church, as in cases of doctrinal error, then new proceedings would be necessary. For admonition, all states of Church are considered for decision of the results of council by one party in difference is held to justify that party, and in legal matters, such as relate to the contract of a pastor and parish, will be sustained by courts. The legal decisions on ecclesiastical matters have been numerous in Massachusetts. But the courts merely declare what the usages of Congregationalism are. The decision is made by consent, and they refuse to go behind the declaration of facts made by a council properly convened and properly conducted. The system of occasional councils is varied from only in Connecticut, where most of the churches are united in local consociations, in which system all matters which could elsewhere be referred to a special council, originated for the purpose, are referred to a fixed and recorded list of churches united in the consociation, which have bound themselves to constitute a mutual council whenever needed. Any Church may withdraw from a consociation without affecting its other relations.

Customs and Usages. —Persons desiring approbation to preach apply, for convenience and fitness, to local associations of ministers, who receive his credentials of Church membership and of theological study, examine him as to his religious experience, his doctrinal views, his knowledge of scriptural learning, and his general fitness. Their approval, given in a certificate, merely commends him to the churches as a candidate for the ministry. In ordinations or installations of pastors, a council of churches makes similar examinations. Ordinations are accompanied by a sermon, an ordaining prayer (in connection with the "laying on of hands") by ordained ministers, a vote of the pastor, the hand of fellowship, and an address to the Church. In the celebration of the Lord's Supper there is no prescribed liturgy. Persons applying for membership in the Church on profession of faith are examined by the Church or a committee, publicly proposed for a reasonable time prior to the vote on reception, and approved in open meeting. They are ordained to church-ship, and are received in public on adoption of the Church covenant, and (generally) assent to the doctrinal confession of the Church. Persons are dismissed from one Church to another, on their application. By vote of the Church dismissing, which takes effect on the reception of the person by the Church to which he is dissuaded, which also votes on his reception.

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Public worship is conducted in the form any Church prefers, although there is a general similarity; but a few churches use a more or less extended liturgy, which is entirely within the control of every Church. In cases of the discipline of alleged offenders, the rules given in the 18th chapter of Matthew are required to be followed. If the first and second steps have been properly taken, the alleged offender is summoned by the Church to appear at a time reasonably distant, and is entitled to a copy of all charges, and an unqualified right of being heard; all else is left to the vote upon the case. Church censures are of two kinds, admonition (which is often accompanied by suspension from Church privileges) and excommunication. If a member claims to have been unjustly suspended or excommunicated, his remedy is in asking the Church for a mutual council to consider and advise in the matter, and, in case of unreasonable refusal, to call a counsel himself, with the effect already described under Councils.

2. In Great Britain.—The general principles of Congregationalism are held in England precisely as in the United States. In the doctrine of the ministry, Church completeness, and formal fellowship; total churches, 39,806; ministers, 6,141; communicants (estimating the whole from the proportion of members to churches in the United States), about 1,000,000.

Institutions of Learning.—United States.—A large number of academies are controlled by Congregationalists, but no record has ever been made. Of colleges, though none are conducted on any exclusive principle, or require any denominational test, the Congregationalists control Bowdoin, Dartmouth, Vermont University, Middlebury, Williams, Amherst, Yale, and partially a number in the Western States, which they have helped liberally to endow. Theological schools are owned by them in 1887, with 289 students, and 70 faculty, etc., and students, were as follows: one in San Francisco, California, was also chartered in 1866, and has 8 professors and 14 students:

- **Profe**
- **r**
- **s**
- **ors.**
- **Lecture**, **etc.**
- **Students.**
- **Banger, Mo.**
- **10**
- **Andover, Mass.**
- **15**
- **Yale, Conn.**
- **55**
- **Harford, Conn.**
- **60**
- **Oberlin, Ohio.**
- **5**
- **Chicago, Ill.**
- **113**

**Classes in the British Islands and Colonies.**

- **British Islands.**
- **15**
- **Victoria.**
- **1**
- **British North America.**
- **1**
- **Sydney.**
- **1**

**Theological Colleges in the British Islands and Colonies.**

- **Scho**
- **ols.**
- **Students.**
- **England.**
- **11**
- **Wales.**
- **8**
- **Scotland.**
- **21**
- **Colonies.**
- **29**
- **Private Seminaries in England.**
- **7**

**Periodicals.—United States.**—No periodical can properly be called an organ of the denomination, inasmuch as none are controlled by either the churches or any body representing the churches. But the following are published in their interests: Quarterly—Biblio**
- **th**
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- **Ori**
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- **New**
- **Eng**
- **lander.**
- **New**
- **Haven.**
- **Colo**
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- **Quart**
- **er.**
- **Boston, Mass.**
- **Con**
- **gregational Review, Boston, Mass.**
- **Reli**
- **ious.**
- **Wen**
- **dor.**
- **Ad**
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- **Port**
- **land, Maine.**
- **Ver**
- **mont.**
- **Ch**
- **ris**
- **tian.**
- **New York.**
- **Reli**
- **ous.**
- **Herald.**
- **Hartford.**
- **Ad**
- **mer.**
- **Chi**
- **cago, Ill.**
- **Pacific.**
- **San**
- **Francisco.**
- **The Welsh Congregationalist.**
- **in the United States have their own publications. Many other periodicals—missionary, tract, Sabbath-school, etc.—are mainly or wholly conducted by Congregationalists, but without distinctive denominational character.

**England.—Year-book, etc. (annual).**—Quarterlies—Journal of Sacred Literature; British Quarterly Review.

**Ireland.—Congregational Magazine (monthly).**

**Wales.—Dulyn**
- **b**
- **lar.**
- **Am**
- **b**
- **m**
- **g**
- **ly**
- **pr**
- **er.**
- **Bir**
- **n**
- **m**
- **an**
- **(quarterly), and five other periodicals.**

**Canada.—Independent, Toronto (monthly); Monthly**
- **m**
- **e**
- **n**
- **al**
- **W**
- **w**
- **ness (weekly).**

**V. Literature.**—The American Congregational churches have required from the beginning ministers of liberal education and extensive learning. From this culture large contributions have resulted to general as well as denominational and religious literature. Of the very many authors in each department of the
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later, the following may be mentioned as the most prominent:


In the 18th century, Cotton Mather, Samuel Mather, John With, Ezra Stiles (Pres. Yale College).

In the present century, John Mitchell, Thomas C. Upham, Nathanael Emmons, Leonard Bacon, Preston Cummings, George Puchard, Henry M. Dexter. The work on "Congregationalism" by the last named, which is the latest American work, is also the fullest and most exhaustive, and is generally received by the church as a safe and comprehensive guide.


In the 18th century, Cotton Mather, Thomas Prince, Jeremy Belknap. In the present century, Leonard Bacon, Bola B. Edwards, George Puchard. The "History of Congregationalism" by the latter, though not yet completed, is a work of thorough research and peculiar value.


In the present century, Anna Mahan (Pres. Oberlin College), Mark Hopkins (Pres. Williams College), Edwards A. Park, Horace Bushnell, George P. Fisher.

In Biblical Literature, Moses Stuart. The missionaries of the American Board have made very extensive contributions in the languages of the world, as well as to general science; among these, Myron Winslow is specially prominent.


In English and Latin writings in Leyden began strictly Congregationalist literature, are found the names of Milton, Goodwin, Nye, John Owen, Charnock, Watts, Doddridge, and, later, Wardlaw, Davidson, Newman Hall, Robert Vaughan, John Angell James, Hurn's "Memoirs" is a work of great historical value.

VI. AUTHORITIES.—As Congregationalists admit no obligatory standards of human devising, there are properly no authorities for government or doctrine; but their principles are stated in Declarations, in which they are agreed, and which carry great moral force. The principal on doctrine are the Westminster Confession, as revised by the Savoy Synod in 1659, and again by the Boston Synod of 1860; the "Principles of Religion" of the Congregational Union of England and Wales; and the "Declaration of Faith" set forth by the American National Council in 1865. Of ecclesiastical polity, the principal are the Savoy "Order of the Church" in 1659; the "Saybrook Platform" in 1648; the "Saybrook Platform" in 1708; the "Principles of Church Order and Discipline" of the "Congregational Union of England;" and the "Platform of Church Polity" of the National Council in 1865. The works of many writers are also considered of great value, as showing what Congregational principles and usages are. The volumes of the Congregational Quarterly (Boston) also contain careful discussions on the several points of polity as well as history, and furnish full statistics. The English Year-book furnishes such statistics as are collected in Great Britain.

Congregationalists, or Apostolical Congregation, a designation of the Ultramontane party in France, which, under the reign of Napoleon I, resumed the direction of primary instruction, and established religious associations. After the restoration of the Bourbons, the power of the Congregationalists increased rapidly, and they made extraordinary efforts to bring back the Church of France under the dominion of Rome. They usurped the control of public instruction, established colleges and seminaries, connected themselves with the Jesuits, and even gained the control of the police of Paris. Their leaders held the highest stations at court. The material means of the Congregation were to a large extent furnished by the laboring classes (in 1630 there were 600,000 persons contributing, each one cent a week). The celebrated Lamennais belonged to this party. At last their usurpation of power gave rise to the formation of a counter-party, which gradually gained strength and influence. In 1826 count Montesqui elaborated the existence of the Congregation to be illegal. A large number of bishops appealed to the pope against the aim of the Gallican liberties. The Congregation endeavored to excite the fanaticism of the people by sermons and tracts, but in 1827 the Higher Chamber resolved to interfere actively in putting down all Jesuitic associations, and in 1828 the control of the primary schools was given to the minister of Public Instruction. It was then decided that every teacher should declare in writing that he was not a member of any forbidden religious association, or be suspended. A large number of Congregationalists left France in consequence, but their influence, which made itself felt even after their departure, was not entirely lost until the Revolution of 1830.—Pierer, Universal-Lexicon, iv, 388.

Congravity. See CONDIGNITY.

Coni'lah (Heb. in the prolonged form Conu'lah, or, a contracted form of Jeconiah; Sept. Œxovc), another modern rendering (Jer. xxii, 24, 28; xxxvii, 1) the name of king Jeconiah (q. v.).

Consists. See CONONITES.

Conjuration, the form of words or ceremony by which demons are supposed to be expelled in the Church of Rome. See EXORCISM.

Connell, ZECHARIAH, a Methodist Episcopal minister, was born in Connellsville, Fayette County, Pa., September 11, 1794. In 1801 his father removed to the West, and settled in Adams County, Ohio. His early education was such as could be obtained in the West at that day, which he diligently improved. He was a faithful student and became a wise man. He entered the itinerant ministry in 1818, and filled various stations, as minister and presiding elder, with uniform fidelity and success, up to the year of his death. Methodism in Ohio was largely dependent on Mr. Connell not only for its extent, but for its character. By his zeal as a preacher, and his skill as an administrator, he gained and kept the confidence of the Church during his long career of service. He was five times elected to the General Conference. He died December 18, 1863.—Ministerial Memorial, 1864, p. 214.

Conon, bishop of Rome. He was native of Tarsev, in Mysia (now Hungary), educated in Sicily, and was elected bishop of Rome, Oct. 21, 686. He sent the Irish missionary Killian to Germany to preach to the pagan Thuringians. He died Sept. 21, 687.

Conon'lah (2 Chron. xxxi, 12, 13). See CONIAH.

Cononites, followers of Conon, bishop of Tarso, in Cilicia, in the 6th century, a disciple of Johannes
Philoponus (q. v.). Conon differed from Philoponus in the doctrine of the resurrection, maintaining that the dissolution of the body after death affected only the form, not the matter of the body, and that at the resurrection the soul was reunited with the same, though transformed body.—Wetzer u. Welte, Kirchen-Lex., ii, 798. See Johannes Philoponus; Trithemius.

Conrad of Marburg. See Konrad von Marburg.

Conrad, William, a highly useful minister in the German Reformed Church, born Aug. 11, 1808. He pursued his classical and preparatory studies in the Reformed Academy and Theological Seminary, then located at York, Pa. He was licensed to preach by the Westmoreland Classis, Pa., in May, 1835, and labored the whole of his subsequent life as a pioneer in West Pennsylvania. His death occurred Feb. 16, 1885. He was an earnest student. As a writer he often appeared in the Church papers. He is also the author of a volume on Baptism, published 1847, and of several unpublished works on different subjects—one on the Heidelberg Catechism. For thirty years he gathered geological specimens, the entire collection of which he presented to Westmoreland College, one of whose founders and best friends he was.

CONING (C. mirabilis), Hermann, one of the most learned men of his time, was born at Norden, in East Friesland, Nov. 24th, 1606; became professor of Philosophy, Physics, Minerals, and Jurisprudence at Helmstedt, and in 1630 privy councillor of the duke of Brunswick. He died Dec. 12, 1681. Public law is greatly indebted to him, and he may be said to have first brought it to a scientific form. He was also among the first to adopt Harvey's theory of the circulation of the blood. His complete works, embracing a number of treatises on the physical and political rights of Protestantism as opposed to the Roman Church, were published by Göbel (Brunsw. 1790, 7 vols. fol.).—Pierer, Universal-Lexikon, s. v.

Consalvi, Ercole, Marquis of, an Italian cardinal, and one of the ablest diplomatic agents of Rome in the present century, was born at Rome, June 8, 1757. Pius VI appointed him in 1792 to the office of Uditore della sacra modica, and after the minster of war. In this capacity he showed himself a steady enemy of the French Revolution. When the French troops took Rome in 1798 he was made prisoner, but soon after released. After the death of Pius VI he was secretary of the concile which elected cardinal Chiaramonti (1800) pope, and after (1800) he was made by the new pope secretary of state and cardinal. In 1801 he went to Paris, where he signed the concordat with Napoleon, July 15; but having afterwards incurred the displeasure of the emperor, Consalvi resigned (1806) his office. He refused his assent to the divorce of Napoleon and Josephine, in the council held on the subject, and was exiled in 1809. The pope having returned to Rome in 1814, Consalvi was restored to his position as prime minister, and soon sent to the conferences held by the great powers at Vienna as representative of the papal interests. He was also papal plenipotentiary at the Congress of Vienna, when he secured the restitution of all the papal territories with the exception of Avignon and Venetia. Against the incorporation of these places with France he protested, as also against the occupation of Ferrara and Rimini by Austrian troops, and against the secularization of the ecclesiastical states of Germany. This protestation however was of no avail, and he was also unsuccessful in his endeavor to rearrange the ecclesiastical affairs of Germany by one general concordat. He was more fortunate in his negotiations with particular states, and successfully concluded concordats (q. v.) with France, Russia, Poland, Prussia, Austria, Bavaria, Wurttemberg, Sardinia, Spain, Geneva, and even with St. Domingo and Chili. At the death of Pius VII (1823) he retired to Porto d'Ano, but was called again to Rome by Leo XII, who placed him at the head of the Propaganda, which office he had hardly accepted when he died, Jan. 24, 1824.—Memoires du Cardinal Consalvi (with introduction and notes by Creten-Joly, Paris, 1864, 2 vols.); Wetzer u. Welte, Kirchen-Lex., ii, 811; Bartholdy, Züge aus dem Leben des Card. Consalvi (Stuttgart, 1852); Revue Chrétienne, 5 Feb. 1865.

Consanguinity, alliance by blood, as affinity (q. v.) is alliance by marriage. Certain degrees of consanguinity are among the impediments to marriage, both by the law of nature and by the revealed word of God. These degrees, as defined by the Church of England, are expressed in a table drawn up by archbishop Parker in 1563, and set forth by authority. This table is as follows:

A Table of Kindred and Affinity, wherein whosoever are related are forbidden in Scripture and our Laws to marry together.

A man may not marry his

1 Grandmother, 1 Grandfather,
2 Grandfather's Wife, 2 Grandfather's Husband,
3 Wife's Grandfather.

4 Father's Sister, 4 Brother's Wife,
5 Mother's Brother, 5 Mother's Brother's Wife.
6 Father's Brother's Wife, 6 Father's Sister's Husband,
7 Mother's Brother's Wife, 7 Mother's Brother's Husband.
8 Wife's Brother's Sister, 8 Wife's Brother's Husband,
9 Wife's Brother's Sister's Husband.
10 Father, 10 Father,
11 Step-father, 11 Step-father.
12 Husband, 12 Husband.

13 Daughter, 13 Son, 13 Son's Wife, 13 Son's Daughter.
14 Wife's Daughter, 14 Husband's Son, 14 Husband's Daughter.
15 Sister, 15 Sister, 15 Sister's Husband.
16 Brother, 16 Brother, 16 Brother's Sister.
17 Wife's Brother, 17 Husband's Brother, 17 Husband's Sister.
18 Brother's Sister, 18 Sister's Husband.
19 Son, 19 Son, 19 Son's Wife, 19 Son's Daughter.
21 Son's Wife, 21 Son's Wife, 21 Son's Wife's Husband.
22 Daughter's Son's Wife, 22 Daughter's Son's Wife, 22 Daughter's Son's Husband.
23 Wife's Daughter's Son, 23 Husband's Son, 23 Husband's Daughter.
26 Sister's Daughter, 26 Brother's Son, 26 Brother's Son's Husband.
27 Brother's Son's Wife, 27 Brother's Son's Wife, 27 Brother's Son's Husband.
28 Sister's Son's Wife, 28 Sister's Son's Wife, 28 Sister's Son's Husband.
29 Wife's Brother's Daughter, 29 Husband's Brother's Son, 29 Husband's Brother's Daughter.
30 Woman, 30 Woman, 30 Woman's Husband, 30 Woman's Daughter.
31 Son's Brother, 31 Son's Brother.

See Affinity.

Conscience. See Ethics; Moral Philosophy.

Conscience, Cases of. See Customary.

Conscientiarii (conscience people), the name of a sect of atheistic freethinkers in the 17th century. The founder of the sect was a student of theology at the University of Jena, Matthias von Knuten (also called Knuzan or Kuntzen), born at Oldenworth, in Schleswig, who while studying at Jena (1674), circulated among the students two writings, in which he denied the existence of God, the authority of the Bible, and the difference between marriage and fornication, recognizing only the individual reason and conscience (hence the name) as rules of religious belief. Knuten claimed to have numerous adherents at all the universities and capitals of Europe, as well as in no less than 700, and thus brought the university into bad repute. The professors of Jena indignantly denied his assertion. The excitement produced by the discovery of the agitation of Knuten soon died out, and the Conscientiarii were no longer heard of. See Wetzer u. Welte, Kirch.-Lex., ii, 815; Arnold, Kirch. u. Ketzerei, vol. ii.

Consecration (properly some form of the verb
The act of consecrating or setting apart anything to the worship or service of God. See Dedication. The Mosaic law ordained that all the first-born, both of man and beast, shall be sanctified or consecrated to God. See First-Born. The whole race of Abraham was in a peculiar manner consecrated to God through the tribe of Levi and family of Aaron were more immediately consecrated to the service of God (Exod. xiii. 2; xii. 15; Num. iii. 12; 1 Pet. ii. 9). See Sacerdotal Order. Besides these consecrations ordained by God, there were others which depended on the will of man, and were a necessary part of the religious service for a time only. See Vow. Hannah, the mother of Samuel, offered her son to the Lord to serve all his lifetime in the tabernacle (1 Sam. i. 11; comp. Luke i. 15). David and Solomon devoted the Nethinim to the service of the Temple forever (Ezra viii. 20). The Hebrews sometimes devoted their fields and cattle to the Lord, and sometimes the spoils taken in war (Levit. xxvii. 28, 29). In like manner, vessels (Jos. vi. 19), profits (Mic. iv. 18), individuals (Num. vi. 9–13; 1 Sam. i. 11; Luke i. 15), and nations (Exod. xix. 6), were often dedicated. See ANATHEMA. The New Testament also furnishes us with examples of consecration. Christians in general are esteemed as consecrated to the Lord, and are a holy race, a chosen people (1 Pet. ii. 9). Ministers are in a peculiar manner consecrated or set apart, and so are places of worship, the forms of dedication varying according to the views of different bodies of Christians. See Ordination. It does not appear that we have any particular accounts of the formal consecration of churches earlier than the fourth century, a fact which may be easily accounted for by considering the circumstances of the times before Constantine. See the articles following; also Bells.

**Consecration—Offering.** At the inauguration of the Jewish priesthood, in connection with the oblation, certain parts of the victim (a ram), besides bread and cakes, were laid in the hand of the person to be consecrated, before he came to the altar (Exod. xxix. 22 sq.; Lev. viii. 23 sq.), as a manipulation expressive of the representative power thus conferred (Barkley, Symbolics, 125). This depositing in the hand is called by the technical term *filium in manum* (filium in manus), as in Exod. xviii. 41; xxix. 9; Lev. xxii. 10; Num. iii. 3; comp. Exod. xxiii. 29; 1 Chron. xxiii. 5), and thus the sacerdotal consecration-offering itself was styled a *filium* (filius, son, of the hand, Sept. ἱλικών, Lev. vii. 37; xxviii. 31), and the sacred ram was designated by the corresponding term (ἱλικῶς, Exod. xxiii. 26). See Offering.

**Consecration.** In the Christian Church, a ceremony of dedicating persons or things to the service of God. It is especially applied to the setting apart of bishops for their office, and to the dedication of Church edifices to the worship of God.

**I. Consecration of Bishops.**—The forms for the consecration of bishops in the Greek, Roman, Anglican, and Methodist Episcopal churches are given under Bishop (i, 822, 825). In the preface to the form used in the Church of England, it is stated that no one shall be consecrated or taken to be a bishop, or suffered to execute the office of bishop, unless he be bapped, tried, and admitted thereunto according to that form, or *hath formerly had episcopal consecration*. The concluding portion of this sentence recognises the validity of consecrations given in foreign churches by any other form adopted by those churches. Thus a Greek or Roman bishop, being to the ruin of the Church of England, requires no fresh consecration, but is at liberty to officiate in that Church (Hook, s. v.). The Greek and Roman churches, on the contrary, do not recognise the validity of Anglican consecrations.

According to a canon of the first Nicene Council, there must be four, or at least three bishops present at the consecration of a bishop. See COLLOQ. 37. 11. Consecration of Churches. —The practice of solemnly dedicating to God those edifices which had been built for his worship is very ancient. The precise manner in which it was done for the first three ages of Christianity is unknown; but Eusebius gives an account of the ceremony by which the church of Jerusalem, built by Constantine, was consecrated, A.D. 385. On some occasions it was usual for a whole synod of the neighboring, or provincial bishops to assemble. "The solemnity ordinarily began with a panegyrical oration or sermon in commemoration of the founder, which was followed by prayers, among which there seems to have been one in particular for the church which was then to be dedicated. The act of consecrating churches was so peculiarly reserved to the office of bishops that prelates were not allowed to perform it. Anciently churches were always dedicated to God, and not to saints, though they were sometimes distinguished by their names as a monument of them. Consecration was performed, indifferently, on any day; but whenever the day was, it was usually kept and observed among their annual festivals. To this pope Gregory, surnamed the Great, added a new custom in England, which was, that on the anniversary of the dedication of churches, and particularly of those which had been hallowed temples, the people might build themselves booths round the church, and there feast themselves, in lieu of their ancient sacrifices while they were heathens. The wakes, which are still observed in some English counties, are the remains of these feasts of dedication."

**2. Church of Rome.**—The consecration of a church is performed with much ceremony in the Church of Rome, by which the bishop performs a dedica tion. As a preliminary step, the relics which are to be deposited in the altar of the new church are put into a clean vessel, together with three grains of incense, to which a piece of parchement is added, containing the day of the month and year, and the name of the officiating bishop. Three crosses are painted on each of the church walls, and over each cross a candle is placed. On the morning appointed for the ceremony, the bishop, arrayed in his pontifical vestments, and attended by the clergy, goes to the door of the church, where they recite the seven penitential psalms; after which he makes a circuit of the church walls, sprinkling them in the name of the Holy Trinity. This rite being performed, he knocks at the church door with his pastoral staff, repeating from Psalm xxiii [xiv.], "Attolite portas, et introbiti Rex Gloriae." A deacon, shut up in the church, demands, "Quis est ius Rex Gloriae?" To which the bishop answers, "Dominus potsis in precio?" At the same time the bishop crosses the door, repeating the following verse: "Ecco Cruuds signum, fugaat phantasma cuncta." On the admission of the bishop and clergy into the church, the Veni Creator is sung. Then one of the subdeacons takes ashes, and sprinkles them on the pavement in the form of a cross; next follow the litanies and other parts of divine service. After which the bishop, with his pastoral staff, describes, as with a pen, the alphabet in the air, and proceeds to consecrate the altar by sprinkling it with a mixture of water, wine, salt, and ashes, in the name of Jesus Christ. The consecration of the altar is followed by a solemn procession of the relics, which are deposited under it with great ceremony. During the whole of this imposing solemnity the church is finely adorned, and tapers are lighted upon the altar. Mass is afterwards performed by the bishop, or by..."
some other person." (Eadie, Ecclesiastical Dictionary, s. v.)

5. Protestant Churches. — The Church of England retains the usage of consecration both for Church edifices and cemeteries. What is called the consecration of a church at present is purely a legal (not a religious) act, duly setting aside a certain building from secular uses. There is no form of prayer for consecration of churches prepared by competent authority; it is left to every bishop to use any which he thinks fit, though the form which was prepared by the bishops in 1712 is that most generally used. But all existing unauthorized forms are illegal, and contrary to the Act of Uniformity (Eden, s. v.). The form of 1712 was adopted, with slight modifications, by the Protestant Episcopal Church in the United States: it is given in the Prayer-book. The form used in the Methodist Episcopal Church (for Dedication) is taken partly from a form of consecration prepared by bishop Andrews, and partly from the above-mentioned form of 1712. It may be found in the Discipline (ch. iv. ch. v.), or in the "Liturgy of the Evangelical Lutheran Church" (§ 15).

Consensus Genevensis, a confession of faith drawn up by Calvin in 1551. Its title is De aeterna Dei predestinatione, qua in salatione alio ex hominibus elegit, alio suo exercite religi, it. de predestination, qua res humanas sequuntur consensum patris, et scholias ecclesiae, et a J. Calvin. exposita (Genev. 1552, 8vo, in Opp. viii, 688). It is given in Niemeyer, Col. dict. Confess. (1840), p. 218 et sq. Its purpose was to unite the Swiss churches with regard to predestination, as the Consensus Fugiatus (q. v.) had served to do with regard to the Roman Catholic church. It presents the consensualistic theory of predestination with great clearness and decision.—Smith's Hagenbuch, History of Doctries, § 222; Shedd, History of Christian Doctries, bk. vii, ch. ii, § 2.

Consensus Turginianus, a confession prepared by Calvin in 1549, and adopted by the Zurich theologians.

"It grew out of a desire on the part of Calvin to effect a union among the Reformed upon the doctrine of the Eucharist. The title is Consensus ex sacro consensu re sacramentis: Ministerio, Tigur. et J. Calvinii, and consists of 26 articles (Calenii Opp. viii, p. 648 sq. and in his Trad. Theol. [Genev. 1611; Amster. 1667, fol.]). It was separately printed in 1549 by Robert Stephen, and is given in Niemeyer, Confess. Collection (1840), p. 192 sq. In his History of Doctries, viii, ch. ii, § 2; Hagenbuch, History of Doctrines, § 222.

Consilia Evangelica, in the Roman Catholic Church, are such moral counsels as are not obligatory for every Christian, but are advised in order to perfection. The name is generally applied to the three monastic vows of virginity, voluntary poverty, and obedience (to the monastic superior), but some theologists of the Church of Rome count as many as twelve such evangelical counsels. It is needless to say that Protestants admit of no such distinctions.—Herzog, Real-Encyclopedia, iii, 119. See Supererogation.

Consistory (Lat. consistorium), a name designating a college of men who acted as advisers of the Roman emperors in important affairs of the state, as well as the place where these meetings were held. 1. In the Roman Catholic Church the name has frequently, but not generally, been used to designate colleges of members of the chapter, also the episcopal chapters themselves, viewed as a whole, in their relations to the bishop and to the diocese. "Papal consistories," or Consistories of cardinals (Consistorium cardinalium), are meetings of the college of cardinals, called by the pope for deliberating on important affairs of the Church, and generally under his presidency.

These consistories are partly regular (usually once a fortnight), in which only cardinals take part, under the presidency of the pope or of the dean of the college of cardinals. These are called secret consistories (consistoriasecretæ). When solemn occasions, or the ministers of foreign powers are admitted, they are called public consistories (consistoria publicae). The latter are always presided over by the pope. At both the cardinals have only a consultative vote. The subjects which are to be finally disposed of in a consistory are first selected by the pope. Then the cardinals and the ordinary congregation, consisting of the oldest (as to the time of appointment) cardinal bishop, the oldest cardinal priest, and the oldest cardinal deacon, the cardinal vice-chancellor, the cardinal chamberlain, and the cardinal secretary of state; and after that referred for preparatory examination to the Consistorial Congregations. See Consistorial Congregations. The cardinals at secret consistories are promulgated in a public consistory, and mostly accompanied by a solemn "allocation" (q. v.) of the pope. While presiding the pope is mounted on a magnificent throne and habited in his pontifical; on his right sit the cardinal bishops and priests, and on the left the cardinal deacons. The other prelates, protonotaries, auditors of the rota, and officers, are seated on the steps of the throne; the courtiers on the ground; ambassadors on the right, and consistorial and fiscal advocates behind the cardinals.—Wetzer u. Welte, Kirchen-Lexik. ii, 865 and 891.

2. In the Reformed states churches, a council of bishops, made up of members of the college of bishops, which is the representative of the sovereign of the church, acts as highest bishop for the administration and superintendence of ecclesiastical affairs, for exercising jurisdiction in marriage affairs, and for inflicting ecclesiastical penalties. The first consistory was established at Wittenberg in 1567, the second at Leipzig in 1543. The members are called "consistorial councillors," the chief "consistorial president." If there are more than one consistory in a country, a "supreme or national consistory" (Ober-Consistium, Londer-Consistium) is placed over the "provincial consistories." If the right to establish a consistory was conceded by the sovereign of a country to a nobleman or city, such a consistory was called a "mediate consistory" (Mediat-Consistium). Nearly all the consistories of this class have been abolished in modern times. As the power of consistories was defined by the princes, it differed in different countries. The Reformed churches call a provincial consistory equal to the session of the Presbyterians of an church. For full information, consult Böhmer in Dic Ecclesiasticum Protestantismis, and Richter, Kirchenborde.

8. The lower Church courts in the German and Reformed Dutch churches in America are called consistory. — Herzog, Real-Encyclopedia, iii, 130; Wetzer u. Welte, Kirchen-Lexik. ii, 822; Constitution of the Reformed Dutch Church, ch. ii, art. ii.

Consociation. See Congregationalism.

Consolamentum. See Cathari.

Consolone (Lat. consolata), a bracket to support cornices, figures, busts, etc.

Constate, Council of (Concilium Constantinum), a synod assembled by pope John XXIII, in accordance with the wish of the emperor Sigismund, and which sat from 1414 to 1418. One of its professed objects was to put an end to the Western schism which lasted for thirty years, and which was caused by the several claims of the papacy. At this time, besides John (Balthasar Cossa), two others claimed the title of pope, viz., Pedro of Luna, a native of Catalonia, who styled himself Benedict XIII, and Angelo Corrario, a Venetian, who assumed the name of Gregory XII. An other object of the council was to take cognizance of the so-called heresies of Huss and Wickliffe. The council was convened to meet at Constance on the festival of All Saints, A.D. 1414, and so great was the influx of persons, that it was reckoned that less less
than thirty thousand horses were brought to Con-
stance, which may give some idea of the enormous
course of people. It is stated that, during the ses-
sion, the emperor, the pope, twenty princes, one hun-
dred and forty counts, more than twenty cardinals,
seven patriarchs, twenty archbishops, ninety-one bish-
ops, six hundred other clerical dignitaries, and about
four thousand priests, were present at this celebrated
assembly. The pretended heretics of Wickliffe and
Huss were here condemned, and the latter, notwith-
standing the assurances of safety given him by the
emperor, was burnt, July 6, 1415 [see Huss], and his
friend and companion, Jerome of Prague, met with the
same fate May 30, 1416 [see Jerome]. The three
popes were formally deposed, and Martin V was legally
chosen to the chair of St. Peter; but, instead of fur-
thering the emperor's wishes for a reformation in the
affairs of the Church, he thwarted his plans, and noth-
ing was done till the Council of Basle (q. v.). At
this council the question was very warmly agitated wheth-
er the authority of an ecumenical council is greater
than that of a pope or not? Gerson proved that in
certain cases the Church, or, which is the same thing,
an ecumenical council, can assemble without the com-
mand or consent of the pope, even supposing him to
have been canonically elected, and to live respectably.
These peculiar cases he states to be, "1. If the pope,
bearing against some church brought into a position requiring
the opinion of the Church, refuses to invoke a council for the
purpose. 2. When important matters concerning
the government of the Church are in agitation, requir-
ing to be set at rest by an ecumenical council,
which, nevertheless, the pope refuses to invoke."

The sources of information as to this council are am-
pious: among them are Van der Hardt, Magne's eccenum-
ica Constanciense Concilij (ed. Bohnstedt, Berlin,
1742, 6 vols. fol.); Chastenet, Noue. H. et du Concile
de Constance (Paris, 1718, 410); L'Enfant, Hist. du Conc.
de Constance (Amst. 1727, fol.); the same translated
(Lond. 1730, 2 vols. 6to). See Landon, Mé nual
de Concilia, 190 sq.; Iisse, Ch. Hist. 277, 291, 348;
More-
heim, Ch. Hist. ii, 436 sq.; Wessenberg, Die grossen
Kirchenvormerkel, vol. ii; Wetzlar u. Welte, Kirchen-
Lex., ii, 849; Herzog, Real-Encycl. iii, 144.

Constant, Benjamin, a distinguished French poli-
tician of the liberal school, was born at Lausanne 1777;
educated in England and Germany. He entered pub-
lic life in 1799; was banished by Napoleon in 1801;
took office under Napoleon on his return from Elba,
1814; became a popular representative of Charles
X.; and died Dec. 8, 1830. He wrote largely in poli-
tics; but it is our place only to mention his treatise
De la Religion considérée dans ses sources, ses formes et
ses développements (Paris, 1824-81, 5 vols. 8vo),
and a posthumous work, Du Polythéisme romain considéré
dans ses rapports avec la philosophie et la religion Chrét-
ienne (Paris, 1839, 2 vols. 8vo).

Constantine the Great (Constantinus, Cal-
bus Flavio, Palaeon, Constantius Cae-
ribus, Augustus); son of the emperor
Constantius Chlorus, born May 16, 272,
was born Feb. 27, 272 or 274 (see Helkea), at Naissus (now Nis-
sa) in Illyricum, or, according to other traditions, in
Britain. He first distinguished himself by his milita-
ty talents under Diocletian, in that monarch's famous
Egyptian expedition, 256; subsequently he served
under Galerius, and in A.D. 293 was proclaimed
emperor, Diocletian and Maximian, abdicated, and
were succeeded by Constantius Chlorus and Galerius.
Galerius, who could not endure the brilliant and en-
getic genius of Constantine, took every means of ex-
posing him to danger, and it is believed that this was
the period during which he acquired that mixture of re-
cussing, and wisdom which was so conspicuous in his
conduct in after years. At last Constantine fled to
his father, who ruled in the West, and joined him at
Boulogne; just as he was settling out on an expedition

Ancient Effigies of Constantine and his wife Fausta.

against the Picts in North Britain. Constantine died
at York, July 25, 306, having proclaimed his son Con-
stantine his successor. The Roman soldiers, in the
Pretorium at York, proclaimed Constantine emperor.
He now wrote a conciliatory letter to Galerius, and re-
quested to be acknowledged as Augustus. Galerius,
however, would not allow him the title of Augustus,
and gave him that of Caesar only. Constantine took
possession of the countries which had been subject to
his father, viz., Gaul, Spain, and Britain; and, hav-
ing overcome the Franks, he turned his arms against
Maxentius, who had usurped the government of Italy
and Africa. He conquered Maxentius in three bat-
tles, the last at the Milvan bridge, under the walls of
Rome. Constantine was now declared by the senate
Augustus and Pontifex Maximus (Oct. 29, 312). It
was in this campaign that he is said to have seen a
flaming cross in the heavens, beneath the sun, bearing
this inscription, In hoc signo vinces, i.e. "by this
sign shalt thou conquer;" and on the same authority it
is stated that Christ himself appeared to him the follow-
ing night and ordered him to take for his standard an
imitation of the fiery cross which he had seen. He
 accordingly caused a standard to be made in this form,
which was called the labarum (q. v.). This account
rests chiefly on the testimony of Eusebius (Vita Con-
stantini, i, 29, 80), said to be founded on a communica-

cion from Constantine himself. "Lactantius, the ear-
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liest witness (De mortuis persequatorum, c. 44, a work
which may not have been written by Lactantius, but
yet was composed about A.D. 314 or 315), speaks only
of a dream, in which the emperor was directed to stamp
on the shields of his soldiers 'the heavenly sign of
God,' that is, the cross, with the name of Christ, and
thus to go forth against his enemy" (Schauf, History of
the Christian Church, vol. iii, § 3, where this point,
and indeed the whole relation of Constantine to the
Church, is admirably treated). In January, 318, he
published the memorable edict of toleration in favor
of the Christians, by which all the property that had
been taken from the Christians during the persecutions
was restored to them. "They were also made eligible
to public offices. This edict has accordingly been re-

marked as marking the triumph of the cross and the
downfall of paganism. Having defeated Licinius, who
showed a mortal hatred to the Christians, Constantine
became sole head of the Eastern and Western empire
in 325, the year noted for the ecumenical council which
he convened at Nice, in Bithynia, and which he attend-
ed in person, for the purpose of settling the Arian
controversy. Towards the close of his life he favored
the Arians, to which he was induced by Eusebius of Nic-
media, in consequence of which he banished many
orthodox bishops. Though he professed Christianity,
he was not baptized till he fell sick in 337, in which
year he died in Nicomedia." (Buck, Theol. Dict. s. v.).
The senate of Rome placed him among the gods, and
the Christians of the East reckoned him among the saints; his festival is still celebrated by the Greek, Copt, and Chaldean Churches on May 14.

Whatever may have been the true character of Constantine's conversion to the Christian faith, its consequences were of vast importance both to the empire and to the Church of Christ. It opened the way for the unobstructed propagation of the Gospel to a wider extent than at any former period of its history. All impediments to an open profession of Christianity were removed, and it became the established religion of the empire. Numerous, however, in various points of view, as were the advantages accruing to it from this change, it soon began to suffer from being brought into close contact with the fostering influence of secular power. The simplicity of the Gospel was corrupted; pompous rites and ceremonies were introduced; worldly honors and emoluments were conferred on the teachers of Christianity, and the kingdom of Christ in a great measure converted into a kingdom of this world. The character of Constantine has been the object of various and contradictory judgments, according to the religious and political spirit of the various writers. Eusebius, Nazarius, and other Christian contemporaries, grateful for the protection afforded by the emperor to the Christian religion, may be considered his panegyrists, while Zosimus and other heathen writers, animated by an opposite feeling, were his enemies. The question, what utterance best approached to the nearest truth: 'In the first part of his reign he was equal to the best princes, in the latter to middling ones. He had many great qualities; he was fond of military glory, and was successful. He was also favorable to civil arts and liberal studies; fond of being loved and praised, and liberal to most of his friends. He made many laws; some good and equitable, others superfluous, and some harsh and severe' (Iren. Bucd.). See Gibbon, Decline and Fall, i, 454 sq.; Manso, Leben Konstantins (Breslau, 1817); Keim, Cebertis Konstantin zum Christusum (Zurich, 1862); Burchardis, Die Zeit Konstantins des Grossen; Schaff, Ch. Hist. L. c.; Neander, Ch. Hist. (Torrey's ed.), li, iii; Stanley, Eastern Church, Lect. vi. See DONATON.

Constantine, Pope (708-715), a native of Syria, succeeded Sisinianus in 708. He visited Constantinople and Nicomedia, where he was received with great honor by the emperor Justinian the younger. After his return to Rome he defended the worship of images against John, patriarch of Constantinople, and supported St. Felix, archbishop of Ravenna, who had at first refused to acknowledge Constantine, and had been exiled in consequence, made his submission to him, and was reinstated in his see. Constantine died April 8, 715, and was succeeded by Gregory II. — Wetter und Wele, Kirch.-Lex. ii, 883.

Constantinople.—There are few cities which unite more points of interest than Constantinople. It is unsurpassed in the magnificence of its temples of beauty, and for twenty-five centuries has been a seat of great political and commercial importance. During several hundred years it was the chief centre of learning, refinement, and military power. As the seat of the Greek Church, in it were held a large number of councils. The indications are that its future will be as important as its past. Yet the city has been subjected to desolations from the devastations of earth, sea, pests, famine, fire, and sword.

1. History.—There are three defined epochs: 1, from the foundation of the city (B.C. 667) till it became the capital of the Roman empire (A.D. 330); 2, from this time till the capture of the Turks (A.D. 1453); and, 3, under the Turkish dominion till the present time.

1. Byzantium.—The ancient Greeks attributed the foundation of Byzantium to a colony of Megarians, who, directed by an oracle of Apollo, built a city (B.C. 667) on the high land formerly occupied by the old seraglio. This city soon became the entrepôt for the grain trade between the East and the West. But, in the time of Constantine the great, any military power or ambition of its own, the Byzantium fell into the hands of the different cities that successively became dominant in Greece. It yielded without resistance to Darius (B.C. 612). The ten thousand rested here in their retreat (B.C. 400). During the days of Alexander of Macedon (B.C. 340), a light suddenly appeared one night, enabling the Athenian garrison to see and thwart an intended assault by the besiegers. In commemoration of this event, a crescent appears on some Byzantine coins, and to this is usually attributed the origin of the crescent, the emblem of the Turkish empire, adopted immediately after the conquest of Cyprus by the Turks in 1570. The city fell under the dominion of Rome (B.C. 146). An ancient legend relates that the apostle St. Andrew, on his arrival at Galata, a suburb of Constantinople, pressed the form of a cross into the rock with his hand. After preaching here two years, he was driven away by the tyrant Zenophilus, and he continued his labors on the opposite Aegean shore. Byzantium had, in order to resist the frequent sieges of the Northern barbarians, been made the strongest fortified city in the Roman empire. For harboring Piscinus its walls were razed by Septimius Severus (A.D. 169). These were soon rebuilt, but the city was completely destroyed by Constantine the Great in 326, with the object of building in its place a city nearest to the truth: 'In the first part of his reign he was equal to the best princes, in the latter to middling ones. He had many great qualities; he was fond of military glory, and was successful. He was also favorable to civil arts and liberal studies; fond of being loved and praised, and liberal to most of his friends. He made many laws; some good and equitable, others superfluous, and some harsh and severe' (Iren. Bucd.). See Gibbon, Decline and Fall, i, 454 sq.; Manso, Leben Konstantins (Breslau, 1817); Keim, Cebertis Konstantin zum Christusum (Zurich, 1862); Burchardis, Die Zeit Konstantins des Grossen; Schaff, Ch. Hist. L. c.; Neander, Ch. Hist. (Torrey's ed.), li, iii; Stanley, Eastern Church, Lect. vi. See DONATON.

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tan a yearly tribute of 10,000 ducats. In 1438 the Turks took the city by assault, after a siege of forty days. In this siege the Turks had several cannon of three and four feet diameter, and when these had been used up, they forwarded others the last century. These, then, are all the remains of ancient art that have been preserved from the immense number brought to Constantinople. What few the Crusaders left (1204) the Turks have since destroyed.

8. Under the Turks.—For the space of three days after the taking of the city it was given up to pillage, and was the scene of frightful massacre and destruction of public and private property. After the three days had elapsed Mahomet caused the carcasses to be consumed by the fire, and when there were no remains left he ordered his soldiers to remain in their property and in the exercise of their religion. The sultan then entered upon the erection of a series of public edifices. He built the castle of seven towers, the two seraglio, and a number of magnificent mosques. He also transformed St. Sophia and other churches into mosques. The chief sultans after Mahomet have followed his example in building at least one magnificent mosque. Constantinople has suffered frequently from fires that have often devastated whole quarters. In 1726 the first printing-press was set up in the city. During an outbreak in the Greek quarter in 1821, during the Greek Revolution, the Turks quelled the rebellion in 1827. In 1878 the power of the Janissaries, who had opposed most fanatically the introduction of modern civilization by the sultan, was completely broken by the shooting of 40,000 of them by the other troops of the army.

II. Description of the City previous to its Occupation by the Turks (1453).—The city in ancient Byzantium occupied the extreme point of the peninsula from the Sea of Marmora and the Golden Horn, upon which the great capital was afterwards built. As Constantinople, the city was extended to its present limits. On the water side was built a single wall without a ditch. On the land side was a double, inter a triple wall, each part from 24 to 26 feet high, 20 feet thick, with a ditch 28 feet broad in front, defended also by 548 towers, and a castle at each corner of the great triangle which the city covered, and penetrated by 8 gates. The private houses were small and poor.

Of the many public places or edifices we can notice but a few. (a) The Forum of Constantine (now part of the seraglio palace), which Constantine surrounded with a circus, an imperial palace, churches, baths, and many private palaces. Here he placed the porphyry column surrounded with wreaths of gold, "the Palladium of Rome," which he brought from that city; on the column he erected a statue of Apollo, brought from Helios, in Phrygia, and he instructed Constantine wished to have considered as his own statue, substituting the nails of the passion for the rays of the sun, in order to give the statue a resemblance to Christ. This statue is now lost. The column is partly destroyed, the remainder being called the "Burnt Column." (b) The Foro of Theodosius, laid out by Theodosius (A.D. 393), and containing a triumphal pillar like the Column of Trajan in Rome, and an equestrian statue of a man with winged feet, whom the popular tradition held to be Joshua commanding the sun to stand still; under the left foot of the horse was buried the Palladio dietro (front or back of a doll or body wrapped in woolen garments, and which the Latins in 1204 dug up and burnt, after having destroyed the statue. (c) The Forum Boecii, containing the brazen bull in which criminals were burnt to death. (d) The Hippodrome or Circus, near St. Sophia, in which were held the public games, and other games were held, and which Constantine added to burned for the amusement of Greek and Roman art, brought from all parts of the empire; over the gate through which the horses entered the circus stood the four horses of Lysippus, which originally were placed in Athens, were brought here from Chios, then taken to Venice (1506), to Paris by Napoleon (1797), and thence to Constantinople, is yet standing; the triple bronze statues, that formed the interior of the Tripod of Del-

phos, 13 inches in diameter and 10 feet high, is yet standing, one spider's head having been cut off by Mahomet with his sabre when he entered the city (1453), the other two having been cast down in the last century. These, then, are all the remains of ancient art that have been preserved from the immense number brought to Constantinople. What few the Crusaders left (1204) the Turks have since destroyed.

(e) The Imperial Palace stood on the site of the old seraglio. In the palace are the "head of John the Baptist," and containing the "head of a willow and rooms: in the chapel of St. Theodore were the relics, consisting of the "original cross" and the "staff of Moses." (f) The Hidemara Palace, where Leo Philoppos held his school, containing five golden towers, supporting a golden tree on which golden birds sat, and containing the "head of John the Baptist." (g) The Palace of Baths of Lysanias, adorned with many works of art, and containing the imperial library of 120,000 volumes (burnt 475). (h) The many basilicas were either turned into churches or secularized by Theodosius. (i) Of churches, by far the most important is that of St. Sophia (q.v.). (j) The Church of the Holy Apostles, built by Constantine, together with the Heron (the burial-place of the emperors from the time of Constantine), with their rich ornaments and treasures, were plundered by the French in 1453, and destroyed in 1468. (k) The Church of St. George, the Greek patriarchal church, is an ancient edifice, with many mosaics and Byzantine paintings. Externally it is entirely destitute of ornament. It contains the "chair of St. Chrysostom," richly inlaid with pearls, and on which the patriarch sits during great festivals; also the "pillar to which Christ was bound when he was scourged." (m) The Blacksemen Church, containing the "holy chest with the garments of the Virgin Mary," and a "miraculous image whose veil lifted itself every Friday evening, and settled down again on Saturday at vespers." On the yearly festival of this church a great procession took place, with the emperor at its head. (n) The Church of the Virgin at the Golden Spring, near a spring or cistern of that name containing golden or "fried fish." A tradition has it that "during the last assault by the Turks, a Greek monk in the monastery at this place diseulvered the chest of the Virgin, when the Turks were at the walls, saying, I would sooner believe that these fish I am frying would leap out of the pan of hot oil and come to life again in the cistern." Secretly had he uttered these words when the fish sprang out into the cistern. Their descendants are red on one side and brown on the other, in commemoration of this event. (o) Monasteries abounded in the city soon after the origin of this institution. Some of them were large, and occupied sightly positions. (p) The Jews were allowed a synagogue by Constantine, but they were expelled from the city by Theodosius. (q) Large aqueducts supplied the city with an abundance of water; some of these are yet in use, others consist of iron or timber cisterns, or of vaulted reservoirs, were dug out during the reigns of the first emperors. Most of these are now out of repair, and but few contain water. One of the most remarkable of these was the cistern of Philoxenus (now called the cistern of the thousand and one columns), containing three stories, supported each by 294 pillars, and which contained 1,000,000 cubic feet of water. The cistern of St. Peter contained 6,000,000 cubic feet of water. III. The Modern or Turkish City.—With Christian nations the city retains its Greek name, Constantinople. The Turks call it Stamboul, or Istanbul; also Constantinople, after the name of the city.
CONSTANTINOPLE blends with the brown of the unpainted wooden houses, and contrasts with the white of the mosques and other public buildings, presenting a picturesque effect to be seen in no other European city. The harbor is crowded with vessels and steamers from all parts of the world, and is the chief port of the Bosphorus. A part of the large boats, and give an unusual animation to the already over-crowded harbor. The suburbs of Pera and Galata rise on the other side of the Golden Horn, covered with massive palaces and stone houses. Across the Bosphorus is Scutari, with its vast, dark, cypress-shaded temples, and the magnificent snow-capped Olympus raises its head above the horizon.

Constantinople is at present the capital of the Turkish empire, of which it forms a distinct province. It is the residence also of the Greek patriarch, who holds here the patriarchal synod, composed of twelve bishops. Here are also an Armenian patriarch and a Greek-Catholic bishop. The Protestant missions of Europe and America for the Orient have their headquarters in Constantinople. The city, with its immediate suburbs, contains above a million inhabitants. Stamboul, or the old city, contains about half this number. More than half of the population are Turks; the rest are Greeks, Armenians, Bulgarians, and some thousands each of nearly every nation of Europe, Western Asia, and Northern Africa.

Within, the city loses much of its charm. The streets are narrow, uncleanly, and full of dogs; they are not lighted, and every passer-by, after nightfall, is arrested if he has not a lighted lantern; the streets are not named, nor the houses numbered. (a) The houses are almost entirely of wood, are unpainted, of two or three stories, and have projecting latticed windows. (b) Of public squares there are but few of importance. The chief are the Hippodrome (see above), and the Seraskeri Place, containing the offices of the war department, being erected, it is said, by Constantine the Great. From which street you will be able to obtain the finest view of Constantinople and its environs. This place is about a mile in circumference. (c) The Seraglio, once so famous as the splendid palace of the sultans, has not been used as a royal palace since the ejection of the new Seraglio on the Bosphorus. It was burned in 1855. Near the old seraglio is the office of the grand vizier, entered by the "Sublime Porte," where the sessions of the cabinet are held, and where the sultan meets the foreign ambassadors. There are many bazaars, or royal sumptuous houses on the Bosphorus and the Golden Horn. (d) Constantinople contains thirteen imperial mosques, besides the mosques at the mosques of St. Peter's, and more than a hundred bestiaries of smaller mosques (or Medjidi, i.e. places of prayer). The chief mosque is that of Omur. See ST. SOPHIA. The second mosque of importance is that of Achem the First (built in 1610). Here are celebrated with great pomp the festivals of Balram, that of Nevilou (the birth of the Prophet), and the Dog of the departure of the caravans for Mecca. It is said to contain a piece of the black stone of Mecca. (e) Churches and Synagogues. —The Greeks have twenty-one churches in the old city. Of these, St. George's (see above, II, 2) is the chief or patriarchal church. The Armenians have a number of churches at St. Petka, St. Peter, etc. The Orthodox church (or, rather, two churches—one for men, the other for women), and the Church of the Nine Angelmothers, containing a "miracle-working pillar," to which the sick of fevers are brought. The Romish and Protestant churches are in Pera. There are several in the British and American Bible Societies have their head-quarters in the old city. (f) There are many Mohammedan monasteries for the different orders of dervishes, and also several Greek monasteries. (g) Burial-places for the Turks are found near all the mosques. Burial-chapels (Turbe) for the sultans, the founders of mosques, and their families. are found within the inclosure of the mosques. (h) The public instruction was reorganized in 1847. Schools were divided into three grades. Attendance upon the primary schools is obligatory. In them are taught reading, writing, arithmetic, geography, history, the Turkish empire, and the Turkish language. In the higher part of the Mohammedan religion, mathematics, natural science, and other branches are taught. The technical schools are many in number, as the two schools in the mosques of Achem and Selim for the persons designed for civil offices; the school founded by the sultans in 1850 for the training of diplomats and other high officers of state; the colleges for the training of the ulamas or priests: the schools of military and naval instruction; the college of medicine; the veterinary, and other schools. All of these are supported by the state when the endowments do not suffice. The University, comprising many of their highest schools, has a large building, but is only partially organized. The school systems of the Christians and Jews stand under the direction of their church authorities, and are much neglected. (i) Of libraries there are over a hundred smaller ones connected with the mosques, and forty large ones, some of which have fine rooms, and are accessible to the Greeks.

IV. The Environs of Constantinople. — (a) Eyoub, above Stamboul, on the Golden Horn, is the most sacred spot in Turkey. Eyoub was the standard-bearer of the Prophet, and perished in the first attack on Constantinople by the Saracens (668). His body was miraculously discovered by Mahomet II (1453), who built here the mosque of Eyoub. There is a stone, surrounded by a silver plate, containing an "impression of the foot of the Prophet," which he made in the rock at the building of the Caaba. Within this mosque is the sword of Othman, which the sultans gave on as their inaugural ceremony instead of the sword of the Prophet. It is said to have been built and decorated, are tombs of many great men's state, mingled with trees and shrubbery, and surrounded by hospitals and an extensive cypress-covered grave-yard. (b) Galata, on the opposite side of the Golden Horn, was formerly a Genoese city. It now contains many important European houses of business, and one part is filled with the scum of all European nations. (c) Pera, on the crown of the hill above Galata, contains the residences of European ambassadors and merchants, many fine and lofty residences, and many Christian churches. (d) At Kasim-pasha, where vessels are built, and at Top-kona, where the cannon are made, the i.e. places of (a) reunion, and more than a hundred bestiaries of smaller mosques (or Medjidi, i.e. places of prayer). The chief mosque is that of Omur. See ST. SOPHIA. The second mosque of importance is that of Achem the First (built in 1610). Here are celebrated with great pomp the festival of Balram, that of Nevilou (the birth of the Prophet), and the Dog of the departure of the caravans for Mecca. It is said to contain a piece of the black stone of Mecca. (e) Churches and Synagogues. —The Greeks have twenty-one churches in the old city. Of these, St. George's (see above, II, 2) is the chief or patriarchal church. The Armenians have a number of churches at St. Petka, St. Peter, etc. The Orthodox church (or, rather, two churches—one for men, the other for women), and the Church of the Nine Angelmothers, containing a "miracle-working pillar," to which the sick of fevers are brought. The Romish and Protestant churches are in Pera. There are several in the British and American Bible Societies have their head-quarters in the old city. (f) There are many Mohammedan monasteries for the different orders of dervishes, and also several Greek monasteries. (g) Burial-places for the Turks are found near all the mosques. Burial-chapels (Turbe) for the sultans, the founders of mosques, and their families. are found within the inclosure of the mosques. (h) The public instruction was reorganized in 1847. Schools were divided into three grades. Attendance upon the primary schools is obligatory. In them are taught reading, writing, arithmetic, geography, history, the Turkish empire, and the Turkish language. In the higher part of the Mohammedan religion, mathematics, natural science, and other branches are taught. The technical schools are many in number, as the two schools in the mosques of Achem and Selim for the persons designed for civil offices; the school founded by the sultans in 1850 for the training of diplomats and other high officers of state; the colleges for the training of the ulamas or priests: the schools of military and naval instruction; the college of medicine; the veterinary, and other schools. All of these are supported by the state when the endowments do not suffice. The University, comprising many of their highest schools, has a large building, but is only partially organized. The school systems of the Christians and Jews stand under the direction of their church authorities, and are much neglected. (i) Of libraries there are over a hundred smaller ones connected with the mosques, and forty large ones, some of which have fine rooms, and are accessible to the Greeks.
CONSTANTINOPLE

The First Ecumenical Council of Constantinople (or the second in the list of ecumenical councils) was convoked at Constantinople in 381 by Theodosius the Great, emperor of the East, and attended by 330 bishops (mostly Eastern), and 36 bishops of Macedonia, who left Constantinople when their doctrine was rejected by the majority. The council condemned, besides the Macedonians, the Arians, Eunomians, and Eudoxians, and confirmed the resolutions of the Council of Nicene. It was attended by the bishop of Constantinople, the second rank Bishop of the Church next to the bishop of Rome, and in controversies between the two reserved the decision to the emperor. 2. The Second Ecumenical Council of Constantinople (the fifth in the list of ecumenical councils), held in 553 on account of the Three Chapters’ controversy, by 165, mostly Oriental, bishops. This council uncompromised the defenders of the Three Chapters, Theodore of Mopsuestia, Ibas, and others, and the Roman bishop Vigilius, who refused to condemn the Three Chapters unconditionally. 3. The Third Ecumenical Council of Constantinople (the sixth in the list of ecumenical councils), held from 680 to 691 in the Tranlaw period of the Byzantine empire, among whom were three Oriental patriarchs, and four legates of the Roman bishop Agapetus. The opinions of the Monothelites were condemned, especially through the influence of the Roman legates, as heretical. 4. The General Council convoked in 691 by the emperor Justinian I, and also held in the Tranlaw period of the Byzantine empire, during the fifth and sixth ecumenical councils, which had given no Church laws, it was called Quinisexta (Synodus) or Quinquiesimatum (Concilium). It gave 102 stringent canons on the morals of clergy and ecclesiastical discipline. It is recognised as an ecumenical council by the Greeks only. 5. The Fourth Ecumenical Council of Constantinople, or the eighth in the list of ecumenical councils, held in 869. It deposed patriarch Photus, restored patriarch Ignatius, and gave laws on Church discipline. It is, of course, not recognised by the Greeks. 7. In 879 another General Synod was held at Constantinople, attended by 893 bishops, and convoked by John the Empress. Photius was recalled, the resolutions of the preceding council against him repealed, and the position of the patriarch of Constantinople to the pope defined. The Greeks number this council as the Eighth Ecumenical. 8. The Ninth Ecumenical Council of the Greek Church was held in Constantinople, under the emperor Andronicus the younger, in 1181. It condemned the opinions of Barlaam as heretical. 9. Particular Synods.—The most important of the particular synods are: 1 and 2. In 336 and 339, two Arian synods, under the leadership of Eusebius of Nicomedia. The former disposed and excommunicated Marcellus, and the latter disposed of the bishop Paulus, of Constantinople, and appointed Eusebius his successor. 3. A semi-Arian synod against Eutychus, who was banished. 4. In 426, a synod held against the Messalians; in 448, 449, and 450, synods against the Eutychians. 5. In 465 and 496, Eutychian synods, and 6. The councils recognising the Henothicon of Zeno. 7. A synod in 516, condemned the resolutions of the Council of Chalcedon. 8. In 556, against Severus, Anithamus, and other chiefs of the Acheophiles. 9. In 541 (3437), against some views of Origen. 10. In 615, two synods on the question of veneration of images, the one, attended by 270 bishops, in favor, and the other, attended by 470 bishops, in favor. 11. Introducing patriarch Photius, and approving the veneration of images. 11. In 1170 (according to others in 1108), a synod, attended by many Eastern and Western bishops, on the reunion of the Eastern and Latin churches. Similar synods were held in 1277, 1289, 1285, all with the same results. The last convoked by the emperor Constantine Paleologus deposed the patriarch Gregory, put in his place the patriarch Athanasius, and declined to accept the resolutions passed by the Council of Florence in favor of the union of the Greek and the Latin churches. 10. In 1629 and 1642, a synod inveighed against the crypto-Gnostic views of the patriarch Cyril of Alexandria. 11. Univers. Lexiv, 887; Wetzer u. Welte, Kirchen-Lexi. ii, 838; Christian Rememb. April, 1854, art. i; Schaff, Hist. of the Christian Church, ii, iii; Landow, Manual of Councils; Hefele, Concil.-Geschichte; Edinburgh Review, July, 1867, p. 40.

CONSTANTINOPLE, PATRIARCHATE OF. Until the time of Constantine the bishop of Constantinople was subject to the bishop of Jerusalem as metropolitan. When Constantinople became the residence of the emperor, the dignity of the bishop naturally rose. The second ecumenical council, in 381, gave to the bishop of Constantinople precedence over all the bishops of Asia, and the bishop of Rome, on the ground that Constantinople was New Rome. This canon implied no extension of jurisdiction except the exemption of the bishop of Constantinople from the metropolitan jurisdiction of the bishop of Jerusalem; but gradually the bishop of Constantinople obtained a right of supervision over the churches of Eastern Asia. In the 5th century an imperial edict placed Eastern Illyricum under the jurisdiction of the bishop of Constantinople, but the Roman bishop Boniface protested against this as an encroachment on the patriarchal rights of Rome in Illyricum, and the decree was not carried through. In 449, Theodosius II issued a decree that no bishop in Asia and Thracia should be ordained without the consent of the Council of Constantinople. The execution of this decree met with much opposition, but the metropolitan jurisdiction over Thracia and Asia was nevertheless gradually confirmed, and it was even extended over Pontus and the patriarchate of Antioch. In 451 the Council of Chalcedon formally sanctioned this right of jurisdiction. Canon 9 authorized bishops and clergy to appeal from the decisions of the metropolitan to either the exarchs or to the see of Constantinople. Canon 38 gave to the bishop of Constantinople equal ecclesiastical prerogatives with the bishop of Rome, stating that the bishops of Rome and Constantinople were the second; and provided that the bishop of Constantinople should have the right to ordain the metropolitan of the three dioceses of Asia, Pontus, and Thracia, and of the bishops of the pagan countries belonging to those three dioceses. The papal legates protested against the 28th canon, and their protest was ratified by the Roman bishop Leo. The opposition of the Roman bishops against this canon prevented it from being received into the Oriental legislation, although the patriarchs of Constantinople never relinquished any of the rights conceded to them by the Council. During the controversy on the images, Leo 1095, 1123, on effect, expelled the patriarch of Rome, and united them with that of Constantinople. Entire separation from Rome was carried through by the patriarchs Photius and Michael Candinarius. The extensive dioceses of the patriarch of Constantinople, containing, since the 8th century, the whole of the Churches of Asia, Thracia, and Pontus, embraced (since the 10th century) also Russia, for which, however, in the 16th century, a special patriarchate was established at Moscow. See RUSSIA. In the 14th century a special Servian patriarchate was established, which, however, was again dissolved in 1765. See SERBIA. After the establishment of the independence of the Church of Greece, the Church of Greece made itself independent of the jurisdiction of the patriarch of Constantinople in 1832. See
Greece. The Greek bishops of Austria are likewise not subject to the patriarch of Constantinople. See Austria. The jurisdiction of the latter embraces the mediate and immediate provinces of the Turkish empire, with the exception of the patriarchates of Antioch, Alexandria, and Jerusalem, and the archbishoprics of Cyprus and Chios in Rumelia. In 1867 the patriarchate of Constantinople had 135 sees, of which 90 are metropolitan and 4 archbishopiscopal. From the conquest of Constantinople by the Latins in 1204 until the reconquest of the city by the Greeks in 1261, there was a Latin patriarch in Constantinople, to whom the pope assigned the highest place in the Church next to himself. Since the destruction of the Byzantine empire the title of patriarch has been given by the popes to some dignitary of Rome. At Constantinople there resides a patriarchal vicar, under whose jurisdiction are about 10,000 Latin Catholics, in Constantinople, Thracia, Macedonia, and Northern Asia Minor.—Herzog, Real-Encycl. iii. 138; Wetzer u. Wolte, Kirchen-Lex. ii, 838; Wiggers, Kirch. Statistik, i, 176; The Churchman's Calendar for 1867, p. 39.

Constellation, a cluster of stars, stands in the Auth. Vers. only in Isa. xiii. 10, ("the stars of heaven and constellations thereof shall not give their light"), for the Heb. בֵּית הַנְּעָרִים, kesel (in the plur.), i.e. the fat or clear (Sept. 'Up'wh, Vulg. splendor), as a designation apparently of the large starry bodies generally. The same (Heb. בֵּית נְעָרִים) elsewhere designates some special assemblage of stars ("Orion," Job ix, 9; xxxviii, 31; Amos v, 8); and once the name of a town ("Chesil," Josh. xv, 30). (See Schaarsch. Ueb. d. Sternbilder, etc. Rink. 1791.) See Astronomy.

Constitution, in the Roman Church, a decree in the pope of matters of doctrine. In France, the name has been applied, by way of eminence, to the famous bull Unigenitus of the year 1718. See Unigenitus.

Constitutions, Apostolical. See Canons; Clementine.

Constitutions and Canons. Books of, "the code of 141 rules which regulates the order and worship of the Church of England. The preface thus describes itself: "Constitutions and canons ecclesiastical, treated upon by the bishop of London, president of the convocation for the province of Canterbury, and the rest of the bishops and clergy of the said province; and agreed upon with the king's major by licence, hath been engrossed at London, Jan. 26 domini 1608, and in the year of the reign of our sovereign lord James, by the grace of God king of England, France, and Ireland, the first, and of Scotland the thirty-seventh; and now published for the due observation of them by his majesty's authority, under the great seal of England." See Canons.


Substantial, a word of similar import with co-essential, denoting something of the same substance with another. The term υποστασις was first used by the fathers of the councils of Antioch and Nicea to express the orthodox doctrine more precisely. At first the term had only a negative use, as against the Arian heresy; but after the adoption of the Nicene Creed it became a test-word of orthodoxy. —Tomline, Theology. ii, 110; Schaff, History of the Christian Church, § 127.

Substantiation, the doctrine that, in the Lord's Supper, the bread remains bread, and the wine remains wine; but that with and by means of the consecrated elements the true natural body and blood of Christ are communicated to the recipients. It differs from Transubstantiation (q. v.) in that it does not imply a change in the substance of the elements. —Browne on 39 Articles, art. xxviii., § 1; Hagenbach, History of Doctrines, ii, 500 (Smith's ed.). See Impa-

NATION; LORD'S SUPPER; LUTHER; LUTHERAN CHURCH; TRANSUBSTANTIATION.

Consul (gravor, i.e. highest in office), a title applied (1 Macc. xvi, 16) to Lucius (q. v.), the Roman officer, whose communication to Ptolemy is there cited. The sept. elsewhere uses the same Greek term as a rendering of the Chald. עַבָּדָא, satrapa ("princes," Dan. iii, 2, 8), and יִשְׂרָאֵל ("counselors, Dan. vi, 7, etc.). It is often used by classics. Greek writers for the Roman consul. See Rome.

Consumption, as a disease, is the rendering of the Heb. פִּיהוּ, sacheh'pheth (occurs only Lev. xxvi, 10; Deut. xxviii, 22), from פִּיהוּ, sachypheth, to pine away; and probably designates a wasting malady. See DISEASE.

Contarini, Gaspare, Cardinal, was born in 1488 of a noble Venetian family, and carefully educated. Entering the public service, he was ambassador to Charles V, 1551, and met Luther at Worms. In 1555 he was made cardinal by pope Paul III. In 1558, Contarini, together with the cardinals Caraffa (subsequently Paul IV), Sadolet, and Polus, was appointed a member of a committee on the reformation of the Church. Their report, made to the pope the same year, and entitled Consilium de Emundanda Ecclesia, was printed against their wish and contrary to the order of the pope, and published in a German translation, with pungent notes, by Luther. It was subsequently put on the Index. In 1541 Contarini was sent as papal legate to the Diet of Ratisbon, where he showed a conciliatory spirit toward the Protestants, and urgently admonished the bishops to labor for the reformation of the Church. On his return to Italy he was by some accused of having encouraged heresy, but was appointed by the pope cardinal legate of Bologna. His religious fault was of a more deep; he accepted the doctrine of justification by faith, and looked for a reform of the Roman Church, while he utterly distrusted the Lutheran reformation. He was, on the whole, one of the best men in the Roman Church at the time of the Reformation. He died in Bologna, 1542. Among his writings are, De Immortalitate Anima adversus Petrum Pomponianum; De Libero Arbitrio et Predestinatione; De Septem Ecclesiae Sacramentis:—Confutatio Articulorum Lutheri:—Scholia in Epistolis Dni Pauli:—De Officio Episcopi:—De Potestate Pontificii (liberal). His works were collected and published together at Paris (1571, fol.) and Venice (1578, fol.). See Banke, History of Popery. iii. 261; Wetzer, Kirchen-Lex. ii, 860; McCrie, Reformation in Italy (Am. ed p. 171).

Contemplation. See Mystics.

Contentment (αινοποιευση), 1 Tim. vi, 6; "sufficiency," 2 Cor. ix, 8) is a disposition of mind in which our desires are confined to what we enjoy without murmuring at our lot, or wishing ardently for more. It stands opposed to envy (James iii, 10); to avarice (Heb. xiii, 5) to pride and ambition (Prov. xiii, 10); to anxiety (Matt. vi, 25, 26); to sloth (Matt. xxi, 25); to grief and repinings (1 Cor. x, 10). Contentment does not imply unconcern about our welfare, or that we should not have a sense of anything uneasy or distressing; nor does it give any countenance to idleness, or prevent diligent endeavors to improve our circumstances. It implies a fixed and steady habit; it has a particular gravity, moderation; that we do not indulge unnecessary care, or use unlawful efforts to better ourselves; but that we acquiesce with, and make the best of our condition, whatever it be. Contentment arises not from a man's outward condition, but from his inward disposition; and is the genuine offspring of humility, attended with a fixed and habitual sense of God's particular providence, the recollection of past mercies, and a just estimate of the true nature of all earthly things. Mo-
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Contrition, in the Roman Catholic theology, is perfect or thorough repentance (contritus cordis), as distinguished from attrition, or imperfect repentance, which is not adequate to justification without penance (see Attrition for a fuller statement). The Council of Trent makes contrition part of the matter of the sacrament of penance. "The acts of the penitent, namely, contrition, confession, and satisfaction, are the matter, as it were, of this sacrament, which, inasmuch as it is required by the Church in order to the completeness of the sacrament, and the full and perfect remission of sins, are for this reason called the parts of penance. . . . Contrition, which holds the first place in the above-mentioned acts of the penitent, is the sorrow and detestation which the mind feels for past sin, with a purpose of sinning no more. Now this emotion of contrition was always necessary in order to obtain the pardon of sins; and when a man has sinned after baptism, it prepares him for the remission of sin, if joined with confidence in the mercy of God, and an earnest desire of performing whatever is necessary to the proper reception of the sacrament. . . . The solemn formula given by our Lord, in which it may sometimes happen that this contrition is perfect in charity, and reconciles a man to God before the sacrament of penance is actually received, nevertheless the reconciliation is not to be ascribed to contrition without the desire of the sacrament, which was in fact included in it."—Canons of Trent, sess. xiv, chap. iv.

It will be observed from the preceding quotations that the Church of Rome teaches that we are to be truly grieved or sorry on account of our sins; that we are to hate them; and that we must purpose or resolve to forsake them. All this is excellent so far as it goes. But one essential element or mark of true repentance is entirely omitted, or so slightly referred to that this sorrow or hatred of sin, together with all good purposes of amendment, are counteracted, or may be substituted by additional resolutions to do better in future, by piously absolution, by penances, and by the doctrine of attrition or imperfect contrition. The deficiency to which reference is made is forsaking sin. This practical act is overlooked, counteracted, or rendered unnecessary by the resolutions of amendment, absolution, penances, and whatever may pertain to them.—Elliott, Delegation of Romanism, bk. x, chap. ii, § 1.

Convenient, used in the A.V. only in its old Latin sense of suitable or becoming, as a rendering of "νόμος, ὕσταρ" (Jer. xi, 4, 5, "right", as often elsewhere), πρός, chōk (Prov. xxx, 8, an alloted "portion," as sometimes elsewhere), ἐκδοτος (Rom. 1, 28, "Εὐαγγελίου", as in Acts xxii, 29), ἐσθίων (Eph. iii, 4; Phil. iv, 8, "eating", as in Col. iii, 18); but νιγμός (Mark vi, 21), νιγμός (Mark xiv, 11), νιγμός (1 Cor. xvi, 12), or simply καφός (Acts xxiv, 25), refer to opportunities of time or season. Similarly in the Apocalypse (ἐκδοτος, Euclus. x, 28; 1 Mac. xii, 11; 2 Mac. iv, 19, xl; λόγος, λόγος, (1 Mac. iv, 46; 2 Mac. 34; ἐσθίων (2 Mac. iv, 32; xiv, 22), simply καφός (Eclus. xxxix, 17), or mere construction (2 Mac. x, 18).

Convent, (1.) the name given in monasteries and similar institutions to the assembly (and the whole) of the members entitled to a vote ("conventuals"). The heads of these institutions (abbot, priors, provosts) are bound, in some points of administration, either to hear the counsel or to obtain the consent of the convent. Monastic congregations [see Congregations] sometimes hold "general convents" (or "general chapters"), consisting of the abbots of all the houses of the congregation. The constitution of
The mendicant orders and of the regular clerks provides for the holding of "provincial convents" (or provincial chapters), consisting of the heads of the monasteries of a province, and "general convents" (or general chapters), consisting of the chief of all the monastic provinces ("provincialia"). But the latter, in modern times, have generally fallen into disuse, and written reports have taken their place. (2.) The word is also used to denote a society of monks or nuns in one establishment, or the building itself in which they dwelt (Peter U. Welle, Kirchen-Lex. II, 809). See also MONASTIC.

Conventicle (place of meeting, Lat. conventiculum, diminutive of conventus). The word conventiculum was known to the primitive Church to designate a house of prayer, conventicula ubi summus oratus Deus (Arnob. iv; see also Laclant. v, 11; Orosius, vii, 12). In after times it denoted a calum among the monks of a convent, to secure the election of some favorite candidate for abbot or superior. The term conventicle is said to have been first applied in England to the assemblies of Wickliff's followers; but in the reign of Charles II it was given contumuously to the meetings for religious worship of Protestant dissenters from the Church of England, which were not at the time sanctioned by law.

Conventicle Act, an act of the British Parliament, passed in 1664. It enacted that only five persons above sixteen years of age, besides the family, were to meet for any worship, domestic or social. Th: first offense on the part of him who officiated was three months' imprisonment, or five pounds' fine; the second, six months' imprisonment, or ten pounds'; the third offense was transportation for life, or a fine of one hundred pounds. Those who permitted conventicles to be held in their bars, houses, or outhouses, were liable to the same forfeitures; and married women taken at such meetings were to be imprisoned for twelve months, unless their husbands paid forty shillings for their redemption. The power of enforcing the act was lodged in the hands of a single justice of the peace, who might proceed, without the verdict of a jury, on the bare oath of an informer. In consequence of this act, houses were broken open, goods and cattle distressed, persons arrested, and the jails in the different counties filled with those who had been guilty of no other misdemeanor than that of assembling together to worship God, or listen to the exposition of his holy word.—Buck, Theol. Dictionary, s. v.; Neal, History of the Parliams, part iv, ch. viii; Orme, Life of Baxter, i, 221, 254.

Conventuals, (1) Monks or clerical knights who are members of a convent, and have the right of voting at the meetings (conventus). See convent. (2) Monks in general, in opposition to hermits. (3) In several orders, especially the mendicant, Conventuals is a name for those congregations which follow a mitigated rule (see franciscans, Carmelites), in opposition to the Observants (q. v.), who demand the observance of the rigorous and strict rule, and who had sometimes even passed by it. The name is especially applied to the Franciscan conventuals (see franciscans). (4) Sometimes, also, a community of candidates for the priesthood, who, in a monastic manner, lived in common under a provost, were designated by this name.

Conversation (κωνωνία, de n. gr. ν. gr. Pa. xxxviii, 14; i, 28; Apostroph. and N. T., ἐπισκοπή, but ἐπιστολή, 12; Act. viii, 23). This word is next to usage when it occurs in the Scriptures in the sense of verbal communication, but always in its now obsolete meaning of course of life or deportment, including all one's words and acts, In Phil. i, 27; iii, 20, a different term is found in the original (φορμήν, πολιτεία), which literally signifies resident, or relations to a community as a citizen. See citizenship.

Orontes are little in the habit of repairing to each other's houses for the purpose of social intercourse, but rather prefer to resort to some spot out of doors, where friends can meet together, and for this purpose the gate of the city is generally chosen. See Gate.

Such was the custom of all the people who came in and went out, and with any trifling occurrences that might present themselves to their notice, or attended to the judicial trials, which were commonly investigated at public places of this kind (Gen. xxxiv, 20; Ruth iv, 11; Ps. xxvi, 4, 5; cxxvii, 5). Promenading, so agreeable in colder latitudes, is wearisome and unpleasant in the warm climates of the East, and this is probably one reason why the inhabitants of those climates preferred holding intercourse with one another while sitting near the gate of the city, or beneath the shade of the fig-tree and the vine (1 Sam. xxii, 6; Micah iv, 4).

This mode of passing the time is still customary in the East. In common things. Ch. ii, 13, et seq., "to see an individual or a group of persons, even when very well dressed, sitting with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair, but the natives here (Syria) prefer the ground; in the heat of summer and autumn, it is pleasant to them to while away the time in this manner, sitting in the shade of a tree. Richly-adorned females, as well as men, may often be seen thus amusing themselves."

The Oriental, when engaged in conversation, are, in general, very mild in their demeanor, and do not feel themselves at liberty directly to contradict the person with whom they are conversing, although they may at the same time be aware that he is telling them falsehoods. The ancient Hebrews, in particular, very rarely used any terms of reproach more severe than those of מַסָת, masah, meaning "adversary," or "opponent;" מַסָת, masah, "contemptible;" and sometimes מֵבִט, mabat, "fool," an expression which means "a wicked man," or "an atheist," not, as with us, a person deficient in understanding (Joh ii, 10; Ps. xiv, 1; Isa. xxxxi, 6; Matt. v, 22; xvi. 23). See fool. When anything was said which was not acceptable, the most common form of expression was "what is your tree?" (Deut. iii, 29); or "It is enough." (Luke xxii, 38). In addressing a superior, the Hebrews did not commonly use the pronouns of the first and second person, but instead of "I," they said "thy servant," and instead of "thou," they employed the words "my lord." Instances of this mode of expression repeatedly occur in Scripture (as in Gen. xxii, 4; xlv, 16; xviii, 19; Daniel, x, 17; Luke i, 38).

The form of assent or affirmation was, "Thou hast said," or "Thou hast rightly said;" and modern travelers inform us that this is the prevailing mode of a person's expressing his assent or affirmation to this day in some parts of the East, especially when they do not wish to assert anything in express terms (comp. Matt. xxvi, 64). See affirmative.

Conversion, a theological term, used to denote the "turning" of a sinner to God. It occurs in Acts xvi, 3 ("declaring the conversion of the Gentiles"). The verb ἐπισταθήσομαι is used in the N. T. actively in this way, Luke xii, 10, 16, 16, 18, (Luke i, 16, et al.), intrinsively; in the sense of "turning back," "returning," and tropically, to denote "turning to good," "to be converted" (Luke xxii, 32, "when thou art converted, strengthen the brethren"). In general, the word is used to designate the "turning of men from darkness unto light, and from the power of Satan unto God." (Acts xxiv, 16.) In a general sense, heathens or infidels are "convert-
ed" when they abandon paganism or unbeliev, and embrace the Christian faith; and men in general are properly said to be "converted" when they are brought to a change of life through the influence of divine grace upon the soul.

Specifically, then, conversion may be said to be "the active change of life, disposition, and life of a sinner which is brought about when the Holy Ghost enters the heart as the result of the exercise of a saving faith in the atonement, by which the sinner is justified. The process by which this great change is effected is this: The sinner is convinced of sin by the Holy Spirit; he exercises a penitent faith in Christ as his Redeemer; and immediately, by the Holy Spirit, he repents of the fact of his pardon, and instantly sheds abroad the love of God in the heart, when all things are indeed new." (Farrar, Biblical Dictionary, s. v. J

The word is also used, in a narrower sense, to denote the "voluntary act of the soul consciously embracing Christ in faith;" and in this sense it is to be distinguished from regeneration, which is "a second creation, brought only by the Spirit of God." Kling, in Herzog, Real-Encyclopädie (s. v. Bekehrung), gives the following statement of the relations between God and man in the whole work of conversion: "It is not a purely passive act of man (Jer. xxxi, 18, Turn thou me and I shall be turned), but includes both the divine act and the human. Conviction, calling, and justification are of God. The Word of God declares God's will convincingly in the law, and offers salvation through faith in Christ in the Gospel. In Christian law and Gospel are united. None of these divine acts preclude man's activity (Phil. ii, 12, Work out your own salvation, etc.)." The truth lies midway between that extreme, on the one hand, which teaches that the will of man is entirely absorbed by the grace of God, and that false Synergism, on the other, which conceives the will as capable of action, in the work of conversion, without the inworking of divine grace.

Wesley, (Letter to Bishop Lavington, Works, v, 398) remarks: "Conversion is a term I very rarely use, because it rarely occurs in the N. T." Lavington had spoken of Wesley's idea of conversion as "to start upon perfect men at once. Indeed," replies Wesley, "it is true the sinner is usually considered before he is a perfect man. It is probable most of those Ephesians to whom St. Paul directed his epistles were converted, yet they were not come (few, if any) to a perfect man, to the measure of the stature of the fullness of Christ."

See REPENTANCE; REGENERATION.

CONVERSION OF ST. PAUL, Feast of this, observed in the Roman Church on the 25th of January. It is generally supposed that this festival had its beginning in the year 1200, when it was established by order of Innocent III. Baronius says it was observed in earlier times, but had grown into disuse after the 9th century. After the 15th century it became generally observed. See PAUL.

Conviction. The first stage of repentance, when a penitent is led to see the evil nature of sin, and has been proved, to himself, guilty of it. See REPENTANCE.

Convocation (κοινοβουλikk, mikra, from κοινος, kara), to call; comp. Num. x, 2; Isa. i, 18), applied invariably to meetings of a religious character, in contradistinction to congregations, in which political and legal matters were transacted, especially under Government. Hence it is connected with κοινος, holy, and is applied only to the Sabbath and the great annual festivals of the Jews (Exod. xii, 16; Lev. xxiii, 2 sq.; Num. xxvii, 18 sq; xxix, 1 sq). In this sense, with one exception (Isa. i, 18, "assembly"), the word is peculiar to the Pentateuch; but in Isa. iv, 5, it denotes the place of gathering ("assembly"), and in Neh. vii, 5, it signifies the public "reading" of the law in the synagogue service. The Sept. treats it as an adjective (ελεγχή, ελεγχόμενος; called); but there can be no doubt that the A. V. is correct in its rendering (Smith, s. v.). See CONGREGATION. Like the Greek πανηγυρις or mass-meeting (Smith's Dict. of Class. Antiq. s. v. Panegyris), it signifies "a meeting or solemn assembly of a whole people for the expressing of their joying at a common sanctuary." The phrase "holy convocation" is applied, I. To the Feasts: 1. To the Sabbaths, all of which were "holy convocations" (Lev. xxiii, 2, 8). 2. To the Passover: (a.) its first day (Exod. xii, 16; Lev. xxiii, 7; Num. xxvii, 16); (b.) its last day (Exod. xii, 16; Lev. xxiii, 8; Num. xxvii, 27). 8. To the Pentecost: Feast of Trumpets on the 1st of Tisri, the New Year's day of the civil year (Lev. xxiii, 24; Num. xxix, 1). 5. To the Feast of Weeks or First-fruits (Num. xxvii, 28). 6. To the Feast of Tabernacles: (a.) its first day (Lev. xxiii, 39; Num. xxix, 12); (b.) its last day (Lev. xxiii, 36). 7. As introductory to the enumeration of these feasts (Lev. xxvii, 4), and as closing it (ver. 7). II. To the one great Fast, the annual Day of Atonement (Lev. xxiii, 27; Num. xxix, 7). To the deep solemnities of the "holy Convocation," whether of joy or of sorrow (afflicting the soul), as in the last passage, one great feature is marked, by the converse of, Ye shall do no servile work therein (see all the passages); or more fully in Exod. xii, 18, "No manner of work shall be done in them, save that every man must eat, that only may be done of you." (Such are serious about the Rabbinical opinions of what might be done, and what might not; on these occasions, may find them in Burkitt's Synagoga Judaica, specially ch. xix; the joyous celebrations are described in ch. xxi, and the expiatory in ch. xxv, xxvi; see also Ugozlin Theaur. iv, 986-1052). With this may be compared Strabo's statement (bk. x), "This is a common practice both of Greeks and barbarians, to perform their sacred services with a festive cessation of labor." See SABBATH.

CONVOCATION, a convention of the English clergy to discuss ecclesiastical affairs in time of Parliament. This body grew out of the ecclesiastical councils held in the earlier times. From the time of Edward I, when the Convocation was first assembled in Parliament, it became the practice to hold Convocation at the same time. About the year 1400 it assumed its present form. There was at this time a Convocation for the province of York, and another for that of Canterbury. At the Reformation the king assumed the title of supreme head of the Church. Both convocations were intended to acknowledge the supremacy of the king, but the king, says Strype, made them buckle to at last; and the recognition of his supremacy was made at Canterbury in 1531, and the next year at York. In 1532 the Act of Submission passed: it required the clergy, in the first place, to consent that no ordinance or constitution should be enacted or enforced but with the king's permission; secondly, that the existing constitutions should be revised by his majesty's commissioners; and, thirdly, that all other constitutions, being agreeable to the laws of God and of the land, should be enforced. The bishops demurred, but the king and the commons were against them, and without any form of yield; and in 1534 the submission was confirmed by act of Parliament. Since this period the Convocation can only be assembled by the king's writ; when assembled, it cannot make new canons without a royal licence, which is a separate act from the permission to assemble; having agreed upon canons with the royal licence, they cannot be enacted or take effect until confirmed by the sovereign; nor, lastly, can they enact any canon which is against the law or customs of the land or the king's prerogative, even should he himself consent. Prior to this period, the archbishop of each province could assemble his provincial synod at his pleasure; though,
CONVOCATION

at the same time, the sovereign could summon both provinces by a royal writ (Hook).

England is divided into the two provinces of Canterbury and York, and by the term Convocation is meant the synod or provincial council of those provinces. There are, therefore, two convocations, each independent of the other; but instances have frequently occurred in which they have acted together by mutual consent. Commissioners have sometimes been sent from York to sit in the Convocation of Canterbury, with full power to act on the northwestern counties; and, for obvious reasons, the legislation of the Church of England was virtually in the hands of the southern Convocation. That of York seldom originated any important measure, or persisted long in resisting the decisions of Canterbury. It became at length the faint echo of its more favored sister's voice. The Convocation of Canterbury consists of all the bishops of the province, who constitute the upper house; and of the deans, archdeacons, proctors of chapters, and proctors for the parochial clergy, who compose the lower house. In 1867 the upper house of Canterbury consisted of 21 members of the consistories of York of 7 members; while the lower house of Canterbury had 146 (namely, 24 deans, 56 archdeacons, 24 proctors for cathedral chapters, and 24 proctors for the clergy), and that of York 57 members (6 deans, 15 archdeacons, 7 proctors of the chapters, and 29 proctors for the clergy). As president, the archbishop summons the Convocation to meet at the command of the king. Were he to attempt to assemble a synod by his own authority, he would be subject to a præsumnire, and the proceedings of such synod would be void. Since the Act of Submission the power to summon the Convocation at the commencement of a new Parliament has usually been granted, though from the time of George I. (1714) until recently no business was transacted. It is also the duty of the archbishop to prorogue and dissolve the Convocation, under the direction of the crown. Of late the convocations of Canterbury and York have been revived, and the revival of the Irish Convocation has been strenuously urged, especially by the High-Church party. The decisions of Convocation have no legal force in England. "As essentially interwoven with the State, the Church possesses no independent action; its articles, liturgy, organization as to benefices, etc., are all regulated by Parliament; while its discipline falls within the scope of the ecclesiastical courts; its claims of tribunals against the ministering clergy. The Church, therefore, in its distinct capacity, is left little to do in the way of jurisdiction. It is further urged, as a reason for restricting the power of Convocation, that, being purely sacerdotal, it might be apt to run into excesses, and put forth claims adverse to the prevailing tone of sentiment on religious matters; that, in short, as things stand, it is safer for the public to be under the authority of Parliament than to be subject to the ordinances of a body of ecclesiastics." Chambers, Encyclopaedia, s. v. There is an able article against the revival of Convocations in the Edinburgh Review, 1836, vii. 621; and further information may be sought in the History of Convocation, see Collier, Eccles. Hist. of Great Britain; Wilkinson, Concilia Magnae Britanniae (London, 1737, 4 vols. fol.); Wake, State of the Ch. of England, etc. (London, 1763, fol., containing a large collection of documents on Convocation); Fellowes, Convocation: its Origin, Progress, and Authority (1712) until recent times; Lord Campbell, "Remarks on the Power and Constitution of Convocation" (London, 1852; proposes to establish one Convocation instead of the three [2 English, 1 Irish] then in existence); Lathbury, Hist. of Convocation (London, 1853, 8vo, 2d ed.); London, Manual of Councils, s. v. London; Cardwell, "Documentary Anecdotes" (London, 1844, 2 vols. 8vo); M. Mistral, "Costa de S. Cristian, Remembrancer, Oct. 1854, p. 369; Overall, Convocation Book (Oxford, 1844, 8vo); Palmer, On the Ch. h.

CONVOLUTIONISTS, a term applied to persons who were the subjects of fits, of which they were said to be cured by visiting the tomb of the abbé Paris, a celebrated zealot among the Jansenists. The name was afterwards given to persons who by violence or imposture caused them to work themselves up into the strongest agitations or convulsions, during which they received wonderful revelations, and abandoned themselves to the most extravagant antics that were ever exhibited. They threw themselves into the most violent contortions of body, rolled about on the ground, imitated devils, and sometimes completely exhausted themselves, went off in a swoon. Pinault, an advocate, who belonged to the Convolutionists, maintained that God had sent him a peculiar kind of fits to humble his pride. See Jansenism.

Conybeare, John, D.D., a learned divine and distinguished preacher, was born at Tinboe, Devonshire, in 1592, and was educated at Exeter College, Oxford, of which he became fellow in 1710. In 1724 he became rector of St. Clement's, Oxford, and in 1727 obtained great celebrity by his visitation sermon on subscription. He was appointed rector of his college in 1730, dean of Christ Church two years after, and finally bishop of Bristol in 1750. He died at Bath, July 18, 1772. He published several works of the most important of which are, A Defense of Revealed Religion against the Exceptions of [Tindal's] Christianity as Old as the Creation (London, 1732, 8vo);—Sermons (London, 1757, 2 vols. 8vo).—Darling, Cycl. Bibl. a. v.

Conybeare, William Daniel, dean of Llandaff, was born at his father's rectory, St. Botolph's, Bishopsgate, June 7, 1787. He entered Christ Church College, Oxford, January 1, 1788, and graduated of B.A. in 1808 and M.A. in 1811. Mr. Conybeare was one of the earliest promoters of the Geological Society, and the important services he has rendered to geological science may be seen in his numerous papers printed in the society's "Transactions." In 1839 he was Hampton lecturer, and was made dean of Llandaff in 1845. He died near Portsmouth, Aug. 12, 1857. Besides his numerous writings on geological topics, he published The Christian Fathers during the Anti-Nicene Period (Oxford, 1839, Hampton Lecture, 8vo); Elementary Course of Theological Lectures (London, 1836, sm. 8vo).

Conybeare, W. J., son of the preceding, was a frequent contributor to the Edinburgh Review, especially on ecclesiastical topics. Together with the Rev. J. S. Howitt he published the Life of Paul (London, 1854, 2 vols. 8vo, reprinted in N.Y.; also abridged, 2 vols. 12mo), one of the best works of its class. He died in 1857.

Cook (male, וּבָכָא, tabbak), 1 Sam. ix. 28, 24; female, וּבָכָא, tabbakah, viii, 8, both properly a servant, a person employed in families of rank to perform culinary service. Cooking (בעק, bastek), however, among the Hebrews (at least in early times) was generally done by the matron of the family, even though she were a princess (Gen. xviii. 2-6; Judges xiii. 13); but among the Egyptians and Syrians a man cooked. The cook was a professional character. (See Wilkinson's Ancient Egyptians, i, 174, ad not.) The process of cooking seems to have been very expeditiously performed (Gen. xxvii. 3, 4, 9, 10), and all the flesh of the slain animal, owing to the difficulty of preserving it in a warm climate, was commonly roasted at once, which is the custom of the East at the present day. (See Rosenmuller, Morgenbl., ii, 117; Thomson, Land and Book, ii, 162.) See Food. The Assyrian monuments lately discovered by Layard and Botta contain similar delineations of sumachs cooking over charcoal braziers, and engaged in other culinary operations, often attended by a servant with a fly-spat. See Bake; Crackle.

"As flesh-meat did not form an article of ordinary
diet among the Jews, the art of cooking was not carried to any perfection; and, owing to the difficulty of preserving it from putrefaction, few animals (other than sacrifices) were slaughtered except for purposes of hospitality or festivity. The proceedings on such occasions appear to have been as follows: On the arrival of a guest, the animal, either a kid, lamb, or calf, was killed (Gen. xiii, 7; Luke xv, 20), its throat cutting so that the blood might be poured out (Lev. vii, 26); it was then flayed, and ready either for roasting (יִרְטַח) or boiling (שקָח); in the former case the animal was preserved entire (Exod. xii, 46), and roasted either over a fire (Exod. xii, 8) of wood (Isa. xliv, 16), or perhaps, as the mention of fire implies another method, in an oven, consisting simply of a hole dug in the earth, well heated, and covered up (Burckhardt, Notes on Bedouins, i. 240).

The Paschal lamb was roasted by the first of these methods (Exod. xii, 8, 9; 2 Chron. xxxv, 13). Boiling, however, was the more usual method of cooking, both in the case of sacrifices, other than the Paschal lamb (Lev. vii, 31), and for domestic purposes (Exod. xvi, 26), so much so that לָכְסָךְ, to cook, generally included even roasting (Deut. xvi, 7). In this case the animal was cut up, the right shoulder being first taken off (hence the priest's joint, Lev. vii, 32), and the other joints in succession; the flesh was separated from the bones and minced, and the bones themselves were broken up (Micah iii, 8); the whole mass was then thrown into a caldron (Ezek. xxiv, 4, 5) filled with water (Exod. xii, 9), or, as we may infer from Exod. xxiii, 19, occasionally with milk, as is still usual among the Arabs (Burckhardt, Notes, i, 68), the prohibition being to eat a kid in his mother's milk.

Having reference apparently to some heathen practice connected with the offering of the first-fruits (Exod. 1 c.; xxiv, 26), which rendered the kid so prepared unclean food (Deut. xiv, 21). No cooking was allowed the Jews on the Sabbath (Exod. xxv, 9, 10). The materials for making dough were grass and cow-dung. See FUXI. The caldron was boiled over a wood fire (Ezek. xxiv, 10); the scum which rose to the surface was from time to time removed, otherwise the meat would turn out loathsome (6); salt or spices were thrown in to season it (10); and when sufficiently boiled, the meat and the broth (דרשׂ; Sept. Zowwâ; Vulg. juv.) were served up separately (Judg. vi, 19), the broth being used with unleavened bread, and butter (Gen. xviii, 8) as a sauce for dipping morsels of bread into (Burckhardt, Notes, i, 63). Sometimes the meat was so highly spiced that its flavor could hardly be distinguished; such dishes were called "mammon" (Gen. xvii, 4; Prov. xxiii, 8).

There is a striking similarity in the culinary operations of the Hebrews and Egyptians (Wilkinson's Anc. Egypt. ii, 574 sq.). Vegetables were usually boiled, and served up as potage (Gen. xxv, 20; 2 Kings iv, 35). Fish was also cooked (Luke xiv, 42), probably broiled. The cooking was in early times performed by the mistress of the household (Gen. xvii, 6); professional cooks were afterwards employed (1 Sam. viii, 13; ix, 23). The utensils required were: כָּרָה יִרְטַח (Sept. χαρποδία; Vulg. chaptredes); a cooking range, having places for two or more pots, probably of earthenware (Lev. xi, 85); יַרְטַח בֵּיְגָר (בֵּיְגָר, lebes), a caldron (1 Sam. ii, 14); מָזוֹל (מָזוֹל, emporos; focculum), a large fork or flesh-hook; מַעָּר (ma̩q̱, alis); a wide, open metal vessel, resembling a fish-kettle, adapted to be used as a wash-pot (Ps. ix, 6) or to eat from (Exod. xvi, 9); נַעֲרָא (na̩′ar); דַּעְו (da̩v); נַעֲרָא (na̩′ar), "kallach'ath", pots probably of earthenware and high, but how differing from each other does not appear; and, lastly, נַעֲרָא (na̩′ar), נַעֲרָא (na̩′ar), נַעֲרָא (na̩′ar), "tallack'ath", or נַעֲרָא (na̩′ar), נַעֲרָא (na̩′ar), "telo-k'ith", dishes (2 Kings ii, 20; xii, 13; Prov. xix, 24; A. V. "bosom"). The מַעָּר (ma̩q̱), re'terph (fem. מַעָּרָא), was, according to Genesis, a hot stone, used for baking on; or, as Wiener thinks (in Simonis Lex. p. 926), for cooking milk or broth, by throwing it into the vessel; but
COOKMAN

Seventy regards it as simply meaning live embers. See VICTUALS.

Royal Kitchen of the Ancient Assyrians.

Cook, Charles, D.D., one of the founders of French Methodism, was born in London, May 31, 1787. Skeptical in youth, he was converted at twenty-one, chiefly under the instruction of the Rev. Jacob Stanley. In 1808 he entered the ministry of the Wesleyan Methodist Church in 1817. In 1818 he was sent to France, and commenced his ministry at Caen, in Normandy. He soon acquired a good French style, both in writing and speaking, and became eminently popular and useful as an evangelist. The Sunday-school Society and Bible Society were originated chiefly through the impulse given by him. In numerous evangelical journeys, especially in the south of France, he preached in the Reformed churches with great acceptance, and revivals of religion followed his labors. His administrative talent was very great. Merle d'Aubigné, in a letter to M. Gallienne, president of the French Conference, says that Cook "was to France, Switzerland, and Sardinia what Wesley was in his day to England." He died Feb. 21, 1868.—J. P. Cook, Vie de Charles Cook (Paris, 1863); Stevens, History of Methodism.

Cook, Russell S., an American Congregational clergyman, was born in New Marlborough, Mass., March 6, 1811. After being for a short time in a law-yer's parlor, he died October 18, 1864, at the Theological Seminary at Auburn. In 1836 he was ordained pastor of the Congregational church in Lakeside, Mass. In 1839 he was elected secretary of the American Tract Society, in which office he remained until 1856, when failing health obliged him to retire. He was a regular contributor to the American Messenger, the monthly organ of the society; and to his labors the development of the colportage system was greatly due. After a visit to Europe in 1856, he in 1857 became the secretary of the Sabbath Committee in New York, and in 1888 he added to his work on this committee several weeks of exhausting labor in organizing and energizing the Christian Commission in New York. He died at Pleasant Valley, near Poultney, N. Y., Sept. 4, 1864.—See Annual American Cyclop., for 1864, p. 354.

Cook, Valentine, a Methodist Episcopal minister. He was born in Pennsylvania (date wanting), of pious and cultivated parents; removed early to Western Virginia; was converted in youth; entered Cokosbury College while a boy, where he was one of the four boys placed on the charity foundation, and, after a partial course in 1797, entered the itinerant ministry in 1798. In 1794-7 he was presiding elder on Philadelphia and Pittsburg districts; and in 1798, missionary to Kentucky. In 1799 he took charge of Bethel Seminary, the second Methodist literary institution in America; afterwards was some time principal of Harrodus Academy, and finally removed to a farm near Russellville, Logan Co., Ky., where he resided until his death. In his youth he was very studious and serious, and became in subsequent life a good classical scholar. He had great reputation as an eloquent and effective minister. Many were converted by his preaching, and his influence was widely extended.—Stevenson, Life of Cook (Nashville, 1856, 12mo); Methodist Quart. Rev. April, 1859, p. 183; Geo. Peck, D.D., Early Methodisms (New York, 1850, 12mo, p. 71, 72, 80); Sprague, Annals, vii, 151; Summers, Biograp. Sketches, p. 188.

Cookman, George Grimston, one of the most distinguished Methodist preachers, was born Oct. 21, 1800, at Kingston-upon-Hull, England. His father, a man of wealth and position, was a Wesleyan local preacher, and gave his children a thorough religious training and a careful academical education. In early youth Cookman gave promise of his powers in oratory by speeches at Sunday-school anniversaries, etc., which excited extraordinary interest. When about twenty-one years old he visited America on business for his father, and while at Schenectady, N. Y., he began his labors as a local preacher. In 1821 he returned to Hull, and entered into business with his father, exercising his talents meanwhile zealously in the Wesleyan local ministry. He continued in his father's firm during four years, but with a restless spirit; and finally, deciding to enter the ministry in America, he took passage for Philadelphia in 1825. After laboring there for a time he removed to that city as a local preacher, he was received into the Phil-Iphis Conference in 1826. He continued in the itinerant ranks, without intermission, the remainder of his life, laboring with indomitable energy, and constantly increasing ability and success, in various parts of Pennsylvania, New Jersey, Maryland, and the District of Columbia.

Mr. Cookman was slight, but sinewy in person, and capable of great endurance. His arms were long, which gave a striking peculiarity to his gestures. In the act of public speaking, every nerve and muscle of his lithe frame seemed instinct with the excitement of his subject. In 1838-39 he was chaplain to the American Congress, and the Hall of Representatives at Washington never echoed more eloquent tones than during his chaplaincy to Congress. Several of his distinguished hearers, both in Congress and the executive department of the government, were awakened to a personal interest in religion by his powerful appeals. Imagination was Mr. Cookman's dominant mental faculty. It can hardly be doubted that, had he devoted himself to the production of some work in this rare and difficult department of literature, he might have been the only disciple of the glorious old dreamer of Bedford Jail. On the 11th March, 1841, he embarked in the ill-fated steamer President
COOPER, EZEKIEL

Cooper, Ezekiel, an early and celebrated Methodist preacher, born in Caroline County, Md., Feb. 22, 1736. He joined the Conference in 1758; labored from Boston to Baltimore as a travelling preacher for many years, and was editor and general agent of the Book Concern from 1799 to 1804. His abilities for this office were soon shown to be of the highest order. He gave to the "Book Concern" an impulse and organization which has rendered it the largest publishing establishment in the New World. After managing its interests with admirable success for six years, during which its capital stock had risen from almost nothing to forty-five thousand dollars, he resumed his itinerant labors, and continued them in Brooklyn, New York city, Wilmington, Del., Baltimore, etc., for eight years, when he located. He remained in the latter relation during eight years, when he re-entered the travelling ministry, but was soon afterwards placed on the supernumerary list in the Philadelphia Conference. He continued, however, for many years to perform extensive service, visiting the churches, and part of the time superintending a district. During the latter years of his life he resided in Philadelphia, where he died Feb. 21, 1847. He was distinguished for pulpit eloquence, logical ability, and especially for his multifarious knowledge, which obtained for him among his brethren the title of "the Walking Encyclopedia." He published a "Funeral Sermon" on Rev. John Dickens, and "the Substance of a Funeral Discourse on Rev. Francis Asbury," etc., Philad. 1818. The latter work was a copy of 500 copies, an edition of 325 was sold before the 18th edition was printed. The apologist Paul, in his return from his third missionary journey, passed the night here, after sailing from Miletus. The next day he went on to Rhodes (Acts xxii, 1). The proximity of Cos to these two important places, and to Cnidus, and its position at the entrance to the Archipelago

The 11th of May, 1716, was the election season of Harvard in 1729, and the Harvard Press published a four-page tract defending the Act of Secession (1721); The Doctrine and Practice of Freedom of Conscience in 4 Sermons (1740); and several occasional discourses—Sprague, Annals, i, 298.

Coos [or rather Cos, as it is usually written] was engaged in the Ft. de la Madeleine, and was an important commercial centre. As early as the year 1770, the French had established a fort here. The town was named after the stream flowing through it, the Coos River. The town was first settled in 1770, and was incorporated in 1792. The population was about 1,200 at the time of the first census in 1790. The town is located in the northwestern part of the state, near the junction of the Coos and Nez Perce rivers. It is a trading centre for a large area, and is the seat of the Coos County government. The town is served by a railroad and is connected with the outside world by a good system of roads.
and vol. ii, pt. ii, p. 321–330; but the best description is in Ross (Reisen nach Kos, Halicarnassus, u. w. s. W. Halle, 1862, with which his Reisen auf den Griech. In-
seln should be compared, vol. ii [1843], p. 66–92; vol. iii [1844], p. 186–189)" (Smith). See also the PompeiCy- cleopedia and Smith’s Dict. of Class. Geog. s. v. Cos.

COPE (Lat. copa, Fr. chapé), a sort of cloak, forming part of the sacerdotal vestments in the Roman Church. It was formerly worn by the clergy of the Church of England during divine service, but has fallen into disuse, except on such occasions as a coronation. It reaches from the neck nearly to the feet, and is worn in front, except at the top, where it is fastened by a band or cordon. The Catholic Church of England describes it as a part of clerical dress. See Du Cange, s. v. CopA.

Copitâtes (κοπιτάται, from κοπιάω, to toil), undertakers, grave-diggers; in ancient times a subordinate class of servants of the Church and clergy, intrusted with the care of funerals and the burial of the dead. They are also called «πεπελεκτα, β-πελεκτα, νεκο-κται; or ροσσονομισκος, ροσσοκεφαλος, grave-diggers;» lectionarii, bearers of the bier; and collegiati, deconi, collegiates and deans. The order is supposed to have been first instituted by Constantine, and in some codes they are designated clerici. —Bingham, Orig. Eccl. I, ii, v, 1.

Coping (also called copping), a course of stones, either flat or sloping, to throw off the water, especially used in the walls of Gothic edifices.

Coping (κοπία, te\'phach, a haw\'bread; Sept. τά ρέ πιτα) occurs in 1 Kings vii, 9, as an architectural term for the corbels (mutuli) or projection; in stones in a wall on which the ends of the timbers are laid. See COBEL.

Coponius (Greeked Koptómacos), the first Roman procurator of Judaea, established by Augustus after the banishment of Archelaus (Josephus, War, ii, 8, 1), A.D. 6. He was of the equestrian order (Josephus, Ant. xvii, 1, 1), and was succeeded by M. Ammiarius (ib. 2, 2), A.D. 9. He was probably the same person as Caius Coponius, a praetor, who, having espoused the cause of Pompey, narrowly escaped execution by the triumvirs (Appian, Bell. Civ. iii, 40), but was afterwards exiled from Italy, respect of Brut. Pat. ii, 85), and seems to have held an office in the Imperial mint.—Smith’s Dict. of Class. Biog. s. v.

Copleston, Edward, D.D., Bishop of Llandaff and dean of St. Paul’s, was born at Oswestry, in Devonshire, of which parish his father was at once the patron and incumbent, Feb. 2, 1776. In 1791 he was elected to a scholarship at Corpus Christi, Oxford; and in 1793 he obtained the chancellor’s prize for a Latin poem; and in 1795 he was elected a fellow of Oriole College. In 1797 he was appointed college-tutor, though he had not then taken his degree of M.A. In 1802 he was elected professor of poetry to the University. He published in 1813 the substance of the lectures which he had delivered, under the title of Prelections Academica; a work which gained him a high reputation for elegant Latin composition. In 1814 he was elected provost of Oriole College, and soon afterwards the degree of D.D. was conferred upon him by diploma. His ablest work is An Inquiry into the Doctrine of Necessity and Predetermination, with Notes and an Appendix on the Subject of the Character of Life (London, 1821, 8vo). Between the years 1811 and 1822 he contributed many articles to the Quarterly Review. In 1826 he was appointed dean of Chester, and in 1827 he succeeded Dr. Sumner in the bishopric of Llandaff and deanery of St. Paul’s. He died Oct. 14, 1849. Dr. Whately published, after his death, a work, with Memoires of his Life (8vo). See also W. J. Copleston, Memoirs of E. Copleston, with Selections from his Diary and Correspondence, etc. (London, 1851, 8vo).—English Cyclopaedia, s. v.; North British Review, Feb. 1852; English Review, vii, 245.

Copper (κόππη, neco’s sheeth [whence also properly as an adjective, κόππα, κόπα, bronze, fem. μηλικόππα, neco’khah]; Greek χαλκός) occurs in the common translation of the Bilbo only in Ezra viii, 27 ("two vessels of copper, precious as gold," i.e. probably of a purer kind or more finely wrought than ordinary), being elsewhere incorrectly rendered " brass," and occasionally even "steel" (2 Sam. xxiii, 16; Jer. vi, 12), i.e. hardened as steel; and a temporary expression 'bow of steel' (Job xx, 24; Prov. xviii, 54) should therefore be rendered 'bow of copper,' since the term for steel is μεταλλακτικός, or νόμισμα τό νόμισμα (northern iron). The ancients could hardly have applied copper to these purposes without possessing some judicious system of alloys, or perhaps some forgotten secret for rendering the metal harder and more elastic than we can make it. It has been maintained that the cutting-tools of the Egyptians, with which they worked the granite and porphyry of their monuments, were made of bronze, in which copper was a chief ingredient. The arguments on this point are found in Wilkinson (Anc. Eg. iii, 260, etc.), but they are not conclusive. There seems to be no reason for supposing iron and excellent steel, which has for ages been practised in India, may not have been equally known to the Egyptians. The quickness with which iron decomposes will fully account for the non-discovery of any remains of steel or iron implements. For analyses of the bronze tools and articles found in Egypt and Assyria, see Napier (Ancient Workers in Metal, p. 58). This metal is usually found as pyrites (sulphuret of copper and iron), malachite (carb. of copper), or in the state of oxide, and occasionally in a native state, principally in the New World. It was almost exclusively used by the ancients for common purposes, for which its plastic and durable nature rendered it practically available (see Smith’s Dict. of Class. Ant. & G. s. v. Aes). It is a question whether in the earliest times iron was known. In India, however, its manufacture has been practised from a very ancient date by a process exceedingly simple, and possibly a similar one was employed by the ancient Egyptians (Napier, ut sup. p. 18). There is no certain mention of iron in the Scriptures; and, from the allusion to it as known to Tubal-Cain (Gen. iv, 22), some have ventured to doubt whether in that place מַכְזָר means iron (Wilkinson, Anc. Eg. iii, 245).

The vessels of ‘fine copper,’ mentioned in Ezra viii, 27 (comp. 1 Esdr. viii, 57, ‘vases of Corinthus brass’), were perhaps similar to those of ‘bright brass’ in 1 Kings vii, 45; Dan. x. 6. They may have been of aurichalcum, like the Persian or Indian vases found among the treasures of Darics (Aristot. De Mirob. Auscult.). There were two kinds of this metal, one natural (Serv. ad Ex. xii, 67), which Pliny (H. Nat. xxiv, 2, 2) says had long been extinct in his time, but which Charlin alludes to as found in Sumatra under the name of aurichalcum; the other kind was identified by some with electrum, ἵππος, whence the mistaken spelling aurichalcum), which Bochart (Hieron, vi, ch. 16, p. 871 sq.) considers to be the Hebrew צעום, chazzamal, a word compounded (he says) of מַכזָר (copper), and Chald. מַכזָר (7 gold, Ezek. i, 4, 57; vii, 9). On this substance, see Pausan. v, 12; Plin. xxxii, 4, § 28. Gesenius considers the κοπαλδομον of Rev. i, 15, to be κοπαλος λαμαρος = מַכזָר; he differs from Bochart, and argues that it means merely smooth or polished brass." See AMBER. Many of the ancient copper alloys had to stand working by the hammer; iron could only be had by great toughness or hardness, that we cannot at the present day make anything like it” (Napier, ut sup. p. 54). The Mexicans and Peruvians, when first visited by the
COPPERSMITH

Spaniards, were in possession of tempered implements of copper, and had the means of smelting, refining, and forging this metal. They were also able to harden it by alloying. "The metal used for this latter purpose was tin; and the various Peruvian articles subjected to analysis are found to contain from three to six per cent. of that metal" (Stillman's Journal, ii, 51). See METAL.

Tubal-Cain is recorded as the first artificer in brass and iron (Gen. iv. 22). In the time of Solomon, Hiram of Tyre was celebrated as a worker in brass (1 Kings vii., 14; comp. 2 Chron. ii., 14). To judge from Hesiod (Op. et Dm., 184) and Lucret. (v. 1260), the art of working in copper was even prior to that in iron, probably from its being found in larger masses, and from its requiring less labor in the process of manufacture. Palestine abounded in copper (Deut. viii., 9), the mines being apparently worked by the Israelites (Isa. ii, 1); and David left behind him an immense quantity of it to be employed in building the Temple (1 Chron. xxii., 3-14). Of copper were made all sorts of vessels in the tabernacle and temple (Lev. vi, 28; Num. xvi., 39; 2 Chron. iv., 16; Ezra viii., 27), weapons, and more especially helmets, armor, shields, spears (1 Sam. xvii., 5, 6, 35; 2 Sam. xx., 16), and bows (2 Sam. xxi., 35), also chains (Judg. xix., 21), and even mirrors (Exod. xxxix., 8; Job xxxvii., 18). The larger vessels were moulded in foundries, such as lavers, the great one being called "the copper sea" (2 Kings xxv., 18; 1 Chron. xviii., 8); also the pillars for architectural ornaments (1 Kings vii.). It would, however, appear (1 Kin. v., 14) that the art of copper-casting was, even in the time of Solomon, but little known among the Jews, and was peculiar to foreigners, particularly the Phoenicians, who seem to have imported the material and even wrought articles from a distant quarter (Ezek. xxvii., 18), probably from the Moschi, etc., who worked the copper mines in the neighborhood of Mount Caunesus. Michaelis (Memo. to Enc. iv., 217, 344) observes that Moses seems to have given to copper vessels the preference over earthen (Lev. vi., 28), and on that ground endeavors to remove the common prejudice against their use for culinary purposes. From copper also, money was coined (Ezek. xvi., 98; Matt. x., 9). See BRASS.

COPPERSMITH (χαλκος, q. d. brassier, from χαλκος, copper), a worker in metals of any kind, a smith (Hesych. s. v.); a sense in which the word is used in other Greek writings (Hom. Od. ix., 391). Alexander, an opponent of Paul, is designated as being of this trade (2 Tim. iv., 14). See MECHANIC.

Coptic Church. See COPTS.

Coptic Language, a mixture of ancient Egyptian with Greek and Arabic words, spoken in Egypt after the introduction of Christianity. It is not now a spoken language, having been everywhere supplanted by the Arabic. It has not been spoken in Lower Egypt since the tenth century, but lingered for some centuries longer in Upper Egypt. It is, however, still used by the Copts in their religious services, but the lessons, after being read in Coptic, are explained in Arabic. The Coptic literature consists in great part of lives of saints and homilies, with a few Gnostic works (Chambers, s. v.). It is of interest, and suggesting as giving us a clue to the meaning of the hieroglyphic (q. v.) after they have been phonetically deciphered. It is divided into three dialects, the Memphitic, or Lower Egyptian, which is the most polished, and is sometimes exclusively called Coptic; the Sahlic, or Upper Egyptian; and the Bashambousch, which was spoken in the Delta, and of which only a few remains exist (Penry Cyclopædia, s. v.). See EGYPT. A full list of works on the subject is given by Julowicz, Bibliotheca Egyptiaca, p. 101 sq., 229; also the Supplem. p. 29 sq. See COPTS.

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cipher 6
Coptic Liturgy. See Liturgy.

Coptic Version. See Egyptian Versions.

Copts, a denomination of Monophysite Christians in Egypt. Some writers derive the name from Coptic, once a great city in Upper Egypt (Wilkins; Pococke), but it is generally taken as an abbreviation of the word Μωνοψίτος. The native Christians of Egypt chose this name when the Monophysite doctrines became prevalent among them, and they, on this account, fell out with the court of Constantinople. The Monophysites chose their own patriarch, while the imperial court sustained an orthodox patriarch at Alexandria. The Monophysites called themselves Egyptian or Coptic Christians, and gave to their opponents the nick-name of Jacobitae in Latin countries (from Melek, king; see Neander, Ch. Hist. vol. iii).

I. History.—The Copts are not an unmixed race. Their ancestors in the earlier times of Christianity intermarried with Greeks, Nabians, and Alyssians. After the condemnation of Monophysitism by the Council of Chalcedon (A.D. 451), the Copts were opposed so grievously that, from hatred of the Greeks, they facilitated the conquest of Egypt by the Mohammedans. We know from the Arabic historian Macrizi (see below) that at that time there were in Egypt only about 300,000 Jacobites, but several millions of Copts. Persecution and intermarriages with the Moælena greatly reduced these numbers by course of time, and left wasteful many of their churches and convents. It was not until the reign of Mehemet Ali, in the beginning of the 19th century, that they ceased to be a despised race. Some of them have since been raised to the rank of beys. The sad condition of the Coptic Church induced the Church Missionary Society of England in 1825 to send two German missionaries to Cairo for the purpose of awakening them a new spiritual life. They established several schools and a small theological seminary for the training of priests, where, among others, also the present abunas of the Coptic Church was educated. The patronage for schools seemed to be the missionaries, and to aid their efforts for the education of the clergy and the circulation of the Bible, numerous copies of which have been repeatedly supplied by the Bible Society (500 in 1855, at the request of Dr. Tattam). The mission was subsequently transferred to the care of the United Presbyterian Church of the United States, and has since then greatly increased in extent and importance. Several native congregations have been constituted, and have been organized into the Missionary Presbytery of Egypt, in connection with the General Assembly of the Church in the United States. At the General Assembly for 1867 the following statistics of the Presbytery of Egypt were reported: ministers, 9; congregations, 8; families, 46; communicants, 126. Besides a number of valuable missionary-schools, there is a theological school for training theological students in Ossiout. For several years the mission has received a contribution of £1000 annually from the maharajah Dhuleep Singh, besides occasional liberal donations, the maharajah having met his wife in one of the mission-schools at Cairo. The maharajah also presented the missionaries at Cairo with a printing-press, which, up to 1867, has issued a selection of the book of Psalms and 5000 copies of Brown's Short Catechism. The Coptic patriarch instituted a method of teaching children, by a religious society, to read the missionaries, causing their children to be beaten and withdrawn from the schools, and burning all the Bibles and other religious books he could lay hands on. The Mussulman authorities at first countenanced these proceedings, but finally stopped them, in consequence of the representations of the American consular general.

II. Doctrines.—It has already been remarked that the Copts are Monophysites (q.v.). They hold seven sacraments. They postpone the baptism of male children forty days, and that of girls eighty days, and administer it only in church. In case of emergency, they substitute baptism for anointing. They agree with the Greek Church in using trine immersion, and also in the doctrine and administration of the Lord's Supper. Confession among them is rare, and is generally followed by unction. unction in general is used among them very extensively in the case of sickness, and is administered not only to the sick, but also to the by-standers and to the dead. They invoke the saints, pray for the dead, and venerate images and relics, but they reject all sculptured representations except the cross. Their fasts are long, frequent, and rigorous. They observe four Lents—one before Easter, which consists of nine days; one during the Latin Church; a second after the week of Pentecost, which lasts thirteen days; a third after the feast of Assumption, lasting fifteen days; and a fourth before Christmas, which lasts forty-three days for the clergy and twenty-three for the people.

III. Worship.—The liturgies, called after St. Basil, Gregory of Nazianzus, and Cyril of Alexandria (see Liturgy), which are translated into Coptic from the original Greek. They continue to use the Coptic language, though but few persons, even among the priests, understand it. The liturgical books have been translated into Arabic. Readings of homilies from the fathers is generally substituted for preaching. Instead of seasts, the congregations are provided with crutches, on which they rest themselves during the service. One part of the worship is celebrated with the clanger of cymbals, in imitation of David's rejoicing before the Lord. The conducting of the prayers at the altars is done by priests by voices, butlers as careless, if not indecorous. In private, it is said, they abide more strictly than other Orientals by the prescribed daily services, which, in reference probably to David's resolution (Ps. cxix, 164), are seven in number. The full form enjoins the recital of one seventh part of the entire text of the Psalms, but there is a shorter form for the lower classes, containing in each of the seven daily prayers the "Pater" seven, and the "Kyrie Eleison" forty-one times—a string of
notitia Iob [Davenant, 1606], p. 521 sq.,) and the dialects afford little support. According to the Rabbins, it means red corals. The ancient translators were evidently much perplexed to determine whether the word רָנוֹת (Rannot), literally branches; rendered "rubies," Job xxviii, 18; Prov. iii, 15; vii, 11; xx, 15; xxxi, 10; Lam. iv, 7) meant corals or pearls. This will always be doubtful; but the text in Lam. iv, 7, by describing the article as red, suggests a preference of the former. It is scarcely credible, indeed, that such a product should have circulated under two different names (if Rannot also means corals); but surely there is no difficulty in conceiving that one word may have denoted coral generally, while another may have distinguished that red coral which was the most esteemed, and the most in use for ornament (see Gesen- nius, Thes. Heb. p. 1113, 1249).

Branch of Coral.

Coral is a hard, cretaceous marine production, arising from the deposit of calcareous matter by a minute polyzoan animal, in order to form the cell or polypod into whose hollow the tenant can wholly or partially retire. The corals thus produced are of various shapes, most usually branched like a tree. The masses are often enormous in the tropical seas, where they top the reefs and cap the subaqueous mountains, frequently rising to or near the surface, so as to form what are called coral islands and coral reefs (see Kit- to, Fict. Bible, on Job xxviii, 18). These abound in the Red Sea (Walted, Trem. ii, 181; Rippel, Abyssin. i, 140), from which, most probably, was derived the coral with which the Hebrews were acquainted; but coral is also found in the Mediterranean. The coral brought by the merchants of Syria to Tyre must have come from the Indian seas, by the Euphrates and Da- mosaic (comp. Plin. xxii, 2). Coral was in higher esteem formerly as a precious substance than now, probably because the means of obtaining it in a fine state were not so efficacious as those now practised. It is of different colors—white, black, red. The red was anciently, as at present, the most valued, and was worked into various ornaments (Plin. xxii, 11, comp. Hartmann, Hebr. i, 275 sq.). For the scientific classification of corals, see the Penny Cyclopaedia, n. v. Poly- paria. The red variety is the stony skeleton of a compound zoophyte, allied to the sea-anemones of our coasts. It forms a much-branching shrub, the beautiful scarlet colonnade consisting of the solid axis, which is covered during life by a leathery bark, out of which protrude here and there upon the surface

Coral is usually understood to be denoted by the word הָנָּה (Rannot), literally heights, i.e. high-priced or valuable things, or from its upright growth; Sept. μερισωμα, but in Ezek. Ρανον, in Job xxviii, 18; Ezek. xxvii, 18; and this interpretation is not unsuitable (comp. Niebuhr, Brucker, p. 41), although the etymology is not well made out (Parac. De immortalitatia

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Coral
gloss; for though the son did not give, or even mean to give, his property to the Temple, yet, if he afterwards repented of his rashness, and wished to supply his parent with anything, what he had formerly said precluded the possibility of doing so, for, according to the Pharisaic doctrine, the sacred treasury had a claim upon him in preference to his parents, although he was perfectly at liberty to keep it to himself (see Lightfoot, ii. r. Heb., and Gravis, Annot., in Matt. xv, 5). The law laid down rules for vows, 1. affirmative; 2. negative. By the former, persons, animals, and property might be devoted to God, but, with certain limitations, they were redeemable by money payments. By the latter, persons interdicted themselves, or were interdicted by their parents, from the use of certain things and property in themselves, wine, either for a limited or an unlimited period (Lev. xxvii; Num. xxx; Judg. xiii, 7; Jer. xxxxy; comp. Josephus, Ant. iv, 4; War, ii, 15, 1; see Acts xviii, 18; xxi, 23; 24). See Vow. Upon these rules the traditionists enlarged, and laid down that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him, a particular object, whether of food or any other kind whatsoever. The thing thus interdicted was considered as corban, and the form of interdiction was virtually to this effect: "I vouch for myself to touch or to concern myself in any way with the thing thou hast interdicted, as if it were devoted for thee," i.e., "I interdict thee"; and the exact formula, בְּנַּכְוֹן וְנַכְוֹן, "[that] has been given [to God], which [in respect to me] is beneficial to thee," of which the Evangelist's כְּפָאָר, כְּפָאָר, כְּפָאָר is possibly a strict rendering, is cited by Schöttgen, Hor. Hebr. i, 186, from the Mishna, Nedarim, fol. 24, 1.) So far did they carry the principle that they even held as binding the incomplete exclamation of anger, and called them בְּנַּכְוֹן, familials. A person might thus exempt himself from assisting or receiving assistance from some particular person or persons, as parents in distress; and, in short, from any inconvenient obligation under plea of corban, though by a legal fiction he was allowed to suspend the restriction in certain cases (Surenhusius, Mischna, de Posit. ii, 14), as annulling the spirit of the law. See OFFERING.

Theophrastus, quoted by Josephus (Ap. i, 22), notices the system, misclassifying it a Phaenician custom, but in naming the word corban identifies it with Judaism. Josephus (War, ii, 9, 4) calls the treasury in which offerings were deposited, חָפַצְוּת, corbanas; and Matthew (xxvii, 6) uses the same word to signify the treasury, saying that the chief priests did not think it lawful to put the money of Judas into it (civ iv εἰς τὸν ἱεροσόλυμα) (Bingham, Orig. Ecc. v, 4, 2). Origen’s account of the corban-system is that children sometimes refused assistance to parents on the ground that they had already contributed to the poor fund, from which they alleged their parents might be relieved. In the early Church, obligations were presented monthly, and they were always voluntarily placed in the treasury. Barcinius thinks this treasury was called corban, i.e., Cyprian uses the word when he speaks of the offerings of the people, rebuking a rich matron for coming to celebrate the Eucharist without any regard to the corban. See ALMS.

Corbē (Xopzē, Vulg. Choraza), one of the captive Jews whose "sons" (to the number of 705) are stated to have returned from Babylon (1 Esdr. v, 12); apparently the Zephôn (q. v.) of the Hebrew lists (Ezra ii, 9; Neh. vii, 14).

Corbel (Fr. corbeille, a basket), in Gothic architecture a projecting stone or timber to bear the superin- cent weight, usually of some architectural member of the structure, as the risa or gruna of an arch.

CORDELIERS

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CORDELIERS

The most celebrated literary institutions of the Arabs in Spain. It was founded about 800 by caliph Hakem II, and had a student body of 31 in place of the ordinary head-dress was a sign of abject submission." (14.) The "small cords" (σεμιαζων, a rush-rope) used by our Saviour in expelling the traders from the Temple (John xii, 15) were probably the same used for leading the animals for sacrifice and binding them to the altar (2 Par. xxvii, Psa. cxxviii, 27). (15.) The same word is employed in Acts xxvii, 52, "ropes," i.e. cordage, with which the yawl-boats were secured to the ship (q. v.). See RESE.

Among the figurative uses of the word the following are the most striking: (1) To give one's self with a cord was considered a token of sorrow and humiliation (1 Kings xx, 31-33; Job xxxvii, 10). (2.) To stretch a line or cord about a city signifies to ruin it, to destroy it entirely, and to level it with the ground (Lam. ii, 8). (3.) The cords (δεντα) extended in setting up tents furnish several metaphors in the prophetic books (Isa. xxxi, 3; Jer. x, 20). (4.) Hence to "loose one's cord" was a metaphor for dissolving one's comfort and hopes (της, geber, elsewhere "withe"). (5.) "The cords of sin" (Prov. v, 22), metaphorically speaking, are the consequences of crimes and bad habits. (6.) The "silver cord" (i.e. composed of silver thread, or precious metals) is metaphorically supposed to refer to the spinal marrow, to which, as to its form and color, it may not be inaptly compared. (7.) A "three-fold cord" (i.e. one of treble strands) is put as the symbol of union (Eccles. iv, 12, τεσσαρες, acest, elsewhere "thread"). (8.) The "cords of a man," in Hos. xi, 4, are immediately explained as meaning "the bands of love," although some interpreters join this clause to the preceding sentence, and render it "amid the desolations of men," referring to the plagues of Egypt (Hosrely, in loc.). See LINE. For cords of Salk, see SNAKES OF DEATH.

Cordelia, a name given to the Franciscans (q. v.) in France. The name has been supposed to have originated in the war of St. Louis against the Infidels, in which the friars who had repelled the Saracens, and the king having inquired their name, it was answered they were people called cordellia, that is, tied with ropes. See FRANCISCANS.

Cordonniers et Tailleurs, Frères (brothers Shoemakers and Tailors), the title of a religious society founded in France by Henry Michael Buch, a shoemaker, in 1645. They chose as their patron Crispin and Crispinian, two sainted shoemakers. They lived in community, and under fixed statutes and officers, by which they were directed both in their temporal and spiritual concerns. The produce of their labor was put into a common stock to furnish necessaries for their support; any surplus was distributed among the poor. The society became extinct in the French Revolution.

Cordova, an ancient city of Spain (called by the Romans Corduba), seat of a Roman Catholic bishop, and noted for its cathedral church, which is the most beautiful of all Spain. 1. A celebrated Synod of Cordova was held on occasion of the persecution of Spanish Christians from 850 to 859, during the caliphate of Abderrahman II (822-852). A synod was held at the wish of Abderrahman, in order to enjoin moderation upon monks and others who craved martyrdom by provoking the Mohammedans. In accordance with this wish, the council, of which the metropolitan Hostigis of Malaga seems to have been the leading spirit, wrote a self-sought martyrdom. This action met at once with a determined opposition on the part of the rigorists, who called the synod impium conciliaulum. The acts of the council are lost, as it soon came to be generally disowned by the Spanish Church. 2. The School of Cordova, was one of the

CÓRÉ, a dependency of China. It is an extensive peninsula, bounded east by the Sea of Japan, north by the Strait of Corea, west by the Yellow Sea and the Gulf of Leatong; and north by Manchuria. It is governed by a king, who, though tributary to China, exercises virtually an absolute power. The prevailing religion is Buddhism. Confucius also has many followers. The area is about 87,550 English square miles; the population, according to a census of 1798, was 7,342,361, and in 1885 was estimated at 6,500,000. The Roman Catholic missionaries in China and Japan speak of Corea as a "perilous" or "laborious" mission, and describe it as the "nether part of the 17th century. In the 17th century one of the kings of Corea was a patron of the celebrated Jesuit Adam Schall. There seems always since to have been some small number of Roman Catholics in Corea, and in 1800 the total number of Christians was reported to amount to 10,000; but the progress of the Church was prevented by constant persecution. Early in the present century the mission of Corea was placed under the Paris "Congregation of Foreign Missions." The missionaries greatly extol the zeal of the native converts, and report a number of accessions to their Church. Thus, in 1668, the number of catechumens who were admitted to baptism was stated to be 460. A new persecution broke out in February, 1866. Two Roman Catholic bishops and seven priests, all natives of France, were put to death by order of the king for preaching a forbidden religion. Three others succeeded in concealing themselves, one of them being sent to Corea, having been sent by the other two to communicate the sad intelligence. The escaped missionary asserted that there were 50,000 converts in Corea, and that great consternation was produced among them by the fierceness of the persecution. The missionery proceeded to throw the blame of it all upon the French ambassador. In October, 1866, the French undertook an expedition against Corea, demanding the punishment of the three principal ministers who instigated the execution of the missionaries, and the conclusion of a treaty guaranteeing the Christians against future persecutions. The expedition was not successful, and in December returned to Shanghai. Mr. Williamson, the agent of the Scottish National Bible Society, wrote in 1866 from Chefoo, China, that he had visited two Roman Catholic natives of Corea who had come to that port. According to their statement, there are in Corea eleven European priests, who visit from house to house, and who hold mass, and complain that they are not allowed to worship in private houses. They showed a catechism containing a full statement of their faith, in which Mr. Williamson was delighted to find much truth forcibly expressed. They appeared to be ignorant of any distinction between Protestantism and Roman Catholicism, and would have the natives return to them of Jesus, at once saluted him as "the holy father." They agreed to act as the guides of the Rev. J. R. Thomas, who offered to accompany them, on their return to Corea, as the agent of the Bible Society. The mission of the Presbyterian board was first begun in
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1844. It now has 25 communicants, 6 native helpers, and 25 pupils in school. In 1885 the Methodist Episcopal Church entered Corea. It has 12 foreign workers, 2 native ordained preachers, 4 communicants, 150 adherents, and 68 pupils. The National Bible Society of Scotland published, in 1885-6, two of the Gospels in Corean.

Corea (Kópia), a fortified place mentioned by Josephus (Ant. xiv, 3, 4) as lying on the northern border of Judea, on the route of Pompey to Jerusalem (War, i, 6, 5), and also visited by Vespasian, who marched in one day thither from Napesiopol, and the next reached Jericho (War, iv, 8, 1). Near this place (φωβός) was situated the fortress Alexandrium (q. v.), where the princes of Alexander Jamnia's family were mostly buried, and whither Herod carried the remains of his sons Alexander and Aristobulus (who were maternaly of that family), after they had been put to death at Sebasto (Joseph. Ant. xiii, 24; xiv, 6, 10, 27; xv, 6, 2, et ult.). The situation of Corea, which determines that of the castle, is not known; but Dr. Robinson (Bib. Researches, iii, 83) conjectures that he may have found it in the modern Kurjep, which is about eight miles S. by E. from Nablous (Shechem), and half an hour N. by E. of Shiloah (Ritter, Erdk. xv, 466). It is small, with no very definite traces of antiquity (Wolcott, in the Bibliotheca Sacra, 1848, p. 72). The similarity of name to that of Beth-she (Xóppia, Joseph. Ant. vi, 22) seems to be accidental. See Enac. Ks. E.

Corethè (Kópia), an episcopal village of Trachonitis (Reland, Palst. p. 218) in the early Church notices (S. Paulo, Geogr. Sac. p. 51); probably the modern Kirahat (Ritter, Erdk. xv, 866), on the southern edge of the Lejah (Porter, ii, 216).

Coriander (Τύ, gat, from the root τύς, to make an incision, referring to the furrows in the seed). The Syriac, Chaldees, and Arabic, with the Sept. and Vulg., render this word coriander (Gesenius, Thesaur. Heb. p. 261), as does our version in Exod. xvi, 13: 'Num. xi, 7, the only passages where it occurs, and in both of which the appearance of mannah is compared to that of its seeds as to form, and in the former passage as to color also. See Manna. According to Dioscorides also (iii, 64) the ancient Carthaginian name for coriander was gat (grof), evidently kindred with the Hebrew gat. Celsius states (Hierob. ii, 78 sq.) that the coriander is frequently mentioned in the Talmud (where it is called שׁוֹרֶב, xasor, or שׁוֹרַב, xasor). It was known to and used medicinally by Hippocrates: it is mentioned by Theophrastus, as well as Dioscorides, under the name of κοτόνιον or κοτινοῦν; and the Arabs, in their works on Materia Medica, give korion as the Greek synonym of coriander, which they call kürak, the Persians kūrahez, and the natives of India (compare Pliny, xx, 82) dàban. It is known throughout all these countries, in all of which it is cultivated, being universally employed as a grateful spice, and as one of the ingredients of curry-powder (see Büsching, Wökenh. Nachr. 1775, p. 42; Bauwolle, Flora, p. 94; Flamand, Natursch. d. ind. Pflanzen 1850). It is also found in Egypt (Proc. Alpin. Res. Ég. ii, p. 156).

It is now very common in the south of Europe, and also in England, being cultivated, especially in Essex, on account of its seeds, which are required by confectioners, druggists, and distillers in large quantities; in gardens it is reared on account of its leaves, which are used in soups and salads (see Pereira's Materia Medica). The coriander is the Coriandrum sativum of botanists, an umbelliferous plant, with a round tall stalk. The flowers are small and pale pink, the leaves are much divided (especially the upper ones) and smooth. The fruit, commonly called seeds, is globular, grayish-white, about the size of a pea, having its surface marked with fine striae. Both its taste and smell are agreeable, depending on the presence of a volatile oil, which is separated by distillation (see Penny Cyclop. s. v.). See Botany.

Corinth (Kópia), occurs Acts xviii, 1; xix, 1; 1 Cor. i, 2; 2 Cor. i, 1, 23; 2 Tim. iv, 20; "Corinthian," subsc. to Ep. to Rom.), a Grecian city, placed on the isthmus which joins Peloponnesus (now called the Morea) to the mainland of Greece. A road rises above it, on which was the citadel, and the Acrocorinthus (Livy xiv, 28). It had two harbors: Cenchrea, on the eastern side, about seventy stadia distant; and Lechaen, on the modern Gulf of Lepanto, only twelve stadia from the city (Strabo, viii, 6). Its earliest name, as given by Homer, is Epigra (Ephiga, Il. vi, 102); and a mysterious legend connects it with Lycurgus, the founder of the hero Bellerophon, to whom a plot of ground was consecrated in front of the city, close to a cypress grove (Pausan. ii, 2). Owing to the great difficulty of weathering Males, the southern promontory of Greece, merchandise passed through Corinth from sea to sea, the city becoming a sort of entrepôt for the goods of Asia and Italy (Strabo, viii, 6). At the same time, it commanded the traffic by land from north to south. An attempt made to dig through the isthmus was frustrated by the rocky nature of the soil; at one period, however, they had an invention for drawing galleys across from sea to sea on tracks. With such advantages of position, Corinth was very early renowned for riches, and seems to have been made by nature for the capital of Greece. The numerous colonies which she sent forth, chiefly to the west and to Sicily, gave her points of attachment in many parts; and the good will, which, as a mercantile state, she carefully maintained, made her a valuable link between the various Greek tribes. The public and foreign policy of Corinth appears to have been generally remarkable for honor and justice (Herod. and Thucyd. passim); and the Isthmian games, which were celebrated there every other year, might have been converted into a national congreugation, if the Corinthians had been less peaceful and more ambitious. When the Achaean league was rallying the chief powers of Southern Greece, Corinth became its military centre; and, as the spirit of freedom was active in that confederacy, they were certain, sooner or later, to give the Romans a pretext for attacking them. The fatal blow fell on Corinth (B.C. 146), when L. Mummius, by order of the Roman
Corinth was a major city in ancient Greece and later in the Roman Empire. It was originally founded as a Greek settlement, but it was later captured by the Romans. After the Roman conquest, Corinth became a major center of trade and politics. The city was known for its luxury and wealth, which attracted many merchants and traders. However, in the years following the Roman conquest, Corinth experienced a decline in its prosperity and influence, eventually falling into obscurity.

In the New Testament, Corinth is mentioned several times. In Acts 18:1-18, the apostle Paul spent a year and a half in Corinth, preaching the gospel and establishing a church. The city was famous for its intellectual and cultural life, and Paul's preaching was met with both enthusiasm and skepticism. The church in Corinth was characterized by a variety of problems, including factions, immorality, and spiritual pride. Paul wrote two letters to the Corinthians, in which he addressed these issues and provided guidance for the church.

Map of Corinth and its Ports
were written (probably A.D. 54), the first during Paul’s stay at Ephesus, the second from Macedonia, shortly before the second visit to Corinth, which is briefly stated (Acts xxv, 8) to have lasted three months. See CORINTHIANS (Epistles to). During this visit (probably A.D. 55) the epistle to the Romans was written. From the three epistles last mentioned, compared with Acts xxiv, 17, we gather that Paul was much occupied at this time with a collection for the poor Christians at Jerusalem. It has been well observed that the great number of Latin names of persons mentioned in the epistle to the Romans is in harmony with what we know of the colonial origin of a large part of the population of Corinth. According to Philo (Opp. ii, 587), it was extensively colonized by Jews. From Acts xviii we may conclude that there were many Jewish converts in the Corinthian church, though it would appear (1 Cor. xii, 2) that the Gentiles predominated. On the other hand, it is evident from the whole tenor of both epistles that the Judaizing element was very strong at Corinth. Party spirit also was extremely prevalent, the names of Paul, Peter, and Apollos being used as the watchwords of restless factions. Among the eminent Christians who lived at Corinth were Stephanas (1 Cor. i, 16; xvi, 15, 17), Crescens (Acts xviii, 8; 1 Cor. i, 14), Caius (Rom. xvi, 23; 1 Cor. i, 14), and Erastus (Rom. xvi, 23; 2 Tim. iv, 20). The epistle of Clement to the Corinthians is among the most interesting of the post-apostolic writings. The Corinthian church is remarkable in the epistles of Paul by the variety of its spiritual gifts, that seem for the time to have eclipsed or superseded the office of the elder or bishop, which in most churches became from the beginning so prominent. Very soon, however, this peculiarity was lost, and the bishops of Corinth take a place co-ordinate to those of other capital cities. One of them, Dionysius, appears to have exercised great influence over many and distant churches in the latter part of the second century (Eusebius, Hist. Eccles. iv, 23). In the year 265 of the Christian era the city was burned by the Goths, and in 323 it was destroyed by an earthquake. During the Middle Ages Corinth shared the fate of many of the cities of Greece in being wrested from the emperors of Constantinople and possessed by a succession of adventurers, and at length formed a part of the duchy of Athens, ruled first by the French, then by the Aragonese kings of Sicily, and finally by the Accolot, a family of Florence, from whom it was taken by Mohammed II in 1460. During a war between the Venetians and the Turks, it was captured by the former in 1687, but was recovered by the Turks in 1715, and held by them until the period of the Greek revolution, when it became the seat of the new government, although taken and retaken more than once during the war. Corinth is still an episcopal see. The cathedral church of St. Nicholas, "a very mean place for such an ecclesiastical dignity," used in Turkish times to be in the Acrocorinthus. The city has now shrunk to a wretched village, on the old site, and bearing the old name, which, however, is often corrupted into Sotira (see Hassel, Handbuch der neuesten Erdbeben, III, i, 673 sq.).

Pausanias, in describing the antiquities of Corinth as they existed in his day, distinguishes clearly between those which belonged to the old Greek city and those which were of Roman origin. Two relics of Roman work are still to be seen, one a heap of brickwork which may have been part of the baths erected by Hadrian, the other the remains of an amphitheatre

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[Diagram of Corinth]

Plan of Corinth.
A. Acrocorinthus.
B. Corinth.
C. Long Walls.

[Coins of Corinth]
with subterranean arrangements for gladiators. Far more interesting are the ruins of the ancient Greek temple—the "old columns which have looked down on the rise, the prosperity, and the desolation of two [in fact, three] successive Corintians." At the time of Whalburg, some of his most famous imagery in the temple was gone. Before 1795 they were reduced to five; and further injury has very recently been inflicted by an earthquake. It is believed that this temple is the oldest of which any remains are left in Greece. There are also distinct traces of the Poseidonion, or sanctuary of Neptune, the scene of the Istamian games, from which Paul borrows some of his most striking imagery in 1 Cor. and other epistles. See GAMS. The fountain of Peirene, "full of sweet and clear water," as it is described by Strabo, is still to be seen in the Acrocorinthus, as well as the fountains in the lower city, of which it was supposed by him and Pausanias to be the source. The walls on the Acrocorinthus were in part erected by the Venetians, who held Corinth for twenty-five years in the 17th century. This city and its neighborhood have been described by many travellers, but we must especially refer to Leake's Moræa, iii, 229-304 (London, 1830), and his Peloponnesicus, p. 592 (London, 1846); Curtius, Peloponnesos, ii, 514 (Gotha, 1812); Sauerwald, Gesch. des Alterthums, i, 427 sqq.; Lortz, Corinth (London, 1858). See also Pauly, Real-Encycl. ii, 645 sqq.; Pott, Prof. gr. in 1 Cor.; Conybeare and Howson, St. Paul, ch. xii. There are four German monographs on the subject—Wilckens, Rerum Corinthiacarum specim. ad illustrationem tria singularis Epistole Paulineum (Bre- men, 1747; also in Oeurch's Collect. Opusc. i, 427 sqq.); Walch, Antiquitates Corinthiae (Jena, 1761); Wagner, Rerum Corinthiacarum specimen (Darmst. 1824); Barth, Corinthiorum Commercii et Mercuriae Historiae particia (Berlin, 1844). For a full elucidation of the history and topography of the city, see Smith's Dict. of Classical Geography, s. v. Corinthian. See ACRAEA.

Corinthian (Koripîs), an inhabitant (Acts xviii, 8; 2 Cor. vi, 11) of the city of Corinth (q. v.).

Corinthian ORDER, the latest developed and the most ornamental of the three orders of Greek architecture. The column (q. v.) is about ten diameters in height and is fluted. The capital is over a diameter of the column in height, has two rows of richly-carved leaves of acanthus, olive, or other plant, from above which protrudes the abacus, surmounted by a capital, and crowned by a moulding, called the abacus. The base is richly moulded. The Corinthian order was largely introduced in the Renaissance architecture, both in ecclesiastical and civil buildings. See Architecture.

Corinthians, First Epistle to the. 1. The testimony of Christian antiquity is full and unanimous in ascribing this inspired production to the pen of the apostle Paul (Lardner's Critical, Works, vol. ii, plur. loc.; see also Heydenreich, Comment, in priorem D. Pauli ad cor. epist. Prolog. p. 20; Schott, Insynope in N. T. p. 236, 239 sqq.). The external evidences (Clem. Rom. ad cor. ch. 47, 48; Polycarp, ad Phil. ch. 11; Ignat. ad Epî. ch. 2; Irenæus, Haer. iii, 11, 9; iv, 27, 8; Athenaeus, De Clar. Or., 61, ed. Col.; Clem. Alex. ; Euseb. H. E. iii, 38; Tertull. de Præst. cum Ordine, 8, iii, 6) are distinct, and with this the internal evidence arising from allusions, undisguised coincidences, style, and tone of thought fully accords (see Davidson, Introd. ii, 225 sqq.).

2. The epistle seems to have been occasioned partly by an intelligence received by the apostle concerning the Corinthian church from the domestics of Chloe, a plous female connected with that church (i, 11), and probably also from common report (exoîrētai, v, i), and partly by an epistle which the Corinthians themselves had addressed to the apostle, asking advice and instruction on several points (vii, 5), and which probably was conveyed to him by Stephanus, Fortunatus, and Achaicus (xvi, 17). Paul, also, who succeeded the apostle at Corinth, but who seems to have been with him at the time this epistle was written (xvi, 15), may have given him information of the state of things among the Corinthians in that city. From these sources it appears that the apostle has become the standing and fact that since he had left Corinth (Acts xviii, 18), the church in that place had sunk into a state of great corruption and error. One prime source of this evil state of things, and in itself an evil of no inferior magnitude, was the existence of schisms or party divisions in the church. 'Every one of you,' 'Paul tells them, 'with Iam of Praæs is my God of departures, and I of Christ' (i, 12). This has led to the conclusion that four great parties had arisen in the church, which boasted of Paul, Apollos, Peter, and Christ as their respective heads. By what peculiarities of sentiment these parties may be supposed to have been distinguished from each other it is not difficult, with the exception of the last, to conjecture. It appears that the schisms arose merely from quarrels among the Corinthians as to the comparative excellence of their respective teachers—those who had learned of Paul boasting that he excelled all others, and the converts of Apollos and Peter advancing a similar claim for themselves, and pretending that they derived all their religious knowledge from the direct teaching of Christ. The language of the apostle in the first four chapters, where alone he speaks directly of these schisms, and where he resolves their criminality, not into their relation to false doctrine, but into their having their source in a disposition to glory in men, must be regarded as greatly favoring this view. (Comp. also 2 Cor. v, 16.)

The few facts supplied to us by the Acts of the Apostles, and the notices in the epistle, appear to be as follows: a schism had existed in the church of Corinth when the apostle himself (1 Cor. iii, 6) in his second missionary journey, after his departure from Athens (Acts xviii, 1 sqq.), had abode in the city a year and a half (ch. xviii, 11), at first in the house of Aquila and Priscilla (ch. xviii, 8), and afterwards, apparently to mark emphatically the factious nature of the conduct of the Jews, in the house of the proselyte Justus. A short time after the apostle had left the city the eloquent Jew of Alexandria, Apollos, after having received, when at Ephesus, more exact instruction in the Gospel from Aquila and Priscilla, went to Corinth (Acts xix, 1), where he preached, as we may perhaps infer from Paul's conduct, in his own manner, or in some manner marked by unusual eloquence and persuasiveness (comp. ch. xii, 4). There is, however, no reason for concluding that the substance of the teaching was in any respect different from that of Paul (see ch. i, 18; xvi, 17). This circumstance of the visit of Apollos, owing to the sensuous and carnal spirit which marked the church of Corinth, appears to have formed the commencement of a gradual division into two parties, the followers of Paul, and the followers of Apollos (comp. ch. iv, 6). These divisions, however, were to be multiplied for, as it would seem, shortly after the departure of Apollos, Judaizing teachers, supplied probably with Jewish devices, entered the extreme party; and the church of the Jerusalem, appear to have come to Corinth, and to have preached the Gospel in a spirit of direct antagonism to Paul personally, in every way seeking to depress his claims to be considered an apostle (1 Cor. xi, 2), and to exalt those of the Twelve, and perhaps especially Peter, occupying that party, which appears to have been characterized by a spirit of excessive bitterness and faction, we may perhaps add a fourth, that, under the name of the "followers of Christ" (ch. i, 12), sought at first to separate themselves from the factious adherence to particular teachers, but were eventually driven by antagonism into positions equally sectarian and inimical to the
unity of the church. At this momentous period, before parties had become consolidated, and had distinctly withdrawn from communion with one another, the apostle writes; and in the outset of the epistle (ch. i. 19) he has his noble and impassioned protest against this fourfold rending of the robe of Christ. This spirit of division appears, by the good providence of God, to have eventually yielded to his apostolic rebuke, as it is noticeable that Clement of Rome, in his epistle to this church (ch. 47), alludes to these evils as long past, and as but slight compared to those which existed in his own time. See Division (in the Church at Corinth).

Besides the schisms and the erroneous opinions which had invaded the church at Corinth, the apostle had learned that many immoral and disorderly practices were tolerated among them, and were in some cases defended by them. A connection of a grossly incestuous character had been formed by one of the members, and gloried in by his brethren (v. 1, 2); lawsuits before heathen judges were instituted by one Christian against another (vi. 1); licentious indulgence was not so firmly denounced and so carefully avoided (v. 3); fastings were observed (vi. 13); the public meetings of the brethren were brought into disrepute by the women appearing in them unveiled (xi. 3-10), and were disturbed by the confused and disorderly manner in which the persons possessing spiritual gifts chose to exercise them (xii-xiv); and, in fine, the dyorh, which were designed to be scenes of love and union, became occasions for greater contention through the selfishness of the wealthier members, who, instead of sharing in a common meal with the poorer, brought each his own repast, and partook of it by himself, often to excess, while his needy brother was left to fast (xi. 29-34). The judgment of the apostle had also been solicited by the Corinthians concerning the comparative advantages of the married and the celibate state (vii. 1-40), as well as, apparently, the duty of Christians in relation to the use for food of meat which had been offered to idols (vii. 18). For the correction of these errors, the remonstrating of these disorders, and the solution of these doubts, this epistle was written by the apostle.

3. The epistle consists of four parts. The first (I-xiv) is designed to reclaim the Corinthians from schismatic contentions; the second (vii-xvi) is directed against the immoralities of the Corinthians; the third (xvii-xviii) contains replies to the queries addressed to Paul by the Corinthians, concerning the comparative advantage of the married and the celibate state which prevailed in their worship; and the fourth (xviii-xviii) contains an elaborate defence of the Christian doctrine of the resurrection, followed in the close of the epistle by some general instructions, intimations, and greetings.

The apostle opens with his usual salutation and with an expression of thankfulness for their general state of Christian progress (ch. i. 1-9). He then at once passes on to the lamentable divisions there were among them, and incidentally justifies his own conduct and mode of preaching (ch. i. 10; iv. 10), concluding with a letter to the Ephesian church (ch. ii. 14). The authoritative visit on his own part (ch. iv. 17-21). The apostle next deals with the case of incest that had taken place among them, and had provoked no censure (ch. v. 1-8), noticing, as he passed, some previous remarks he had made upon not keeping company with fornicators (ch. v. 9-15). He then comments on their evil course of waywardness and worldliness (ch. vi. 1-8), and again reverts to the plague-spot in Corinthian life, fornication and uncleanness (ch. vi. 9-20).

The last subject naturally paves the way for his answers to their inquiries about marriage (ch. vii. 1-24), and about the celibacy of virgins and widows (ch. vii. 25-35). He proceeds to the subject of the lawfulness of eating things sacrificed to idols, and Christian freedom generally (ch. viii), which leads, not unnaturally, to a digression on the manner in which he waved his apostolic privileges and performed his apostolic duties (ch. ix).

He then reverts to and concludes the subject of the use of things offered to idols (ch. x-xi), and passes on to the egocentric character of their behavior in the assemblies of the church, both in respect to women prophesying and praying with uncovered heads (ch. xi. 2-16), and also their great irregularities in the celebration of the Lord’s Supper (ch. xi. 17-24). Then follow full and minute instructions on the exercise of spiritual gifts (ch. xii-xiv), in which is included the notice of the necessity of order in the church (ch. xiii), and further a defence of the doctrine of the resurrection of the dead, about which doubts and difficulties appear to have arisen in this unhappily divided church (ch. xv).

The epistle closes with some directions concerning the contributions for the saints at Jerusalem (ch. xvi. 1-4), brief notices of his own intended movements (ch. xvi. 5-9), commendation to them of Timothy and others (ch. xvi. 10-18), greetings from the churches (ch. xvi. 19, 20), and an autograph salutation and benediction (ch. xvi. 21-24).
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Greece (chap. xvi, 5; Acts xix, 21), and before the culminating act of mobbing (which cannot in any case be referred to in chap. xv, 32, since the apostle was still in Asia, chap. xvi, 19; and he mentions this incident in his next letter as a special piece of news, 2 Cor. i, 8), that only served to expedite his plan (Acts xx, 1; comp. xix, 29). See Acts. This opinion is further verified by the following coincidences: [chap. i, 1, "Sothenes" here was a Christion, and therefore of the same generation as Paul himself, Acts xviii, chap. i, 11-16; ii, 1; iii, 1-6, 9. Paul had left the Corinthian church in its infancy some time since, and Apollon had visited them meanwhile (Acts xvi, 18; xix, 1); chap. iv, 17, 19; xvi, 10, 11, Paul had just sent Timothy to them, and designed visiting them himself shortly (Acts xii, 22; x, 1, 9); chap. xiv, 22, he had some time previously been violently opposed (ἐφάγεται) at Ephesus (Acts xix, 9); chap. xvi, 1, he had visited Galatia not very long before (Acts xviii, 23); chap. xvi, 5-7, he was about to set out for Macedonia, and thence to Corinth, where he designed to spend the coming winter (Acts xx, 1-9); chap. i, 8, he had still expected to arrive at Ephesus till Pentecost, which stay was prolonged till the uproar about Diana (Acts xix, 22, 23); chap. xvi, 8, 4, he afterwards designed to visit Jerusalem (Acts xix, 21) (chap. xvi, 12, Apollon was at this time in the vicinity of Paul, but was not about to revisit Corinth just yet; Acts, xiv, 1); chap. xvi, 10, Paul was surrounded by the emblems of that city on which Aquila and Priscilla were now settled (Acts xviii, 18, 19, 20). Finally, the subscription (so far as of any authority) agrees with all this (comp. chap. xvi, 17), except as to Timothy, who was then on his way to Corinth (chap. iv, 17; xvi, 10) [for from 2 Cor. vii, 17, 18, it does not necessarily follow that Timothy (even supposing him to be there alluded to) did not visit Corinth till afterwards; and also except to the date at Philippi (the best copies read Ephesus), an error of tradition apparently arising from the fact that Paul was doubtless expecting to pass through (ὑπολείπον) that city (Acts xx, 6). See Timothy. (Comp. Conybeare and Howson’s Life and Epistles of St. Paul, II, 23). The date assigned this epistle by the foregoing particulars is the spring of A.D. 54. The bearers were probably (according to the common subscription) Stephanus, Fortunatus, and Achaicus, who had been recently sent to the apostle, and who, in the conclusion of the epistle (chap. xvi, 17), are formally commended as belonging to the honorable regard of the church of Corinth. For commentaries, see below. Of treatises on special points we may name the following (in Latin): those of Faust on the alleged lost epistle (Argent. 1671); on the schisms of the Corinthian Church, Dorschus (Hafn. 1729), Mosheim (Helmst. 1725), Schongard (Hafn. 1780), Vitrings (Obs. auct. iii, 800 sq.); on “leading about a wife,” Quistorp (Rost. 1602), Witte (Viteb. 1831); on other national aflusions, Olearius (Lips. 1807), Schlegier (Helmst. 1769), Wollo (Lips. 1751). See Paul.

CORINTHIANS, SECOND EPISTLE TO THE. 1. We have seen above that, when writing his first epistle to the Corinthians, Paul expected shortly to visit them, and had indeed formed a detailed plan of the journey. But we may safely infer from 2 Cor. i, 15, 16, 23, that Paul had not been at Corinth between the writing of the first and second epistles, so that we must place the second three days after his arrival at this second epistle, probably on his arrival at Philippi. The place whence it was written was clearly not Ephesus (see chap. i, 8), but Macedonia (chap. vii, 5; viii, 1; ix, 2), whither the apostle went by way of Troas (chap. ii, 12), after waiting a short time in the latter place for the return of Epaphroditus (chap. vii, 15). The bulk of later MSS., and the old Syr. version, positively assume Philippi as the exact place whence it was written; that the bearers were Titus and his associat-
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lon Titus had been sent by Paul to Corinth, partly to collect money in aid of the distressed Christians in Palestine, partly to observe the effect of the apostle's first epistle on the Corinthians. In this expectation of meeting Titus at Troas Paul was disappointed. He accordingly proceeded into Macedonia, where at length his desire was gratified, and the wished-for information obtained (2 Cor. ii. 15; vii. 15 sq.).

"The epistle was occasioned by the information which the apostle had received also, as it would certainly seem probable, from Timotheus, of the reception of the first epistle. It has indeed recently been doubted by Neander, De Wette, and others, whether Timothy, who had been definitely sent to Corinth (1 Cor. iv. 17) by Paul, reached it, or whether he merely reached his destination (comp. 1 Cor. xvi. 10); and it has been urged that the mission of Timothy would hardly have been left unnoticed in 2 Cor. xii. 17, 18 (see Rücker, Comm. p. 409). To this, however, it has been replied, apparently convincingly, that as Timothy is an associate in writing the epistle, any notice of his own mission in the third person would have seemed inappropriate. His visit was assumed as a fact, and as one that naturally made him an associate with the apostle in writing to the church he had so lately visited.

"It is more difficult to assign the precise reason for the mission of Titus. That he brought back tidings of the reception of the first epistle is a fact, and met with a measure of success; but whether he was specially sent to ascertain this, or whether to convey fresh directions, cannot be ascertained. There is a show of plausibility in the supposition of Bleek (Stud. u. Krit. 1830, p. 323), followed more recently by Neander (Planta. u. Lett. p. 487), that the apostle had made Titus the bearer of a letter couched in terms of decided severity, now lost, to which he is to be supposed to refer in chap. ii. 3 (compared with ver. 4, 9); vii. 8, 11 sq.; but, as has justly urged (see Meyer, Einl.-St. p. 3), there is quite enough of severity in the first epistle (consider chap. iv. 19-21; v. 2 sq.; vi. 5-8; xi. 17) to call forth the apostle's affectionate anxiety. Moreover, the supposition of a lost letter is in itself improbable. If it be desirable to hazard a conjecture on this mission of Titus, it would seem most natural to suppose that the return of Timothy and the intelligence he conveyed might have been such as to make the apostle feel the need of further directions to the contentious church one of his immediate followers, with instructions to support and strengthen the effect of the epistle, and to bring back the most recent tidings of the spirit that was prevailing at Corinth.

"The Intelligence brought by Titus concerning the church at Corinth was on the whole favorable. The censures of the former epistle had produced in their minds a godly sorrow, had awakened in them a regard to the proper discipline of the church, and had led to the exclusion from their fellowship of the incestuous person. They had so soon repented, and showed such contrition that the apostle now pitied him, and exhorts the church to restore him to their communion (2 Cor. ii. 6-11; vii. 8 sq.). A cordial response had also been given to the appeal that had been made on behalf of the saints in Palestine (ix. 2). But with all these pleasing symptoms there were some of a painful kind. The anti-Pauline influence in the church had increased, or at least had become more active; and those who were actuated by it had been seeking by all means to overturn the authority of the apostle, and discredit his claims as an ambassador of Christ.

"This led the apostle to compose his second epistle, in which the language of commendation and love is mingled with that of censure, and even of threatening. This epistle may be divided into three sections. In the first (i-iii) the apostle chiefly dwells on the effects produced by his first epistle and the matter therewith connected. In the second (iv-vi) he discourses on the substance and effects of the religion which he proclaimed, and turns from this to an appeal on behalf of the claims of the poor saints on their liberality. And in the third (vii-xii) he vindicates his own dignity and authority as an apostle against the parties by whom these were opposed. The divided state of feeling in the apostle's mind will account sufficiently for the difference of tone observable between the earlier and later parts of this epistle, without our having recourse to the arbitrary and capricious hypothesis of Semler (Disert. de duplice appendice Ep. ad Rom. Hal. 1767) and Weber (Prog. de numero opp. ad Cor. rectius consulendo, Vitenb. 1780), who Paulus shows, as it were, on the first person, that this epistle has been extensively interpoled.

"A close analysis is scarcely practicable, as in no one of the apostle's epistles are the changes more rapid and frequent. Now he thanks God for their general state (chap. i. 8 sq.); now he glances at his purpose to visit (chap. i. 15 sq.); now he alludes to the special directions in the first letter (chap. ii. 8 sq.); again he returns to his own plans (chap. ii. 12 sq.), pleads his own apostolic dignity (chap. iii. 1 sq.), dwells long upon the spirit and nature of his own labors (chap. iv. 1 sq.), his own hopes (chap. v. 1 sq.), and his own sufferings (chap. vi. 1 sq.), returning again to more specific declarations of his labors (chap. vi. 1 sq.), to the faith (chap. vi. 11 sq.), and a yet further declaration of his views and feelings with regard to them (chap. vii). Then again, in the matter of the alms, he stirs up their liberality by alluding to the conduct of the churches of Macedonia (chap. viii. 1 sq.), their spiritual progress (ver. 7), the example of Christ (ver. 9), and passes on to speak more fully of the present mission of Titus and his associates (ver. 18 sq.), and to reiterate his exhortations to liberality (chap. ix. 1 sq.). In the third portion he passes into language of severity and reproof: he severely warns those who presume to hold lightly his apostolical authority (chap. x. 1 sq.); he puts strongly forward his apostolical dignity (chap. xi. 5 sq.); he illustrates his forbearance (ver. 8 sq.); he makes honest boast of his labors (ver. 25 sq.); he declares the revelations vouchsafed to him (chap. xii. 1 sq.); he again returns to the nature of his dealings with his converts (ver. 12 sq.), and concludes most tenderly (chap. xiii. 1 sq.), brief greetings, and a doxology (ver. 11-14).

5. "The genuineness and authenticity is supported by the most decided external testimony (Irenaeus, Hær. iii. 7, 1; iv. 28, 8; Athenagoras, de Rerum p. 61, ed. Col.; Clem. Alex. Strom. iii. 94; iv. 101; Tertull. de Paulis, chap. 15), and by internal evidence of such a kind that what has been said on this point with respect to the first epistle is here even still more applicable. The only doubts that modern pseudo-criticism has been able to bring forward relate to the unity of the epistle, but these are not such as seem to deserve serious consideration (see Meyer, Einl.-St. p. 7).

6. For a further discussion of the separate Commentaries on both epistles, the most important being designated by an asterisk (*) prefixed: Jerome, Commentarii (in Opp. ii. 901; Chrysostom, Homiliae (in Opp. x. 1, 485; transl. in the Library of Fathers, Oxon. 1839, 1848, vol. 4, 7, and 27); Cramer, Ep. ad Cor. (Catenae Graecae Patr. vi); Hugo a Saclier, Comment. in Opp.); Appian, Expositio (in Opp. vii); Zuingler, Annotationes (in Opp. iv); *Calvin, tr. by Tymme, Commentarie (Lond. 1517, 4to); also tr. by Pringle, Commentary (Edinb. 1848, 2 vols. 8vo); Bullinger, Commentaries (Tigur. 1584-5, 2 vols. 8vo); Sarcer, Meditationes (Argent. 1544, 8vo); Meyer, Annotationes (Bernae, 1546, 4to); Major, Emendationes (Amst., 1586, 4to); *Dugan (Gen. 1568, 8vo); Musculus, Commentarius (Bas. 1559, 1562, 1582, 1690, 1611, fol.); Shanenburg, Predigten (Eisleb. 1561-4, 2 vols. fol.); Arelius, Commentaries (Laus. 1579, 8vo; Mor. 1583, fol.); Sta-
The cormorant belongs to the natural order of the *Pelecanidae* of Linnaeus, and the species have the characteristic habit of watching on high cliffs, and, on perceiving a fish in the water, of darting down like an arrow and seizing its prey. The "greater cormorant," however, more frequently shoots along, in a line nearly close to the surface of the water, or, sitting on the wave, dives after the prey. It is trained to fish for man's use in China. It is common on the coasts of Syria and Palestine; Rauwolf saw numbers of them along the sea-washed cliffs of Acre, which he mistook for sea-eagles. The cormorant is a widely-diffused genus, and is found in almost every country in the world. (See the *Penny Cyclopaedia*, s. v. Pelicanidae.)

The large kind weighs about seven pounds, and is nearly of the same size as the goose; it lives upon fish, and has a long, straight, and compressed bill, with the upper mandible black at the point, to confine the prey with the greater security; its head and neck are of a sooty blackness, more resembling in figure those of the goose than of the gull. Its distinguishing character, however, consists in its toes being united by membranes, and by the middle toe being notched like a saw, to assist in seizing its slippery prey. In winter these birds are seen dispersed along the seashore, and ascending the mouths of rivers; they are remarkably voracious, and have such a quick digestion that the appetite appears insatiable. They build their nests on the highest parts of the cliffs that overhang the sea. The female usually lays three or four eggs about the size of those of a goose, and of a pale green color. See Bird.

**Corn.** There are several words thus translated in the English version of the Scriptures, in which it is used in the proper sense of *grain* of any kind, and never in the American application of maize or "Indian corn" (*Zea mays* of Linn.), which it generally thought was anciently unknown. In 1617, Permentier (Newel de Nomenclature d'Hist. Naturelle, vol. xxviii), founding on the silence of Varro, Columella, Pliny, and the other agricultural and botanical writers of classical antiquity, concluded that maize was unknown till the discovery of America; and in 1884 Meyer asserted that "nothing in botanical geography is more certain than the New-World derivation of maize." (Duchartre in Corail d'Hist. Nat.)*

But since then, in the magnificent monograph (Hist. Naturelle du Maïs, 1836), M. Bonsfous, the director of the Royal Garden of Agriculture at Turin, has shown that it is figured in a Chinese botanical work as old as the middle of the sixteenth century—a time when the discoveries of Columbus could scarcely have penetrated to the Celestial Empire; and, what is more conclusive, in 1819 M. Rifaud discovered under the head of a mummy at Thebes not only grains, but leaves of Indian corn. Nor is it at all impossible that the *fūd* of Homer and Theophrastus may include the plant in question. The wide diffusion of this corn through the Indian archipelago, and on the Indian continent itself, is in favor of the hypothesis which claims it as a native of the Old World; and if it was known to the Egyptians, nothing could be more natural than its early introduction into Palestine. See Cereals.

1. The word יִפְגָּן, *yipgan* (from its increase), which is rendered "grain," "corn," and sometimes "wheat" in the Anglo-Vers., is the most general of the Hebrew terms representing "corn," and is more comprehensive than any word in our language, seeing that it probably includes not only all the proper cereals, but also various kinds of pulse and seeds of plants, which we never comprehend under the name of "corn," or even of "pigeon." It may therefore be taken to represent all the commodites which we describe by the different words corn, grain, seeds, peas, beans. Among other places in which this word occurs, see...
Gen. xxvii, 28-37; Num. xviii, 27; Deut. xxviii, 51; Lam. ii, 12, etc. See GRAIN.

2. There is another word, ἔλατον, bar, i.e. (cf. sycamore), which denotes any kind of cleansed corn, that is, corn purified from the chaff and fit for use (Gen. xlii, 35-49; Prov. xvi, 26; Jer. iv, 11; Joel ii, 24). The same word is more rarely used to describe corn in a growing state (Psa. lxxv, 13). It elsewhere signifies the open "fields" or country. See LAND.

3. The word χειμών, che'hen (i. e. grist), which is sometimes rendered corn, denotes in a general sense "provision," and by consequence "corn," as the principal article in all provisions (Gen. ii, 1, 20; Exod. viii, 5; Neh. x, 32, etc.). See VICTUALS.

4. The Greek σιτάρι corresponds to the first two of the above Hebrew words, for which it often stands in the Sept. (Matt. iii, 12; Luke iii, 17; John xii, 24; Acts vii, 12, etc.). See EAT (of corn).

The other words occasionally translated "corn" in the Bible are βρωμή, bell (Job xxi, 6), "prosencer" (Isa. xxx, 24) or "fodder" (Job vi, 5); γεώτροι, ge'o-tróe (Deut. xvi, 13), elsewhere "threshing-floor"; τὸς θημέλιος, kamah (Deut. xvi, 9; Isa. xvii, 5), "standing corn," as often elsewhere; καλακλημένον (John xii, 24), a "grain" of any kind, as elsewhere; and σπόρος (Matt. xii, 1), a "corn-field," as elsewhere; besides kindred or different terms rendered "beaten corn," "standing corn," "ears of corn," "heap of corn," "corn-ground," etc. A single ear is τὸ μακάριον, shikholet; "pounded wheat," τὸ χειμών, ripetekh (2 Sam. xvii, 19; Prov. xxvii, 22). The most common kinds of corn were σιτάρι, ch'elem; barley, τριπλή, tl'pol, sor'ach; spelt, (A. V., Exod. ix, 22, and Isa. xxv, 25, 27); (Ezch. iv, 9, "fitches of sycamore" or "in plur. form τριπλάσια, kussemim;" and millet, τὴν δικαίαν, oata are mentioned only by rabbinical writers. The doubtful word τὸ Χειμών, sor'ach, rendered "principal," as an epitome of wheat, in the A. V. of Isa. xxx, 25, is probably not distinctive of any species of grain (see GEnElius, s. v.).

The different products coming under the denomination of corn are noticed under the usual heads, as BARLEY, WHEAT, etc.; their culture under agriculture; their preparation under bread, food, mill, etc.

"Corn crops are still reckoned at twenty-fold what was sown, and were anciently much more. 'Seven ears on one stalk' (Gen. xii, 22) is no unusual phenomenon in Egypt at this day. The many-cored stalk is also common in the wheat of Palestine, and it is of course of the bearded kind. The 'heap of wheat set about with lilies' (which probably grew in the field together with it) may allude to a custom of so decorating the sheaves (Cant. vii, 7). Wheat (see 2 Sam. iv, 6) was stored in the house for domestic purposes—the 'midst of the house' meaning the part more retired than the common chamber where the guests were accommodated. It is at present often kept in a dry well, and perhaps the 'ground corn' of 2 Sam. xvii, 19, was meant to imply that the well was used. From Solomon's time (2 Chron. ii, 10, 15), i.e. as agriculture became developed under a settled government, Palestine was a corn-exporting country, and her grains were largely t-k'en by her commercial neighbor Tyre (Ezk. xxvii, 17; comp. Amos viii, 5). Plenty of corn was Jacob's blessing (Gen. xxvii, 28; comp. Psa. lv, 13). The 'store-houses' mentioned 2 Chron. xxxii, 28, as built by Hezekiah, were perhaps in consequence of the havoc made by the Assyrian armies (comp. 2 Kings xix, 29); without such protection, the country, in its exhausted state, would have been at the mercy of the desert marauders. Grain crops were liable to τὸ μακάριον, yeraqos, 'mildew' and σπόρος, 'blasting' (see 1 Kings viii, 27), as well as of course to fire by accident or malice (Exod. xxii, 6; Judg. xv, 5). Some good general remarks will be found in Saalschutz, Archiv. d. d. Itur." See HEBRANDET.

Cornariata, the disciples of Theodore Cornheart or Coornhart, secretary of the States of Holland (c. 1590). He wrote against the Romanists, the Lutherans, and Calvinists. He maintained that every religious communion needed reformation, but he said no one had a right to engage in it without a mission supported by miracles. He was known by consequence as the "cornariata," as the principal article in all provisions (Gen. xii, 1; 20; Exod. viii, 5; Neh. x, 32, etc.). See VICTUALS.

The religious position of Cornelius before his interview with Peter has been the subject of much debate. On the one side it is contended that he was what is called a proselyte of the gate, or a Gentile, who, having renounced idolatry and worshipping the true God, submitted to the seven (supposed) precepts of Noah, frequented the synagogues, and submitted himself to the hands of the priests, but, not having received circumcision, was not reckoned among the Jews. In support of this opinion it is pleaded that Cornelius is φωστήριος τῶν θεών (a man fearing God), ver. 2, the usual appellation, it is alleged, for a proselyte of the gate, as in chap. xiii, 16, 26, and elsewhere; that he prayed at the usual Jewish hours of prayer (x, 29); that he read the Old Testament, because Peter refers him to the prophets (x, 49); and that he gave much alms to the Jewish people (x, 22). On the other side it is answered that the phrases φωστήριος τῶν θεών, and the similar phrases ἀλλοτρίῳ and εὐγενεῖς, are used respecting any persons imbued with reverence toward God (x, 35; Luke i, 50; ii, 25; Col. iii, 22; Rev. xi, 18); that he is styled by Peter ἀλλοτριοφόρος (a man of another race or nation), with whom it was unlawful for a Jew to associate, whereas the law allowed to foreigners a perpetual residence among the Jews, provided they would renounce idolatry and abstain from blood (Lev. xvii, 10, 11, 15), and even commanded the Jews to love them (Lev. xix, 33, 34); that they mingled with the Jews in the synagogue (Acts iv, 1) and in private life (Luke vii, 5); that, had Cornelius been a proselyte of the gate, his conversion to Christianity would not have occasioned such a surprise to the Jewish Christians (Acts x, 46), nor would "they that were of the circumcision" have contended with Peter so much on his account (xi, 2); that he is expressly classed among the Gentiles by James (xv, 14), and by Peter himself, when claiming the honor...
of having first preached to the Gentiles (xv, 7); that the remark of the opposing party at Jerusalem, when convinced, "then hath God also to the Gentiles granted repentance unto life," would have been inapplicable upon the very principles of those who assert that Cornelius was a proselyte, since they argue from the tradition of the Mosic Maimonides, admires a sincere proselyte to be in a state of salvation. The other arguments, derived from the observance of the Jewish hours of prayer by Cornelius, and his acquaintance with the Old Testament, are all resolvable into a view of his religious position, which will shortly be stated. The strongest objection against the proselyte theory, that the gate arises from the very reasonable doubt whether any such distinction existed in the time of the apostles (see Tomlin, Elements of Theology, i, 266 sq.). Dr. Lardner has remarked that the notion of two sorts of proselytes is not to be found in any Christian writer before the fourteenth century (Works, vi, 592). See also Jennings' Jewish Antiquities (bk. i, ch. 3). The arguments on the other side are ably stated by Townsend (Chronology. N. Test. note in loc.). See PROSYLITE. On the whole, the position of Cornelius with regard to religion appears to have been in the hands of the church. See Tomlin, Consisting of Gentiles who had so far benefited by their contact with the Jewish people as to have become convinced that theirs was the true religion, who consequently worshipped the true God, were acquainted with the Scriptures of the Old Testament, most probably in the Greek translation, and observed several Jewish customs, as, for instance, their hours of prayer, or anything else that did not involve an act of special profession. This class of persons seems referred to in Acts xiii, 16, where they are plainly distinguished from the Jews, though certainly mingled with them. To the same class is to be referred Candace's treasurer (Acts viii, 27, etc.); and in earlier times the midwives of Egypt (Exod. i, 17). Rahab (Josh. vi, 25), Ruth, Aranabah, the Jebusite (2 Sam. xxiv, 18, etc.), the persons mentioned 1 Kings vii, 41, 42, 43, Naaman (2 Kings v, 16, 17). See also Josephus, Antiq. xiv, 7, 3, and his account of Alexander the Great going into the Temple, and offering sacrifice to God according to the direction of the high-priest (ibid. xi, 8, 5); of Antiochus the Great (ibid. xii, 3, 3, 4), and of Pтолemæus Philadelphus (ibid. xii, 2, 1, etc.). Under the influence of these facts and arguments, we regard Cornelius as having been selected of God to become the first-fruits of the Gentiles. His character appears suited, and he was the most eligible to abate the prejudices of the Jewish converts against what appeared to them so great an innovation. It is well observed by Theophylact that Cornelius, though neither a Jew nor a Christian, lived the life of a good Christian. He was εὐρυπιστημόνας, influenced by spontaneous reverence to God. He practically obeyed the restraints of religion, for he feared God, and this latter part of the description is extended to all his family or household (ver. 2). He was liberal in alms to the Jewish people, which showed his respect for them; and he "prayed to God always," at all the hours of prayer observed by the Jewish nation. Such piety, obedience, faith, and charity prompted him to an imperious attachment, and benefited, and secured to his enjoyment (Psa. xxx, 9; 1, 23; Matt. xiii, 12; Luke viii, 15; John vii, 17). His position in command at Caesarea doubtless brought him into contact with intelligent Jews, from whom he learned the truths respecting the Messiah, and he seems to have been prepared by a personal knowledge of the external facts of Christianity to welcome the message of Peter as of divine authority.

The remarkable circumstances under which the benefits of the Gospel were conferred upon him are too plainly and forcibly related in Acts x to require much comment (see Fæller, Evidences, prop. 2, ch. 5; Niemeyer, Charakter, i, 650 sq.). Neander, Planting and Training, p. 69 sq.). While in prayer at the ninth hour of the day, he beheld, in waking vision, an angel of God, who declared that "his prayers and alms had come up for a memorial before God," and directed him to send to Joppa for Peter, who was then abiding "at the house of one Simon, a tanner." Cornelius sent accordingly; and when his messenger had nearly reached that place, Peter was prepared by the symbolic revelations of a noontday ecstasy, or trance, to understand that nothing which God had cleansed was to be regarded as common or unclean.—Kitto, s. v. This event took place about September, A.D. 32 (see Med. Quart. Rev. 1850, p. 409-401). "On his arriving at the house of Cornelius, and while he was explaining to them the vision which he had seen in reference to this mission, the Holy Ghost fell on the Gentiles present, and thus anticipated the reply to the question, which might still have proved a difficult one for the apostle, whether they were to be baptized as Gentiles into the Christian Church. They were so baptized, and thus Cornelius became the first-fruit of the Gentile world to Christ, publicly recognized as such. Tradition has been busy with his life and acts. According to Jerome (adv. Joenin, l. p. 301), he built a Christian church at Cesarea; and tradition makes his bishop of Scandamisio (Scandamandis ?), and ascribes to him the working of a great miracle (Menyl. groc. i, 129)."

There are monographs on the history of Cornelius in German by Linder (Basel, 1890), Krummacher (Bremen, 1829; transl. Edinburgh, 1-80), in Latin by Basili (Opp. p. 106), in English by Evans (Script. Sib. iii, 809); also in Latin, on his character by Fecht (Rost. 1701), Feuerlin (Altorf. 1736); on Peter's vision, by Deysering (Marb. 1710), Engeström (Lund. 1741); on the effusion of the Spirit, by Goetz (Lubeck. 1712); on his baptism, by the same (ib. 1713); on his prayers, by Michaelis (in the Bibl. Bren. v. 670 sq.); on Peter's sermon, in English, by Taylor (London, 1659). See also Krummacher, Life of Cornelius (Edinb. 1839, 12mo); Journ. Soc. Lit. April, 1864.

Cornelius, bishop of Rome, succeeded Fabianus in that see June 4, A.D. 251. Some of the clergy and people of Rome, not approving of the election of Cornelius because of his controversy with Novatianus about the heretics, when Cornelius was consecrated lenient, chose Novatianus bishop, and three Italian bishops ordained him; he therefore was the first antipope. In October, 251, Cornelius having convened a numerous council at Rome, consisting of sixty bishops and a number of presbyters and deacons, confirmed his election. He did not enjoy his honor long, for he was banished by the emperor Gallus to Civitas Vacchia, where he died (or, according to some accounts, suffered martyrdom) September 14, 252. Ten of Cyprian's letters are directed to Cornelius. There are two genuine letters of Cornelius to Cyprian still preserved among Cyprian's epistles; they are the forty-sixth and fourth, ed. Oberthul. Besides these, Cornelius wrote a long letter to Fabianus concerning the character and conduct of Novatianus, considerable extracts from which Eusebius has preserved (Hist. Eccl. b. vi, chap. xilii.)—Lardner, Works, iii, 74 sq.; Cave, Hist. Lit. i, 80; Wetzer u. Weite, Kirchen-Lex. iii, 879.

Cornelius Agrippa. See AGrippa.

Cornelius a Lapide (Cornelius Cornelihm van den Steen), a learned Roman Catholic commentator, who was born about 1365 at Liege, entered the order of Jesuits, and became professor of Hebrew at Louvain, where he gave exegetical lectures for twenty years. He was then made professor at Rome, where he died March 12, 1657. He wrote commentaries on all the books of Scripture except Job and the Psalms, which are in great esteem, more, how-
ever, from the rich material in the form of citations from the fathers than from any critical skill of his own.
The commentaries on the Pentateuch and the Pauline Epistles are commonly regarded as his best. They were published at Antwerp, 1631 (10 vols. fol.); at Venice, 1730 (11 vols. fol.); and at Lyons (best edition, 1838, 11 vols. 4to).—Wetzer u. Welte, Kirchen-Lex. ii, 679.

Cornelius, Elias, D.D., a Congregational minister, was born in Somers, N. Y., July 8, 1794. He graduated at Yale in 1815. In 1816, after being licensed to preach, he was appointed pastor of the American Board of Commissioners for Foreign Missions. In the spring of 1817 he started on a missionary tour to the Creeks and Cherokee, and then to New Orleans, where he remained until April 2, 1818, when he returned to Boston, visiting the Indian Mission on his way. He was ordained pastor of Tabernacle church in Salem July 21, 1819. In Oct. 1826, he resigned, and entered upon his duties as secretary of the American Education Society. In Oct. 1831, he was elected secretary of the American Board of Commissioners for Foreign Missions. He died Feb. 12, 1882. He published several occasional sermons and useful tracts—Sermons, 1838, 12mo; Edwards, Memoir of Cornelius (Boston, 1834, 12mo).

Corner. The words thus translated in our version of the Bible are the following:

1. ... pin'nah, signifies properly a pin'nacl, as shooting up (2 Chron. xxvi, 15; Zeph. i, 16; iii, 6); hence an angle, properly exterior, as of a house (Job i, 19), of a street (Prov. vii, 8); also interior, as of a roof (Prov. xxvi, 9; xxv, 24), of a court (Ezek. xiii, 20), of a city (2 Chron. xxvii, 24). It is properly metaphoric for a prince or chief of the people (1 Sam. xiv, 38; Judg. xx, 2; Isa. xix, 13). The abbreviated form, ... pen, occurs Prov. vii, 8; Zech. xiv, 10.

2. ... pe'lah, properly the mouth, then the face; hence, generally, a "side" of anything (especially a point of the compass, as on the east side, i.e. eastward, "the four corners" standing for the whole extent), or region, as of the face (parti, Lev. xiii, 41); of country ("corners", Neh. ix, 22, i.e. various districts of the promised land allotted to the Israelites; so "corner of Moab", Jer. xlvi, 15, i.e. that country: and in the plural, "corners" [literally, the two sides] of Moab, Num. xxiv, 17, the whole land). Secondary it denotes the extreme part of anything, as of a field (Lev. xix, 9; xvii, 22), of the sacred table (Exod. xxv, 26; xiv, 20), a couch or divan, the place of honor (Amos iii, 12). The "corners of the head and beard" (Lev. xix, 27; xxii, 5) were doubtless the extremities of the hair and whiskers running around the ears, which the Jews were forbidden to cut or shave off round, like the clipped earlocks (mistranslated "almost corners", Jer. ix, 26; xxix, 22; xlix, 32) of the heathen and the ancient Arabs of the desert (Herod. iii, 8). Illustrations of this fashion are still extant; indeed, Mr. Osburn (in his Ancient Egypt, p. 125) seems to have identified some figures on the Egyptian monuments with the ancient Hittites, one of the very tribes here alleged to be; and who are said to be wearing as beards a helmet or skull-cap of a peculiar form, so as to leave exposed this peculiar national badge. They appear to have had a hideous custom of shaving a square place just above the ear, leaving the hair on the side of the face and the whiskers, which hung down in a plaited lock. Illustrated Ear-looks.

3. ... kakhap', a wing (as elsewhere often), is used in Isa. xi, 12; Ezek. vii, 7, to express "the four corners of the earth," or the whole land.

4. ... kathoph', a shoulder or side (as often elsewhere), occurs in 2 Kings xi, 11, in speaking of the opposite parts of the Temple.

5. ... mitk'dot (literally cut off or bent), an angle, spoken of the external extremities of the tabernacle (Exod. xxvi, 24; xxxvi, 29), and the internal ones of a court (Ezek. xxii, 22; xxvi, 21, 22); also a bend or "turning" of a wall, conventionally applied apparently to the intersection of the internal wall of Jerusalem skirting Mount Zion on the east, with the continuation of that on the northern brow towards the Temple (2 Chron. xxvii, 9; Neh. iii, 12, 20, 24, 25). A kindred form occurs in the last clause of Ezek. xxii, 22, where some render four-square.

6. ... po'adam (literally a step, usually a "time" or instance), spoken of the four corners of the sacred ark (Exod. xxv, 12), and of the brazen laver (1 Kings vii, 30).

7. ... tera'a (literally a rib or side, as often elsewhere), spoken of either extremity of each side of the altar of incense (Exod. xxx, 4; xxxvii, 27).

8. ... kastech', an end (as elsewhere usually), spoken of the four corners of the same (Exod. xxvii, 4).

9. ... sim'eh, spoken of the "corners" of the altar (Zech. ix, 15); fig. of the corner columns of a palace (Psa. exlv, 12, 13; our daughters being as cornerstones'), skilfully sculptured, in allusion probably to the caryatides, or columns, representing female figures, so common in Egyptian architecture (the point of comparison lying in the slenderness and tallness combined with elegance, comp. Cant. v, 15; vii, 8).

10. The Greek word auxia signifies properly an angle, either exterior, as when streets meet, forming a square or the public resort (Matt. vi, 5), or interior, a dark recess, but for secrecy (Acts xxvi, 29). "The four corners of the earth" denote the whole land or world, as in No. i above (Rev. vii, 1; 4 quarters, xx, 8). On the "head of the corner," see CORNER-stone below.

11. The "corners" of the great sheet in Peter's vision (Acts ii, 1) express a different word in the original, topia, which has elsewhere usually the signification of "beginning.

"The ... pe'lah, or 'corner', i.e. of the field, was not allowed (Lev. xix, 9) to be wholly reaped. The law gave a right to the poor to carry off what was so left, and this was a part of the maintenance from the soil to which that class were entitled. Similarly the gleaning of fields and fruit-trees, and the taking of a sheaf accidentally left on the ground, were secured to the poor and the stranger by law (xxiii, 22; Deut. xxiv, 19-21). See GLEANING. These seem to us, amid the sharply defined legal rights of which alone civilization is cognizant, loose and inadequate provisions for the benefit of the poor. But custom and common law had probably ensured the observance (Job xxiv, 10) previously to the Mosaic enactment, and continued for a long but indefinite time to give practical force to the statute. Nor were the 'poor,' to whom appertained the right, the vague class of sufferers whom we understand by the term. On the principles of the Mosaic polity, every Hebrew family had a hold on a certain fixed estate, and could by no ordinary and casual calamity be wholly beggarred. Hence its indigent members had the claims of kindred on the 'corners,' etc., of the field which their landed brethren reaped. Similarly the 'stranger' was a recognized dependent; 'within thy gates' being his impressively descriptive, as sharing, though not by any tie of blood, the domestic claim. There was thus a further security for the maintenance of the right in its
definite and ascertiable character. Neither do we discover in the earlier period of the Hebrew polity, closely detailed as its social features are, any general traces of agrarian distress and the unsafe condition of the country which results from it—such, for instance, as were characteristic of the circumstances of David, a popular leader (1 Sam. xviii, 80; xxii, 11), could only muster from four to six hundred men out of all Judah, though every one that was in distress, in debt, and every one that was discontented, came to him (1 Sam. xxii, 2; xxv, 13). Further, the position of the smooch was a factor further claiming on the produce of the land, but no possession in its soil, would secure their influence as expounders, teachers, and, in part, administrators of the law, in favor of such a claim. In the later period of the prophets their constant complaints concerning the defrauding of the poor (Isa. x, 2; Amos v, 11; viii, 6) seem to show that such laws had lost their practical force. (These two passages, speaking of 'taking burdens of wheat from the poor,' and of 'selling the refuse of the wheat,' i.e., perhaps the gleanings, seem to point to some special evasion of the harvest laws.) Still later, under the Scribes, minute legislation fixed one sixtieth as the portion of a field which was to be left for the legal 'corner,' but provided also (which seems hardly consistent) how the fields should be divided so as to leave one corner only where two should fairly be reckoned. The proportion being thus fixed, all the grain might be reaped, and enough to satisfy the regulation subsequently separated from the whole crop. (This corner was, like the gleaning, tithe free. Certain fruit-trees, e.g., nuts, pomegranates, vines, and olives, were deemed liable to the law of the corner. (Maimonides, indeed, lays down the principle (Constitutiones de donis pauperum, cap. ii), that whatever crop or growth is fit for food, is kept, and gathered all at once, and carried into store, is liable to that law. A Gentile holding land in Palestine was not deemed liable to the obligation. As regards Jews, an evasion seems to have been sanctioned as follows: Whatever field was consecrated to the Temple and its services was held exempt from the claim of the poor; an owner might thus consecrate it while the crop was on it, and then redeem it, when in the sheaf, to his own use. Thus the poor men did not 'get the right to the corner.' This reminds us of the 'Corban' (Mark vii, 11). For further information, see AGRICULTURE. The treatise Puchah, in the Mishna, may likewise be consulted, especially chap. i, 2, 3, 4, 5, 6; II, iv, 7; also the above-quoted treatise of Maimonides.) See HARVEST.

The Corner-Gate (נַחַל הַנַּחַל) of Jerusalem, spoken of in 2 Kings xiv, 13; 2 Chron. xxvi, 9; Jer. xxxii, 38, was one of the gates of the ancient city, in Josephus's "second wall," and between the present sites of Calvary and the Damascus Gate. (See Strong's Harmony and Exposition of the Gospels, Appendix ii, p. 17.) See JERUSALEM.

Corner-Stone (נַחַל הַנַּחַל) Job xxxviii, 6; Isa. xxxviii, 16; Sept. and N. T. εὐαγγελίζω, a quoin or block of great importance in binding together the sides of a building. (On Psa. cxlv, 12, see No. 9 above.) Some of the corner-stones in the ancient work of the temple foundations are 17 or 19 feet long, and 73 feet thick (Robinson, Researches, 1, 5). Corner-stones are usually laid sideways and endways alternately, so that the end of one appears above or below the side-face of the next. At Nineveh the corners are sometimes formed of one angular stone (1 Yeard, Nineveh, ii, 201). The corresponding expression, "head of the corner" (ןַחַל הַנַּחַל), in Psa. cxviii, 22, is by some understood to mean the coping or ridge, "coign of vantage," i.e., toptone of a building; but as in any part a corner-stone must of necessity be of great importance, the phrase "corner-stone" is sometimes used to denote any principal person, as the princes of Egypt (Isa. xix, 13), and is thus applied to our Lord, who, having been once rejected, was afterward set in the highest honor (Matt. xxvi, 42; see Reuel on Ps. xlv, 8). The symbolic title of "chief corner-stone" (ἐντὸς ἐκ τοῦ ἔντυφος) is also applied to Christ in Eph. ii, 20 and 1 Pet. ii, 8, 16, which last passage is a quotation from Isa. xxviii, 16, where the Sept. has the same words. The "corner-stone," or half-underlying buttress, properly makes no part of the wall (cf. Jer. xxiv, 12). It is mentioned in Jer. li, 56; though, as the edifice rests thereon, it may be so called. Sometimes it denotes those massive slabs which, being placed towards the bottom of any wall, serve to bind the work together, as in Isa. xxviii, 16. Of these there were often two layers, without cement or mortar (Bloomfield, Recens. Ægyp. on Eph. ii, 20). Christ is called a "corner-stone," (1) In reference to his being the foundation of the Christian faith (Eph. ii, 20); (2) In reference to the importance and conspicuousness of the place he occupies (1 Pet. ii, 6); and (3) Since men often stumble against a projecting corner-stone, Christ is therefore so called, because the gospel will be the stumbling and gravitated condemnation to those who reject it (Matt. xxii, 44). See STUMBLING-STONE.

The prophet (Zech. x, 4), speaking of Judah, after the return from the exile, says, "out of him came [i.e. shall come] forth the corner [i.e. prince], out of him the nail; primarily referring ultimately to the "corner-stone," the Messiah.

CORNELIUS, CHRISTOPHORUS (KÖRNER), a German divine was born in Friesland in 1518, and was educated under his uncle, Conrad Wimpina, in 1540 he was made professor at Frankfort-on-the-Oder and ecclesiastical superintendent. He sided Andreas in the preparation of the Formula of Concord (see CONCORD), and wrote several works in Biblical literature and theology, now of little account. He died April 17, 1549. Melchior Adam, Vite Eruditorum, i, 315.

Cornet, properly כִּנֶּרֶת, skophar (prob. from כִּנֶּר, to be bright, with reference to the clearness of sound; comp. כִּנֶּר, Psa. vii, 6), Gr. καλλιχρόν, Lat. bucino, a loud-sounding instrument, made of the horn of a ram or of a charger. A reference of some importance to ancient Hebrews for news, for announcing the נַחַל, "jubilee" (Lev. xxv, 9), for proclaiming the new year (Mishna, Sotah Hoshannah, iii and iv), for the purpose of war (Jer. iv, 19; comp. Job xxxix, 25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Ezek. xxxix, 4, 5). Skophar is generally rendered in the A.V. "trumpet," but "cornet" is used in 1 Chron. xv, 29; 2 Chron. xvi, 14; Psa. xxxvii, 6; Hos. v, 8. "Cornet" is also employed in 2 Sam. vi, 5, for תֶּרֶף, messanim', sistrum, a musical instrument or rattle, which gave a tinkling sound on being shaken (used in E. rapt in the worship of Isia; see Wilkinson, ii, 283 sq.). Finally, in Dan. iii, 5, 7, 10, 15, for the Chal. (and Heb.) term כַּרְסֵן, a horn (as elsewhere rendered) or simple tube.

Ornamental scholars for the most part consider the skophar and the keren to be one and the same musical instrument; but some Biblical critics regard the skophar as the rams' horn (invariably rendered "trumpet") in the A.V., as belonging to the species of the keren, the general term for a horn (Joel Brill, in preface to Mendelssohn's version of the Psalm). Jahn distinguishes keren, "the horn or crooked trumpet," from chatzatur th, the straight trumpet, an instrument a cubit in length, hollow throughout, and at the larger extremity expanded as much as to resemble the mouth of a short hill" (Archdral. xv, 4, 5); but the generally received opinion is, that keren designates the crooked
horn, and skophar the long and straight one. The cornet properly denotes a shrill wind military instrument of wood, now mostly superseded by the oboe. It was blown with a mouth-piece, and varied in size and tone (Mersenne's Harmonie Universelle). The sounds emitted from the cornet in modern times are exceedingly harsh, although they produce a solemn effect. See Municorn.

Ancient Cornets: a, from Herculesaeum; b, from Calmet.

"The silver trumpets (נִשָּׁף יָדָם) which Moses was charged to furnish for the Israelites were to be used for the following purposes: for the calling together of the assembly, for the journeying of the camps, for sounding the alarm of war, and for celebrating the sacrifices on festivals and new moons (במדבר xix. 32). The divine command through Moses was restricted to two trumpets only, and these were to be sounded by the sons of Aaron, the anointed priests of the sanctuary, and not by laymen. It would seem, however, that at a later period an impression prevailed that 'while the trumpets were used to be sounded only by the priests when the sanctuary, they might be used by others, not of the priesthood, without the sacred edifice' (Conrad Iken's Antiquitates Hebraicae, par. i, sec. viii, 'Saceordatum cum instrumentis ipsoresm')

In the age of Solomon the 'silver trumpets' were increased in number to 120 (2 Chron. v, 12); and independently of the objects for which they had been first introduced, they were now employed in the orchestra of the Temple as an accompaniment to songs of thanksgiving and praise.

"Vobel", בֶּנְבֶל, used sometimes for the 'year of Jubilee' (בָּנָבָל); comp. Lev. xxv, 13, 15, with xxv, 28, 30, generally denotes the institution of Jubilee; but in some instances it is spoken of as a musical instrument, resembling in its object, if not in its shape, the keraim and the skophar. Genesius pronounces gobel to be 'an onomatopoetic word, signifying jubilium or a joyful sound, and hence applied to the sound of a trumpet signal, like רָעָד (alarm, Num. x, 5); and Dr. Munk is of opinion that the word vobel is only an epithet (Palestine, p. 456 a, note). Still it is difficult to divest gobel of the meaning of a sounding instrument in the following instances: When the trumpet בנבאל soundeth long, they shall come up to the mount' (Exod. xix. 13); 'And it shall come to pass when they make a long blast with the ram's horn בנבאל, Joshua vi, 6); 'And let seven priests bear seven trumpets of rams' horns בנבאל, Joshua vi, 6). See JUBILEE.

"The sounding of the cornet (נִשָּׁף יָדָם) was the distinguishing ritual feature of the festival appointed by Moses to be held on the first day of the seventh month, under the denomination of 'a day of blowing trumpets' (נִשָּׁף יָדָם, Num. xxix, 1), or 'a memorial of blowing of trumpets' (נִשָּׁף יָדָם, Lev. xxix, 24); and that rite is still observed by the Jews in their celebration of the same festival, which they now call 'the day of memorial' (נִשָּׁף יָדָם), and also 'New Year' (נִשָּׁף יָדָם). 'Some commentators,' says Rosenmüller, 'have made this festival refer to the preservation of Isaac (Gen. xxii), whence it is sometimes called by the Jews 'the Binding of Isaac' (נִשָּׁף יָדָם). But it is more probable that the name of the festival is derived from the usual kind of trumpets (rām's horns) then in use, and that the object of the festival was the celebration of the new year and the exhortation to thanksgivings for the blessings experienced in the year just finished. The use of cornets by the priests in all the cities of the land, not in Jerusalem only (where two silver trumpets were added, while the Levites chanted the 1st Psalm), was a suitable means for that object' (Morgenland, vol. ii, No. 387, on Lev. xxii, 24).

"Although the festival of the first day of the seventh month is denominated by the Mishna 'New Year,' and notwithstanding that it was observed as such by the Hebrews in the age of the second temple, there is no reason to suppose that it had not as well a name or character in the times of Moses. The Pentateuch fixes the vernal equinox (the period of the institution of the Passover) as the commencement of the Jewish year; but for more than twenty centuries the Jews have dated their new year from the autumnal equinox, which takes place about the season when the festival of 'the day of sounding the cornet' is held. Rabbinical tradition represents this festival as the anniversary of the creation of the world, but the statement receives no direct support from Scripture. On the contrary, Moses expressly declares that the month Aviv (the moon of the spring) is to be regarded by the Hebrews as the first month of the year; 'This month shall be unto you the beginning (נִשָּׁף יָדָם) of months; it shall be the first (נִשָּׁף יָדָם) month of the year to you' (Exod. xii, 2) (Munk, Palestine, p. 184 b). See Year.

"The intention of the appointment of the festival of 'the sounding of the cornet,' as well as the duties of the sacred institution, appear to be set forth in the words of the prophet, 'Sound the cornet (נִשָּׁף יָדָם) in Zion, sanctify the fast, proclaim the solemn assembly' (Joel ii, 15). Agreeably to the order in which this passage runs, the institution of 'the festival of sounding the cornet' seems to be the prelude and preparation for the awful day of atonement. The divine command for that fast is connected with that for 'the day of sounding the cornet' by the conjunctive particle וְ. 'Likewise on the tenth day of this seventh month is the day of atonement' (Lev. xxiii, 27). Here וּכְ (likewise) unites the festival of 'the day of sounding the cornet' with the solemnity of the day of atonement precisely as the same party connects the festival of tabernacles with the observance of the ceremonial of 'the fruit of the hadar-tree, the palm branches,' etc. (Lev. xxiii, 34-40). The word 'solemn assembly' (נִשָּׁף יָדָם) in the verse from Joel quoted above applies to the festival 'eighth day of solemn assembly' (נִשָּׁף יָדָם) (Lev. xxiii, 36), the closing rite of the festive cycle of ‰ (see Marks, Religions Discourses, i, 201-2).

"Besides the use of the cornet on the festival of 'blowing the trumpets,' it is also sounded in the synagogue at the close of the service for the day of atonement, and among the Jews who adopt the ritual of the Sapharim, on the seventh day of the feast of tabernacles, known by the post-biblical denomination of 'the Great Hosannah' (נִשָּׁף יָדָם). See TRUMPET.
CORONA

animals, or angels richly carved in the hollow, constituted the predominant feature. With the Renaissance the classical cornice returned.

Corona (Lat.), the lower member of a classical cornice. The horizontal surface of it is called the scul. English ecclesiastical writers often have applied the term corona to the semicircular apsis of a church.

Coronati, (I.), "a name of the ancient clergy, supposed to have been given to them in consequence of their shaven crowns. But Bingham and others have shown that the tonsure, as used by the Romanists, did not exist at the time of the introduction of this epitaph. The custom was to cut the hair to a moderate degree simply for the sake of decent appearance, and especially to avoid conformity to the existing fashion of wearing long hair. St. Jerome says that none but the priests of Isis and Serapis have shaven crowns. The term coronati might be given to the clergy out of respect to their office and character, which were held in great honor. It was customary, in addressing bishops, to use some words of respect, such as per corona, and per coronam vestram; and the allusion may be to the corona, or mitre, which the bishops wore as a part of their priestly dress; or it may be considered as a metaphorical expression, denoting the honor and dignity of the episcopal order."—Bingham, Orig. Eccle. vi, iv, 17.

(II.) A title traditionally given to four martyrs—Severus, Severianus, Carphophorus, and Victorinus—so named because, it is said, they were killed, in 804, by having corona with sharp nails pressed into their heads. A church erected at Rome in their honor is mentioned by pope Gregory I, and still exists. They are commemorated in the Church of Rome on Nov. 8; the Acts of their martyrdom are spurious. See Wetzer u. Welte, Kirch.-Lex. ii, 880.

Corporal (corporale, sc. retinum), the linen cloth which is spread over the symbols after communion. It is so called from being originally intended to represent the sheet in which our Lord's body (corpus) was wrapped after death. It is of linen with reference to Luke xxiii, 55. Originally it was so large as to cover the host and wine, hence the name corpus (Ghurbo), but in the Middle Ages it received its present smaller size. It was retained by the English Reformers.—Herszog, Real-Encyk. iii, 153; Wetzer u. Welte, Kirch.-Lex. ii, 881.

CORPORAL INFLECTIONS. 1. In all ages, among the Israelites, beating was the commonest form of bodily chastisement known in civil offences (Deut. xxv, 2), e. g. in cases of a team of different sorts of beasts (I. e. the driver as well as the person sitting in the wagon), forty blows were inflicted (Mishna, Chal. viii, 3). See Bastinado. The delinquent probably received the strokes from a stick (comp. Prov. x, 18; a rod of "scorpions" is named in 1 Kings xii, 11, 14; 2 Chron. xi, 14, either a thorny, knotty staff [comp. scorpion in Job, xiii, 17; 28; but see Gesenius, Thes. p. 254], or one set with pointed projections [Gesen. Thes. p. 1062], probably an unusual severity), in a prostrate attitude (not on the soles of the feet, as in the modern East, Arvieux, iii, 198), and in the presence of the judge (comp. Wilkinson, ii, 41; Rosellini, ii, 5, p. 274); but not over forty stripes (Deut. xxv, 3). The later Jewish inflection (see the Mishna, Macoth) was expressed by means of the back of thong (whip), and the blows, not exceeding thirty-nine in number (Macoth, iii, 10; compare Josephus, Ant. iv, 8, 21; 2 Cor. xi, 24), were dealt by the officer of justice (779) upon the culprit, who stood bent forward (Macoth, iii, 12). In the cases in which this punishment was applied were sometimes such as were deemed a capital offence by the Mosaic law (Macoth, iii, v, 15). That scourging was also in vogue in the synagogue is evident from the New Test. (Matt. x, 17; xxiii, 34), where there seems to be an allusion to the threefold sentence that prevailed in that ecclesiastical court (Lightfoot, Hor. Heb. p. 382); yet the Talmudists are not agreed whether forty blows could be inflicted in any case (Sanhedr. i, 2). See SYNAGOGE.

Scouring in capital cases (Acts v, 29) was a penalty in the power of the Sanhedrin; an increase of severity being employed in instances of repeated offence (Sanhedr. ix, 5; see Wendt, De debitis rectitudinis, Erlangen, 1824). See COUNCIL. Under the Syrian rule chastisement with the lash occurs as a form of torture (3 Macr. vii, 1; comp. Juvenal, xii, 197; Cicero, Cluent. 63). See FLAGELATION. The Roman scouring (φαραγγελλων, παραγγελων) with thongs was inflicted on Jesus before crucifixion (Matt. xxix, 26; John xix, 1), and on the apostles as a civil penalty (Acts xvi, 22, 67); but Roman citizens could only be beaten with rods (σενοσεβον, Cicero, Verr. v, 66; comp. Acts xxii, 20). That this punishment might be carried to a fatal extent is evident (Cicero, Verr. v, 64; Pluto, Opp. ii, 528); it was generally applied with fearful severity by the Roman governors (Josephus, War, v, 5, 5). See SCOURGE.

2. Physical injuries committed upon a free Israelite were to be avenged by retaliation upon the author (Exod. xxi, 23 sq.; Lev. xxiv, 19 sq.). See DAMAG.

8. Of foreign corporal inflections we may here enumerate the following: (1) Partial dichotomy, or the cutting off of the nose and ears, also of the hands or one of them, which species of punishment was often practised among the later Jews, but chiefly in tumultuous times (Josephus, Lrfs, 30, 34, 85). A similar maiming of the toes occurs among the Canaanitish inciidents (Judg. i, 7). In Egypt such mutilations were sanctioned by law; and it was usually the member through which the offence had been committed that was cut off (Diod. Sic. 1, 78); the adulteress plate her crime by the loss of the nose (so as to spoil her countenance), a penalty to which Ezek. xxiii, 25, is usually referred, a passage, however, that rather relates to Babylonian usage. (On the Persian custom, see Xenophon, Anab. 1, 9, 12; Curtius, v, 5, 6; vili, 5, 40. An allusion to dichotomy occurs in the Behistun inscription; see Rawlinson's explanation, p. 9, 17.) On captives in war such disfigurements were and still are (Russegger, Reine, ii, 138) most recklessly perpetrated. (2) Blinding (?d2) was a Childream (Jer. iii, 11; 2 Kings xxv, 7) and ancient Persian punishment (Herod. vii, 18). See Eye. It still prevails in Persia with regard to princes, who are sometimes thus deprived of all prospect to the succession; vision is not entirely obliterated by the process employed in such cases (Chardin, v, 245; Rosenmüller, Morgell, iii,
CORPORATION

250 sq.; a different treatment is mentioned by Proco-
plus, in Phot. Cod. 63, p. 32). The extinction of the
eyes (22622, Pers. 2152, 22182) is a practice frequent in Persia
(Ctesias, Pers. 5), is named in Judg. xvi, 21, as a piece of
Philistine barbarity, in 1 Sam. xi, 12, the same
sacrifices appears to have obtained with the Ammonites.
See Punishment.

C. Corporation, Ecclesiastical. (Corpus Eccles.
siasticum), an association for ecclesiastical purposes
sanctioned by the state and recognised as a civil per-
son (corpus). Among the usual rights of corporations
are those to acquire property, to contract obligations
and debts, to sue and to be sued. Their legal status
may be regulated either by general law or by applying to all
 corporations of a certain class, or by special laws given
for the benefit of one corporation only.—Wetzer u.
Weihe, Kirchen-Lex. ii, 881.

Corps (Corps, gen. y'ayak), Neh. iii, 8, a carcase, as
rendered in Judg. xiv, 8, 9, elsewhere "body" (2266,
pe'ger, 2 Kings xix, 38; Isa. xxxviii, 6, a "carcase"
or "body" [usually dead], as elsewhere rendered; pi'ayak, Mark vi, 29, a dead "body" or "carcase," as
elsewhere rendered), the dead body of a human being.
See Body.

Corpus Catholicorum (body of the Catholic)
formerly the collective name of the Roman Catholic
states of Germany, as contradistinguished from the
Corpus Evangelicum (q. v.) of the Protestant states.
It was not until after the treaty of Westphalia, where-
in the pope had, by settling, so to say, the rights of
both parties, officially recognised their existence, that
the expression Corpus Catholicorum came into general
use. Yet the confederation had existed before the
Corpus Evangelicum, as is proved by the harmonious
action of the Roman Catholic states at the Diet of
Nuremberg and the decisions of the Confederation of
Ratisbon (1624). The elector of Mayence was the Presi-
dent of the Corpus Catholicorum, which generally held
its proceedings in a convent of that city in which the
diet happened to meet. The abolition of the German
Empire in 1806 led to the extinction of the Corpus
Evangelicum and, as a consequence, of that of the
Corpus Catholicorum.—See Faber, Europaische Staats-
Centrale, who, in vol. iii, p. 297, gives a complete list
of all the constituting the Corpus Catholicorum, Moses,
Teutsche Staats- Recht, etc.; and Corpus Evan-
gelicum.

Corpus Christi (body of Christ), a festival insti-
tuted in the Roman Church in honor of the consecrated
host and of transubstantiation. It owes its origin to
a nun of Liége named Juliana. In 1290, while look-
ing at the full moon, she said she saw a gap in its orb,
and, by a revelation from heaven, learned that the
moon represented the Christian Church, and the gap
the want of a certain festival—that of the adoration
of the body of Christ in the consecrated host—which
she was to begin to celebrate, and to announce to the
world. Further, in 1294, while a priest at Bolsena,
who had been examining some sources of the transub-
stantiation, was going through the ceremony of benediction,
it is said drops of blood fell on his surplice, and, when he endeavored
to conceal them in the folds of his garment, they formed
bloody images of the host! A bloody surplice is still
said to be shown at Civita Vecchia. Urban IV pub-
lished in the same year a bull, in which he appointed
the Thursday of the week after Pentecost for the cele-
bration of the Feast of Corpus Christi throughout Chris-
tendom, and promised absolution for a period of from
forty to one hundred days to the penitent who took
part in it. It was afterwards neglected, but was re-
established by Clement V, and since that time the fes-
tive observance of the Most Holy Body of Christ has
been the most important in the Roman Church. Splendid
processions form a part of it. The children belonging to the choir
with flags, and the priests with lighted tapers, move through
the streets in front of the priest who carries the
host in a precious box, where it can be seen under a
 canopy held by four laymen of rank. A crowd of
common people closes the procession.—Elliott, De-
lineations of Roman Church, bk. ii, ch. vii; Hunger, Hand- 
d. Chrl. Alterthümere, and references there given
and for the Romanish view, Butler, Feasts and Fastes, trea-
tise xi.

Corpus Doctrinae, the name given to certain
collections of writings which were intended to have
authority in the Protestant churches of Germany. The
most important of these collections are the following: 1.
Corpus Philippinorum, also called Corpus Philippi-
mis (published in 1560, fol. and often). It contained
the three general symbols (the Apostolic, Niceman,
and Athanasian), the Confession of Augsburg (the Inca-
ratae) and the Apology, and Melanchthon's Locci Com-
manes, Examen Ordinariarum, and resp. ad artis. Sa-
turc. It was considered as crypto-Calvinistic, and
violently denounced by the rigorous Lutherans. The
Elector of Saxony, in 1569, threatened with deposition
all who refused to teach in accordance with it, but
subsequently this decree was repealed, and a number
of defenders of the work were tried and imprisoned.
2. The Corpus Doctrinae Pomeranicae in a similar man-
ner, and in some contests as the preceding one. 3. The Corpus Doctrinae
Prusiana (Prussian), also called Repetitio doctrinae ec-
clesiasticae, was published in 1567, and directed against
the Osiandrian errors. A decree of the prince, in 1567,
prescribed it as a rule of faith for all times to come,
and declared that none who refused to accept it should
receive office.

Corpus Evangeliciorum (body of the Evangelical),
formerly the collective name of the evangelical
states of Germany. The first league was made be-
tween Saxony and Hesse in 1526. Other evangelical
states followed, and at the Protestantation of Spires in
1529, the Corpus Evangelicum was organized. In the
Nuremberg religious peace in 1522, it entered as such
in relation with the Corpus Catholicorum (q. v.). The
head-quarters of the latter were in the electorate of
Mayence, while Saxony stood at the head of the evan-
gelical states. At the close of the sixteenth century,
Frederic III, elector of the Palatinate, having become
Protestant, became head of the Corpus Evangelicum,
but after the conclusion of the Treaty of Passau in
1648, when the Thirty Years' War, Sweden took the lead, which was, however,
restored to Saxony by the Diet of 1658. After the elec-
torial house of Saxony, the arrangements had become Romanist, the lead of
the Corpus Evangelicum was claimed by several other
Protestant states; yet it remained finally with Saxony, however, stipulated that the envoy
of Saxony should receive his instructions, not from the
elector, but from the college of the privy council at
Dresden. The Corpus Evangelicum ended with the
suspension of the German empire in 1806.—Herzog,
Real-Encyklop. iii, 156; Bilow, Deber von u. Verf.
des Corp. Evang. (1780).

Corpus Juris Canonici, a collection of the
major part of the canon law of the Roman Catholic
Church, consisting of old canons, resolutions of coun-
cils, decrees of popes, and writings of Church fathers.
The collection gradually arose from the desire to have
for the decision of ecclesiastical cases a law—book of
equally general authority as the Corpus Juris Civilis
possessed in the province of civil legislation. Its component parts were originally compiled in strict im-
litation of the Corpus Juris Civilis.

1. Component Parts.—Generally recognized as parts of
the Corpus Juris Canonici, and constituting what is
called the Corpus Juris Civilis, are the Decretum
Gratiani (1151), the decretales of Gregory IX (1254),
the Liber Pontificalis (1146), and the Clementinas (1818). Disputed is the authorship
of the two collections of Excolagenses of pope JohnXXII
(1340) and of the Excolagenses Communis (1454).
CORPUS JURIS CIVILIS

Generally regarded are now the 47 Canones pontificiales taken from the Summa de Casibus Consistentia of cardinal d' Asti ("Summa Astasiensis"), and the Canones Apostolorum, both of which were, in the earlier editions of the Corpus Juris Civilis, given as an appendix to the Decretum Gratian. The same is the case with the Institutiones Juris Civilis, and with the Liber Septimus of Peter Mathews of Lyons.

II. The Formation of the Collection.—The name of Corpus Juris Civilis was early given to the Decretum Gratian, in distinction from the Corpus Juris Civilis. But from the tenth century it became customary to apply the name to the collection of the law-books above enumerated. Printed editions of the collection with the title of Corpus Juris Civilis do not occur before the sixteenth century. Among those who are most noted for spending critical labor on the editing of the Corpus Juris Civilis are Anthony Demoulin (ed. Paris, 1560, 6 vols. fol.), with glosses, who completed the indefinite renderings in the headings of the Decretum by more accurate statements; Charles Dumoulin, or (as he called himself with a Latin name) Car. Molinusa (Lyons, 1564, 4to, and 1563, fol.), who designated the several passages in the Decretum (with the exception of the Pseudo) with notes; Le Conte, or Contius (Antw. 1569-1571, 4 vols. 8vo), who from older unprinted collections added, in particular in the decretales of Gregory IX, the partes decies which had been suppressed by Raymond of Pennafort; the Correctores Romani (q. v.). A new work (Roma, 1562, 6 vols. fol.) is a turning-point of the history of the Corpus; the brothers François and Pierre Pitou, whose valuable notes were used by Le Pelletier in his edition (Paris, 1567; again Lpz. 1690 and 1705; and Turin, 1746, 2 vols. fol.); Justus Henning Böhmer (Halle, 1747, 2 vols. 4to); Aem. Lud. Richter (Leips. 1688-1689, 1 vol. in 2 parts, 4to), who added the complete collection of all the legal authority. For fuller information on the component parts of the Corpus Juris Civilis, and for their legal authority, see article Canon Law (p. 87 sq.). See also Wetzer u. Weite, Kirchen-Lex. ii, 886.

Corpus Juris Civilis (body of Civil Law). See Justinian.

Correctores Romani, a congregation of cardinals and Roman theologians of thirty-five members, especially cited in the Decretal Geminiani (see Corpus Juris Civilis). Among the five cardinals who belonged to the college was Hugo Concompagnus (subsequently pope Gregory XIII). The work was completed during the pontificate of Gregory XIII, who ordered the compilers to index all that had been collected, with regard to the decrees, by the congregation and by others, to invite all Catholic academies to co-operate in the work of revision, and to have all the former editions of the decrees compared. Gregory sanctioned the work July 1, 1580.—Wetzer u. Weite, Kirchen-Lex. ii, 891.

Corrodi, Heinrich, a prominent writer of the Rationalistic school, was born at Zurich, July 81, 1732. He was admitted to the ministry in 1775; continued his theological studies in Leipsic and Halle, where especially Semler (q. v.) had great influence upon him, and was in 1786 appointed professor of ethics and natural law at the gymnasium of Zurich. This position he retained until his death, Sept. 14, 1793. His principal works are Geschichte des Chiliasmus (4 vols. Frankf. and Leipzig, 1798, 4to; 2 vols.; 2 vols.; Versuch über Gott, die Welt u. d. Mensch. Seelen (Berlin, 1788), and the periodical Beiträge zur Beförderung der Abgeschaffung des Judenthums in d. Religion (18 numbers, Winterthur, 1781-1794; two numbers appeared after his death under the name of Neues Beiträg.)


Corruption (prop. some form of γράφουσα, skachōs, ἀπαρτίον). This term is used in Scripture to signify the putrefaction of dead bodies (Psalm xvi, 10), the blemishes which rendered an animal unclean for sacrifice (Lev. xxii, 20), sinful inclinations, habits, and practices, which defile the mind (Rom. vii, 18, 24; 2 Peter ii, 19), everlasting ruin (Galat. vi, 8), men in their mortal and imperfect state (1 Cor. xv, 49, 50).

Mount of Corruption (Ἀργυροῦ ἔρημος, Sept. ὅσος τοῦ Μούχας τ. Βορίας, Vulg. mons omnifrustin). a hill in the neighborhood of Jerusalem, where Solomon had established the worship of the Ammonite deity Milcom, which Josiah overthrew (2 Kings xxiii, 15). Tradition assigns the locality of the "Mount of Olives" to the eminence immediately south of the Mt. of Olives (see Barclay, City of the Great King, p. 64 sq.; Stanley, Palestine, p. 185, note). See Jerusalem.

Corruptior, a sect of Monophysites, who taught that the body of Christ before the resurrection was corruptible. See Monophysites; Severians.

Cortes, Donoso. See Donoso Cortez.

Cortholt, Christian, an eminent Lutheran church historian, was born at Burg, in the island of Fennem, Denmark, Jan. 13th, 1582. His studies, commenced at Schleswig, were continued in the universities of Tostock, Jens, Leipsic, and Wittenberg. In 1662 he became professor of Greek at Rostock, where he was made D.D. He was afterwards called to the professorship of theology at Kiel by the duke of Holstein-Gottorp, and in 1668 became vice-chancellor of that university. He died March 81 (or April 1st), 1694. His principal works are: De persecutione ecclesiae primum prot. imperatorum etiam Christianorum (Jena, 1661; 4to); Kilien. 1689); Paganus obcettorator s. de calendariis gentilium (lib. iii, Kili. 1698; Lubec, 1708, 4to); Disquisitiones Anti-Baronum (Lib. 1700, 1708, etc.); Hist. eccl. N. T. (Lib. 1697), etc. See Flügel, Memoria Theologorum nostrarum et extrarum inserentur (Lips. 1785, 571 sq.); Bayle, Dictionary, s. v.; Iselin, Hist. Württ.; Schröck, Hist. 1, 173); Herzog, Real-Encyclop. viii, 32.

Corvey, Abbey of, a celebrated monastery near Höxter, in Germany. The Benedictines of Corbie (q. v.), in Picardy (France), sent out in 816 a colony to found a convent in the forests of Sollingen, but the monks removing thence in 842 to a more peaceful site there established Corvey, or Corvey. Louis the Pious endowed them with numerous possessions and privileges, and his example was followed by many other princes and laymen, so that Corvey soon became the richest of all the German convents. The abbey obtained a voice in the diet, and was amenable only to the papal authority. The school of the convent was highly flourishing during the 9th and 10th centuries. Among the many celebrated men who proceeded from Corvey was Ansgar (q. v.), the apostle of the Scandinavians, with his eminent associates and pupils, St. Adalbert, archbishop of Magdeburg, and many archbishops of Bremen and Hamburg. At the period of its greatest prosperity the convent had twenty-four theological professors, and its library was celebrated for its large number of classical manuscripts. Thus the first five books of Tacitus, which were commonly regarded as lost, were found in Corvey. Unfortunately, this exquisite library was destroyed in the Thirty Years' War. In 1794 Corvey was erected into a bisch. opic, but secularized in 1804, and joined in 1807 to Westphalia, and in 1815 to Prussia. See Wigand, Gesch. d. Abtei Corvey (Höxter, 1819); and Kurscheische Geschichtequellen (Lpz. 1841); Schumann, Ueber das Chromicum Corvey (Göttingen, 1835); Wetzer u. Weite, Kirchen-Lex. ii, 896.

Corvinus, Anthonius (properly Rübenzer), one of the German Reformers, was born at Wurzburg in 1001.
He became a monk, and as such resided for a time in the convents of Riddagshausen and Loccum, but having embraced the doctrine of Luther, was expelled in 1528. He then went to Wittenberg, and thence to Marburg in 1529, and laid the foundation of the university there. He was present at the two synods of Pattensen, 1541, and Münden, 1545, and made himself very useful to the cause by his preachings, writings, and travels; but the duke Erich II having returned to the Roman Church, Corvinus was taken and held a prisoner at Kalenberg in 1549. He died in Hanover in 1575. His principal work is the Postilla in evangelica et epistolas. See Baring, Leben Corvin's (Hann. 1749); Uhlnhorn, Ein Sendbrief v. Antonius Corwinus m. einer biographischen Einleitung (Göttingen, 1853); Herzog, Real-Encyclop., iii, 166.

COS

(Cosme, see Cosmo, Cosmae, Cosmas, Coss, Cosmico, Cosmo). Son of Elmodam, and father of Addi, ancestors of Christ, and descendents of David in the private line, according to Salathiel (Luke iii, 29), S.C. ante 588. He is not mentioned in the Old Testament. See Genealogy (of Christ).

Cosin, John, a learned prelate of the Church of England, was born at Norwich Nov. 20, 1594. In 1624 he became a prebendary of Durham, in 1628 rector of Brancepath, in 1634 master of Peter-house, and in 1640 dean of Peterborough. The Puritans deprived him of his prebend for opposing the Composing Oath, and even went the length of impeaching him on a charge of being inclined to popery. (For the charges, see Hook, Eccles. Biog. iv, 182.) He was acquitted of all these charges, and then retired to France, where he remained until the restoration of Charles II, who raised him to the see of Durham, Dec. 5, 1660, which office he filled with eminent charity and zeal. He died Nov. 1, 1672. Among his writings are, A History of Transplantation, and A Scholastical History of the Canon of the Holy Scriptures, published with his Life, 1673. His whole works are collected in the Library of Anglo-Catholic Theology (Oxford, 1842-53, 5 vols. 8vo).

Cosmas, Sr., and his brother St. Damianus, of Arabia, lived in the 4th century, and practiced medicine at Gaza, in Cilicia. The gospels of Lysiass commanded that they, with their three other brothers, should sacrifice to the heathen deities, and as they refused so to do, commanded their heads to be cut off in 303. They are honored as martyrs, and as special patrons of physicians and druggists. They are commemorated in the Roman Calendar on the 27th Sept. Wetzer u. Wele, Kirchen-Lex., ii, 902; Acta Sanctorum (Sept., tom. xii).

Cosmas and Damianus, Order of, an order of knights spiritual, founded in the 11th century, who adopted the rule of St. Benedict. They devoted themselves especially to the care of the pilgrims going to Palestine. They were destroyed by the Turks soon after their organization.

Cosmas Indicopleustes (i.e. traversing India), an Egyptian monk, living probably about the middle of the 6th century. He visited as a merchant Egypt, India, and other Eastern countries, and wrote a work, entitled Χριστιανική ποροτρια, in which he undertook to substitute for the pagan geography of the ancients the New Christian system of geography, based upon all kinds of delusions. His work is contained in the second volume of Montfaucon's Collectio nova patrum Gr. (Paris, 1707).

Cosmology (from κόσμος, the world, and γένεσις, generation), strictly the science of the origin of the earth. The term is applied also to the various theories of the formation of the material universe. If we except the theories of the Indians (which is for the most part extravagant and even monstrous, although the "Institutes of Menu" speak of a simpler system; see Sir William Hamilton's Asiatic Researches, vol. 1, the earliest profane cosmogony extant is that of Herodotus (in the first part of his Thucydides, ver. 116-482), which is delivered in verse, and which served as the ground-work for the various systems of the late Greek philosophers. It differs widely from the notion of Homer (Hliad, xii, 205), which is also poetic, and represented the more popular view of the Greeks on this subject. The first prose cosmogonies among heathen writers were those of the early Ionic philosophers. Of these the Anaximenes, Anaxagoras, and Anaximenes were the most celebrated. The theories of the ancients on this subject may be reduced to three; for those of moderns, see Creation; for the view of Ovid (in his Metamorphoses), see Chaos.

1. That which represents the world as eternal in form as well as substance. Oceillus Lucanum is one of the most ancient philosophers who supposed the world to have existed from eternity. Aristotle appears to have embraced the same doctrine. His theory is, that not only the heaven and earth, but also animate and inanimate beings in general, were without beginning. His opinion rested on the belief that the universe was necessarily the result of a causal evolution. That, such as the Divine Spirit, which, being at once power and action, could not remain idle. Yet he admitted that a spiritual substance was the cause of the universe, of its motion and its form. He says positively, in his Metaphysics, that God is an intelligent spirit (soul), incorporeal, immovable, indivisible, the mover of all things. According to him, the universe is less a creation than an emanation of the Deity. Plato says the universe is an eternal image of the immutable Idea or Type, united, from eternity, with changeable matter. The followers of this philosopher both developed and distorted this idea. Ammonius, a disciple of Plotinus, taught in the 3rd century, at Alexandria, or the eternity of God and the universe. Several ancient philosophers (as also moderns) have gone further, and taught that the universe is one with Deity. Of this opinion were Xenophanes, Parmenides, Melissus, Zeno of Elea, and the Megarit sect.

2. The theory which considers the matter of the universe eternal, but not its form, was the prevailing one among the ancients, who, starting from the principle that out of nothing nothing could be made, could not admit the creation of matter, yet did not believe that the world had always been in its present state. The primary state of the world was the subject to a continuous expansion of uncertain movements, which chance afterwards made regular, they called chaos. The Pythagoreans, Babylonians, and also the Egyptians, seem to have adhered to this theory.

The Chaldean cosmogony, according to Berosus, when divested of allegory, seems to resolve itself into this: that darkness and water existed from eternity; that Belus divided the humid mass, and gave birth to creation; that the human mind is an emanation from the divine nature. The cosmogony of the ancient Persians is very clumsy. They introduce two eternal principles, the one good, called Ormacedra, the other evil, called Arminass; and they make these two principles contends with each other in the creation and government of the world. Each has his province, which he strives to enlarge, and Mithras is the mediator to moderate their contentions. This is the most inartificial plan that has been devised to account for the existence of evil, and has the least pretensions to a philosophical basis. To the Egyptian cosmogony, according to the account given of it by Ptolemy, seems to bear a strong resemblance to the Phoenician, as detailed by Sanchoniatho. According to the Egyptian account, there was an eternal chaos, and an eternal spirit united with it, whose agency at last arranged the discordant materials, and produced the visible system of the universe. The cosmogony of the Northern nations, as may be collected from the Edda, supposes an eternal
COSMOGONY

priortotheprincipioftheworkofthefellowship:the
Orphic Fragments state everything to have existed
in God,and to proceed from him."The ancien poet
who handshadown to us the old mythological
verses,representsthe firmament as spring-
ingforth without the assistance of the Deity.
Hesiod feignsthaeppen was the parent of Erebos
and Night, from whose union sprang the Air (Aíósi
and the Day. He further relates how the sky
and the stars were separated from the earth, etc. The
system of atoms is much more famous. Leucippus
and Democritus of Abdera were its inventors.
The atoms,or indivisible particles, saidthey, existed
from eternity, moving at hazard, and producing,
by their constant meeting, a variety of substan-
ces. After having given rise to an immense variety
of combinations, they produced the present organization
of bodies. This system of cosmogony was that of
Epicurus, as described by Lucretius. Democritus
attributed atoms to form and size; Epicurus added
weight. Many other systems have existed, which
must be classed under this division. We only men-
tion that the Stoics, who admitted two principles,
used the term atomos, both corporeal, and spiritu-
al, for they did not admit spiritual beings. The first
was active, the second passive.

3. The third theory of cosmogony attributes the
origin of the world to a great spiritual cause or
Creator. This is the doctrine of the sacred Scriptures, in
which the creation is united with the greatest dignity and
beauty. From its being more or less held by the
Etruscans, Magi, Druids, and Brahmins, it would seem
to have found its way as a tradition from the regions
in which it was possessed as a divine revelation.
Anaxagoras was the first who taught among the
Greeks, and to the extent adopted by the Romans,
notwithstanding the efforts of Lucretius to establish
the doctrine of Epicurus." Dr. Good, however, shows
that this view was far from general among even the
most cultivated nations of antiquity, or, indeed,
unquestioned by early Christian writers (Book of Nature,
p. 27). See Cosmology.

COSMOGONY, MORAVIC, or the Biblical account of
the origin of the world, especially as contained in the
first chapter of the book of Genesis. The following is
a close translation of the first (Elohist) or general
account of the creation as given by Moses (Gen. i, 1-
11). See Genesis.

At first God created the heavens and the earth but
the earth was chaos and darkness was her (a scene of
darkness was upon the face of the abyss, while the Spirit of
God brooded upon the face of the waters. Then God said,
let there be light and there was light. God saw the
light, that it was good: so God divided between the light
and the darkness; and God called the light Day, but
the darkness he called Night. Thus (there) was evening
and there was morning—(the) first day.

Then God said, 'let there be a firmament in the midst
of the waters, and let it be a divider between the waters
(below it) as to the waters (above it)'; so God made the
firmament, and divided between the waters that are
underneath as to the firmament, and the waters that are
abovehand as to the firmament; for it was accordingly;
and God called the firmament Heavens. The
firmament was evening, and there was morning—(the)
second day.

Then God said, 'Let the waters underneath the heavens
be gathered together into one place, and let the dry
land appear'; and it was accordingly; and God called the
dry land Earth, but the gathering of the waters he called
Sea; so God saw that it was good. Then God said,
'Let the earth sport the sproat (grasses), the plant (annuals) seedling seed;
the fruit-tree (of woody stems) bearing fruit after its kind— in
which (be) its seed after its kind, and in the
fruit-bearing tree—in which (be) its seed after its
kind, and the tree bearing fruit—(which) was the
first day, and there was evening, and there was morning—(the)
third day.

Then God said, 'Let there be light in the firmament of
the heavens, to divide light from the darkness, and to rule
over the day and over the night, and to divide between the light
and the darkness. And God saw that it was good; and God
spake there was evening, and there was morning—(the)
fourth day.

Then God said, 'Let the waters swarm with the swarm
of the living creature, and let the bird fly upon the earth—
upon the face of the firmament in the space of the
divided great sea, monsters, and every living creature
that creep (with) which the waters swarmed, after its kind; also
every winged thing (of the) air, after its kind; so God
said; and it was good: and God blessed them, saying, 'Be fruitful
and multiply, and fill the waters in the seas; and let the bird mul-
tiply on the earth, and (there) was evening, and (there)
was morning—(the) fifth day.

Then God said, 'Let the earth bring forth the living
creature after their kind, cattle and creeping things, and
beasts of the earth, and every winged thing of the
air, after their kind; so God said; and it was accordingly; for
God made the living thing of the earth after its kind, and
the beast after its kind, and every reptile of the ground after
its kind: so God saw that (it) was good. Then God said, 'Let
us make man in our image, according to our likeness
(thesame exact reflection of the divine [mental] formations);
and let him have dominion over the fish of the sea, and over
the bird of the heavens, and over all the earth, and
over every reptile that creepeth upon the earth;' so God
created mankind in his own image, in the image of God be
he created him, (yet) male and female he created them;
and God blessed them, when God said to them, 'Be fruitful,
and multiply, and fill the earth, and subdue it; and rule
over the fish of the sea, and over the bird of the heavens,
and over every living thing (that) creepeth upon the earth.'

For God said, 'I have given to you every green seed
which is upon (the) face of all the earth, and every tree
in which (be) the fruit of a tree seedling seed; to you it
shall be for food. And to every living thing (in) every
tree of all the earth, and to every bird of the heavens,
and to every thing (in) every tree (in) every tree (in)
earth in which (be) a living creature, (even) every
green plant for food.' And it was accordingly; so God
said every thing (that) he had made, and lo! (It) was very
good: thus (there) was evening, and (there) was morning—
in the sixth day.

Now were finished the heavens, and the earth, and the
all their army (of stars); for God blessed the seventh day his work
which he had made, and (therefore) ceased on the seventh
day from all his work which he had made. Then God blesses the
seventh day and sanctified it: by saying, 'The seventh day
(ahabôth, rested) from all his work which he had created.

The statements contained in this passage are thought
by a certain class of semi-Infidel philosophers to be in
conflict with the conclusions of modern astronomy
and physical science. We are sure, how-
ever, that the works and word of God can never be
otherwise than in harmony, and if any conflict ap-
ppears, it must be in consequence of the unskilfulness
or erroneous system of the expounders, either
the book of nature or of revelation. The difficulty
consists in the alleged contradiction between the
logical "interpretation" of the sacred record and the
scientific or historical exposition of the facts. In
this, as in similar instances of apparent discrepancy, it
is no disparagement of philology that it is obliged to
modify previous interpretations on account of new
light from collateral branches of knowledge; the same
course has always been pursued, e. g., in the verifica-
tion of prophecy, where history has necessarily come
in as a supplementary aid in fixing a definite mean-
ing to what before was dark and general. This, it is
true, would not be allowable if the scriptural state-
ments in question were explicit and in detail, or if
they were couched in the precise terms of modern sci-
ence; but it is a legitimate method of interpretation
in the case of such brief and popular phraseology as
we often find in the Bible on subjects adverted to for
collateral purposes. It is therefore only necessary to
show that the essential meaning of the text, when
explained according to the language of the ancients
and the evidence of the lexicon, is not inconsistent
with the conclusions of late scientific investigators.
See Interpretation.

There are three principal modes in which this ad-
justment has been attempted with regard to Mo-
na's account of the world: 1st, the Elopistic or First
Chapter of Genesis as a general statement of the origi-
inal formation of all created things, including that of
man as a race, in the several varieties scattered over
the earth's surface; and chap. ii as a detailed account of a subsequent creation of the Adamic or Hebrew lineage in particular. It cannot be denied that the difference in language (especially the distinctive use of the titles "Jehovah" and "El Elohim"), and the resumptive form of the latter chapter, somewhat favor this view; but, on the other hand, it is emphatically forbidden by the doctrine of the unity of the human race (and "man"

is in both cases alike called (2 Thess.); and after all it leaves essentially untouched the principal question of the reconciliation of the Mosaic order and date of creation with the geologic ages suggested by the evidence. See ADAM.

(2.) Others regard the several "days" of the scriptural narrative as periods of indefinite extent, and so find time enough for the astronomical and geological cycles required. See EARTH. But this interpretation is met by two objections: (a) Although the term παντά, day, is sometimes used in a vague sense for a longer or shorter period of time, such a signification here is forbidden by the distinct recurrence of the divisions "night and morning" stated in connection with each νύνιον or space of twenty-four hours; and the Sabbath comes in as a similar space of time at the close of the week, in a sense probably strict and literal, since it is made the basis of the hebdomadal cycle religiously observed ever since. (b) The exact number of six such periods cannot be made out satisfactorily from the records of science: e.g. the astronomical system requires the sun at the outset of the demiguric period, whereas Moses does not introduce it till the fourth day, although light had existed from the first; and the lowest geological strata exhibit animal life, whereas Moses speaks of vegetables as created first. See GEOLOGY.

(3.) Perhaps the best solution of the difficulty is that which inserts the entire geological period between the original creation of matter in ver. 1 of Gen. i, and the literal account of the last, or, properly, Moses creating the present race of living things detailed in verses 11-31; the intermediate verses (2-10) describing phenomenally, i.e. just as the facts would have appeared to a spectator, the gradual restoration of mundane order, after the grand cataclysm that closed the geological period, and swept off the terrestrial tribes then existing; and chap. ii, resuming the account, ascribed to further divisions, especially with reference to the formation of Eve. See CREATION.

For a more general exposition of the Hebrew views on this subject, see COSMOLOGY.

Cosmological Argument. See God; Natural Theology.

Cosmology, Biblical. The views of the Hebrews on this subject are, in a scientific point of view, confessedly imperfect and obscure. This arises partly from the exterior objects which led them to the study of natural science, and still more from the poetical coloring with which they expressed their opinions. The books of Genesis, Job, and Psalms supply the most numerous and, as the two latter, the most poetical, and their language must be measured by the laws of poetical expression; in the first alone have we any thing approaching to a historical and systematic statement, and even this is but a sketch—an outline—which ought to be regarded at the same distance, from the same point of view, and through the same religious medium as its author regarded it. The act of creation itself, as recorded in the first chapter of Genesis, is a subject beyond and above the experience of man; human language, derived, as it originally was, from the sensible and material world, fails to find an appropriate means for expressing the idea of "creation" and the Hebrew berah, though most appropriate to express the idea of an original creation, are yet applicable and must necessarily be applicable to other modes of creation; nor does the addition of such expressions as "out of things that were not" (I.e. oE b3ov, 2 Sam. vii, 25), or "not from things which appear" (μη 3 δοξαω, Heb. xi, 5) contribute much to the force of the declaration. The absence of a term which shall describe exclusively an original creation is a necessary infirmity of language: as the event occurred but once, the corresponding term must, in order to be adequate, have been coined for the occasion and reserved for it alone, which would have been impossible. The same observation applies, though in a modified degree, to the designation of the various periods of the universe, as well as to the existence of original matter. Moses viewed matter and all the forms of matter in their relations primarily to God, and secondarily to man—as manifesting the glory of God, and as designed for the use of man. In relation to the former, he describes creation with the special view of illustrating the divine attributes of power, goodness, wisdom, and accordingly he throws this narrative into a form which impresses the reader with the sense of these attributes. In relation to the latter, he selects his materials with the special view of illustrating the subordination of all the orders of nature, and of the need of subjection to the necessity of man. With these objects in view, it ought not to be a matter of surprise if the simple narrative of creation omits much that scientific research has since supplied, and appears in a guise adapted to those objects. The subject itself is throughout one of a transcendental character; it should consequently be subjected to the same style of interpretation as the rest of the oracles of the Bible, descriptive of objects which are entirely beyond the experience of man, such as the day of judgment, the states of heaven and hell, and the representations of the divine majesty. The style of criticism applied to Gen. i by the opponents, and not unfrequently by the supporters of revelation, in such as the complement of the earth. The Hebrew language has no expression equivalent to our universes: the phrase "the heavens and the earth" (Gen. i, 1; xiv, 19; Exod. xxxi, 17) has been regarded as such; but it is clear that the heavens were looked upon as a necessary adjunct of the existence of the earth. It is beyond the curtaining of the earth, which the Jews dwells (Isa. xi, 22), the sphere above which fitted the sphere below (comp. Job xxii, 14, and Isa. xi, 29)—designed solely for purposes of beneficence in the economy of the earth. This appears from the account of its creation and offices: the existence of the heaven was not prior to or contemporaneous with that of the earth, but subsequent to it; it was created on the second day (Gen. i, 6). The term under which it is described, ra'achie (2 Nephi), is significant of its extension, that it was stretched out as a curtain (Psa. civ, 2) over the surface of the earth. Moreover, it depended upon the earth; it had its "foundations" (2 Sam. xxvii, 8) on the edges of the earth's circle, where it was supported by the mountains as by massive pillars (Job xxvi, 11). Its offices were (1) to support the waters which were above it (Gen. i, 7; Psa. cviii, 4), and thus to form a mighty reservoir of rain and snow, which were to pour forth through its windows (Gen. vii, 11; Isa. xxiv, 18) and doors (Psa. lix, 23), as through opened sluice-gates, for the fructification of the earth; (2) to serve as the substratum (persiprom) or firmament) in which the celestial bodies were to be fixed. As with the heaven itself, so also with the heavenly bodies; they were restored merely as the minutiae of the earth. Their offices were (1) to give light (2) to separate between day and night; (3) to be for signs, as in the case of eclipses or other extraordinary phenomena; for so-
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some, as regulating seed-time and harvest, summer and winter, as well as religious festivals; and for days and years, the length of the former being dependent on the sun, the latter being estimated by the motions both of sun and moon (Gen. i, 14-15); so that while it might truly be said that they held "dominion" over the earth (Job xxxviii, 8), that dominion was exercised solely for the convenience of the tenants of earth (Psa. civ, 19-25). So entirely, indeed, was the existence of heaven and the heavenly bodies designed for the earth, that when the ark rested on Mount Ararat (Gen. vii, 4; xlii, 10); the curtain of the tent shall be rolled up, and the stars shall of necessity drop off (Isa. xxxiv, 4; Matt. xxiv, 29)—their sympathy with earth's destruction being the counterpart of their joys when its foundations were laid (Job xxxviii, 7).

2. The cosmology was regarded in a twofold aspect: in relation to God, as the manifestation of His infinite attributes; in relation to man, as the scene of his abode.

(1.) The Hebrew cosmology is based on the leading principle that the universe exists, not independently of God, by any necessity or any inherent power, nor yet contemporaneously with God, as being co-existent with Him, in opposition to His will, hostile element, but dependently upon Him, subsequently to Him, and in subjection to Him. The opening words of Genesis express in broad terms this leading principle; however difficult it may be, as we have already observed, to express this truth adequately in human language, yet there is no doubt that the expression of the idea of the dominion of God in every respect is implied in that passage, as well as in other passages, too numerous to quote, which comment upon it. The same great principle runs through the whole history of creation: matter owed all its forms and modifications to the will of God; in itself dull and inert, it received its first vitalizing capacities from the influence of the Spirit of God brooding over the deep (Gen. i, 2); the progressive improvements in its condition were the direct and miraculous effects of God's will; no interposition of secondary causes is recognized—"He spake, and it was" (Psa. xxxiii, 9); and the pointed terseness and sharpness with which the writer sums up the whole transaction in the three expressions "God said," "it was so," "God saw that it was good"—the first declaring the divine vocation, the second the immediate result, the third the perfectness of the work—harmonizes aptly with the view which is intended to express. Thus the scene which the Hebrew mind surveyed before the eyes of the earth was pictured. The heavens (Psa. xix, 1), the earth (Psa. xxiii, 1; civ, 24), the sea (Job xxxvi, 10; Psa. lxxxix, 9; Jer. v, 22), "mountains and hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl!" (Psa. cxlvii, 2), all displayed one or other of the leading attributes of his character. So also with the ordinary operations of nature—the thunder was his voice (Job xxxvi, 5), the lightnings his arrows (Psa. lxvii, 17), the wind and storm his messengers (Psa. cxlviii, 8), the earthquake, the eclipse, and the comet the signs of his presence (Joel ii, 10; Matt. xxiv, 29; Luke xxi, 25; Rev. x, 5). (2.) The earth was regarded in relation to man, and accordingly each act of creation is a preparation of the earth for his abode—light, as the primary condition of all life; the heavens, for purposes already detailed; the dry land, for his home; "grass for the cattle and herbs for the beasts of the earth" (Gen. i, 14); the alternations of day and night, the one for his work and the other for his rest (Psa. civ, 23); fish, fowl, and flesh for his food; the beasts of burden, to lighten his toil. The work of each day of creation has its specific application to the requirements and the comforts of man, and is recorded with that special view.

(3.) The earth was, not a progressive work—a gradual development from the inferior to the superior orders of things. Thus it was with the earth's surface, at first a chaotic mass, waste and empty, well described in the paronomastic terms tohu va-bohu, overspread with waters and enveloped in darkness (Gen. i, 2), and thence gradually brought into a state of order and beauty so complete as to enable it to assume the name Mundus. Thus also with the different portions of the universe, the earth before the light, the light before the firmament, the firmament before the dry land. Thus also with light itself, at first the elementary principle, separated from the darkness, but with undivided brightness (Gen. i, 14); this illuminating bodies with their distinct powers and offices—a progression that is well expressed in the Hebrew language by the terms or and madr (םד, מדר). Thus also with the orders of living beings; firstly, plants; secondly, fish and birds; thirdly, cattle; and, lastly, man. From "good" in the several parts to "very good," as a whole (Gen. i, 31), such was its progress in the judgment of the Omniscient workman.

4. Order involves time; a succession of events implies a succession of periods; and, accordingly, Moses assigns the work of creation to six days, each having its specific portion—light to the first, the firmament to the second, the dry land and plants to the third, the heavenly bodies to the fourth, fish and fowl to the fifth, beasts and man to the sixth. In none of these acts are described as having been done precludes all idea of time in relation to their performance; it was miraculous and instantaneous: "God said," and then "it was." But the progressive, and consequently the individuality of the acts, does involve an idea of time as elapsing between the completion of one and the commencement of another; otherwise the work of creation would have resolved itself into a single continuous act. The period assigned to each individual act is a day—the only period which represents the entire cessation of a work through the interposition of night. That a natural day is represented under the expression "evening was, and morning was," admits, we think, of no doubt; the term "day" alone may sometimes refer to an indefinite period contemporaneous with a single event; but when the individual parts of a day, "evening and morning," are specified, and when a series of such days are noticed in their numerical order, no analogy of our language admits of the misunderstanding that the thing else than its literal sense. The Hebrews had no other means of expressing the civil day of twenty-four hours than as "evening, morning" (םיון שבתים); Dan. viii, 14), similar to the Greek νυκτιςμερας; and, although the alternation of light and darkness lay at the root of the expression, yet the Hebrews in their use of it no more thought of these elements than do we when we use the terms night or day; in each case the lapse of a certain time, and not the elements by which that time is calculated, is intended; so that, without the least inconsistency either of language or of reality, the expression may be applied to the days previous to the creation of the sun. The application of the expression to the sun is equivalent to the creation of the sun, as well as the use of the word "day" in the fourth commandment without any indication that it is used in a different sense, or in any other than the literal acceptation of Gen. i, 5 sq., confirm the view above stated. The interpretation that "evening and morning"—beginning and end, is opposed not only to the order in which the words stand, but to the sense of the words elsewhere.

5. The Hebrews, though regarding creation as the immediate act of God, did not ignore the evident fact that existing materials and intermediate agencies were employed both then and in the subsequent operations of nature. Thus the simple fact, "God created man" (Gen. i, 27), is expanded by the suggestion that the material substance of which his body was made (Gen. ii, 7); and so also of the animals (Gen. i, 24; ii,
The separation of sea and land, attributed in Gen. i, 6, to the divine fiat, was seen to involve the process of partial elevations of the earth's surface (Psa. civ. 8, "the mountains ascend, the valleys descend;", comp. Prov. viii, 25-28). The formation of clouds and the supply of moisture to the earth, which in Gen. i, 7, was provided by the creation of the firmament, was afterwards attributed to its true cause in the continual return of the waters from the earth's surface (Exod. xxviii. 27, "the pillars of light, etc."); and that the light of sun and moon is distinct from the sun (Gen. i, 3, 14; Job xxxiii. 19), has likewise been explained as the result of a philosophically correct view as to the nature of light; more probably, however, it was founded upon the incorrect view that the light of the moon was independent of the sun.

6. With regard to the earth's body, the Hebrews conceived its surface to be an immense disc, supported like the flat roof of an Eastern house by pillars (Job ix, 6; Psa. lxxxv, 8), which rested on solid foundations (Job xxxviii. 4, 6; Psa. civ, 5; Prov. viii, 29); but where those foundations were on which the "sockets" of the pillars rested, none could tell (Job xxxviii. 8). The corridors of light, the "pillars of darkness," being suspended in free space seems to be implied in Job xxvi. 7; nor is there any absolute contradiction between this and the former view, as the pillars of the earth's surface may be conceived to have been founded on the deep bases of the mountains, which bases themselves were unchangeable. Other passages (Job xxxiv, 2; xxxvi, 6) seem to imply the existence of a vast subterranean ocean; the words, however, are susceptible of the sense that the earth was elevated above the level of the sea (Hengstenberg, Comm. in loc.), and that this is the sense in which they are to be accepted appears from the converse expression "water under the earth" (Exod. xxx, 4), which, as contrasted with "heaven above" and "earth beneath," evidently implies the comparative elevation of the three bodies.

Beneath the earth's surface was shel (תנן), the holow place, "hell" (Num. xvi, 30; Deut. xxxii. 22; Job xi, 8), the "house appointed for the living" (Job xxx, 23), a "land of darkness" (Job x, 21), in which were inscribed in poetical language gates (Isa. xxvii, 18) and bars (Job xvii, 24), and which had its valleys or deep places (Prov. ix, 18). It extended beneath the sea (Job xxxvi, 5, 6), and was thus supposed to be conterminous with the upper world.

7. The Mosaic statement of the world's formation (Gen. i) has been variously treated by different writers on the connection between science and the Bible. Skeptics have designated the Mosaic septemeron as a "myth," or, more mildly, the speculation of an ancient sage. Most Christians speak of it as a "history" or "narrative," or, more vaguely, a "record." Huxtable calls it a "parable" (Sacred Record of Creation, Lond. 1861). Others (e.g. Kurtz, Hugh Miller) suggest that it is a "vision;" one style it as a "plan" (Challier, Lond. 1861). The writers are evidently more grosses. The choice still lies between the Chalmerian interpolation of the geological ages before the first creative day begins (so Buckland, Pye Smith, Hitchcock, Crofton, Archd. Pratt, Glog. and others), and the Cuvierian expansion of the six days into geological ages (with Miller, Macdondall, Stillman, Garrod, and others). See also the "Origin of the Species" of Lyell, the "Eons of Time" of Bruck, and the "Creation" of W. D. Whitney.

COSMOS. See WORLD.

CoSETT, FRANCISWAY RANNA, D.D., a prominent minister of the Cumberland Presbyterian Church. He was born in Claremont, New Hampshire, April 24, 1790. His parents were Episcopalians, his grandfather being the founder and for many years the pastor of the first Episcopal church of Claremont. He studied at Middlebury College, Vermont, and graduated with the degree of A.B. in 1813, and of M.D. in 1819. In 1839 he was conferred the degree of Doctor of Divinity, which degree was also conferred upon him in after years by Cumberland College, Kentucky. Soon after leaving college he engaged in teaching a classical school in Morristown, N. J. After two years he accepted a call as principal of the Willard Academy, and held that position for several years, when, his health being poor, he returned to New England, where soon after he was converted. He felt deeply impressed with the duty of preaching
the Gospel, and soon after entered the Episcopal Theological Seminary at New Haven. From the seminary he went to Tennessee, with the commendation and sanction of the bishop as a "lay preacher." Here he became acquainted with the first time with Cumberland Presbyterians, "participated in their extraordinary revivals, attended their delightful camp-meetings." He was especially pleased with their success in winning souls to Christ, and, after a long, prayerful, and hard struggle, he felt it his duty to cast his lot with them, which he did by the advice of the Anderson presbytery of this church. He taught very successfully for some time in a classical school in Elkton, Ky. He was the first president of Cumberland College at Princeton, Ky., over which he presided for years with great honor and success. When Cumberland University was started some years later at Lebanon, Tennessee, he accepted a call to the first presidency of that institution. He presided over it until it had arisen to be one of the foremost institutions in the entire South. He was for years, and up to his death, president of the Board of Foreign and Domestic Missions of the C. P. Church. He also started and maintained, with carefulness a weekly religious paper called the "Banner of Peace," which is still (1867) being published at Nashville, Tenn. Dr. Cossett published The Life and Times of the King, which contains a history of the early years of the C. P. Church. Mr. Cossett was a man of great learning and ability, and in his younger days was a very successful preacher. He was indefatigable in his efforts to promote education among all classes, but especially in the ministry. In all his intercourse with men, either personally, by letter, or as a controversialist, he never deviated from the rules of honorable Christian discussion, or the manners of the Christian gentleman. He died at Lebanon, Tennessee, July 3, 1863.

Costa, Da. See Da Costa.

Costobiru (Ktσββρχα). 1. An Idumean of honorable connections, married to Herod to his sister Salome, and appointed governor of Idumæa, but afterwards denounced by her on pretext of his favoring the escape of the sons of Babæus, the last scions of the Hyrcanian dynasty, and eventually slain by Herod (Josephus, Ant. xvi. 7, 8-10).

2. A relative of Agrippa, and a ringleader of the Samaritans in their excesses at Jerusalem (Josephus, War, xxi. 9, 4).

Costume, Oriental. The subject of the style of dress of the ancient Hebrews is involved in much obscurity and doubt. Sculptured monuments and coins afford us all needful information respecting the apparel of the ancient Egyptians, Babylonians, Persians, Greeks, and Romans; and even the garb worn by the barbarous nations is perpetuated in the monuments of their antagonists and conquerors. But the ancient Hebrews have left no monuments, no figures of themselves; and the few figures which have been supposed to represent Jews in the monuments of Egypt and Persia are so uncertain that their authority remains to be established before we can rely upon the information which they convey. There are, however, many allusions to dress in the Scriptures, and these form the only source of our positive information. They are often, indeed, obscure, and of uncertain interpretation, but they are invaluable in so far as they enable us to compare and verify the information derived from other sources.

1. The range of inquiry into monumental costume is very limited. It is a common mistake to talk of "Oriental costume" as if it were a uniform thing, whereas, in fact, the costumes of the Asiatic nations differ far more from one another than do the costumes of the Semitic. The case is still more so in the case anciently is shown by the monuments, in which the costumes of Egyptians, Assyrians, Babylonians, Persians, Medes, Syrians, and Greeks differ as much from one another as do the costumes of the modern Syrians, Egyptians, Arabs, Turks, and Persians. It is therefore nearly useless to examine the monumental costumes of the Jews that are remote from Palestine, for the purpose of ascertaining the costume of the ancient Hebrews. Syria, Arabia, Egypt, and, to some extent, Assyria, Persia, and Babylonia, are the only countries where monuments would be likely to afford any useful information; but Arabia has left no monumental figures, and Syria some of sufficiently ancient date, while those of Assyria, Babylonia, and Persia depict few scenes of social life; and it is left for Egypt to supply nearly all the information likely to be of use. But the Egyptians and the Hebrews were an exceedingly different people; and the climates which they inhabited were also so different as to necessitate a greater difference of dress and dress than might be presupposed of countries so near to each other. It is true that the Jewish nation was cradled in Egypt; and this circumstance may have had some influence on ceremonial dress and the ornaments of women; but we do not find that nations circumstanced as the Jews were readily adopt the costumes of other nations, especially when their residence in Egypt was always regarded by them as temporary, and when their renown was of home manufacture—spun and woven by the women from the produce of their flocks (Exod. xxxv. 25). We find also that, immediately after leaving Egypt, the principal article of dress among the Hebrews was some ample woollen garment, fit to sleep in (Exod. xxi. 37), to which nothing similar is to be seen among the costumes of Egypt. 2. With respect to the supposed representation of Jews in ancient monuments, if any authentic examples could be found, even of a single figure, in the ancient costume, it would afford much satisfaction, as tending to elucidate many passages of Scripture which cannot at present be with certainty explained. (See also under the article Black.)

(a.) A painting at Beni Hassan represents the arrival of some foreigners in Egypt, and is supposed to figure the arrival of Joseph's brethren in that country. The accessories of the scene, the physiognomies of the persons, and the time to which the picture relates, are certainly in unison with that event; but other circumstances are against the notion. Sir J. G. Wilkinson speaks hesitatingly on the subject; and, until some greater certainty is obtained, we may admit the possible correctness of the conjecture. The annexed cut shows the variety of costume which this scene displays. All the men wear sandals. Some of them are clad only in a white garment, or shirt, with three sleeves (fig. 1); others wear over this a kind of sleeveless clad or mantle, thrown over the left shoulder, and passing under the right arm (fig. 2). It is of a striped and curiously figured pattern, and looks exceeding like the fine woven cloth of the South Sea. Others have, instead of this, a fringed skirt of the same material (fig. 1). All the figures are bareheaded, and wear beards, which are circumstances favorable to the identification. The fringed skirt of fig. 1 is certainly a re-
markable circumstance. Moses directed that the people should wear a fringe at the hem of their garments (Num. xiv, 38); and the probability is that this command merely perpetuated a more ancient usage. The fringe reappears, much enlarged, in the other Egyptian sculpture in which Jews are supposed to be represented. These are in a tomb discovered by Belzoni, in the valley of Bah el-Meluk, near Thebes. There are captives of different nations, and among them four figures, supposed to represent Jews. The scene is imagined to commemorate the triumph of Pharaoh-Necho in that war in which the Jews were defeated at Megiddo, and their king Josiah slain (2 Chron. xxxv, xxxvi).

(c.) On the face of a rock at Behistun (q. v.), on the Median border of the ancient Assyria, there is a remarkable sculpture representing a number of captives strong together by the neck, brought before the king and conqueror, who seems to be pronouncing sentence upon them. The venerable antiquity of this sculpture is unquestionable; and Sir R. K. Porter was led to fancy that the sculpture commemorates the subjugation and deportation of the ten tribes by Shalmaneser, king of Assyria (2 Kings xvi, 6). The reasons why he assigns to Behistun a Persepolitan date (159 sq.) for this conclusion are of little weight, and not worth examination. But the single fact that the figures are arrayed in a costume similar to the ancient and present garb of the people of Syria and Lebanon inclines us to think that the figures really do represent the costume of nations west of the Euphrates, including, probably, that of the Jews and their near neighbors. The dress here shown is a shirt or tunic confined around the waist by a strap or girdle; while others have a longer and larger robe, furnished with a spacious cape or hood, and, probably, worn over the other.

There is no reason to think that the dress of the Jews was in any important respect different from that of the other inhabitants of the same and immediately bordering countries. It would therefore be satisfactory, and would enable us to judge better of the figures which have been noticed, if we had representations of Canaanites, Phoenicians, Syrians, Moabites, etc., by the Egyptian artists, who were so exact in discriminating, even to caricature, the peculiarities of nations. Under the article ARMOR (p. 428) there is a supposed figure of a Canaanite warrior from this source. The dress, being military, does not afford much room for comparison in the present instance; but we are once again in it most of the articles which formed the military dress of the Hebrews. The annexed figures, however, convey more information, as they appear to represent inhabitants of Samaria and Lebanon. The evidence for the last (fig. 2) is as conclusive as can be obtained, for not only is there the name "Lemnon" (as being constantly interchanged with δ), but the persons thus attired are represented as inhabiting a mountainous country, and falling fences to impede the chariots of the Egyptian invaders. The dresses are similar to each other, and this similarity strengthens the probability that the dress of the Jews was not very different; and it is also observable that it is similar to the full dress of some of the figures in the sculpture at Behistun: the figures are bearded, and the cap or head-dress, is bound round with a fillet. The figures are arrayed in a long gown reaching to the ankles, and confined around the waist by a girdle; and the shoulders are covered by a cape, which appears to have been common to several nations of Asia. At first view it would seem that this dress is different from those already figured. But, in all probability, this more spacious robe is merely an outer garment, covering the inner dress which is shown in the figures that seem more minutely arrayed. (See the ingenious papers by a lady on the costumes of the ancient Canaanites in the Jour. f. Sac. Hist., Jan. 1853, p. 291 sq., and the cuts in the No. for April, 1854.) See CANAANITE; LEBANON.

3. The information on this subject to be obtained from tradition is embodied—(1.) In the dresses of monks and pilgrims, which may be traced to an ancient date, and which are an intended imitation of the dresses supposed to have been worn by the first disciples and apostles of Christ. (2.) The garb conventionally assigned by painters to scriptural characters, which were equally intended to embody the dress of the apocalyptic period, and is corrected in some degree by the notions of Oriental costume which were collected during the Crusades.

To judge of the value of these costumes, we must compare them, first, with the scanty materials already produced, and then with the modern costumes of Syria and Arabia. The result of this examination will probably be that these traditional garbs are by no means the reminiscences of Hebrew costume; and that the dresses which the painters have introduced into scriptural subjects are far more near to correctness than it has latterly been the fashion to suppose. It is per-
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The Jews had for above five centuries ceased to be inhabitants of Palestine; and it is certain that during the intermediate period the dress of the upper classes—the military and the townspeople—had become assimilated to that of the Greeks of the Eastern empire. Arabia had meanwhile been subjected to no such influences, and the dress which it brought into Syria may be regarded as a restoration of the more ancient costume, rather than (as it was in many countries) the introduction of one previously unknown.

It is to be observed, however, that there are two very different sorts of dresses among the Arameans. One is that of the Bedouin tribes, and the other that of the inhabitants of towns. The distinction between these is seldom clearly understood or correctly stated, but is of the utmost importance for the purpose of the present notice. Instead, therefore, of speaking of the Arabian costume as one thing, we must regard it as two things—the desert costume and the town costume.

If, then, our views of Hebrew costume were based on the actual costume of the Arameans, we should be led to conclude that the desert costume represented that which was worn during the patriarchal period, and until the Israelites had been some time settled in Canaan; and the town costume that which was adopted from their neighbors when they became a settled people.

(a) The annexed cut represents, in fig. 2, a Bedouin, or desert Arab, in the dress usually worn in Asia; and fig. 1 represents a townswoman in a cloak of the same kind, adopted from the Arabs, and worn very extensively as an outermost covering in all the countries from the Oxus (for even the Persians use it) to the Mediterranean. The distinctive head-dress of the Bedouin, and which has not been adopted by any other nation, or even by the Arabian townsmen, is a kerchief (leghû🥳) folded triangularly, and thrown over the head so as to fall down over the neck and shoulders, and bound to the head by a band of twisted wool or camel's hair. The cloak is called an abbax. It is made of wool and hair, and of various degrees of fineness. It is sometimes entirely black, or entirely white, but is more usually marked with broad stripes, the colors of which (never more than two, one of which is always white) are distinctive of the tribe by which it is worn.

We may here remark, (1.) That the usages of the Arabians in Syria and Palestine are more in agreement with those of Scripture than those of any other inhabitants of those countries. (2.) That their costume throws more light on the scriptural intimations than any other now existing, while it agrees more than any other with the materials supplied by antiquity and by tradition. (3.) That the dress which the Arabian garb gradually superseded in Syria and Palestine was not the same as that of scriptural times, excepting, perhaps, among the peasantry, whose dress appears to have then differed little from that of the Arabian cou-

Fancy Sketches of Oriental Costume by early Painters.
most common outermost garment in Western Asia. This singular neglect has arisen from their information being chiefly derived from Shaw and others, who describe the costume of the Arab tribes or Moors of Northern Africa, where the outer garment is most generally the *bourrous* (fig. 3), a woollen cloak, not unlike the *abbas*, but furnished with a hood, and which is sometimes strangely confounded, even by well-informed persons, with a totally different outer garment worn in the same regions, usually called the *ahke*, but which also, according to its materials, quality, or color, distinguished by various other names; and writers have produced some confusion by not observing that these names refer to an article of raiment which under all these names is essentially the same. Regardless of these minute distinctions, this part of dress may be described as a large woollen blanket, either white or brown, and in summer a cotton sheet (usually blue or white, or both colors together). Putting one corner before over the left shoulder, the wearer brings it behind, and then under the right arm, and so over the body, throwing it behind over the left shoulder, and leaving the right arm free for action. This very picturesque mode of wearing the *ahke* is shown in fig. 2 of the accompanying cut. Another mode of wearing it is shown in fig. 3. It is sometimes thrown over the head as a protection from the sun or wind (fig. 1), and calls to mind the various passages of Scripture in which persons are described as covering their heads with their mantles (2 Sam. xxv. 30; 2 Kings xix. 13; Esther vi. 12). This article of dress, originally borrowed from the nomads, is known in Arabia, and extends westward to the shores of the Atlantic, being most extensively used by all classes of the population. The seat of this dress, and of the robe respectively, is indicated by the direction of their importation into Egypt. The *ahkes* are imported from the west (i.e., from North Africa), and the *abbas* from Syria. The close resemblance of the above group of real costumes to those in which the traditional ecclesiastical and traditionary aristocratic costumes are displayed, must be obvious to the most cursory observer. It may also be noticed that the *ahke* is not without some resemblance, as to the manner in which it was worn, to the outer garment of one of the figures in the Egyptian family, supposed to represent the arrival of Joseph's brethren in Egypt (above).

5. We now turn to the costumes which are seen in the towns and villages of south-western Asia. In the Scriptures *drawers* are only mentioned in the injunction that the high-priest should wear them (Exod. xxviii. 42), which seems to show that they were not generally in use; nor have we any evidence that they ever became common. Drawers descending to the middle of the thighs were worn by the ancient Egyptians, and workmen often laid aside all the rest of their dress when occupied in their labors. As for different garments of cotton, or woollen frocks or shirts, which often, in warm weather, form the sole dress of the Bedouin peasants, and the lower class of townpeople. To this the *abbas or ahke* is the proper outer robe (as in fig. 1, second cut preceding), but it is usually, in summer, dispensed with in the daytime, and in the ordinary pursuits and occupations of life. It is sometimes (as in the foregoing cut, fig. 2) worn without, but more usually with a girdle; and it will be seen that the shorter specimens are not unlike the dress of one of the figures (fig. 3) in the earliest of the Egyptian subjects which have been produced. The shirt worn by the superior classes is of the same shape, but of finer materials. This is shown in the accompanying figure, which represents a gentleman as just risen from bed. If we call this a shirt, the Hebrews doubtless had it—the solo dress (excepting the cloak) of the poor, and the inner robe of the rich. Such, probably, were the "sheets" (translated "shirts" in some versions), of which Samson haggled thirty Philistine to pay the forfeit of his riddle (Judg. xiv. 18, 19). It is shown from the Talmud, indeed, that the Hebrews of later days had a shirt called *pekh, chalak*, which, it would appear, was often of wool (Lightfoot, Hor. Heb. on Luke ix. 8), and which is described as the ordinary inner garment, the outer being the cloak or mantle. This shows that the shirt or frock was, as in modern usage, the ordinary dress of the Jews, to which a mantle (*abbas, ahke, or bourrous*) was the outer covering.

The Talmud enumerates eighteen several garments which formed the clothing of the Jews from head to foot (Talm. Hieros. Sabb. fol. 12; Talm. Bab. Sabb. fol. 190), mentioning, however, two sandals, two buskins, etc. This shows, at least, one thing, that they were not more sparingly clad than the modern Orient...
The being the case, we may be sure that although persons of the humbler classes were content with the shirt and the mantle, the wealthier people had other robes between these two, and forming a complete dress without the mantle, which with them was probably confined to out-of-doors wear or ceremonial use. It is, of course, impossible to discriminate these precisely, but in this matter we cannot be far wrong in trusting to the analogy of existing usages.

In all the annexed figures, representing persons of the superior class, we observe the shirt covered by a striped (sometimes figured) gown or kafan of mingled silk and cotton. It descends to the ankles, with long sleeves, extending a few inches beyond the fingers' ends, but divided from a point a little above the wrist, so that the hand is generally exposed, though it may be concealed by the sleeve when necessary; for it is customary to cover the hands in the presence of a person of high rank. It is very common, especially in winter, for persons to sleep without removing this gown, but only unloosening the girdle by which it is bound. It is not unusual within doors to see persons without any article of dress outside this; but it is considered decidedly as an undress, and no respectable person is beheld out of doors, or receives or pays visits, without an outer covering. Hence persons clad in this alone are said to be "naked" in Scripture—that is, not in the usual complete dress; for there can be no manner of doubt that this, or something like this, is the γενέα, kothα'nɪa, of Scripture (Exod. xxi. 30; Job xxx. 18; Isa. xxi. 21, etc.). A similar robe is worn by the women, as was also the case among the Israelites (2 Sam. xiii. 18, 19; Cant. v. 3). It is in the bosom of this robe that various articles are carried. See BOW oN.

The girdle worn over this, around the waist, is usually a colored shawl, or long piece of figured white muslin. The girdle of the poorer classes is of coarse stuff, and often of leather, with clasps. This leathern girdle is also much used by the Arabs, and by persons of condition when equipped for a journey. It is sometimes ornamented with workings in colored worsted, or silk, or with metal studs, shells, beads, etc. Both kinds of girdles were certainly in use among the Hebrews (2 Kings i. 8; Matt. iii. 4; Mark i. 6; comp. Jer. xiii. 1). See GIRDLE. It seems from 2 Sam. xx. 8 (comp. fig. 1 above), that it was usual to wear a knife or poniard in the girdle. This custom is still general, and denotes not any deadly disposition, but the want of clasp-knives. Men of literary vocations replace it by an ink-horn, as was also the case among the Israelites (Ezek. ix. 2).

Over the gown is worn either the short-sleeved gīb̄ēk (fig. 5), which is a long coat of woollen cloth, or the long-sleeved bēmāk (fig. 2), which is also of woollen cloth, and may be worn either over or instead of the other. The bēmāk is, by reason of its long sleeves (with which the hands may be covered), the robe of ceremony, and is worn in the presence of superiors and persons of rank. Over one or both of these robes may be worn the abba, bouraas, or kyke, in any of the modes already indicated. Aged persons often wrap up the head and shoulders with the latter, in the manner shown in fig. 4.

This same kyke or wrapper is usually taken by persons going on a journey, for the purpose of being used in the same manner as a protection from the sun or wind. This is shown in the annexed cut, represent-
occasion for baring the arm; but others, whose occasions are more incidental, and who are, therefore, unprovided with the necessary cords, draw up the sleeves and tie them together behind the shoulders (fig. 2).

For the dress of females, see the article WOMAN. Certain parts of dress, also, admit of separate consideration, such as the head-dress or turban (q. v.), and the dress of the feet or sandals (q. v.). See "The Book of Costume," ancient and modern, by a Lady, London, 1847; Prisse and St. John's Oriental Album, London, 1847; Costumes of Turkey, London, 1802; Lane, Arabian Nights, cutes; Perkins, Residence in Persia, plates; Reimhoud, Erinnerungen an d. Pilgerfahrt nach Jerusalem, Coln, 1864. Compare the article Dresss.

COSTUME, SACERDOTAL. See PRIEST.

COSTUME, CLERICAL. See VESTMENTS (of the CHEROY).

Cote (only in the plur. כות, aerota, by transposition for כות, racks for folders), properly criba; hence pens, or enclosures for flocks (2 Chron. xxxii, 28, where, instead of "cotes for flocks," the original has "flocks for [the] cotes"). See SHEEP-COTE; DOVE-COTE.

Cotelierius (Cöteler), Jean Baptiste, an eminent French scholar, born at Nimes, 1627. At twelve years of age he could read the Hebrew Bible and the Greek Testament with ease. In 1649 he was elected a member of the Sorbonne. He did not receive the degree of doctor, because he refused to take orders. In 1676 he was made Greek lecturer at Paris, and retained this post, with great reputation, till his death, August 12, 1686. Most of his literary labors were spent upon the Greek fathers; and in 1672 he published the "Apostolic Fathers" (Patres Aesti Apostolici, Paris), of which the best edition is Patrum qui temporibus Apostolici floruerunt opera, recensuit J. Clericus (Amst. 1724, 2 vols. fol.). In 1667 he was commissioned by Colbert to revise and catalogue the Greek manuscripts of the Royal Library. He was engaged in this work, conjointly with the celebrated Du Cange, for five years. In 1676 he obtained through Colbert the chair of Greek at the Royal College of Paris. In 1677 he began the publication of his Ecclesia Graeca Monuments, e M S S., codices, Gr. and Lat. (3 vols. 4to; the 3d vol. appeared two days before his death). The fourth volume of this work, for which he had collected much material, was published in 1692 by the Maurines.—See Wetzer u. Welte, Kirchen-Lex. ii, 905; Dupin, Nouvelle Bibliothèque, xviii, 186.

Cottage is employed in our version for three Hebrew words. See BOOTH.

1. מַעֲקָק, kukkak, signifies a hut made of boughs (Isa. i, 8), and is usually elsewhere translated "booth." It was anciently the custom in the East, as it still is, to erect little temporary sheds, covered with leaves, straw, or turf, giving shelter from the heat by day and the cold dews at night to the watchman that kept the garden or vineyard while the fruit was ripening, which otherwise might be stolen, or destroyed by jackals. These erections, being intended only for the occasion, were of the very slightest fabric, and when the fruits were gathered were either taken down, or left to fall to pieces, or were blown down during the winter (Job xxvii, 18). See LODGE.

Modern Oriental Lodge in a Melon-patch.

2. מְלוּנָה, melunah (fem. of מְלוּנָה, an iwm), signifies properly a lodging-place, and is associated with the booth ("cottage") in the above passage (Isa. i, 8), where it is translated "booth," being probably a somewhat lighter structure, if possible, as a cucumber patch is more temporary than a vineyard. It also occurs in Isa. xiv, 20, in the mis-translated expression "and shall be removed [i. e. shaken about] like a cottage," where it denotes a hanging-bag or hammock suspended from trees, in which travellers, and especially the watchmen in gardens, were accustomed to sleep during summer, so as to be out of the reach of wild animals. The swinging of these aptly corresponds with the staggering of a drunken man. Or it may, perhaps, more appropriately denote here those frail structures of boughs, supported by a few poles, which the Orientals use for the same purpose.

Summer sleeping-place among the Kurdish Hills.

3. In Zeph. ii, 6, the original term is נַפְּנֹת, kerokh (literally dipings), i. e. pits for holding water, and, instead of "dwellings [and] cottages for shepherds," it should be rendered "hills full of shepherds' cisterns,"
COTTON

for watering their flocks; that is, the sites of the cities of Philitia should be occupied for pastoral purposes. This word does not occur elsewhere.

Cotton (from the Aral, name butun), the well-known wool-like substance which envelopes the seeds, and is contained within the roundish-pointed capsule or fruit of the cotton-shrub. Every one also knows that cotton has, from the earliest ages, been characteristic of India. Indeed, it has been well remarked that, as from early times sheep's wool has been principally employed for clothing in Palestine and Syria, in Asia Minor, Greece, Italy, and Spain, hemp in the northern countries of Europe, and flax in Egypt, so cotton has always been employed for the same purpose in India, and silk in China. In the present day, cotton, by the aid of machinery, has been manufactured in this country on so extensive a scale, and sold at so cheap a rate, as to drive the manufactures of India almost entirely out of the market. But still, until a very recent period, the calicos and chintzes of India formed very extensive articles of commerce from that country to Europe. For the investigation of the early history of cotton, we are chiefly indebted to the earliest notices of this commerce; before adducing these, however, we may briefly notice the particular plants and countries from which cotton is obtained. India possesses two very distinct species: 1. *Gossypium herbaceum* of botanists, of which there are several varieties, some of which have spread north, and also into the south of Europe, and into Africa. 2. *Gossypium arboreum*, or cotton-tree, which is little cultivated on account of its small produce, but which yields a fine kind of cotton. This must not be confounded, as it often is, with the silk-cotton tree, or *Bombbyx lepidophrum*, which does not yield a cotton fit for spinning. Cotton from these kinds is now chiefly cultivated in Central India, from whence it is carried to and exported from Broach. It is also largely cultivated in the districts of the Bombay Presidency, as also in that of Madras, but less in Bengal, except for home manufacture, which of course requires a large supply, where so large a population are all clothed in cotton. American cotton is obtained from two entirely distinct species—*Gossypium Barbascens*, of which different varieties yield the Sea Island, Upland, Georgian, and the New Orleans cottons; while *G. Peruvianum* yields the Brazil, Pernambuco, and other South American cottons. These species are original natives of America. The *Gossypium herbaceum*, a figure of which is annexed, is probably the species known to the ancients. (See Penny Cyclopædia, s. v. Gossypium.)

This substance is no doubt denoted by the term ἱφυς, *karpos* (whence Gr. καρπανος, Lat. carboanum, from Sanscr. karpa), of Esth. 1, 6, which the A. V. renders "green" (Sept. καρπανος; Vulg. corboana). There is considerably of doubt, however, whether under ἱφυς, *shekh*, in the earlier, and ἱφυς, *bute*, in the later books of the O. T. rendered in the A. V. "white linen," "fine linen," etc., cotton may not have been included as well. Both these latter terms are said by Gesenius to be from roots signifying originally mere whiteness; a sense said also to be inherent in the word "bute, bad, used sometimes instead of, and sometimes together with shew and mean the fabric. In Ezek. xxvii, 7, 16, *shekh* is mentioned as imported into Tyre from Egypt, and *bute* as from Syria. Each is found in turn coupled with ἱφυς (argammon), in the sense of "purple and fine linen," i.e. the most showy and costly apparel (comp. Prov. xxi, 22, with Esth. viii, 15). The dress of the Egyptian priests, at any rate in their ministrations, was without doubt of linen (Herod. ii, 37), in spite of Pliny's assertion (xxi, 1, 2) that they preferred cotton. Yet cotton garments for the worship of the temples is said to have been made for the Rosetta stone (Wilkinson, Anc. Eg. iii, 117). The same was the case with the Jewish ephod and other priestly attire, in which we cannot suppose any carelessness to have prevailed. If, however, a Jew happened to have a piece of cotton cloth, he probably would not be deterred by any scruple about the heterogenet of Deut. xxii, 13, from wearing that and linen together. There is, therefore, no word for the cotton plant (like ἱφυς for flax) in the Hebrew, nor any reason to suppose that there was any early knowledge of the fabric in Palestine. See LINEN.

The Egyptian mummy swathings also, many of which are said to remain as good as when fresh from the loom, are decided, after much controversy and minute analysis, to have been of linen, and not cotton (Egyp. Antiq. in the Lib. of Entertaining Knole, ii, 183). The very difficulty of deciding, however, shows how easily even scientific observers may mistake, and, much more, how impossible it would have been for ancient popular writers to avoid confusion. Even Greek naturalists clearly include "cotton" under ἱφυς (ἰφυς). The same appears to be true of διθυμ, διθυνος, and the whole class of words signifying white textile vegetable fabrics. From the proper Oriental name for the article *karpos*, with which either their Alexandrian or Parthian intercourse might familiarize them, the Latins borrowed carboanum, completely current in poetical use in the golden and silver period of Latinity, for sails, awnings, etc. Varro knew of tree-wool on the authority of Ctesian contemporary with Herodotus. The Greeks, through the commercial consequences of Alexander's conquest, must have known of cotton cloth, and more or less of the plant. Amasis indeed (about B. C. 525) made as a present from Egypt a corselet ornamented with gold and "tree-wool" (πινακις ἐνω ἦλκων, Herod. iii, 47), which Pliny says was still existing in his time in a temple in Rhodes, and that the minuteness of its fibre had provoked the experiments of the curious. Cotton was manufactured and worn extensively in Egypt, but extant monuments give no proof of its growth, as in the case of flax, in that country (Wilkinson, ut sup. p. 116-189, and Plate No. 356); indeed, had it been a general product, we could scarcely have missed finding some trace of it in the monumental details of ancient Egyptian arts, trades, etc.; but especially when Pliny (A. D. 165) asserts that cotton was then grown in Egypt, a statement confirmed by Julius Pollux (a century later), we can hardly resist the inference that, at least as a curiosity and as an experiment, some plantations existed there. This is
the more likely, since we find the cotton-tree (Gossypium arboreum, less usual than, and distinct from, the cotton plant, Gossypium herbaceum) mentioned still by Pliny as the only rem. xarb. tree of the adjacent Ethiopias; and since Arabia, on its other side, appears to have known cotton from time immemorial, to grow it in abundance, and in parts to be highly favorable to that product. In India, however, we have the earliest records of the use of cotton for dress, of which, including the starching of it, some curious traces are found as early as 800 B.C., in the Institutes of Menu; also (it is said, on the authority of Prof. Wilson) in the Rig-veda, 105, v. 8. For these and other some curious antiquities of the subject, see Royle's Culture and Commerce of India, p. 30. (1774.)

Cotton is now both grown and manufactured in various parts of Syria and Palestine, and, owing probably to its being less conductive of heat, seems preferred for turbans and shirts to linen; but there is no proof that, till they came in contact with Persia, the Hebrews generally knew of it as a distinct fabric from linen, whilst the negative proof of language and the probabilities of fact offer a strong presumption that, if they obtained it at all in commerce, they confounded it with linen under the terms shekel or buta. The greater cleanliness and durability of linen probably established its superiority over cotton for sepulchral purposes in the N.-T. period, by which time the last must have been commonly known, and thus there is no reason for assigning cotton as the material of the "linen clothes" (Philo.) of which we read. (For the whole subject, see Yates's Textum Antiquum, pt. i, chap. vi, and app. D.) See Botany.

Cotton, George Edward Lynch, Anglican bishop of Calcutta and metropolitan of the Anglican dioceses of India and Ceylon, was born at Chester, England, Oct. 29, 1833. After some years at Westminster School and Trinity College, he was appointed to a mastership in Rugby School, and shortly after was elected to a fellowship at Trinity College. About 1841 he succeeded to the mastership of the fifth form, the highest but one. In 1852 he was elected head master of Marlborough College, which under his management rose to a high position among leading public schools. In 1858 he was appointed to the metropolitan see of Calcutta, where he rendered himself generally beloved. In 1868, with the full concurrence of the governor general, he officially sanctioned an innovation in the use of consecrated churches, which had often been desired, but never till then secured. Since the mutiny, several Scotch regiments have been stationed in the barracks of Upper India, and in many stations they have no churches of their own. Bishop Cotton ordered that at a convenient hour on the Sunday the Episcopal churches should be available for their worship, and that the Presbyterians clergymen should have full liberty to officiate after the rules of his own Church, to the great dissatisfaction of the High-Church party in the Church of England. In England strong measures were suggested in order to compel him to retract. But he knew that the measure was right in itself, that the law was on his side, and that his conduct was heartily approved by the Indian government and by all right-thinking men. In the same spirit, when the Marriage Bill was brought before the Legislative Council, to provide increased facilities for the marriage of Presbyterian and Nonconformists, and to give to Nonconformist ministers and registrars powers which they do not possess in England itself, he gave the act his cordial approval. He was accidentally drowned while disembarking from a steamcr., October 6, 1866.—Ann. Amer. Cyclopaedia for 1866, p. 261; Brit. Quart. Review, Jan. 1867.

Cotton, John, an eminent Congregational minister, was born at Derby, Eng., Dec. 4, 1585. He was a student in Cambridge, became fellow of Emmanuel College, and was chosen successively head lecturer and dean. In 1612 he was settled as minister at Bosten, Lincolnshire. After preaching some few years, he was silenced for nonconformity with some ceremonies which he held to be unscriptural, but after a short time he was reinstated. About 1622, to escape examination before the High Commission Court, he sequestered himself in London, and thence sailed for New England, arriving in Boston Sept. 2, 1630. On Oct. 10 he was appointed preacher in the First Church. He died Dec. 23, 1652. He published An Abstract of the Laws of New England (1641);—The Church's Reorganization (1642);—The Pouring out of the Seven Vials (1612);—The Way of Life (Lond. 1611, 4to);—Sermons on Mercy and Justice of God (Lond. 1614, 4to);—Exposition of the Canones (Lond. 1642, 8vo);—The Covenant of Grace (Lond. 1662, sm. 8vo).—A practical Commentary upon the 1st Epistle of John (Lond. 1656, fol.), with several minor writings.—Sprague, America, i, 25.

Cotton MSS. See PURITANIC, CODEX.

Couch (כַּפַּךְ, yatarse, something spread, Gen. xlix, 4; "bed," 1 Chron. v, 1; Job xvii, 13; Ps. lxxii, 6; xxxii, 8; אֶתָּפָּךְ, mishak, something to lean on, Job vii, 18, elsewhere "bed;" אֶתָּפָּךְ, e'ree, something erected, Ps. vi, 6; Amos iii, 12; vi, 4; "bed." Job vii, 13; Ps. xili, 3; xxxii, 8; Prov. vii, 16; Cant. i, 16; "bedstead," Deut. iii, 11: אֵלֶוִּישׁוֹנ, a little bed, Luke v, 19, 24; אֶתָּפָּךְ, a pallet, Acts v, 13, elsewhere "bed.") Feather-beds, as among us, are unknown in the East, as indeed generally in southern climates. The poor sleep on mats or wrapped in their overcoats (Exod. xxvi, 27; Deut. xxxiv, 18; comp. Thoee. xviii, 19; Stobai. Serm. 72, p. 404: as to Ruth iii, 9; Ezek. xvi, 6, see Biel in the Miscell. Lips. Nov. v, 289 sq.), and, in the open air, sometimes have only a stone for a pillow (Arvieux, iii, 216; comp. Gen. ix, 21, 23; xxviii, 11). The wealthy use bolster or mattresses (Rusell, Aleppo, i, 195), stuffed with wool or cotton. These are not laid upon a bedstead, but on a raised portion (דַעַמ, q. v.) along the side of the room, which by day serves for a seat (Harmar, i, 184; ii, 71; Rosenmüller, Morgenl. iii, 211; vi, 14; Lorent, Wunder. p. 82). Whether the couches of the ancient Hebrews for the sick or sleeping, which are usually termed אֶתָּפָּךְ, mithra (Gen. xlii, 8; 1 Sam. xix, 13; 2 Sam. iv, 7; 2 Kings i, 4, אֶתָּפָּךְ, mishak) (Exod. xxii, 18; 2 Sam. xiii, 5; Cant. iii, 1, אֶתָּפָּךְ, e'ree (Job vii, 13; Cant. i, 16; Prov. vii, 11; properly a bedstead, see Deut. iii, 11), were upon such a platform, is uncertain, as they appear to have been movable (1 Sam. xix, 15), and were probably used in the daytime, like sofas, for sitting down and repose (1 Sam. xxvii, 23; Ezek. xxiii, 41; Amos iii, 12; vi, 4; yet compare 2 Kings iv, 10). Costly carpets graced the houses
the rich (Prov. vii. 16 sq.; Ezek. xxiii. 41; Amos iii. 12); those who lay upon them covered themselves with similar tapestry, and placed a soft fur under their head (1 Sam. xix. 16). A canopy, or bed with a tester, is names in the Apocalypse (Judith xvi, 29), and elsewhere a hanging bed or hammock (2 Tim. iv. 20), such as watchers in gardens used (Gesenius, Thes. Heb. p. 194), Niebuhr, Bechber, p. 98). In this the Mishna various kinds of beds or couches are referred to; e.g. the סַלְגָּשׁ (Nedar. vi. 5). The couches (אֶלֶו, σπαρδάριον) for the sick, named in the N. T. (Matt. i. 6; Mark ii. 4; iv. 55; Luke x. 18; Acts v. 5, etc.) were movable (Becker, Charic. ii, 72). See Bta.

Coulon. See Coulon.

Coutler occurs in 1 Sam. xii. 20, 21, as the translation of פֶּסֶל (asl), an agricultural instrument, rendered elsewhere "plough-share" (Isa. ii. 4; Mic. iv. 8; Joel iii. 10), for which, however, a different word stands in the passage in 1 Sam. The Sept. renders it by the general term εὐπρόσ, ἐπισελαίων, in 1 Sam., but plough-share in his translation in 1 Kings. The Sept. understands it to be a mattock. It was probably the fact- pointing or edge of a plough, analogous to our coulter, as it was of iron, with an edge that required sharpening, and was easily transformed into a sword. Such an appendage to the plough, however, is not now in use in the East [see AGRICULTURE], but would be greatly necessary in a strange country, the frame and structure of the plough itself, the point being usually only of wood (see Wilkinson's Ancient Egyptians, ii, 14, 17). See PLOUGH.

Council is the rendering given by our translators chiefly to two Greek words.

1. Συμβουλή (a meeting of counsellors) signifies a consultation of persons for executing any enterprise (Matt. xii. 14), a seat of deliberation, considering the frame or structure of the plough itself, the point being usually only of wood (see Wilkinson's Ancient Egyptians, ii, 14, 17). See PLOUGH.

COUNCIL is the rendering given by our translators chiefly to two Greek words.

1. Συμβουλή (a meeting of counsellors) signifies a consultation of persons for executing any enterprise (Matt. xii. 14), a seat of deliberation, considering the frame or structure of the plough itself, the point being usually only of wood (see Wilkinson's Ancient Egyptians, ii, 14, 17). See PLOUGH.

COUNCIL, APOSTOLICAL, at Jerusalem (Acts xv, 6 sq.). See APOSTOLICAL COUNCIL. Many writers, Protestants as well as Romanists, have regarded the assembly of the apostles and elders of Jerusalem, of which we read in Acts xv, as the first ecclesiastical council, and the model on which others were formed, in accordance, as they suppose, with a divine command or apostolic institution. But this view of the matter is unsupported by the testimony of antiquity, and is at variance with the opinions of the earlier writers who refer to the councils of the Church. Tertullian speaks of the ecclesiastical assemblies of the Asiatic and European Greeks as a human institution; and in a letter written by Firmilian, bishop of Cesarea, to Cyprian, about the middle of the third century, the same custom is referred to merely as a convenient arrangement existing at that time among the churches of Asia Minor for common deliberation on matters of extraordinary importance. Besides this, it will be found, upon examination, that the councils of the Church were assemblies of altogether a different nature from that of the apostles and elders: the only point in which our alleged model was really imitated being, perhaps, the form of preface to the decree, "It hath seemed good to the Holy Ghost and to us" (see the Studien u. Kritiken, 1842, i, 102 sq.). See DECKH (OF APOSTLES).

COUNCIL (Lat. concilium), assemblies of pastors or bishops for the discussion and regulation of ecclesiastical and spiritual concerns.

1. The beginning of the system of church councils is traced to the gathering together of the apostles and elders narrated in Acts xv. This is generally considered to be the first council (see above); but it differed from all others in this circumstance, that it was under the special inspiration of the Holy Spirit. Roman Catholic writers, like Scaliger, Mansi, and Fabricius, however, refer it to the council of Jerusalem vix, Acts i, 18, for the election of an apostle; Acts vi, to choose deacons; Acts xv, the one above named: Acts xxii, 18 sq. But none of these had a public and general character except that in Acts xv (Schauf, Hist. of Christian Church, ii, § 65). Although the Gospel was soon after propagated in many parts of Europe, Asia, and Africa, there does not appear to have been any public meeting of Christians held for the purpose of discussing any contested point until the middle of the second century. From that time councils became frequent; but as they consisted only of those who belonged to particular districts or countries, they are usually termed dioecesan, provincial, patriarchal, or national councils, in contradistinction to council or in ecclesiastical or general councils, i.e. supposed to comprise delegates or commissioners from all the churches in the Christian world, and consequently supposed to represent the Church universal.

2. Ecclesiastical Councils.—The name συνόντων εκσυνάγουσας (concilium universale or general) occurs first in the 6th canon of Constantinople, A.D. 381 (Schauf, i. c.). No such assembly was held, or could be held, before the establishment of the Christian religion over the ruins of paganism in the Roman Empire. Their title to represent the whole Christian world is not
valid. After the 4th century the lower clergy and the laity were entirely excluded from the councils, and bishops only admitted. 17. The second ecumenical council, held at the greatest of the councils constituted but a small portion of the entire episcopate of the world. The ecumenical councils which are generally admitted to have title most justly were rather Greek than general councils. In the strict and proper sense of the term, therefore, no ecumenical council has ever been held.

There are seven councils admitted by both the Greek and Latin churches as ecumenical. The Roman Catholics add twelve to the number, making nineteen, named in the following list. For details as to the doing of the councils, see the separate articles under each of the lists.

2. The first council of Nice, held 325 A.D., to assert the Catholic doctrine respecting the Son of God in opposition to the opinions of Arius.
3. The first council of Constantinople, convoked under the emperor Theodosius the Great (381 A.D.), to determine the Catholic doctrine regarding the Holy Trinity.
4. The first council of Ephesus, convoked under Theodosius the Younger (431 A.D.), to condemn the Nestorian heresy.
5. The Council of Chalcedon, under the Emperor Marcian (451 A.D.), which asserted the doctrine of the union of the divine with the human nature in Christ, and condemned the semi-theses of Monophysites.
6. The second Council of Constantinople, under Justinian (553 A.D.), which condemned the doctrines of Origen, Arius, Macedonius, and others.
7. The council of Constantinople, convoked under the emperor Constantine V, Poenomatus (681 A.D.), for the condemnation of the Monothelites.
8. The second Council of Nice, held in the reign of the emperor Irene and her son Constantine (787 A.D.), to establish the worship of images.
9. The council of Frankfort (794 A.D.), under the Basilians and Adrian (869 A.D.), the principal business of which was the deposition of Photius, who had intruded himself into the see of Constantinople, and the restoration of Ignatius, who had been his former occupant.
10. The first Lateran Council held in Rome under the emperor Henry V, and convoked by the pope Calixtus II (1129 A.D.), to settle the dispute on indulgence. It was the first more scientific synod. Under the emperor Conrad III and pope Innocent II (1139 A.D.), condemned the errors of Arnold of Brescia and others.
12. The third Lateran Council, convoked by pope Alexander III (1179 A.D.), in the reign of Frederick I of Germany, condemned the "errors and impurities" of the Waldenses and Albigenses.
13. The fourth Lateran Council, held under Innocent III (1215 A.D.), among other matters asserted and confirmed the dogma of transubstantiation and necessity for the reform of abuses and the extirpation of heresy.
14. The first ecumenical synod of Lyon, held during the pontificate of Innocent IV (1246 A.D.), had for its object the establishment of ecclesiastical discipline, etc.
15. The second ecumenical synod of Lyon was held during the pontificate of Gregory X (1274 A.D.); its principal object was the reunion of the Greek and Latin churches.
16. The Synod of Vienne in Gaul, under Clemens V (1311 A.D.), was convoked to suppress simony, the abuse of the gifts Temporal clergy, bishops, etc.
17. The Council of Constance was convoked at the request of the emperor Sigismund, 1414 A.D., and sat for four years. It asserted the authority of an ecumenical council over the pope, and condemned the doctrines of John Huss and Jerome of Prague and the Monothelites. It convoked by pope Martin V, 1430 A.D. It sat for nearly ten years, and proposed to introduce a reformation in the discipline, and even the constitution of the Roman Catholic Church. All acts passed in this council, after it had been formally dissolved by the pope, are regarded by the Roman Catholic Church as null and void. 19. The celebrated Council of Trent, held 1540-1568 A.D. It was opened by Paul III, and brought to a close under the pontificate of Paul IV.

The Church of England (Homily against the Peril of Idolatry, pt. ii) speaks of "those five councils which were allowed and received of all men," viz., Nice, A.D. 325; Constantinople, A.D. 381; Ephesus, A.D. 431; Chalcedon, A.D. 451; Constantinople, A.D. 680 (see Amer. Quart. Church Rev. Oct. 1867, art. iv). The Articles of Religion (art. xxii) declare that "general councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as no man can assemble of his own will, not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God; wherefore things ordained by them as necessary to salvation have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture." The importance of the so-called ecumenical councils has been often greatly over-estimated, not only by the Greeks and Roman Catholics, but also by many Protestants. Jortin remarks, with his usual sharpness, that "they were a collection of men who were frail and fallible. Some of these councils were not assembled in the Church of Rome, but in the provinces of the Arian or the Manichean Church. The majority of which were quarrelsome, factional, domineering, dishonest prelates, who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those who would not implicitly submit to their determinations" (History of the Church, ii, vol. iii). The value of the decisions of the councils depends, not upon their authority, as drawn together at the call of emperor or pope, not upon the number of the bishops who attended them, but upon the truth of their decisions, and their conformity to the Word of God. The Councils of Nice and Chalcedon rendered great service to the Church and to theology; but their Chris tological statements of doctrine have been received by the general Church down to the latest times, not because they emanated from the councils, but because they satisfy the intellectual and moral needs of the Church, and are held to be true statements, though in many cases the details of their expression are not explicitly contained in the Word of God. As to the earlier councils, it "must be remembered that the bishops of that day were elected by the popular voice. So far as that went, they truly represented the Christian people, and were but seldom called to account by the people for their acts. Eusebius felt bound to justify his votes at Nice before his diocese in Cesarea. Furthermore, the councils, in an age of ecclesiastical despotism, sanctioned the principle of common public deliberation as the best means of arriving at truth and settling controversy. They revived the spectacle of the Roman senate in ecclesiastical form, and were the forerunners of representation in the Church as a "representation of representation" (Schaaf, History, ii, § 65; also in New-Englander, Oct. 1863, art. iv, and in Jahrb. für deutsche Theologie, 1868, ii). The Romanists hold that the pope alone can convene and conduct ecumenical councils, which are supposed, on this authority, to represent the universal Church under the guidance of the Holy Ghost. In matters of faith, councils profess to be guided by the Holy Scriptures and the traditions of the Church, while in lighter matters human reason and expediency are consulted. In matters of faith ecumenical councils are held to be infallible, and have been bound to the pope that all such synods have agreed together; but in matters of discipline, etc., the authority of the latest council prevails. The Roman claim is not sustained by history. The emperors called the first seven councils,
and either presided over them in person or by commissioners; and the final ratification of the decisions was also left to the emperor. But the Greek Church agrees with the Latin in ascribing absolute authority to the decisions of truly canonical councils. Gregorius (a name given to a number of those of the second ecumenical council) speaks strongly of the evils to which such assemblies are liable: "I am inclined to avoid conventions of bishops; I never knew one that did not come to a bad end, and create more disorders than it attempted to rectify." A remarkable view of the authority of councils was that of Nicolai of Constantinople, (v., vii., 1), who claimed a red carpet for their resolutions only if the members were really believers, and if they were more concerned for the salvation of souls than for secular interests. His views on general councils were fully set forth in a little work entitled Disputatio de concilio generali, which consists of three letters, addressed to 1145 or 1416, to a professor at the Paris University (printed apparently at Vienna in 1482). He not only places the authority of general councils over the authority of the popes, but the authority of the Bible over the authority of the councils. He doubts whether at all the councils have anything to do with the Holy Spirit really presided, as the Holy Spirit would not assist men pursuing secular aims. He denies that a council composed of such men represents the Church, and asserts that God alone knows who are his people and where the Holy Ghost dwells, and that there may be times when the Church can only be found in one single woman (in sola potent materia per gratiam mense ecclesiasicum). After the lapse of over 300 years, the pope in 1867 signified his purpose to summon another ecumenical council. Of course none but Romanists will attend it.

3. Provincial councils have been too numerous to be mentioned in detail. The most important of them are mentioned under the names of the places at which they have been held (e.g. Aix-la-Chapelle, Compiègne). Lists are given in most of the books on Christian antiquities, and in Landon, Man. of Councils.

4. The most important collections of the acts of the councils are Binius, Concilia Generalia (Cologne, 1856, 4 vols. fol.; 1868, 4 vols. fol.; Paris, 1868, 9 vols. fol.). The same, edited by Labbé and Cosson (Paris, 1671 sq., 17 vols., with supplement by Bailleux, 1838, 1 vol.); Hardouin, Collectio Maxima Conciliorum, etc. (Paris, 1715 sq., 12 vols. fol.); Colleti (Venice, 1728, 28 vols, 4to, with supplement by Lilius, 1748-52, 6 vols.); Monteferrante, (5th year 1727); Maximi Concil. nova et ampliss. Collectio (Florence, 1759-69, 81 vols. fol.). The abéd Migne proposes a complete collection, in 80 vols. There are special collections of the acts of national and provincial councils; e.g. for France, Simondon (Paris, 1629); La Londe (Paris, 1668); for Spain, Aiguirre (Madrid, 1781); for Germany, Binterim (Mainz, 1833-43, 7 vols.). Of manuals, histories of councils, etc., the following are the most important: Walch, Kirchengeschichtliche (Leips. 1769); Grier, Epitome General Councils (Dublin, 1828, 8vo); Land, Manual of Councils (London, 1840, 12mo); Beveridge, Synopsis, five volumes Conum S. S. Apostolorum et Conciliorum (Oxon. 1872-82, 2 vols. fol.); Hasse, Concilia-Geschichte (Freiburg, 1855 sq., 6 vols. 8vo.—yet unfinished). See also Gibbon, Decline and Fall, chap. xx; Lardner, Works, iv, 63; Elliott, Delivery of Romanum, bk. iii, ch. ii; Ferraris, Promota Bibliothecis, v. Concilia; Schaff, History of the Christian Church, vol. ii, 65; James, "Corruptions of the Scripture, Bishops, and Councils, by the Church of Rome (London, 1868, 8vo); Comber, Roman-Forgery in the Councils, etc. (London, 1869, 4to); Brown, On the Thirty-nine Articles, Art. XXI; Palmer, On the Church, ii, 144; Cramp, Textbook of Prose, p. 474; Siegela, Aehlersemer, iv, 406.

COUNCILS, ECCLESIASTICAL. See CONGREGATIONISTS.

Counsel (prop. προσπέλασις, etchep, διάβολος). Beside the common signification of this word, as denoting the consultations of men, it is used in Scripture for the decrees of God, the orders of his providence. God frustrates the counsels, the views, the designs of princes, but "the counsel of the Lord stand for ever" (Ps. xxxiii, 11; evii, 11; Luke vii, 80). See Dehke (of God).

COUNCILS, EVANGELICAL. See CONSILIA EVANGELICA.

Counsellor (usually γνώμη, godis, σύμβουλος), an adviser upon any matter (Prov. xi, 14; xv, 22; 2 Chron. xxv, 16; Ezra iv, 5, etc.; Rom. xi, 84), especially the king's state counsellor (2 Sam. xvii, 12; Ezra vii, 28; 1 Chron. xxvii, 88, etc.) hence one of the chief men of a government (Job iii, 14; xii, 17; Isa. i, 26; iii, 2, etc.), and once of the Maccabees (1sa, ix, 5; Sept. σύμβουλος, Vulg. consiliarius). The Chaldee equivalent term is διάβολος (godis, Ezra vii, 15, 16). Other Chaldee terms thus rendered are μάσσαρα (masarā), ministers of state or victors (Dan. iii, 24, 27; iv, 36; vi, 7), and τρόμος (tromos), a judge (Dan. iii, 2, 8). In the Apocrypha, σύμβουλος, in the ordinary sense of adviser, is thus rendered (Wis. viii, 9; Ecclus. vi, 6; xxxvii, 7, 8; xili, 21); also συμφωνία (1 Ead. vii, 11). In Mark xv, 48; Luke xix, 56, the Greek term συμφωνία, which is thus translated, is probably designated by the member of the Jewish Sanhedrin (q. v.) See Council.

Country. Heaven is called a country in the Bible, in allusion to Canaan. And it is a better country, as its inhabitants, privileges, and employments are far more excellent than any on earth (Heb. xi, 14, 16). It is a far country, very distant from and unknown to our world (Isai. xxvi, 7, and xxvii, 12; Luke xix, 15). A state of apostasy from God, whether of men in general or of the Gentile world, is called a far country; it is distant from that in which we ought to be in; in it we are ignorant of God, exposed to danger, and have none to pity or help us (Luke xv, 19). A state or place of gross ignorance and wickedness is called the region and shadow of death (Matt. iv, 16).

Coup'ling, γρατίων, chobe-reth, a junction of curtains (Exod. xxxvi, 4, 10; xxxvii, 17), l. q. γρατίων, machbe-reth (Exod. xxxvi, 4, 5, etc.); but γρατίων, mecha-reth, mecha-brers (7 girders) for fastening a building (2 Chron. xxxiii, 11); γρατίων, holding stones together (i. e. "joinings," 1 Chron. xxii, 8).

Courayer, Pierre François Le, an eminent and liberal Roman Catholic divine, born at Vernon, in Normandy, in 1681, was a canon and librarian of St. Genevieve, and a professor of theology and philosophy. Having written a Defence of the Validity of English Ordinations (Brux. 1728, 2 vols. 8vo), he was so persecuted that he took refuge in England in 1728, where he entered the English Church, obtained a pension, and died in 1776. He translated into French Sarpi's History of the Council of Trent, and Selden's History of the Reformation, and wrote several tracts. His Disputation on English Ordinations was republished at Oxford, 1844, 4to. His edition of Sarpi is better than any other (London 1736, 2 vols. fol.).

Courier. See Post.


Court. an open enclosure, applied in the A. V. most commonly to the enclosures of the Tabernacle and the Temple. 1. The Hebrew word invariably used for the former is "katheter," from מ苄כ, to surround (Genesius, Theb. Heb. p. 512). (See, e.g., Exod. xxv, 9 to xi, 88; Lev. vi, 16; Num. iii, 26, etc.) The same word is also most frequently used for the "courts" of the Temple, as 1 Kings vi, 8; vii, 8.
COURT 540  COURT

The same word is very often employed for the enclosures of the "villages" of Palestine, and under the form of Hazer or Hazor (q. v.) frequently occurs in the names of places in the A. V. See VILLAGE. It also designates the court of a prison (Neh. iii, 25; Jer. xxxvi, 2, etc.), of a private house (2 Sam. xvn, 18), and of a palace (2 Kings xx, 4; Esth. i, 5, etc.). In Isa. xxxiv, 19, "court for owls," the cognate "nēzīm, kātarām," is found. 2. In 2 Chron. iv, 2, and vi, 15, however, a different word is employed, apparently, for the above sacred places—"ɔwōria, nēzīm, nēzirām," from a root of similar meaning. This word also occurs in Ezek. xliii, 14, 17, 20; xliv, 19 (A. V. "settle"), but apparently with reference to the ledge or offset of the altar (q. v.) 3. In Amos vii, 13, where the Hebrew word is ḫūr, bērūth, a "house," our translators, anxious to use a term applicable specially to a king's residence, have put "court." 4. In the Apocrypha ἁβῆδι is rendered "court" with respect to the Temple (1 Esdr. ix, 1; 1 Macr. iv, 33; ix, 54), or the palace (1 Macr. xi, 46), which latter is expressed also (1 Macr. xiii, 40) by a periphrasis (τῷ ἡμεῖς ἡμῶν). 5. In the N. T. the word ἁβῆδι designates such an open court (as it is once rendered, Rev. xi, 2, referring to the temple: elsewhere "halle" or "palace"); and ἱσαλατία, a palace, is once (Luke xvii, 28) rendered "kings' court." See PALACE.

The term παρεκτή, τα'ρεκ (fully παρεκτάρεκ, τα'ρεκ, middle of the house, 1 Sam. iv, 5) also designates in Hebrew the quadrangular area in Eastern houses, denominatized in the New Testament τὸ μισόν, the centre or "midst" (Luke v, 19). This court is sometimes paved with marble of various kinds, and in the centre there is usually a fountain, if the situation of the place admits of it. It is generally surrounded on all sides, but sometimes only on one side, with a cloister or covered walk, called παρέκτᾳ, μυκῶν, over which, if the house have more than one story, is a gallery of the same dimensions, supported by columns. Large companies were received into the court on particular occasions (Esth. i, 5; Luke v, 19). At such times, a large veil of thick cloth was extended by ropes over the whole of the court, in order to exclude the heat of the sun. This veil or curtain of the area may be that termed in the New Testament στεγή, covering, or "roof" (Mark ii, 4; Luke vii, 6). See HOUSE.

COURT, Royal. The natives of the East have ever been remarkable for a more reverential estimation of the state and dignity of a king than has usually prevailed among other people, and to this fact the language of Scripture bears ample testimony. Although on some special occasions we read of the Jewish monarchs sitting in the gate with their people (2 Sam. xix, 8; Jer. xxxviii, 7), and the prophets appear to have had easy access to them (1 Kings xx, 19; 2 Chron. xxx, 15), yet it is abundantly evident that royal state was, in general, fully maintained, with only that admixture of occasional intercourse and familiarity which may be noticed by every traveller at the present day in the East. Hence it was accounted the height of human felicity to be admitted into that splendid circle which surrounded the monarch and his retinue, and they seem to have considered it a good omen if any one was so fortunate as to behold the face of the king (Prov. xxix, 26); whence the expression of seeing God (Matt. v, 8) is to be understood as the enjoyment of the highest possible happiness, such as his favor and protection, especially in the life to come. In reference to this custom, the angel Gabriel replied to Zacharias that he was Gabriel that stood in the presence of God; thus intimating that he was in a state of high favor and trust (Luke i, 19). Hence to "stand before the king" is a phrase which intended the same as to be occupied in his service, and to perform some duty for him (Gen. xii, 46; 1 Sam. xxii, 5, 7), and imparted the most eminent and dignified station at court. This illustrates the statement of Christ respecting children, "In heaven their angels do always behold the face of my Father." (Matt. xxiii, 9). It also attributes to the custom of Oriental courts, where the great men, those who are highest in office and favor, are most frequently in the prince's palace and presence (Esth. i, 14; 1 Kings x, 8; xii, 6; 2 Kings xxv, 19). In like
manner, the contentions among the apostles for the chief position under Christ shows that they mistook the spiritual nature of his kingdom; the request of the mother of James and John, that her sons might sit, the one on his right hand, and the other on his left, in his kingdom (Matt. xx. 20-23), evidently alludes to the custom which then obtained in the courts of princes, where two of the noblest and most dignified personages were respectively seated, one on each side, next the sovereign himself, thus enjoying the most eminent places of dignity (1 Kings ii. 19; 1 Sam. xiv. 9; Heb. ii. 3, 9). See King.

Court. Antoine, an eminent French Protestant divine, was born in 1606 at Villeneuve-la-Berge (according to others at La Tour d'Aigues), in Vivarais. After the revolution of the Edict of Nantes in 1685, the French Protestant Church was in danger of self-destruction through fanaticism. Under these circumstances, Court, in the synod of Delphinas in 1716 and of Languedoc in 1717, laid the foundation for an ecclesiastical constitution, based upon the old discipline of the French Church. In so doing he met great opposition, and even encountered personal peril, yet his work went on. To obviate the difficulty of intrusting the functions of the sacred office to persons who neither possessed the proper qualifications nor received the approbation of his colleagues, he sent one of his associates to Zurich to receive it, and the latter imparted it to the others in a synod held in 1718.

With the aid of the government of Berne and the archbishop of Canterbury, Court established in 1729 a seminary at Lausanne, where ministers were prepared for the churches of "the Desert," as they were called, very appropriately. All the ecclesiastical papers were dubbed from "the Desert." The duke of Orleans, while regent, was allied with England against Spain, and sought to induce Court to leave France, but the latter remained at his post until his death in 1760. Court wrote Histoire des troubles des PROTESTANTS, Geneve, 1760, 4 vols. 12mo; Alais, 1818, 8 vols.; Le Patriote Francois et impartial, ou Reponse a la lettre de M. l'Exequy d'Agen a M. le contrdle-geneal sur la tolerance des Huguenots (Villefranche, 1751, 1768); Lettre d'un patriote sur la tolerance civile des Prot. de France (1765), etc. Weiss gives an account of numerous MS. writings of Court (preserved in the Geneva library) in his Histoire des Refugies, ii, 298 (see Camilier).


Courtesies. Orientals are much more studious of politeness in word and act than Europeans (Niebuhr, Beobachtungen, p. 49; Arvieux, iii. 807). They were undoubtedly the ancient Hebrews. Inferiors in an interview with superiors (both on meeting and separating, 2 Sam. xvii. 21) were wont to bow (עָנָּה, עָנַּנְיָה, הַעָנַּנְיָה), see Klaister, De ceremoniis in § 4. Lipsius 1750 (low) (Gen. xiii. 7; xxii. 5, 6; xxi. 21), in proportion to the rank to which they were added by the king or his agents, Gen. xxiii. 3; 1 Sam. xx. 41. In the presence of princes, high civil officers, etc., persons threw themselves prostrate (at their feet) upon the ground (עָנָּה, עָנַּנְיָה, הַעָנַּנְיָה, Gen. xiii. 6; הַעָנַּנְיָה בְּשֵׁם הָאֱלֹהִים, Gen. xv. 14; I, 18; 2 Sam. i. 2; also simply עָנָּה, עָנַּנְיָה, 2 Sam. xiv. 19; comp. Judith xii, 21; רָעָּה, Deut. xvi. 22; 2 Sam. xiv.; 14; I, 18; 2 Sam. i. 2; also simply עָנָּה, עָנַּנְיָה, 2 Sam. xiv. 19; comp. Matt. xii, 11; Herod. i, 184; ii, 80; see Hyde, Rel. et Litt. Pers. p. 6 sq.; Harmer, ii, 80 sq.; Kype, Observations, i, 9, 410; Ruppell, Abyssin., i, 217; ii, 94). They would not only kneel (2 Kings i. 16; comp. Matt. xxvii. 29; Acta x, 29). Of course the courtesies, which in the modern East are customary (Harmer, iii, 34; Shaw, Trav. p. 207; Niebuhr, Trav. i, 232), e. g. laying the hand on the breast, there is no trace in the Bible. If an inferior mounted on a beast met a superior, he quickly alighted (Arnob. vii, 18; see Orelli ad loc.), and made the due obeisance (Gen. xxv. 64; 1 Sam. xxv. 28; see Niebuhr, Beobachtungen, Trav. i, 180).

Whether in such cases an individual turned out of the road, like the ancient Egyptians (Herod. ii, 80) and modern Arabsians (Niebuhr, Besch. p. 50), is uncertain, but probable. On the greeting by a kiss, which, however, does not appear to have been so usual or varied as among the modern Orientals (see Herod. i, 324; Harmer, ii, 80 sq.; Burckhardt, 210), see Kiss. Rising from a sitting posture before persons entitled to respect, such as elders, was early universal (Lev. xix, 22; Job xxix, 8, comp. Pophyry, Ablatins, i, 61). See Eider. Forms of salutation at meeting or entrance consisted of a pious expression of well-wishing (Gen. xxiii, 9; 1 Sam. xxv, 6; Judg. vii, 12; 2 Sam. xxv, 9; Ps. cxxxi, 8; Jud. xiv, 12). The music of Harm. iii, 172) and inquiries concerning the health of the family (2 Kings iv, 26; hence דִּבְרָה בְּעֵינֶהוּ = to greet, Exod. xviii, vii; Judg. xviii, 15; 1 Sam. x, 4; comp. Gesenius, Theol. Heb. p. 1347). One of the simplest formulas was "Jehovah be with thee!;" to which was replied, "The Lord bless thee;" (Ruth ii, 4). Among the later Jews, the phrase יִזָלַע, "May it go well with thee," was general (Lightfoot, p. 502). With the modern Arabs the expression of salutation, Salem alaykum, "Peace be upon you," and the reply, Ale glamorous, is "on you be peace," are customary (Niebuhr, Besch. p. 48; Bingen, iv, 249). The expression פָּדָה, פָּדָה, פָּדָה, פָּדָה, "Peace to thee," does not appear in the O. T. (Judg. xix, 20; 1 Chron. xii, 18) as a constant form of salutation (yet comp. Luke xxiv, 38; John xii, 26; also Tobit, xii, 12; and comp. on this Purman's Expositio form. salut. p. 134. Pazi Bocicam. Fruct. a. M. 1799). The Masonic greeting was Ato (ד' יַר) or Avo doum (ד' יַר), according to Plautus (Pom. v, 2, 84, 88; comp. Aesop, Antol. Gr. iii, 25, epigr. 70). Persons were also sent on their way with a similar formula (Tob., x. 20). But besides such set terms, individuals meeting one another made use of verbous methods of inquiring after each other's circumstances (as appears from the prohibition in 2 Kings iv, 29; Luke x, 4; see Niebuhr, Besch. 49; Arvieux, iii, 162; Russia, sloppy, i, 229; Jaubert, p. 170; Ruppell, Abyssin. i, 205). See Salutation.

Whether the following are ancient custom among Greeks and Romans (Homer, Odysseus, xviii, 541; Pliny, xxvii, 5; Petron. 98) of wishing well to one who sneezed (which was regarded as ominous, Eustath. ad Odysseus, xvii, 545; Cicero, Divin. ii, 40; Pliny, ii, 7; Xenoph. Anab. iii. 2, 9; Propert. ii. 2, 84; Augustine, Doctr. Chr. i, 20; comp. Metam. iv, 2. 3 ed. Bip.; Harduin ad Plin. xxviii, 5; see Weiss, Der Citius, sternuuntibus bene precordi, Lips. 1741; Rhan, De more sternuuntibus salutem appropinquant, Tigur. 1742), prevailed also among the Israelis, is uncertain; the later Jews observed it, and the Rabbins maintained that it was an ancient usage (Buxtorf, Synops. p. 125).

In conversation, the proudest person spoke of himself in the third person, and styled himself the other's servant (Gen. xviii, 8; xix, 2; xxxiii, 5; xiii, 28; Judg. xix, 19) and the other master (Gen. xxiv, 18; 1 Sam. xxvi, 18, etc.). Sometimes he applied, by way of further subservience, epithets (e. g. dog) of disparagement to himself (2 Sam. ix, 5; 2 Kings xiii, 18; see Oecolamp. Serm. 42). The usual title of respect was יִזָלַע, "My lord" (Rabbis); other respectful terms were also יִזָלַע, "My father" (especially to prophets, 2 Kings v, 13; vi, 21; xii, 14; comp. the Romanist title "father" for priest); on the later name, יִזָלַע, "My master," see Rabbi. The later Jews seem to have utterly excluded, in their bigotry, the heathen from all salutation (Matt. v, 47), as now.
Cousin was given (Luke 1, 86, 58) by the Auth. Vers. in its vague acceptance as the rendering of aegyptius, a blood-relative, or, "kinsman," as elsewhere translated. So also in the Apocrypha (1 Esm, iii, 7; iv, 42; Tob, vi, 10; 2 Mac, xxi, 1, 85).

Cousin, Victor, an eminent philosopher and writer, was born in Paris November 28, 1792, and was educated at the LyceÌ© Charlemagne, where, at sixteen, he gained the grand prix of honor. Soon after he was admitted into the Ecole Normale, where he became ripuÌ©rite, or private teacher of Greek literature, and afterwards professor of philosophy. In 1811 he attended the lectures of LaromiguÌ©re (q. v.), whose theory was a mixture of Condillac and Descartes, of some kind of philosophical idealism, and who insisted on reconciling the two systems. Cousin was at first fascinated by this theory, and still more by the elegant phraseology and lucid exposition of the lecturer. It was very probably at the same period that his great idea first presented itself to his mind, that each system is true, but incomplete, and that by collecting all the systems together a complete philosophy would be obtained. In 1812 and 1813 he attended the courses of philosophical lectures delivered at the FacultÌ© des Lettres by Royer-Collard, whose earnest mind had long distrusted that school of sensation which Locke and Condillac had established in the 18th century, and who had sought refuge from these doubts in the doctrines of the Scotch system. This doctrine, which insisted that there were notions in the mind totally independent of the senses, was ardently embraced by Cousin, who became lecturer at the FacultÌ© des Lettres, and began his famous course of the History of Philosophy. December 1813. Having learned to doubt from Royer-Collard, he resolved to examine in turn all the great philosophers, both ancient and modern, before he formed his opinions. He became a universal inquirer. He professed to judge without prejudice each philosopher, and in each he believed he had found a fragment of truth. As fast as he proceeded in the inquiry he communicated what he had found to the public, sometimes in lectures, at other times in books. To enable his pupils to judge for themselves, he published the works of Plato, the inedit works of Proclus, and an edition of Descartes, though the whole did not appear till after his dismissal. His translation of Plato in 13 vols. would preserve the work, and caused him to be arrested and conveyed to Berlin, where he was thrown into prison as an agitator. He remained in close confinement for six months. After his return he published, in 1826, his celebrated Fragmens Philosophiques, with a remarkable preface, which is still considered the best summary of his particular doctrine. In 1828 he recommenced lectures on Philosophy at the FacultÌ© des Lettres. His former lectures had consisted principally of the history of ideal truth, as it had been explained by the great thinkers who had preceded him. But this time his own theory was exhibited. The first series was published in 1829, under the title of Discours sur la nature de la PhÌ©Ì©osophie, and ended in 1829, as Cours de Philosophie. Soon after, the accession of Louis Philippe introduced his friends Guizot and De Broglie to power. He now became a counsellor of state, a member of the Board of Public Education, an officer of the Legion of Honor, and a peer of France, in 1831. In 1837 he was commissioned by the ministry to proceed to Germany to examine the state of education in that country. The results were given to the world in 1832, Rapport sur l'état de l'instruction publique dans quelques pays de l'Allemagne (translated by Mrs. Austin, and published in London in 1834). He succeeded Fourier in the Academy, and delivered his discours, or reception address, May 5, 1831. He seldom spoke in the Chamber of Peers, and when he did it was almost invariably on the subject of National Instruction. On March 1, 1840, Cousin entered the liberal cabinet of Thiers as minister of Public Instruction. He introduced a number of reforms during his administration, which lasted eight months, and of which he published himself a review in the Revue des deux Mondes in 1841. In 1848 M. Cousin seemed cordially to accept the introduction of the republic, and when General Cavaignac appealed to the Academy of Moral and Political Sciences to aid the government in the reduction of the Communes, Cousin published, with a republican prefix, a popular edition of the Profession de foi du vicarÌ© savoyard. He wrote, under the title of Justice et CharitÌ©, a pamphlet against the socialistic tendencies. But after 1849 Cousin altogether withdrew from public life. He published, besides the works already mentioned, among others, Procli Opera, 6 vols. 8vo, 1830-27; Descartes, Exercules CollecteÌ©, 11 vols. 8vo; AbÌ©Ì®ard, Sic et non, 1836; several series of Fragmens Philosophiques, 1838-40; Hist. de la PhÌ©Ì©osophie (1st series, 5 vols. 8vo; 2d, 3 vols. 8vo; 3d, 4 vols. 8vo): Du Vrai, du Beau, du Bien (1853, 8vo, a republication of his lectures delivered between 1815 and 1816); and in 1857, Morale, 5 vols. 1840-41. A collected edition of his principal works (up to 1846) in 22 vols. 18mo, was published in 1846-47. From 1858 to 1864 he published a series of works on celebrated literary women of the 17th century, which are an important contribution to the history of literature. The series comprises Jacques Pascal and Madame de Longueville (1855); Madame de Sillery (1854), Madame de Charlevoix and Madame de la FortiÌ©e (1856); La SociÁ©te FranÁ©aise au XVIIIe siÁ©cle (1858, 2 vols.); La Jeunesse de Madame de Longueville (1856, 4th ed.); La Jeunesse de Mme de Maintenon (1865). In 1869 he published again, in a new form, the Cours de Philosophie, after les temps les plus reculés jusqu'au XVIIIe siècle (1869), being a revised edition of his Cours de l'histoire de la philosophie. Cousin was also a
frequent contributor to some of the leading periodicals of France, such as the Revue des Deux Mondes, the Journal des Savants, and others. A kind of Galillean catechism, published anonymously in 1838, under the title Le Journal des Savants and of Religion, has also been ascribed to Cousin. He died in Jan. 14, 1867.

Cousin undoubtedly rendered great service to modern thought by his advocacy of "spiritualism" (spiritualist philosophy) as opposed to materialistic doctrines. In the preface to De l'âme, De l'étre, De Dieu, he expressed himself thus (1850): "Our true doctrine, our true standard, is spiritualism; the philosophy, generous and solid at the same time, that commences with Socrates and Plato, that the Gospel spreads over the world, that Descartes forced into the severer forms of the genius of modern times. The name of spiritualism is properly given to this philosophy, for its character is that it subordinates the senses to the spirit, and that, by all means which reason can avow, it perpetually tends to elevate man and make him greater. Spiritualism teaches the immortality of the soul, the freedom and responsibility of human action, the obligation of morality, the virtue of disinterestedness, the dignity of justice, the purity of charity, and the beauty of this earth, spiritualism points to God, the Creator and the Type of humanity, who, having created man evidently for an excellent end, will not abandon him during the mysterious development of his destiny.

As to method, Cousin follows the psychological rather than the a priori method, but he avoids carefully the pitfalls of Locke and the sensationalists. His psychology is idealistic, his ontology also. What he calls "spontaneous reason" acquaints us with the "true and essential nature of things." In place of "commencing, as the Germans do, with ontology, he affirms the possibility of finding a passage from the world of phenomena to real existence. Since reason receives truth spontaneously, by direct and immediate perception, he considers that we may, by means of this faculty, attain to the knowledge of essential and absolute existence." (Morel, Hist. of Mod. Philos. pt. ii, ch. viii). The tendency of this view to pantheism has been shown by many writers, especially by Globert (Considérations sur les doctrines religieuses de M. Victor Cousin, trans. by Tourneur, Paris, 1847, 8vo). Cousin himself always strenuously repudiated the name of pantheist. It is certain that towards the end of his career he "sought more and more the support of the great Christian mystics, and directed his thoughts towards Pascal, Descartes, and Leibnitz" (North British Review, March, 1867, art. v). Of translations of his works, we have, by Daniel, The Philosophy of the Beautiful (N.Y. 1846, 8vo); by Wight, History of Modern Philosophy (N.Y. 2 vols. 8vo, 1852); by the same. Lectures on the True, the Beautiful, and the Good (N.Y. 1854, 8vo); by Henry, Psychology, including an Examination of Locke's Philosophy (N.Y. 4th ed., 1866, 8vo).


Cout'ha (Koutho, Vulg. Phousa), named (1 Esdr. v, 32) as one of the heads of the Temple-servants whose "sons" returned from Babylon; but the Hebrew lists (Est. ix, 36; Neh. vii, 55) contain no corresponding name.

Covel, James, Jr., a Methodist Episcopal minister, was born at Marblehead, Mass., Sept. 4, 1796, became a trapper at 19, a preacher in 1816, and travelled chiefly in the state of New York. He was the author of a Dictionary of the Bible (18mto), and was a man of sound judgment, sincere piety, and steady industry. From 1888 he was appointed principal of the Troy Conference Academy, and filled the post acceptably until 1861. His last station was State Street, Troy, where he died, May 16, 1846. He also edited Minutes of Conferences, iii, 600; Sprague, Annals, vii, 564.

Covel, John, an English divine, was born at Horningsea, Suffolk, in 1688, and was educated at Christ's College, Cambridge, of which he became fellow. In 1670 he went to Constantinople as chaplain to the British embassy. In 1687 he was made chancellor of York, and in 1688 master of Christ's College, Cambridge. He returned to England in 1722. After the fruit of his residence in Constantinople, he wrote Some Account of the present Greek Church, with Reflections on the present Doctrine and Discipline, etc. (Camb. 1722, fol.).

Covenant, a mutual contract or agreement between two parties, each of which is bound to fulfil certain engagements to the other. In Scripture it is used mostly in an analogical sense, denote covenant relations between God and man. (See Daniele Reuven, March, 1862.)

I. Term.—In the Old Test. הָכּוֹנֶן, beriuah (rendered "league," Josh. ix, 6, 7, 11, 15, 16; Judg. ii, 2; 2 Sam. iii, 12, 18, 21; v, 8; 1 Kings v. 12; xv, 19, twice; 2 Chron. xvi, 3, twice; Job v, 23; Ezek. xxxix, 5; "confederacy," Oud; 7; "covenant," Gen. xv. 13; Hebr. 3: 6; 8: 16) is the word usually translated (Sept. διακολος; once, Wisd. i. 16, ouairoh; Vulg. fidelitas, pectum, often interchangeably, Gen. ix, xvii; Num. xxxv; in the Apocalypse testamentum, but sacramentum, 2 Esdr. ii, 7; sponsones, Wisd. i. 16; in N. T. testamentum [alogue fuderea, Rom. i. 21; Gr. δεικνυομενον]). For a Hebrew word see συμβεβηκασθαι (Thes. Heb. p. 237, 238; so Fürst, Hebr. Handb. p. 217) from the root הָכּוֹנֶן, i. e, הָכּוֹנֶן, "he cut," and taken to mean primarily "a cutting," with reference to the custom of cutting or dividing animals in two, and passing between the parts in ratifying a covenant (Gen. xv; Jer. xxxiv. 18, 19). Hence the expression "to cut a covenant" (יהוה הכנין, Gen. xv, 18, or simply הכנין, with הכנין understood, 1 Sam. xi, 2) is of frequent occurrence. (Comp. עָכָּב רִמְעוֹן, רִמְעוֹן אֵין שְׁכָּו, לְהַר, הַר הַר הַר, etc.) Professor Lee suggests (Esh. Lex. s. v. הכנין) that the proper signification of the word is an eating together, or banquet, from the meaning "to eat," which the root הכנין sometimes bears; because among the Orientals to eat together amounts almost to a covenant of friendship. This view is supported by Gen. xxxi, 46, where Jacob and Laban eat together on the heap of stones which they have set up in ratifying the covenant between them. It affords also a satisfactory explanation of the expression of "covenant of salt" (יהוה הכנין יַסִּים, יַסִּים אֱלֹהִים, Num. xviii. 19; 2 Chron. xiii, 5), when the Eastern idea of eating salt together is remembered. If, however, the other derivation of הכנין be adopted, this expression may be explained by supposing salt to have been eaten or offered with accompanying sacrifices on occasion of very solemn covenants, or it may be regarded as figurative, denoting, either, from the use of salt in sacrifice (Lev. ii, 13; Mark ix, 40), the sacredness, or, from the preservation of the qualities of salt, the perpetuity of the covenant. (See below.)

In the New Test. the word διακονή is frequently, though by no means uniformly, translated testament in the English Auth. Vers., whence the two divisions of the Bible have received their common English names. This translation is perhaps due to the Vulgate, which, having adopted testamentum as the equivalent for διακονή in the Apocalypse, uses it always as such in the N. T. (see above). There seems, how-
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ever, to be the introduction of a new word conveying a new idea. The Sept. having rendered τελεμάχος (which never means will or testament, but always covenant or agreement) by διαθέσεις consistently throughout the O.T., the N.T. writers, in adopting that word, may naturally be supposed to intend to connect it with their readers, most of them, familiar with the Greek O.T., the same idea. Moreover, in the majority of cases, the same thing which has been called a "covenant" (τηλεμάχος) in the O.T. is referred to in the N.T. (e.g. 2 Cor. iii, 14; Heb. vii, ix; Rev. xvi, 19); while in the same context the same word and thing in the Greek are in the English sometimes represented by "covenant," and sometimes by "testament" (Heb. vii, 22; viii, 13-15). In the confusedly difficult passage, Heb. ix, 16, 17, the word διαθήκη has been thought by many commentators absolutely to require the meaning of will or testament. On the other side, however, it may be alleged that, in addition to what has just been said as to the usual meaning of the word in the N.T., the word occurs twice in the context, where its meaning must necessarily be the same as the translation of τελεμάχος, and in the unquestionable sense of covenant (comp. διαθήκη καινού, Heb. ix, 15, with the same expression in viii, 8; and διαθήκη, ix, 16, 17, with ver. 20, and Exod. xxxiv, 8). If this sense of διαθήκη be retained, we may either render "testament," "over, or in the case of, dead sacrifice," "the solemn covenant," "the holy covenant," "the solemn covenant," "the covenant translation of the N.T.," or (with Ewald and others) restrict the statement of ver. 16 to the O.T. idea of a covenant between man and God, in which man, as guilty, must always be represented by a sacrifice with which he was so completely identified that in his person (διαθήκη, the human covenant) actually died (comp. Matt. xxvii, 28). See Testament.

II. Their Application.—In its Biblical meaning of a compact or agreement between two parties, the word "covenant" is used—1. Properly, of a covenant between man and man; i.e. a solemn compact or agreement, either between tribes or nations (1 Sam. xi, 1; Josh. ix, 6, 15), or between individuals (Gen. xxvi, 44), by which each party bound himself to fulfill certain conditions, and was assured of receiving certain advantages. In making such a covenant God was solemnly invoked as witness (Gen. xxxii, 50), whence the expression "a covenant of Jehovah" (תֵּלֶּםָאָה תַּלֶּםָאָה, 1 Sam. xii, 5; comp. Jer. xxxiv, 18, 19; Ezek. xxi, 19), and an oath was sworn (Gen. xxvi, 21); and accordingly, a breach of a covenant was viewed as a very heinous sin (Ezek. xviii, 12-20). A sign (תֵּלֶּםָאָה or witness (תֵּלֶּםָאָה) of the covenant was sometimes framed, such as a gift (Gen. xxvi, 30), or a pillar, or heap of stones erected (Gen. xxxii, 52). The marriage compact is called "the covenant of God," Prov. ii, 17 (see Mal. ii, 14). The word covenant came to be applied to a sure ordinance, such as that of the shew-bread (Lev. xxiv, 8-9), which was figuratively in such expressions as a covenant with death (Isa. xxvi, 18), or with the wild beasts (Hos. ii, 18). The phrases תֵּלֶּםָאָה תֵּלֶּםָאָה, זָּכַר תֵּלֶּםָאָה, "lords or men of one's covenant," are employed to denote confederacy (Gen. xiv, 18, Ob. 7). See Contract.

2. Improperly, of a covenant between God and man. Man not being in any way in the position of an independent covenanting party, the phrase is evidently used by way of accommodation. See אֱמֹרֵהַ. Strictly speaking, such a covenant is quite unconditioned, and amounts to a promise (Gal. iii, 15 sq., where תֵּלֶּםָאָה and διαθήκΗ are used almost as synonyms) or act of mere favor (Psa. lxxviii, 28, where תֵּלֶּםָאָה stands in parallelism with תֵּלֶּםָאָה) on God's part. Thus the assurance given by God after the Flood that a like judgment should not be repeated, and that the recurrence of the seasons, and of day and night, should not cease, is called a covenant (Gen. ix; Jer. xxxiii, 20). Generally, however, the form of a covenant is maintained, by the bestowal of God's favor to be bestowed being made by him dependent upon the fulfillment of certain conditions which he imposes on man. Thus the covenant with Abraham was conditioned by circumcision (Acts vii, 8), the omission of which was declared tantamount to a breach of the covenant (Gen. xvii); the covenant of the priesthood by the zeal for God in his service (Num. xxv, 12, 15; Deut. xxxiii, 9; Neh. xiii, 29; Mal. ii, 4, 5); the covenant of Sinal by the observance of the ten commandments (Exod. xxxiv, 27, 28; Lev. xxvi, 16), which are therefore called "Jehovah's covenant" (Deut. iv, 18), a name which was extended to all the books of Moses, if not to the whole body of Jewish canonical Scriptures (2 Cor. iii, 18, 14). This last-mentioned covenant, which was renewed at different periods of Jewish history (Deut. xxix; Josh. xxiv; 2 Chron. xv, xxiii; xxxiv, xxxiv, xxxiv; Ezra x; Neh. ix, 1), is one of the two principal covenants between God and man. They are distinguished by the old and new testaments (81, 82, 83, 84). The Hebrew, viii, 8; x; 16), with reference to the order, not of their institution, but of their actual development (Gal. iii, 17); and also as being the instruments respectively of bondage and freedom (Gal. iv, 24). Consistently with this representation of God's dealings with man under the form of a covenant, such a covenant is said to be confirmed in confpute, by an oath (Heb. xii, 20; Ps. lxxxxxix, 3, 8), to be sanctioned by curses to fall upon the unfaithful (Deut. xxxii, 21), and to be accompanied by a sign (תֵּלֶּםָאָה), such as the rainbow (Gen. xiv), circumcision (Gen. xvii), or the Sabbath (Exod. xxxi, 16, 17). Hence, in Scripture, the covenant of God is called his "counsel," his "wont," his "promise" (Psa. lxix, 8, 4; Deut. xxxii, 18-20; Luke vii, 44, 45; Gal. iii, 15-18, etc.); and it is described as consisting wholly in the gracious bestowal of blessing on men (Isa. lix, 21; Jer. xxxi, 38, 84). Hence also the application of the term covenant to designate such fixed arrangements or laws of nature as the regular succession of day and night (Jer. xxiii, 39), and such religious institutions as the Sabbath (Exod. xxxi, 16); circumcision (Gen. xvii, 10); the Levitical institute (Lev. xxvi, 15); and, in general, any precept or ordinance of God (Jer. xxxiii, 13, 14), all such appointments forming part of that system or arrangement in connection with which the blessings of God's grace were to be enjoyed. COVENANT OF SALT (תֵּלֶּםָאָה תֵּלֶּםָאָה). This phrase is supposed to denote a perpetual covenant, in the sealing or ratification of which salt was used. As salt was added to different kinds of viands, not only to give them a relish, but to preserve them from putrefaction and decay, it became the emblem of incorruptibility and permanence. Hence a "covenant of salt" signified an everlasting covenant ( sweeps. xviii, 20; Lev. lii, 13; 2 Chron. xiii, 5). See Salt.

Covenant, Solemn Leaguest and. There were several covenants drawn up in Scotland having regard to the maintenance of the Reformed or Presbyterian religion in that country. The First Covenant was subscribed in Edinburgh Dec. 8, 1557, the mass of signers being known as the Congregation, and the nobility and leading burghers as the Lords of the Congregation (q.v.). They petitioned the government for liberty of worship. Being met with dissimulation and treachery, a Second Covenant was signed at Perth, May 31, 1558, wherein the subscribers bound themselves to mutual assistance in defense of their religious rights. This covenant was made to appear that Queen Elizabeth of England was called in to counteract the French troops invited by the Papal party. On
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COVERDALE

the death of the queen-mother in 1569, the French troops were withdrawn, and Parliament, being left at liberty, ordained the Presbyterian as the Established Church of Scotland. In 1568 the National Covenant was subscribed over all Scotland with great enthusiasm. This was not only a repetition of the former covenants, but contained, moreover, a solemn protest against the papacy.

The Solemn League and Covenant was a compact entered into in 1643 between England and Scotland, binding the united kingdoms to mutual aid in the extinction of popery and prelacy, and the preservation of true religion and liberty in the realm. It was drawn up by Alexander Peden, approved by the General Assembly of the Church of Ireland Aug. 17, ratified by the Convention of Estates, and accepted and subscribed Sept. 25 by the English Parliament and the Westminster Assembly (q. v.). In 1645 it was again ratified by the Scottish General Assembly, together with the Directory for Worship framed by the Westminster Assembly. Although Charles I would not approve of it, Charles II engaged by oath to observe it, a promise which he broke upon the first opportunity. The Scottish Parliament of 1661, in the interest of the king, established the royal supremacy, annulled the Solemn League and Covenant, and abolished the lieses from its obligations. The "Covenants" have a place in the volume which comprehends the Westminster Confession of Faith (Scottish edition), but for what reason it is difficult to say, for the Church of Scotland does not make adherence to them obligatory on either clerical or lay members. Certain Scotch and Irish dissenters, however, still profess attachment to the covenants, and on particular occasions renew their subscription to them. — Hetherington, Hist. of Church of Scotland; McCrie, Sketches of Ch. Hist.; Rudloff, Geschichte der Reformation in Schottland (Berlin, 1868, 2 vols.). See CAMBRIANIS; PRESBYTERIANS, REFORMED; SCOTLAND, CHURCH OF.

Covenants, Theology of. See Federal Theology.

Covenanter, the name given primarily to that body of Presbyterians in Scotland who objected to the Revolution settlement in Church and State, and desired to establish a civil and ecclesiastical polity that prevailed in Scotland from 1638 to 1649.

"According to the Solemn League and Covenant, ratified by the Parliaments of England and Scotland, and also by the Assembly of Divines at Westminster in 1643, Presbyterianism was to be maintained in the kingdom, including in churches, courts, and people, prelacy, superstition, heresy, schism, etc., were to be extirpated. The 'Covenants' in Scotland contended, as is well known, under much suffering, for this species of Presbyterian supremacy throughout the reigns of Charles II and James VII (II). As a measure of pacification at the Revolution, Presbytery was estab. in an act of Parliament, 1599; but it was of a modified kind. Substantially the Church was rendered a creature of the State, more particularly as regards the calling of General Assemblies; and prelacy was not only confirmed in England and Ireland, but there was a general toleration of heresy — i.e. dissent. In sentiment, if not in form, therefore, this party repudiated the government of William III and his successors, and still maintained the perpetually binding obligations of the Covenants. The Covenanters acted under strong convictions, and only desired to carry out a legitimate issue principles which have always been found in the Presbyterian Church of Scotland; but which, for prudential considerations, had been long practically in abeyance. In short, it is in the standards of the Covenanters that we have to look for a true embodiment of the tenets held by the great body of English and Scotch Presbyterians of 1643. Others gave in to the Revolution settlement, and after-wards found cause to secede. The Covenanters never gave in, and, of course, never seceded. Although thus, in point of fact, an elder sister of the existing Church of Scotland and all its secessions, the Cameronian body did not assume a regular form till after the Revolution; and it was with some difficulty, amidst the general contentment of the nation, that it organized a communion with ordained ministers. The steadfastness of the whole was put to a severe trial by the defection of their ministers, and for a time the people were as sheep without a shepherd. At length, after their faith and patience had been tried for sixteen years, they were joined by the Rev. John M'Millan, from the Established Church, in 1706. In the same year the communion was joined by the Rev. John M'Neil, a minister of the Established Church. As a means of confirming the faith of members of the body, and of giving a public testimony of their principles, it was resolved to renew the Covenants; and this solemnity took place at Auchencasch, near Douglas, in Lanarkshire, in 1712. The subsequent accession of the Rev. Mr. Nairne enabled the Covenanters to constitute a presbytery at Brasehead, in the parish of Carnwath, on the 1st of August, 1743, under the appellation of the Reformed Presbytery. Other presachers afterwards attached themselves to the sect, which continued to flourish obscurely in the west of Scotland, having its history and tenets we refer to the Testament of the Reformed Presbyterian Church (Glasgow, John Keith, 1842). Holding strictly to the Covenants, and in theory rejecting the Revolution settlement, the political position of the Covenanters is very peculiar, as they refuse to recognise any laws or institutions by which they conceive to be inimical to those of the Kingdom of Christ." (Chambers, Encyclopaedia, s. v. Cameronians.) The Reformed Presbyterians regard themselves as the modern representatives of the Covenanters. See History of the Covenanters (2 vols. 18mo, Philad. Presb. Board); also the articles Presbyterians (Reformed) Church; Cameron; Scotland, Church of.

Coverdale, Miles, one of the earliest English reformers, was born in Yorkshire about 1487, and was educated at Cambridge, where he became a monk of the Augustine order. At an early period he perceived the errors of Popery. In 1514 he was ordained priest. About 1516 he published a small work on the impropriety of preachers against papal errors. In 1528 he joined Tyndale at Hamburgh, and in 1535 he himself, having translated the Bible, called up the dedication to Henry VIII. It formed a folio, printed at Zurich. "He thus had the honor of editing the first English Bible allowed by the royal authority. His translation of the Bible printed in our language. The Psalms in it are those now used in the Book of Common Prayer. About the end of the year 1538 Coverdale went abroad again on the business of a new edition of the Bible. Graf ton, the English printer, had permission from Francis I, at the request of king Henry VIII himself, to print a Bible at Paris, on the account of the king. Coverdale went to Paris, and the workmen, and the goodness and cheapness of the paper. But, notwithstanding the royal license, the Inquisition interposed by an instrument dated December 17, 1538. The French printers, their English employers, and Coverdale, who was the corrector of the press, were summoned before the Inquisition, and a number of copies, consisting of 2500 copies, was seized and condemned to the flames. The avarice of the officer who superintended the burning of the copies, however, induced him to sell several chests of them to a haberdasher for the purpose of wrapping his wares, by which means a few copies were preserved. The English matrons, who had fled at the alarm, returned to Paris when it subsided, and not only recovered some of the copies which had escaped the fire, but brought with them to London the press, types, and printers. This importation enabled Grafton and Whitelocke to print, in 1539, what is called Cranmer's, or 'The Great Bible,'
in which Coverdale compared the translation with the Hebrew, corrected it in many places, and was the chief overseer of the work. Coverdale was also, some time afterwards, to queen Catharine Parr, the last wife of Henry VIII, at whose funeral he officiated in the chapel of Sudeley Castle, in Gloucestershire, in 1548. On August 14, 1561, he succeeded Dr. John Harman, otherwise Voysey, in the see of Exeter (English Cyclopedia). On the accession of Queen Mary, he was ejected from his see and thrown into prison. On his release, at the end of two years, Coverdale repaired to Denmark, and afterwards to Wezel, and finally to Geneva, where he joined several other exiles in producing that version of the English Bible which is usually called "The Geneva Translation," part of which was New Testament, was published at Geneva in 1557 by Conradus Badius, and again in 1560. On the accession of Queen Elizabeth Coverdale returned from exile; but having imbibed the principles of the Geneva reformers, as far as respected the ecclesiastical habits and ceremonies, he was not allowed to resume his bishopric, nor was any prebend offered to him for a considerable time. In 1568 bishop Grindal recommended him to the bishopric of Llandaff; but it is supposed that Coverdale's age and infirmities, and the remains of the plague, from which he had just recovered, made him decline so great a charge. In lieu of it, however, the bishop procured him the right of precincts of St. Bride's, London Bridge. He resigned this living in 1566. The date of his death has been variously stated. The parish register of St. Bartholomew, behind the Royal Exchange, however, proves that he was buried Feb. 19, 1568. His principal writings have been recently republished in England by the Parker Society, under the titles of "Writings and Translations of Miles Coverdale," edited by G. Pearson (Camb. 1844, 8vo); "Remains of Miles Coverdale," edited by G. Pearson (Cambridge, 1846, 8vo). See Bagster, Memorials of Coverdale; Johnson, English Translations of the Bible; Hook, Eccles. Biography, iv, 209.

Covering of the Eyes, a phrase of much disputed signification, occurring in the expression ἐξετάζειν ἐκεῖνόν, he (or this) [shall be] to thee a covering of the eyes (Gen. xx, 16; Sept. rabrō terrā, oraptopsis αὐτοῦ, R. V. would be οὐκ έρίθη τις, in valvis oculorum), which is usually understood to refer to a veil that ought to have been worn by Sarah to hide her dangerous beauty, and which either her husband (if οὐ κατείστη be masc.) or the present (if neuter) would furnish. See Abraham. Against this interpretation, however, there lies this objection, that such a piece of apparel, in modern Oriental usage, covers rather the face or person, and leaves the eyes free. See Woman. Hence many commentators (but see Rosenmüller, in loc.) explain the phrase as an idiomatic one for a peace-offering (see Genesis, Thes. Heb. p. 700) or propitiatory present (comp. Gen. xxxxi, 21; Exod. xxii, 8; Josh. ix, 24; in none of which passages, however, are we sure of the propriety of the word, but this does not so well suit the difficult context, "unto all that are with thee," since her companions had no cause of complaint, and a reproof would then have been inap propriate. We may therefore recur to the explanation of Kitto (Pict. Bible, note in loc.): "It is customary for all the women inhabiting towns to go about closely veiled; while all the women of the different pastoral people who live in tents do not commonly wear veils, or at most only so far as to cover their foreheads and lower parts of the face, leaving the countenance exposed from the eyebrows to below the nose. Abimelech, according to this view, intended to give Sarah, as the proper one, no other than that veiled, that being the dress of all the women who were in or near towns, they had better conform to the customs of towns, and wear the complete veil, instead of that partial covering which left the eyes and so much of the face exposed." (see also his Daily Bible Illustrations, in loc.). At the same time, there appears to be a refined allusion to the other meaning of the phrase in question, by one of those plays upon words so frequent in these early narratives. Hence the terseness of the whole phraseology. See Veil.

Covering the Head in Prayer (1 Cor. xi, 4-6). See Veil. (Buchner, De ritu caput retegendi, Vitub. 1703; Zeilich, De moraliitate ritus capit operiendi, ib. 1704; Berger, De ritu capitis operiendi, ib. 1708; Mallincourt, Id. Lips. 1784). See PRAYER.

Covert, prop. some form of the verb גִּבֵּשׁ, sathar, to hide: namely, פָּרָשֵׁה, se'ther, a shelter (1 Sam. xxv, 20; Job xi, 21; Ps. lxi, 4; Isa. liv, 4, xx, 2; elsewhere usually "secret place"); הַמִּשְׁרֶה, mistror, protection (Isa. iv, 6); elsewhere some form of the verb פָּרַשׁ, sakak, to entrust: namely, פָּרָשִׁים, muak (text פָּרָשׁים, meyak), a covered walk or portico (Sept. Septuaginta, apparently reading פָּרַשׁי, Vulg. muak); פָּרָשֵׁה, sakak, a laver (Jer. xxi, 8; "den," Isa. x, 9; elsewhere a bath, "pavilion," Ps. xxviii, 5; "tabernacle," Ps. lxvi, 2; פָּרָשׁוֹ, sakak (Job xxxvii, 40), a booth (as elsewhere usually rendered). This term is generally applied to a shelter for wild beasts, but in 2 Kings xvi, 18, we read that Ahaz, when spelling the Temple, "took down the covert (פָּרָשִׁים, muak) for the Sabbath that they had built in the house;" which bishop Patrick imagines was a "covered place, where the king sat, in the porch of the Temple, or at the entranee of it, upon the Sabbath, or other great solemnities." Ahaz took this away, intending, probably, not to trouble himself with coming to the Temple any more, but to sacrifice elsewhere. See TEMPLE. It rather designates a cloister, shaded from the heat of the sun for the accommodation of the courtly worshippers (Theneus, in loc.), such as we know ran around the interior of the Temple in later times. See Temple.

Covetousness (θλιψία, b'sa, rapine, lucre; πλανοφορία, a grasping temper), in a general sense, means all inordinate desire of worldly possessions, such as undue thirst for honors, gold, etc. In a more restricted sense, it is the desire of increasing wealth, and the means by appropriating that of others. It is a disorder of the heart, and closely allied to selfishness. We here consider it under its more restricted aspect.

1. Covetousness (πλανοφορία, φλανγκρατία) is a strong, sometimes irresistible desire of possessing or of increasing one's possessions. It is a desire that unites its influence the heart, instead of aspiring to noble, high, and divinl goods, will be brought to the almost exclusive contemplation of earthly, material things; and thus, instead of becoming gradually more closely united with God, will become more and more estranged from him. Since where the treasure is there the heart is also, the love of the covetous cannot be with God, but with Mammon; he is not a servant of God, but of idols. The love of God and the love of Mammon cannot find place in the same heart; the one excludes the other (Matt vi, 21; Luke xiv, 13; Col. iii, 5, Mortify therefore your members which are upon the earth: fornication, uncleanness, lasciviousness, and covetousness, which is idoltry). But since to love God is our highest duty, and God alone is to be prayed to, loved, and trusted, the covetous man, as a servant of Mammon, is forever excluded from the kingdom of Christ and of God (1 Cor. vi, 10, Nor thieves, nor covetous, shall inherit the kingdom of God; Eph. v, 5, For this ye know that no harlot, nor unclean person, nor covetous man, who is an idolater, hath any inheri-

We are further told that the citizen of the kingdom of God is to lay up riches in heaven (Matt vi, 20); he must be
content with food and raiment (1 Tim. vi. 7, 8); but the covetous act in opposition to all these commandments (Heb. xiii. 5, Let your conversation be without covetousness: if any man be an idler, let him not be found therein). Covetousness makes war with such things as ye have: for he hath said, I will never leave thee nor forsake thee). This state of the heart is very dangerous, for covetousness is the source of all evil, and brings forth all manner of sin (1 Tim. vi. 9, 19, For the love of money is the root of all evil; which some coveted after, and have erred from the faith, and pierced themselves through with many sorrows). Here the folly of covetousness is also shown, inasmuch as it is said to bring "many sorrows." It is further proved by the fact that earthly goods are perishable, and that their possession renders none happy. But it is corrupting as well as unsatisfactory. By attempting to gain the world the soul is wounded, and loses the everlasting life (Matt. vi. 20, Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; xvi. 25, 26, For whoever will save his life shall lose it, and whoever will lose his life for my sake shall find it; for what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?); Luke xii. 15-21, And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth). Covetousness is not a part of covetousness. It consists in amassing either for the sake of possessing or from fear of want. This phase of covetousness is the surest mark of a cold-heartedness and worldliness, making pure, high, and holy aspirations impossible. It is also a sort of idolatry, for it is the love of mammon (Matt. vii. 19-24). It is essentially uncharitable, and incapable of affection (James ii. 15, 16, If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, ye warm and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?). Covetousness is as painful as it is deceitful in the end; it cripples the natural powers, renders life miserable and death terrible. The pursuits to which it leads are painfully laborious, and the care of the possessions, once secured, is equally so. The labor it entails is sinful, as it does not spring from love, but from selfishness and worldliness. As the wealth amassed by the covetous is applied to the benefit of the rich only, the poor are the losers and undergo the severest privations in the midst of plenty (Horace, con- gesta undique sacris indormis inhasis. Necis quo vacat at nummus, quem propebat usum). However great the natural power of a man, it is paralyzed by this sin. To the covetous death is horrible, as it deprives them of all to which the worldly heart most clings. Considering the nature of covetousness, it cannot appear strange that the apostle particularly recommends a bishop to avoid that sin. The bishop, or spiritual head of the community, is to be spiritual (σπirtu- mannus, the centre of the Christian life of the community (Timothy ii. 2, 5); and covetousness is a mark whereby false teachers may be known (2 Tim. iii. 2)—Kreil, N. T. Handschriftbuch.

COW occurs in the Anth. Vera. (see Kirke) as the translation of γαβριὴν (parob'), Job xxi. 10; Isa. xi. 7; elsewhere usually "kine", ληβος (glish), Isa. vii. 21, "a young cow"; a keifer (as usually elsewhere), ἄρρα, "bark", "kine", Deut. xxiii. 21; 2 Sam. xvii. 20, "cow"-dung, Ezek. iv. 15; a young "cow," Isa. viii. 21), any animal of the ox kind (elsewhere "bullock," "herd," etc.), and ἱππα (skor, Lev. xxvii. 28; Num. xviii. 17), any beef animal (usually an "ez"). See BULL; CATTLE; OX. The first of the above Hebrew words (generally found in the plur. γαβριην, parobh'), rendered "kine" in Gen. xlii. 2, 3, 4, and "heifer" in Num. xix. 2), properly signifies a heifer or young cow in milk (1 Sam. vi. 7); also as bearing the yoke (Hos. iv. 16). In Amos iv. 1, the phrase "kine or heifers of Bashan" occurs, and may be contrasted with such things as ye have: for he hath said, I will never leave thee nor forsake thee."

COWLES

By the Mosaic law (Lev. xxii. 28), a cow and her calf were not to be killed on the same day. Similar precepts are found in Exod. xxii. 19; Dent. xxii. 6, 7. Whether they were designed to prevent inhumanity, or referred to some heathen custom, is uncertain. The cow is esteemed holy by the Hindoos. In the remarkable prophecy (Isa. vii. 21-25), the event foretold is, that the face of the land of Judah should be so completely changed, and the inhabitants so greatly reduced in number, that, with only a single young cow, and two barley loaves, the family should be supplied with an abundance of milk and corn; and when the king, who before commanded a high rent, should be overthrown with briars and thorns. It may be observed that dried cow-dung was, in Palestine, commonly used for fuel, as it is at the present day among the Arabs, but it is remarkably slow in burning; on this account the Arabs frequently threaten to turn a person with cow-dung as a lingering death. This fuel forms a striking contrast to the short-lived and noisy violence of thorns and furze, which are speedily consumed with a cracking noise (Ecc. vii. 6). Roberts, on Exek. iv. 15, observes: "In some places, firewood being very scarce, the people dry the dung of the cows in the sun, and dry it in the sun, after which it is ready for fuel. Those who are accustomed to have their food prepared in this way prefer it to any other; they tell you it is sweeter and more holy, as the fuel comes from their sacred animal." See Dung.

Coward, William, M.D., was born at Winchester, 1657, and became fellow of Wadham College, Oxford. He settled first at Northampton, and afterwards at London, where he died in 1724. In 1702 he published Second Thoughts concerning the House of Commons, demonstrating that the notion of the human soul, as believed to be a spiritual and immaterial substance vised to a human was an invention of the heathens. This work gave much offence, by defending the doctrine of materialism, that the House of Commons ordered it to be burned by command of the King. It was published also by Dr. Nichols, in his Conference with a Theist; by Broughton, in his Psychologia; and by Turner. Dr. Coward also published, in 1704, Further Thoughts on Second Thoughts; and The Grand Essay, or a Vindication of Reason and Religion against the Impostures of Philosophy.—Darling, Cyclopaedia Bibliographica, i. 786.

Cowl (ruculus), a sort of hood worn by certain classes of monks. Those worn by the Bernardines and Benedictines are of two kinds: the one white, very large, worn in ceremony, and when they assist at the office; the other black, worn on ordinary occasions and in the streets. Maillon maintains that the cowl is the same in its origin as the scapular (q. v.). Others distinguish two sorts of cowl; the one a gown, reaching to the feet, having sleeves, and a capuchin, used in ceremony; the other a kind of hood worn in, called also a scapular, because it covers only the head and shoulders.—Farrar, Eccl. Dict. r. v.; Birmingham, Orig. Ecc. viii. 3, 6.

Cowles, Giles Hooker, D.D., a Congregational minister, was born in Farmington, Conn., Aug. 26, 1766. He graduated at Yale in 1789, entered the ministry in May, 1791, and was installed pastor of the First Church at Bristol in 1792. He was appointed in 1910, by the Conn. Miss. Soc., to travel through the Northern part of Ohio. He accepted the position of pastor over the churches of Auburn and Morgan, Ohio, and was installed in 1811. He died in the former place July 6, 1835. He was made D.D. by Williams College, 1823. Sprague, Amos, ii. 380.
COWPER

Cowper, William, an eminent Scotch divine, was born at Edinburgh in 1666. He studied at the University of St. Andrews, and in 1685 was appointed minister of Bothkennar, Sterlingshire. In 1693 he removed to Perth, where he continued until 1612, after which he was appointed bishop of Galloway. He died Feb. 15, 1619. His works breathe a spirit of cordial piety, and simplicity. This style is peculiarly worthy of commendation. Among them we remark *Heaven Opened* (5th ed., Lond. 1619, 4to). A collection of his works was published after his death (Lond. 1692, fol.).—*Past. Eccles. Scot.*, i, 777; ii, 515, 693.

Cox, Francis Augustus, D.D., LL.D., an eminent English Baptist minister, was born about 1783. He was pastor at Hackney, London, and was one of the leading men in many of the religious societies of the metropolis. Of his works the most important are the *History of the Baptist Missions*, a volume on *Antiquities*, reprinted from the *Encyclopedia Metropolitana*; *Our Young Men*, a prize essay (1847); and *A Life of Melchionno*. He was a contributor to the first series of the *Journal of Sacred Literature*. His name is worthy of being associated with those of Ryland, Fuller, Carey, Marshman, Ward, Robert Hall, and John Foster, who in recent times have brought honor on the Baptist denomination by their literary as well as their religious labora. He died Sept. 5, 1858.

Cox, Melville Beveridge, a Methodist Episcopalian missionary to Africa, was born at Hallowell, Me., Nov. 3, 1795, and was converted in 1818; entered the ministry in 1822; on account of failing health was superannuated from 1826 to 1831; and afterwards served some time as an agent of the Wesleyan University. In 1881 he was stationed at Raleigh, N. C. Soon afterwards he volunteered to go to Africa as a missionary, and sailed from Liverpool, Nov. 11, 1832, arriving in Liberia March 8, 1833. Here at once he set to work to lay the foundations of the Church in Africa. He labored faithfully, organizing the mission, collecting information, and preaching and teaching incessantly. In a few months he had formed a school of 70 scholars; but the African fever seized him, and on the 21st of July, 1833, after four months' labor, he died in triumph. Mr. Cox was a man of great piety and devoted zeal.—*Meth. Mag. and Quart. Review*, Jan. 1834; *Amer. Miss. Mem. and Review*, p. 481; *Cox, G. F., Life and Remains of M. B. Cox* (N. Y. 1840); *Sprague, Amasa*, vii, 566.

Cox, Richard, bishop of Ely, was born about 1505 at Whaddon, Buckinghamshire, England. He was educated at Eton School and at King's College, where he obtained a fellowship in 1519. He was invited by cardinal Wolsey to Oxford to fill up his new foundation. For speaking his mind too freely of the corruptions of popery, he was deprived of his preferment and thrown into prison. When he had recovered his liberty he left Oxford; some time after he was chosen master of Eton School, which flourished remarkably under him; and by the interest of archbishop Cranmer he obtained several dignities in the Church, viz., the archdeaconry of Ely, a prebend of the same church and of Lincoln, and the deanery of Christ Church. He was appointed tutor to prince Edward, and on that prince's accession to the throne became a great favorite at court. He was made a privy councillor and the king's almoner; was elected chancellor of the University of Oxford in 1547; the next year installed canon of Windsor, and the year following dean of Westminster. About this time he was appointed one of the commissioners to visit the University of Oxford, and is accused by some of abusing his authority by destroying many books out of his zeal against popery. After Mary's accession he was stripped of his preferments and committed to the Marshalsea; but his confinement was not long, and on his release he went to Strasbourg, and thence to Frankfurt, where he formed a kind of university, and appointed a Greek and a Hebrew lecturer, a divinity professor, and a treasurer for the contributions remitted from England. On the death of Mary he returned, and was the chief champion on the Protestant side in the disputation at Westminster between eight papists and an equal number of the Reformed clergy. His abilities and zeal were rewarded by the bishopric of Ely, over which see he presided above 21 years. He opposed with great zeal the queen's retaining the crucifix and lights in her chapel, and was a strenuous advocate for the marriage of the clergy, against which she had contracted a strange aversion. He was one of the compilers of the Liturgy of the Church of England; and when a new translation of the Bible was made in the reign of Elizabeth, now commonly known by the name of "The Bishop's Bible," the Four Gospels, the Acts of the Apostles, and the Epistle to the Romans were allotted to him for his portion. A number of his tracts on the Romish controversy are to be found in the addenda to Burnet's *History of the Reformation*. Several letters and small pieces of his have been published by Strype in his *Annales of the Reformation*.—Downe, *Life of Bishop Cox*; Collier, *Ecclesiastical History*; Kiplis, *Biographe Briennoné*, iv, 566 sq.

Cox (Heb. כֹּחַ, Koa), the same name elsewhere Anglicized KOZ [q. v.], Sept. KU, the father of Anub and others of the posterity of Judah (1 Chron. iv, 6, where, however, his own parentage is not stated, unless he be a son or brother of Aahur in ver. 6).—B.C. post 1618.

Cov'bi (Heb. כֹּבִי, Kobi), false; Sept. Xoebia; Joseph. Xoebia, *Ant. iv*, 6, 10, the daughter of Zuar, a Midianitish prince. Phinehas, in his holy indignation, slew her, while in the act of committing lewdness with Zimri, an Israelitish chief, by thrusting a javelin through the middle of both (Num. xxxvi, 13, 18).—B.C. 1619.

Craik. See KOZIRL.

Crackling (קֶרֶךְ, keresh, i. e. noise) of thorns (q. v.) under a pot; a proverbial expression for a roaring but quickly-extinguished fire (Eccles. vii, 5). See FENT.

Cracknel (only in the plur. קְרָכִנִים, kerkekinim, literally cakes marked with points), probably a kind of biscuit or other cake baked hard and punctured with holes, such as Jeroboam's wife took in disguise.
CRADOCK, SAMUEL

They being of a very common description) as a present to the prophet Ahijah (1 Kings xiv, 8, where the Sept. has collocar; Vulg. crustula). See BREAD. The original word (in nearly the same form) occurs in Josh. ix, 5, 12, where it is improperly rendered "mouldy" (q. v.). See CAKE.

Cradock, Samuel, B.D., an eminent Nonconformist, was born in 1620, and was educated at Emmanuel College, Cambridge, of which he became fellow. He was presented to the college living of North Cadbury, but ejected for nonconformity in 1662, and retired to an estate at Wickenbrook which had been left to him. He died in 1706. He was a man of serious and truly catholic spirit, solid judgment, digested thought, clear method, and unaffected style. His works have been greatly commended by archbishop Tillotson and bishop Reynolds. Dr. Doddridge says that no author assisted him more in what relates to the New Testament. His principal works are, The History of the O. T. methodized (Lond. 1688, fol.):—The Harmony of the Four Evangelists (Lond. 1688, fol.):—The Apostolical History, with an Analytical Paraphrase (Lond. 1672, fol.):—Knowledge and Practice (4th ed., with eight new chapters, Lond. 1702, fol.):—Darling, Cyclop. Bibliog. s. v.

Cradock, Walter, an eminent English divine, was born at Trefall, Monmouthshire. He was educated at the University of Oxford, joined the Puritans, and became curate of St. Mary's, Cardiff. During the civil wars he became pastor of Allhallows the Great, London, and occasionally itinerated through Wales. He died in 1660. He was an Independent in Church government—a man of excellent character and high reputation; in doctrine, he was zealous in preaching justification by imputed righteousness. His principal works are, Gospel Liberties in the Extentions and Limitations of it (Lond. 1648, 4to):—Divine Drops distil'd from the Fountain of Holy Scriptures (Lond. 1650, 4to):—Gospel Holiness (Lond. 1651, 4to). A collection of his works has been published (Chester, 1800, 8vo).—Darling, Cyclop. Bibliog. s. v.

Craftsman (วด, charash), Deut. xxvii, 25; 2 Kings xxi, 18; Hos. xiii, 2; elsewhere "engraver," "workman," etc.; וגד, che' rekh, Neh. xxi, 25; "cunning," Isa. iii, 8; "secretly," Joel ii, 1; "Charashim," 1 Chron. iv, 14; both from וגד, charash, to carve in stone, hence to be an architect in general: see in general: see־, Acts xix, 34, 38; Rev. xvii, 22; "builder," Heb. xii, 10; an artisan), a workman at any mechanical employment requiring skill. See MECHANIC. Persons of this class professionally (for every Jew was required to learn some manual trade, to fall back upon in case of want) seem to have congregated in a special street or bazaar (q. v.) in the environs of Jerusalem (1 Chron. iv, 14, where it is called a valley), or rather in the vicinity of Lod (Neh. xi, 85) ; regarded by Dr. Robinson (Phys. Geogr. of Palest. p. 113) as the plain of Beulah, or rather a side valley opening into it. See CHARASHIM.

Craig, John, one of the Scottish Reformers, was born in Scotland about 1512. Having spent some time as a tutor in England, he returned to Scotland and entered the Dominican order, of which he had not long been a member when he fell under the suspicion of heresy, and was cast into prison. On his release he travelled on the Continent; and after some time was, through cardinal Pole's influence, intrusted with the education of the novices in the Dominican order at Bologna. While here, Calvin's Institutes fell in his way, and converted him to Protestant doctrines. Having openly avowed the change in his opinions, he was brought before the Inquisition, and sentenced to be burnt—a fate from which he was saved by the mob, on the death of pope Paul IV, breaking open the prisons in Rome, and setting the prisoners at liberty. Craig escaped to Vienna, and obtained some favor at the court of Maximilian II; but the news of his being there reached Rome, and the pope demanded his surrender as one condemned for heresy. The emperor, however, instead of complying with the request of his holiness, gave Craig a safe-conduct out of Germany. He now returned to Scotland, and was appointed the colleague of John Knox in the parish church of Edinburgh. Thinking the marriage of queen Mary and Bothwell contrary to the Word of God, he, while holding this position, boldly refused to proclaim the banns. In 1572 Craig was sent 'to illuminate the dark places' in Forfarshire and Aberdeenshire, and remained in the North until 1573, when he was appointed minister to king James VI in Edinburgh. He now took a leading part in the affairs of the Church, was the compiler of part of the Second Book of Discipline, and the writer of the National Covenant signed in 1580 by the king and his household. He was a man of great conscientiousness, and was not slow to oppose the proceedings of the court when he deemed them opposed to Scripture, and to speak wholesome and unpleasant truths to his majesty himself. He died December, 1600.

Crakanthorp, Richard, D.D., was born at Strickland, in Westmorland, in 1567. He was admitted to Queen's College, Oxford, in 1588, and became fellow in 1598. He obtained the rectory of Black Notley, Essex, and died in 1624. He had the reputation of being a general scholar, was quite a canonist, perfectly acquainted with ecclesiastical antiquity and scholastic divinity, and was a celebrated preacher. His principal works are, Defensio Ecclesie Anglica contra M. Antonii de Dominis, D. Archiepiscopi Spalatensis, injurias (new edit. in The Library of Anglican Theological, Oct. 1847, 5vols.):—Rome's Peer overthrown (Lond. 1631, fol.):—The Defence of Constantinople, with a Treatise of the Pope's temporal Monarchie (Lond. 1621, 4to).—Darling, Cyclop. Bibliographica, s. v.

Cramer, Johann Andreas, a German theologian and poetical writer, was born at Josephstadt, Saxony, Jan. 29, 1728. He studied at Leipzig, was invited to Copenhagen by Frederick V, and, with the exception of three years, resided in Denmark from 1754 to 1768, in which latter year he died. At the time of his death he was chancellor of the University of
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Kiel. He translated Bossuet's Universal History, the Homilies of St. Chrysostom, and the Psalms of David into verse (Leips. 1765), and wrote the Northern Spectator (der nordische Aufseher), three vols. (Copenhagen, 1758); Sermons, twenty-two vols.; and Poems, three vols. (1762). Germany ranks him among her best lyric poets.

Crane occurs in our version as the translation of חֹנֶשׁ (chosheh, literally a leader, from its swiftness, Isa. xxxviii, 14) or חָנִי (hanis, Jer. viii, 7), in connection with another bird, the "חָנִי (hanis), the chatterer, or, as Gesenius renders it in Isaiah, the chattering, as an epithet of the other, which latter is rendered "swallow" in our version. The Rabbinists agree with our version in rendering the former of these words (chosheh or hanis) by "crane," but Bochart and Gesenius (in accordance with the Sept., Theod., and Vulg.), more correctly, as we think, decide in favor of "swallow" while Luther, rejecting both, prefers "heron." Where so much diversity of opinion reigns, it will be most safe to search for the true meaning by examining the internal evidence furnished by the texts in question, the two names occurring in no other instance. In Isaiah, allusion is made to the voice of both the species (if distinct), which is described by the verb "to chatter," in accordance, or nearly so, with all critical authorities. See Swallow. In Jeremiah, where both names occur in the same order, the birds are represented as "observing the time of their coming." Now, if the "crane" of Europe had been meant by either designation, the clamorous habits of the species would not have been expressed as "chattering," and it is most probable that the striking characteristics of that bird, which are so elegantly and forcibly displayed in Hebrew and Aristophanes, would have supplied the lofty diction of prophetical inspiration with associations of a Mediterranean into Africa, and does not appear in Palestine, unless by accident (driven thither possibly by a western storm of wind); and when a troop of cranes all, or half under these circumstances, it is only for a moment; they do not give evidence of purposely assembling like the swallow. Thus the few characteristics indicated might seem to point out the stork, which does assemble in Syria in flocks before its departure, and is not a clamorous bird, having little or no voice. But as the stork is clearly designated by a different appellation in the original (see Stross), we must search for another species as the representative of the "chosheh," or at least of the latter term; and we fortunately find one which completely answers to the conditions required; for, being neither a genuine crane, a stork, nor a heron, having a feeble voice, and striking, but distinct manners, it is remarkable for beauty, numbers, residence, and periodic arrival and departure. The Numidian crane (Ardea virgo of Linn., the Grus virgo of later writers, and Anthropoides virgo of some)

[Image of a crane]

is the bird, we have every reason to conclude, intended by "hanis," though not coming from the north, but from Central Africa, down the Nile (the very circumstance which puzzled Hasselquist), and in the spring arriving in Palestine, while troops of them proceed to Asia Minor, and some as far north as the Caspian. They are frequently found portrayed on Egyptian monuments, and the naturalist just quoted, who saw them on the Nile, afterwards shot one near Smyrna; they visit the swamp above that city, and the lake of Tiberias, and depart in the fall, but do not utter the clangor of the crane, nor adopt its flight in two columns, forming an acute angle, the better to cleave the air. This bird is not more than three feet in length; it is of a beautiful bluish gray, with the cheeks, throat, breast, and tips of the long hinder feathers and quills black, and a tuft of delicate white plumes behind each eye. It has a peculiar dancing walk, which gave rise to its French denomination of "demoiselle" (see the Penny Cyclopaedia, s. v. Herons. See Bird.

The Hebrew term chosheh occurs frequently elsewhere, but only in the sense of "horse" or cavalry.

Crane, John, D.D., a Congregational minister, was born at Norton, Mass., March 29, 1756. He graduated at Harvard in 1780, and was installed pastor at Northbridge, Mass., June 25, 1783, where he remained until his death, Aug. 31, 1836. He published Eight Discourses on Baptism (1806) and a few occasional sermons.—Sprague, Amada, ii, 214.

Cranmer, Thomas, archbishop of Canterbury, and one of the greatest of the English reformers, was born at Ashlon, Nottinghamshire, July 2, 1510. He entered Jesus College in 1528, became a fellow in 1510-11, studied Greek, Hebrew, and theology with great diligence, and acquired high repute for scholarship. He forfeited his fellowship by an early marriage, but his wife died within a year, and he was restored. In 1528 he took the degree of D.D. In 1538 he was at Waltham Abbey, where his friend Mr. Crewe was a patron. Cranmer was engaged in educating gentleman's children. Here he met Gardiner and Fox, who asked his opinion as to Henry VIII's di-
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worst. His reply was made known to the king, and gave him so much satisfaction that he sent for Cranmer, who reluctantly obeyed the summons, and reduced his opinion to writing. "It asserted that the marriage of Henry with his brother's widow was condemned by the Scriptures, the councils, and the fathers; and that the pope had no power to give a dispensation contrary to the word of God." Pains were taken to make this judgment known. Cranmer himself disputed upon it at Cambridge, and brought several over to his opinion. He was appointed chaplain to the king, presented to the archdeaconry of Taunton, and joined the embassy to Rome in 1530. The marriage, finding all arguments unsuavelling with pope Clement, quickly returned, leaving Cranmer in Italy. The pope conferred on him the empty title of "Supreme Penitentiary." Wearyed with delays, Cranmer left Italy in 1530, and went afterwards, on the same business, to France and Germany—an expedition which, although it produced no decisive public result, led to an event of great consequence to himself. Regardless of the Romish injunction for clerical celibacy, he married (1582) a second time, the object of his choice being the niece of Osiander, the pastor of Nuremberg. This secret act exposed him to many unworthy evasions. He was put in the Congregatory, and, when consecrated (March 80, 1530), made a public protestation, "That he did not intend by this oath to restrain himself from anything that he was bound to either by his duty to God, or the king, or the country." By this, says Burnet (Hist. Reform., vol. 1), "if he did not wholly save his integrity, yet it was plain he intended no cheat, but to act fairly and above-board." On the 28d of May, 1533, Cranmer declared the king's marriage void. Five days afterwards publically married the king to Anne Boleyn, a private marriage having taken place in the January previous. The new business of the pope and parliamentary duty occupied his time. With his assistance were passed several statutes, by which the power of the pope in England was materially diminished; the Convocation and universities ascertained to these statutes, pronouncing that "the bishop of Rome has not any greater jurisdiction conferred on him in this realm of England than any other of his bishops." In 1534, with the consent of the Convocation, he set on foot a translation of the Bible, by dividing Tyndale's version of the New Testament into nine or ten parts, which he required the most learned bishops to revise; the translation was completed and ultimately prefixed to the second edition of the "King's Primer," a book containing doctrines bordering upon Protestantism. In 1536 the divorced queen died, and Henry, being now tired of Anne Boleyn, determined to get rid of her, and Cranmer a second time served the bad passions of the king, and, in virtue of his office, pronounced the marriage void (1536). The pope threatened to assemble a synod to censure Henry. Cranmer and others signed a declaration that the king need not obey the decisions of such an assembly. With the assistance of many eminent divines, Cranmer arranged the "Bishop's Book," inculcating the doctrines of the Reformers, who had hoped to apply them to the pope; he himself inserted some corrections, from which the archbishop was bold enough to dissent. The destruction of the greater abbeyes was now rapidly proceeding, and the funds which arose from them were lavished by Henry upon unworthy favorites, until Cranmer, who had hoped to apply them to the promotion of religion and education, renounced against their improper application. A sum of money was obtained for the foundation of some new bishoprics, but the king's prodigality could be checked no further. From 1538 to 1544 the mind of Henry VIII was against progress in the Reformation. On the 6th of May, 1538, Cranmer and others were appointed commissioners "to inquire" (Le Bas, vol. i, 204) "into the debated doctrines, and to prepare such articles as would pacify the spirit of controversy." At the end of eleven days the labors of the commissioners coming to no result, the duke of Norfolk offered six articles (Barlow, vol. i, 204) "to the consideration of the whole House of Lords." Cranmer's opinion agreed only with one of these articles, but they were passed (see ARTICLES, SIX). Latimer and Shaxton resigned their bishoprics, an example which Cranmer did not think it his duty to follow. In July, 1540, he presided at the Convocation which pronounced the unjustifiable dissolution of the marriage of Catherine Howard, who had been married to the knowledge of the archbishop, he reported her proficacy to the king (1541). The proofs of her crimes were held to be conclusive; she was condemned and executed. The Reformation now (1542) became the sole occupation of Cranmer, who had transferred to the universities the task of revising a new edition of the Bible published the year before. In a minor degree Cranmer's attention was occupied in reproving the luxury in which some ecclesiastical establishments, as well as the bishops, had indulged. In May, 1543, appeared the King's Book, which was, in fact, a new edition of the "Institution of a Christian Man," altered in some points by the papal party; it received its name from the preamble, which was written in Henry's name. The clergy being hostile to this book, Cranmer, at a visitation of his diocese, in submission to the king's supremacy, forbade them from preaching against any portions of it, however they or he himself might dissent from them. In 1544 Cranmer carried through Parliament a bill to mitigate the severity of the "Six Articles." He also assisted in compiling an improved English Liturgy, essentially similar to that which is now in use. Difficulties, however, were increasing around him. The duke of Norfolk and other members of the privy council accused him of spreading heresies through the land, and Henry caused Sir Anthony Denny to carry a message to Cranmer, who rose from his bed to attend upon the king at Whitehall. The council assembled the next day, and summoned the private. Sentence of imprisonment was passed upon him, but, to his consolation, he produced the signet of the king, from whose hands he had received it the night before. The council did not venture to proceed further.

King Henry died 27th January, 1547. Cranmer was named one of the regents of the kingdom. On the accession of Edward VI., Cranmer was appointed a member of the second Convocation; but was soon the object of the opposition which other extension of the Reformation. A visitation was immediately set on foot; twelve bishops, four of which are ascribed to Cranmer, were drawn up, and ordered to be placed in every church, with the translation of Erasmus's paraphrase of the N. T., for the instruction of the people. The cardinal, conscious to oppose the Reformation, but Cranmer's influence prevailed; and when he produced in convocation an ordinance that the laity as well as the clergy should receive the sacrament in both kinds, the proposition passed unanimously, and soon after obtained the sanction of the Legislature. In 1546 he revived the proposal for substituting the Easter service for the communion service of the Reformation, and fixed the time of the celebration to the following Easter. A translation of a catechism, written in German and Latin by Justus Jonas, was published by the archbishop, entitled Cranmer's Catechism. In the month of May a commission of twenty-two divines with Cranmer at their head, was appointed for the compilation of an English Liturgy. See COMMON PRAYER; LITURGY. On the condemnation of Lord Seymour (1545), Cranmer signed the warrant for his execution, notwithstanding the canon law that no churchman should meddle in matters of blood. Bonner, bishop of London, was now
degraded by commissioners, of whom Cranmer was one. An addition was made to the ritual in the shape of a formulary for ordination, and other steps were taken by the primates in order to diffuse a better knowledge of the creed of the Protestants. At Lambeth he received the most eminent foreign divines, Martin Bucer, Fagius, Peter Martyr, and several more. Cranmer was unwilling to assent to the destruction of the substitution of tables for altars in the churches. In July, 1550, Hooper was made bishop of Gloucester, and soon after Cranmer received from him a refusal to wear the episcopal habits. Cranmer, upon consideration, determined to oppose Hooper, and, in case he persisted, to resign his episcopate. Hooper adopted some of the usual habits. The bishop of Chichester would not obey the order respecting the removal of altars, and the primate consequently deprived him of his see. Bishop Gardiner, who had now been in prison nearly two years, was deprived of his bishopric and sent back to the Tower. The conduct of Cranmer in the cases of Bonner and Gardiner was a great exception to his usual moderation. Gardiner, during his imprisonment, occupied himself in answering a treatise published by Cranmer, entitled the "Defence of the True Doctrine of the Sacrament." This controversy was carried on by the archbishop until the end of his life, and the "Service-book" of 1548 was commenced by Cranmer, with the assistance of Ridley and Cox, Peter Martyr and Bucer. The undertaking was completed in 1551 by the death of Bucer. The bishops being now (1551) for the most part divines favorable to the Reformation, the compilation of articles for the greater uniformity of faith was undertaken by them at the suggestion of the king. This labor so filled the hands of Cranmer, that his time was nearly always occupied by one or other of the great duties that he had imposed upon himself; scarcely could he attend the trial of bishop Tomstal. The bishop was deprived of his see, a sentence which was so contrary to Cranmer's opinion, that, with Lord Stourton, a Roman Catholic, he protested against it. It was not till 1552 that Cranmer gave up all hope of an agreement among all the churches that had withdrawn from the papal supremacy, and for which he had entered into correspondence with Calvin, Melancthon, and other divines of the Continent. The "Service-book" was completed, and the Book of Common Prayer adopted by Parliament in the spring of 1552. In May, 1553, Edward issued a mandate that the clergy should subscribe to the Forty-two Articles upon which the divines had agreed, but he died soon afterwards.

A letter was sent to the princess Mary declaring queen Jane (Lady Jane Grey) to be the sovereign. This letter was signed by many persons, and among them by Cranmer, whose zeal for the Protestant cause must have blinded him to the danger of the enterprise. On the 9th of July, 1553, the chief officers of the state swore allegiance to Jane; on the 20th we find many of those who had been zealous in her cause "impatient to send in their submissions to Mary." On the same day an order was sent by Mary to Northumberland to disarm. The hopes of the Protestants were now at an end, as queen Mary's unshaken attachment to the Roman Catholic creed was universally known. Gardiner was released and made chancellor, and a commission was formed to degrade and imprison Protestant prelates and ministers on the charges of treason, heresy, and matrimony. In the beginning of August Cranmer was summoned before the council; and in September, with Latimer and Ridley, was confined to the Tower. In March, 1554, he was removed, with bishops Latimer and Ridley, to prison at Oxford, where was renewed the controversy respecting the Lord's Supper, which, by the queen's desire, was named the subject for discussion. On the 18th and 19th of April the discussion was held; and on the 20th the accused were brought to St. Mary's, where it was declared that, unless they would turn, they were obstinate heretics, and no longer members of the Church. Cranmer then replied, "From this your judgment and sentence I appeal to the just judgment of the Almighty, trusting to be present with him in heaven, for whose presence in the altar I am thus condemned," and he was removed again to prison. He was arraigned before Cranmer had been tried was not competent to decide the case. The pope issued a fresh commission, and on the 12th of September, 1555, the primate was examined by Brokes, the bishop of Gloucester, and two civilians, Martin and Story. Before the commission, those proceeded against Cranmer were within eighty days before the pope at Rome; this must have been a mere fiction of papal law, as it was impossible for Cranmer to obey. On the 29th of November the eighty days had elapsed, and on the 4th of December he was excommunicated and deprived of his bishopric. A letter from the pope (Paul IV.), bearing date the 14th of November, affirms him to be "contumacious because "he took no care to appear" at Rome when cited, and declaring him guilty of heresy and other enormities, finally commanded his excommunication. On the 14th of February Cranmer was degraded in a few days after this form to give way; he formed his protestation was a recantation. It was of no avail towards the preservation of his life. On the 20th of March, the eve of his execution, he was visited by Dr. Cole, and Cranmer stated that he remained firm in the Catholic faith as he had recently professed it, an answer that has been considered equivocal. On the following day he was led to St. Mary's church, where, after an exhortation by Dr. Cole, Cranmer finished his private devotions and then solemnly addressed the people, openly professing his faith, and at length declaring, "Now I come to the great thing that troubleth my conscience more than any other thing that I ever said or did in my life, and that is the setting abroad of writings contrary to the truth which I thought in my heart, and writ for fear of death, and to save my life, if it might be; and that is all such bills which I have written or signed with mine own hand since my degradation, wherein I have written many things untrue. And forasmuch a my hand offended in writing contrary to my heart, therefore my hand shall first be punished, for, if I may come to the fire, it shall be first burned. And as for the pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine." The assembly was astonished; they had supposed that he would have recanted and not retained his profession. He was hurried away to the state, where he stood motionless, holding up his right hand, and exclaiming, until his utterance was stilled, "This unworthy hand! Lord Jesus, receive my spirit!"

Cranmer's diligence and application were unusual; he was deeply read in theology and canon law, and was familiar with Hebrew, Greek, and Latin, as well as French, German, and Italian. His reservation respecting the oaths which he swore when appointed archbishop, his subserviency to Henry VIII in annulling his marriages, his share in the condemnation of some heretics, his conduct at the disgracing of Bonner and Gardiner, and the want of courage which made him recant after his condemnation, are great blots on his character. But, though his conduct on these occasions was marked by want of firmness, it cannot be denied that Cranmer was sincere, mild, and moderate, and, for the most part, a firm man; nor was it beneath him to defend the cause of all religious parties at this period. "Cranmer was neither fool, knave, nor demigod. He lived in an age when men had need of all the tact they could muster, and he proved himself prudent and learned. He was one of those useful persons who sometimes acquire influence by the very absence of striking and ardent qualities—
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the Melanchohy of our English Reformation. The
greatest defect of his character, want of firmness,
which has made many a man of genius and learning,
by a peculiar combination of circumstances, secure his
advancement and guided him to fortune. His mind possessed great acuteness; he could generally perceive
what was best, although, had vigorous action been re-
quired of him, he would have failed to do justice to the
clearness of his views. Such a mind is common
enough. Fortunately for the usefulness of Cranmer,
the time required of him little more than to follow his
bent and be moderate. He was surrounded by vehe-
mence and excited spirits, who required all the restraint
of his temperate and quiet character. And these very
traits of his have impressed upon the Church which he
moulded, and upon the public office which he, as
primate, had the chief share in drawing up," a sort of
compromising and uncertain character," which has never been lost.
It is through Cranmer's in-
fluence that the Church of England at the present day is
capable of sheltering at once the High and Low
Churchman, the Universallast and the Calvinist." His
cruel death was one of the most unpopular measures
of Mary's government. See—Stype, Memorials of
Cranmer (Oxford, 1840, 2 vols. 8vo; also 1853, by
Barnes, 2 vols. 12mo, and 1854 [Eccl. Hist. Soc.], 4
vols. 8vo); Todd, Life of Cranmer (Lond. 1833, 2
vols. 8vo); Le Bas, Life of Cranmer (Lond. 1838, 2
vols. 12mo); Burnet, History of the Reformation (par-
sam); Gilpin, Life of Cranmer; Eng. Cyclo-pedia (which
has been freely used in the preparation of this article).
Cranmer's writings are still of value for theology as
well as for Church history. A full list of them is
given by Jenkins, iRemains of Archb. Cranmer, collected
and arranged (i. 8vo, 1833, 4 vols.). The "Parkers
Society" has republished Cranmer's Writings on the
Lord's Supper (Camb. 1844, imp. 8vo), and his Miscel-
naneous Writings and Letters (Camb. 1846, imp. 8vo).
Cranmer. See Krantz.

CRASSUS (Grecized Κρασσος), fully M. LICINIUS CRASSUS,
surnamed Diex ("the Rich"), one of the
members of the first Roman triumvirate, was born
about B.C. 106, and after various civil and military
engagements, on the triumviral coalition started, B.C.
55, as governor of the consulship of Syria (where he
succeeded Gabinus, Josephus, Ant. xiv. 6, 4),
and on a campaign against the Parthians. On his way
he stopped at Jerusalem (according to Josephus, War
1, 8, 8, although the statement is confirmed by no
other historian of the times, and this city lay off his
route), and,"it is supposed, entered the Temple also, like
wise that of the goddess Deroeto at Hierapolis, in Syria
(Stabo xvi, in fn.). Infatuated by this sacrilege
(Prideaux, Connection, pt. ii), he proceeded on his
campaign, which ended in defeat, capture, and death
—Smith, Dict. of Class. Biog. E. V.

Cra'ṭè̂s (Κρατίς; Vulg. translates prælatus at) govern-

or of the Cyprians (δ ιρι ιακώκ), who was
left in charge of the "castle" (τις ιαντολέως) of
Jerusalem (?) during the absence of Sosriatus, in the
reign of Antonius Epiphanes (2 Macr. iv. 29).

CRATO VON CRASFELD (Kraft), JOHANNES, a prominent
representative of Protestantism in Aus-
tria, was born at Breslan Nov. 22, 1315. At the Uni-

versity of Wittenberg, to which he went in 1534,
he lived for six years in the house of Luther, and while
there collected the material for the Table-talk of Lu-
thor, which was subsequently published by his friend
Auffid. He became also intimate with Melano-
thon, pastor to the castle, and August, after he had
ad-

upon the advice of Luther, he left the study of
theology, on account of his feeble health, for that
of medicine. In 1550 he was appointed city physician
in his native city, Breslan. His successful practice,
especially during the prevalence of the plague in 1569,
and a number of able works, procured him a great
reputation, an appointment as imperial private
physician (1569), which position he kept during the
reign of the emperors Ferdinand, Maximilian II, and
Rudolph II. He lived at the imperial court of
Austria from 1563 to 1581, was made an imperial coun-
cillor, and a nobleman under the name of Crato of
Craßfeld, and received from the emperor Maximilian
II, who was favorable to Protestantism, the privileges
of a Comes Palatinius, and many other proofs of favor.
At the court of Austria he was one of the most zealous
and influential representatives of Protestantism, and
took a leading part in the regulation of the affairs of
the Protestant Church. Being at first a moderate,
Lutheran of the Melanchthonian school, and an earnest
opponent of the exclusive system of Friius, he gradu-
ally embraced the views of the Reformed Church,
with many prominent men of which he was intimately
acquainted. After the death of Maximilian (1576),
the influence of the Jesuits for a short time occasioned
his dismissal from the court, but in 1578 he was re-
called. In 1581, tired of court life, he withdrew of his
own accord. In 1588 he returned to Breslan, where
he exercised a great influence upon the courts of Liege,
Brieg, and Oslau. He died Oct. 19, 1586. See
Gillet, Crato von Craßfeld und seine Freunde (Frankf.

CRAVEN, WILLIAM, a celebrated and eccentric
Methodist Episcopalian. He was minister, was born
in Stamford County, Va., July 31, 1776. Converted in
1794, he began to preach about 1800, and for many
years, as a local preacher, he served the Church in
his native state. He travelled extensively without fee or
reward, everywhere producing great effects by his
courageous denunciations of sin. He was a strong
opponent of slavery, and, having emancipated his own
slaves, removed to the West in 1819, chiefly with a
view to their advantage. In 1820 he was admitted on
trial in the Missouri Conference, which then embraced
Illinois, Indiana, and part of Tennessee. He con-
tinued to travel and preach on the frontier to the to-
day of his death, which took place at his home in
DeWitt County, Ind., Oct. 10, 1826. He was a man of
great physical power, a vast fund of wit and humor,
and indomitable energy. Virginia and the West abound
in stories of his adventures, which, if collected, would
make a biography of romantic interest.—Minutes of
Conferences, 1831, 3; Craven's History of Methodism;
Wekely, Heroes of Methodism.

Crawford, Elijah, a Methodist Episcopal minis-
ter, was born in New York in 1812. Trained in a
pliuse household, his youth was virtuous, and at seven-
teen he united with the Church. His early manhood
was spent in trade, but in 1856 he entered the ite-
ranent ministry in the New York Conference. His
stead-fast piety, manliness or character, and diligence, both
in study and labor, in a few years gained him the con-
fidence of the Church, and he filled with great accep-
tance a number of important pastoral charges. His
last station was Hartford, Conn., where he died of dys-
tentery September, 1840.—Mfr. of Conferences, iv, 454.

Crawford, John, a Methodist Episcopal minister,
was born in Westchester County, N. Y., in 1781. He
was converted in 1787, entered the itinerant ministry in
the New York Conference in 1789, became superannu-
ated in 1819, and died in 1851, aged over ninety years.
He was "a sound and earnest preacher, eminently
faithful and punctual, always cheerful, and living the
religion he preached."—Mfr. of Conferences, iv, 579.

Creech, Bartholomew, a Methodist Episcopal
minister, was born in Clifton, N. J., in 1760. He
was converted at sixteen. His studies in Greek and Latin
were pursued at Dublin. In 1822 he came to Ameri-
can, and soon, by his admirable qualities of intellect and
heart, gained many friends. He entered the itinerant
ministry in the New York Conference in 1827, and for fifteen years was in great repute as an earnest, eloquent, and successful minister. For four years he was president, and was a delegate to the General Conference in 1848 and 1852. The record in the Minutes states that "he was among the very best models of ministerial excellence, a holy man, a faithful pastor, a generous friend." He died at Williamsburgh, Aug. 10, 1852.—Minutes of Conferences, v. 211; Sprague, Annuals, vii. 731.

Creationism. See Creationism.

Creation. Creation is the absolute bringing into existence of the world by God. It is that act of God by which he in making before and among all mundane and natural things, made and arranged the universe. It embraces everything which is not God.

I. The Idea of Creation.—In order to form a proper conception of what creation is, we must concede the absolute dependence of the world upon God. We err in limiting it to the mere beginning of the world. It is true that it was that divine act by which all objects were brought into being. It therefore stands as the beginning of all divine operation in the world, and of the universal development of the world. But that God created the universe implies not only that he gave a beginning to its existence, but that he continues to govern it, and that he is the fountain of its present being. The world is not self-derived nor self-sustained; it is only from and by God that it now exists. But creation is not a mere accident of the divine character, nor a temporary moment in the divine life, nor an imputation and manifestation of God, nor a blind, passive, and pathological evolution or emanation of the divine essence. Yet it is God's work alone, and was as unconstrained as any other deed performed by divine power. When we say that God created the world, we not only do not affirm, but actually deny that God has imparted himself, and passed into his own nature. God is the absolute founder of the world, and he has not passed into its nature, but stands high above all the conditions of created being. Nor, while the work is not God himself, can it be said to partake of any other divine nature. It is simply God's work and manifestation; it is a creation which is from, by, and for God. Thus the full idea of creation implies that God is the absolute, impartial, and personal Spirit who, of his own free will, gave existence to the universe.

In the Mosaic account of the creation, we find that magnificent testimony of the faith which recognizes God's creation in the surrounding world (compare Heb. xi. 3, through faith he perceived that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear). This testimony possesses a strong religious and canonical worth, apart from our views of the peculiar character of the cosmogony of Moses, whether we shape them according to the opinions of the old Church theologians, who hold that the Mosaic account was actual history; or whether we harmonize with the modern allegorists, who claim that it is prophecy reversed, or prophetic vision; or whether we take the low view of attributing to it a mythical character.

The most important portion of this, as of other scriptural statements concerning the creation, is contained in the proposition that God, in his eternal, infinite love, is the only highest cause; that he is limited by no principle beyond himself; that he is the independent Founder of the world. By world we mean κόσμος, κόσμους, Heb. i. 21, or the universe, which is always described in the Old Testament and the New, as "heaven and earth," "heaven, earth, sea, and all which is therein." It is God alone who has brought all things into being (Heb. iii. 4; Acts xvii, 24; xiv, 15; Rev. iv, 11; Heb. xi, 8; Psa. xxxviii, 6; cii, 28; Isa. xlv, 18; Jer. x, 12). Nothing has had a being without the Logos of God (John i, 1). Everything owes its existence and its life to the word of God. It is because God endowed it with entity; because he so willed it; ὑπὸ τοῦ διανόησιν αὐτοῦ (Rev. iv, 11); by his word, ὑγιά τοῦ (Heb. xi, 8; Psa. xxxviii, 6); by his speaking (Gen. i, 8; 2 Cor. iv, 6); by his absolute power, καταρακτικὸς ὑγιά (Wis. Sol. xi, 18); and by his personal power (Jer. x, 12), in which he needed no assistance whatever, but by which he was able to create whatever he desired (Psa. cxv, 6; cxxvii, 6). By his power he, in his absolute majesty, evoked into existence that which was non-existent (Rom. iv, 17; Psa. xxxiii, 9), and by virtue of the same omnipotence is able to annihilate what he has called into being (Psa. civ, 29; cii, 26, etc.; Isa. li, 6; Luke xxi, 33; Rev. xxi, 1, 4). The Spirit of God, or "the breath of his mouth," (Psa. xxxiii, 6) stands parallel with the creative word that "moved upon the face of the waters," is nothing less than the active, forming, animating, divine power. The strength by which God creates takes its place beside his wisdom and knowledge (Jer. x, 12; Rom. xi, 36); and the divine wisdom or intelligence appears to follow (Prov. vii, 2); but God is the first ground and adjusting principle of creation. Instead, however, of reading in John i, 3, of this world-creative "wisdom," we find a description of the same eternal Logos of God who became flesh in Christ. Thus the creative principle is identified with that of redemption; and while the creation is distinguished as an act of love, the highest revelation of that love is to be found in the incarnation of God in the world. In both creation and redemption we perceive the thought that God, without the intervention and aid of any foreign power, gave existence to that which had previously no being; and that he did this by virtue of no blind necessity, but by his own volition alone.

It may be proper here to treat briefly of the meaning of הָבָה (bara, "create"), in Genesis, chap. i. Genesisius and Furst agree in giving to this word bara, in Genesis i, the sense of proper creating, although they seem to give that of making or cutting as the primitive (not usual) idea inherent in the root, comparing as cognate הָבָה, to choose, "א"a, a son (which Furst, on the other hand, derives from יָבָא), and the Arab. bara, etc. Genesisius refers to the Piel form of the Heb. root (נָבָה, to fashion), as the most characteristic (?) conjugation. He concludes, however, with the following judicious note (Theol. Hebr., 296): "In the true dispute of interpreters and theologians concerning creation out of nothing, some appeal likewise to the word under consideration, as if it might be gathered from its very etymology and proper signification that the first chap. of Genesis teaches not a creation from nothing, but a conformation of matter eternally existing. On the contrary, from the instances we have given, it will abundantly appear that the actual use of this word in Kal is altogether different from its primary signification, and that it is rather employed with respect to the new production of a thing (see Gen. ii, 3) than to the conformation and elaboration of material. That signifying clause Genesis sets forth the world as first created out of nothing, and this in a rude and undigested state, while the remainder of the first chapter exhibits the elaboration of the recently created mass, the connection of the whole paragraph renders entirely plain. So also the Rabbins (Aben-Ezra ad Gen. i, 1): Most hold הָבָה יָבָא יָבָא, that creation is the production of a thing from nothing) and the N.T. writers (Heb. xi, 8; Rom. iv, 17; 2 Pet. iii, 22; 2 Macc. vii, 28), teach, although the writer of the Book of Wisdom (xi, 17), following the Grecian dogmas, holds matter to be eternal. See on this question Moses Maimon. In More Nebochim, iii, 18; Moehem, De concretione mundi ex nihil, appended to Codworth's Intellectual Sys-
The examples to which Gesenius refers as sustaining this position are (in addition to the equivalent Arab. bāriyya, create; Koran, Sur. ii, 51; bāriyyaḥ, creature, Abbott. Am. i, 18; Jajałów. Spec. ed. Schweid. p. 14; and all the other Semitic tongues, which have the same usage), the following: "Spoken of the creation of the heaven and earth, Gen. i, 1; Isa. xii, 26; xlv, 18; of the bounds of the earth, Isa. xi, 26; of the wind, Amos iv, 16; of men, Gen. i, 27; v, 1, 2; vi, 7; Deut. iv, 32; Isa. xlv, 12; Ps. lxxxix, 48; Mal. ii, 10; and of Isaac, Isa. xliii, 1, 15; of beast, Gen. i, 11; of light and darkness, Isa. lxv, 7, etc. Add these examples: Ps. li, 12 ('create in me a clean heart, O God!'); Isa. xlv, 7 ('I make peace, and create evil'); Jer. xxxi, 22 ('the Lord hath created a new thing'); comp. Num. xxv. 30. It is used with a double accusative, Isa. lxv, 18 ('create Jerusalem a rejoicing,' i. e. joyous); iv, 5; xlvii, 7. The participle (יוּת, the plar. of majesty, but according to many MSS. in the sing. יִתָר, stands for the Creator (Eccles. xii, 1). נַעַר is joined with the words יִתָר ['yatar,' to form], in Isa. xxxii, 7; xlv, 18; and יִתָר [טָמאׇ, to make], in Isa. xlii, 20; xlv, 12; generally as synonymous: with the latter it is not seldom interchanged. Gen. i, 26 (comp. ver. 27); ii, 4; but that there is never less than a difference, at least between the two, is evident from Gen. ii, 8 ('which God created and made,' נַעַר [where the δ of union is generally regarded as ἐνεγκεκατέριον]). These words, which have perked many, even Hebrew interpreters, L. de Dieu (ad loc.) has rightly explained by adding parallel phrases (יוֹתָר, יִתָר, יִתָר הָעָר, etc.), as meaning by making, i. e. made by producing something new; comp. Jer. xxxi, 22, and יִתָר (2 p. 235). The word occurs (in the Kal or simple form) likewise in Ps. lxxxix, 12; Isa. xlii, 5; xlv, 8, 18; lv, 16; lvii, 19; lxv, 17 (in the Niphal or passive, Gen. li, 4; v, 2; Ps. cxii, 18; cv, 80; cxviii, 5; Ezek. xxvi, 30; xxviii, 13.15 ('done'); Exod. xxxiv, 10. From this examination, it is evident that although the word in question is etymologically connected with roots (like the Eng. pare, Lat. pura, etc.) that have a less decided import, yet its current and legitimate signification is the production in the due way and proper manner. As the Hebrews were not given to philosophical disquisition, their language is peculiarly barren in terms expressive of metaphysical or dialectical niceties, and hence they frequently employed this word in less exact applications. Moreover, as the act of creation was in the nature of the case but once performed, the term could only be used infrequently with reference to that event, just as 'create' with modern etymologically and even practically refers rather to production in a subordinate sense than to absolute origination. In both words, however, the higher and full sense is never lost sight of, and thus they appear as nearly synonymous in actual usage as any two in different and widely remote languages could well be. The translators of the Auth. Vea have therefore done well by invariably (except in the single passage above noted) rendering נַעַר (in Kal and Niphal at least), and no other Heb. term, by create. The N. T. writers employ in the same sense κτίζω (with the nouns εἰκόνα, κτίσις, κτίσιον, κτίσω, κτίσων, etc.) as the nearest equivalent in Greek, after the example of the Sept., in most passages. (In Gen. it has παρασυ. See Macdonald, Creation and Fall (Edinb. 1866), p. 61-4.) That this absolute sense is the true one in Gen. i, 1, at least, is demonstrable from the association there with the term 'beginning.' For if matter had existed eternally, there would have been no proper 'beginning' at all of its existence; and to understand the mere arrangement of chaotic elements by the phraseology in question would be to confound something that is said to have taken place 'in the beginning' with what is afterwards detailed under successive days. On the other hand, if matter be not eternal, it must at some time have come into being, and precisely that act would be the real 'beginning' of all material things. This is obviously what the sacred writer intended to state: in opposition to the general belief of antiquity, he affirms that matter was originally the direct product of divine power, and from this event he dates the history of the physical universe. II. God's Motive in Creation.—This motive has been ascribed by doctrinal writers to the free operation of God's love, his bonitas communicatio. He was not affected by any compulsion or selfish desire. In the essence and volition of divine love, all the much-discussed antagonism between freedom and necessity is cancelled. To suppose that the creation could have been otherwise than it was is an abstraction of no utility whatever. We only speak relatively when we declare that God could not have created otherwise than he did. But if we make the same affirmation absolutely, we degrade God's freedom to abstraction, and creation to accident or a mere experiment. The necessity in which God created the universe is the definitiveness of his own will, his self-determination which he possesses by virtue of his own divine character. It is not an external compulsion, but an interior impulse of the divine nature to manifest itself; a necessity of God's love to communicate itself. The question whether God could have created any other world than he has was discussed earnestly by the Scholastics, and later by Leibnitz in his Theodicy. If we imagine that God had a number of world-plans, out of which he selected the one which he consummated, we concede too much to the Optimists. That creation which he brought into being was the only one to which he was moved by the deep inner love of his infinite divine character. The aim which God had in view was not his own glory exclusively; he was not impelled by a purely egotistical power, but by eternal love; he desired the good of his creatures; and he thought it his task to wish his creation to be pure that he desired to be glorified by that purity. All created beings are not solely mean for an end; but they have been created for their own sake, that they might receive the communications of God and be permeated by his goodness; not that they might perform any special office to be absorbed into the heart: for no creature is eternally happy in and with him. Creation reached its aim relatively in personal creatures and absolutely in Christ the God-man. The kingdom of the natural creation attains its perfection in the kin, dom of grace and glory; the effulgence of the glory of God appears in, and concomitant with, the happiness of his creatures; and the perfection of the Church takes place, not by the overthrow, but by the renewal and illumination of the world in God (2 Pet. iii. 13; Isa. lxv, 17; lxvi, 22; Rev. xxi, 1; comp. Rom. viii, 19, etc.; comp. Twisten, Vorles. üb. d. Dogmatik, ii, 89). III. Time occupied in Creation.—La Place's theory of the formation of the whole solar system is that it was originally a mass of vapory or nebulous matter, which, according to the laws of gravitation, assumed the form of an immense sphere. This sphere received from without an impulse which caused it to revolve on its axis from west to east. In consequence of the revolution, the mass became flattened at the poles and swollen in the middle; in consequence of the great centrifugal force at the equator, and the contemporaneous condensation and contraction of the nebulous mass, a free revolving ring, similar to that of Saturn, detached itself in the region of the equator. This ring, not being of uniform density, and in consequence of contraction, broke in one
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or more places; and these fragments, in obedience to the laws of gravitation, became spheres or planets, all revolving from west to east around the parent mass. Another ring was formed in like manner, and another planet came into existence; and so on until the whole solar system was complete. According to this theory, not only the earth, but all the planets, existed before the sun in its present condition; and thus some of the supposed difficulties of the Mosaic cosmogony are removed (M'Caul, Aids to Faith, p. 242, 243), for it is impossible to distinguish the earth as distinct by being universally pronounced "good." On the third "day"—that closing the Inorganic era—there was, first, the dividing of the land from the waters, and afterwards the creation of vegetation, or the institution of a kingdom of life—a work widely diverse from all preceding it in the era.

In order to arrive at some conclusion harmonious at once with the results of modern science and the account of Moses, we must determine the meaning of the terms "in the beginning" and "day." The Hebrew word for "beginning," בְּכָלֵ֣י מִשְׁכָּנָ֗יו (reshith), is in the original without the definite article; so that Moses really says, "In reshith (not in the reshith) Elohim created the heavens and the earth." The Septuagint, Chaldee, and Syriac versions corroborate the antiquity and correctness of this reading. Thus there is an indefiniteness of the time of creation. It may have been millions of years ago just as easily as thousands, for the Hebrew word is indefinite, and the verse reads in substance thus: 'Of old, in former duration, God made the heavens and the earth.' Arguing from analogy, many contend that the term "day" does not mean literally twenty-four hours. That word often signifies in the Bible undefined periods of time, as the "day of the Lord," "the day of vengeance," "that day," "the day is far spent, the day is at hand." The first day consisted of an alternation of light and darkness; but how long the night lasted, and how long the darkness until the next dawn, is not stated. The whole time of light in which God's creative work proceeded he called "day," and the whole time of darkness he called "night." It was not a day measured by the presence of the sun's light, nor a night measured by the absence of that light. (Compare M'Caul, Aids to Faith, p. 291, 246, 247.) The name "day" is therefore regarded as given, not as a measure of extent—which is a later and a subordinate idea—but as denoting a wondrous phenomenon, marking the first great transition, and casting out the one and entering into the corresponding name ever since, "God called the light day, and the darkness he called night." He called it Yom, and from that it has the lesser naming. We now indicate the gradual, developing character of the creation. It was not the work of six ordinary days, measured by twenty-four hours, but a series of supernatural growths extending over vast periods of time. (Comp. Prof. Taylor Lewis, Meth. Quart. Review, April, 1865.)

Others maintain that, while it is true that the word "day" (q.v.) is sometimes used (e.g. in relation to the whole cosmogical period, Gen. ii. 4) in a vague sense, indefinite period, or for some set occasion without regard to its length, such a signification in the first chapter of Genesis is emphatically forbidden by the following explicit subjoined in the context itself: (1) The several demiurgic days are regularly numbered—"first," "second," etc., till the last—making an exact and obviously literal week. (2) Each is divided, in the usual Hebrew style, into "night" and "morning," constituting undoubtedly a Jewish νυκτίςινυσμ, or night-and-day, like the modern phrase "twenty-four hours." (3) To prevent all misconception, these alternations of light and darkness are distinctly prefixed in the same connection "night" and "day." (4) The institution of the Sabbath is based upon the correspondence between this and each of the six preceding days in point of length. For these philological and exegetical considerations, requiring the word בַּיּוֹם to be here taken in its strictly literal sense as an actual day, might be added others derived from scientific investigations. (See Hitzcbeck's Elementary Geology, 5th ed., p. 388 sqq., and the article Cosmogony.

IV. Era of Creation.—The Mosaic account recognizes in creation two great eras of three days each—an Inorganic and an Organic. Each of these opens with the appearance of light: the first, light diffused; the second, light from the sun for the special uses of the earth. Each era ends in a day of two great works; in the two shown to be distinct by being actually pronounced "good." On the third "day"—that closing the Inorganic era—there was, first, the dividing of the land from the waters, and afterwards the creation of vegetation, or the institution of a kingdom of life—a work widely diverse from all preceding it in the era.

In addition, the last day of each era included one work typical of the era, and another related to it in essential points, but also of prophetic. Vegetation, while for physical reasons a part of the creation of the third day, was also prophetic of the future Organic era, in which the progress of life was the grand characteristic. The record of Moses thus accords with the fundamental principle in history, that the characteristic of an age has its beginnings within the age preceding. So, again, man, while like other mammals in structure, even to the homologies of every bone and muscle, was endowed with a spiritual nature, which looked forward to another era—that of spiritual existence. The "seven" "day"—the day of rest from the work of creation—is man's period of preparation for that new existence; and it is to promote this special end that, in strict parallelism, the Sabbath follows man's six days of work.

Some 'interpreters contend that the whole account is to be taken together; that the days are to be understood as literal days; but that the whole, however, is to be interpreted as referring to a more remote period than is commonly imagined, and as not intended to describe the existing species of plants and animals, but various other species, now extinct, which have been, by subsequent convulsions of nature, destroyed, while others have been successively, by fresh acts of creation, introduced into the place."

Another consideration, that of Dr. J. Fyfe Smith in his volume on the Relations of Scripture to Geology, etc., is briefly this: the separation of the first verse he adopts as above: this refers to the original universal creation; and in the vast undefined interval an almost unlimited series of changes in the structure and products of the earth may have taken place. After this, at a comparatively recent epoch, a small portion of the earth's surface was brought into a state of disorder, ruin, and obscurcation, out of which the creation of the existing species of things, with the recall of light, and the restored presence of the heavenly bodies, took place like a seedling from the Mosaic narrative of the "four months of natural days."

"Lastly, others have thought that the whole description must be taken literally as it stands; but yet, if found contradicted by facts, may, without viol-
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ience to its obvious design and construction, be regarded as rather intended for a mythic poetical composition, or religious apologue, than for a matter-of-fact

fact-history." (See Kitto’s Jour. iii, 165; v, 186; Lit. and Theol. Rev. iv, 526; Nat. and Acad. Dec. lx, 610; Meth. Rev. vi, 292; xli, 497; De Bow’s Rev. iv, 177; Hitchcock’s Religion and Geology,§ 2; Biblio. Sacra, xiii, 88, 328; xiii, 749; Journ. Sac. Lit. 1855; Amer. Bibl. Repos. vi, 236.) See GEOLOGY.

To sum up, there are three theories of creation: 1. The theories of the Jews—defended by Kal. It claims that the world was created in six ordinary, literal days. 2. The Restitution Hypothesis. According to it, the theocratic declaration of the Tohna da Bohn is accepted. The geological epochs which extend from the first earth-formations down to the diluvium form an incalculably long period before the creation of light, and before the other creative acts recorded in Genesis 1, 3, etc. Therefore the Mosaic six days’ work is but the restitution of a preceding organic creation which had been previously many times disorganized and overthrown. Chalmers and Buckland were the first to advocate this hypothesis, the latter writing in his Geology, 4th ed. Berlin, 1840: "Kersel, die Schöpfungsgeschichte u. d. Lehre vom Paradies (reviewed by Warren, Bibliotheca Sacra, Oct. 1863, art. iii); Nath. Böhrer, Naturvorgänge u. Kulturleben, 2d ed. 1863; Gouv. Planck, Compositions restrain comparativa col l’anti (Roma: 1862); F. Laurent, Etudes Géologiques sur la Composicion de Mote (Paris, 1863); F. H. Reusch, Bibel u. Naturl (Freiburg, 1862); F. Michels, the chief advocate of the Restitution theory, in his jour. Natur u. Ojtenarmung; F. W. Schultz, Die Schöpfungsgeschichte nach Naturwissenschaft und Bibel (Gotua, 1865); Baltzer, Die biblische Schöpfungsgeschichte (Leipzig, 1869, vol. 1); Wolff, Bedeutung der Weltgeschichte (Gotha, 1862); Zöckler, in Der Beseel des Glaubens, No. 1, translated in Meth. Quart. Rev. April, 1866, art. 2; Taylor Lewis, Six Days of Creation. See GENESIS; MAN; SPECIES.

Creationism, or (in the German mode of spelling from a supposed adjective) Creationismus, is a technical term (very common among German philosophers and divines, but not yet fully naturalized in English) for one or three of four theories concerning the origin of the human soul. It derives not only the soul of Adam, but every rational soul, directly from God, though not by way of an emanation in a Gnostic or pantheistic sense. It supposes the soul to be united to the body at the moment of its generation or afterwards. It differs from tradi-

Cv pubtianum or generationism, so called, which teaches that the soul is propagated, together with the body, through the process of generation from age to age, and from the theory of pre-existence, which assumes that every individual soul existed, as a spiritual being, as a perfected moral being, in the body, to leave it again at the close of its earthly pilgrimage. Creationism is traced back to Aristotle, who made an essential distinction between the animal soul (anima) and the rational principle (rational wisdom), and derived the former together with the body from the original world, but the latter (as the soul) above, as a part or reflex of the general reason of God. Plato, on the other hand, taught the theory of pre-ex-

stance, which was introduced into Christian theology by Origen. Tertullian was the founder of traducianism. The whole question of the origin of the soul was first seriously discussed during the Pelagian controversy, in connection with the problem of heredity and sin and guilt. (See Schaff, Church History, iii, 880 sq.) Pelagius, and several Oriental fathers, held the creation theory, which fell in with his view of the complete innocence of every child that is born. Jerome was also a creationist, although he wrote against Pelagius. "He says, "Deus fabricator animals, cujus velicesse ostet, et conscius esset," He appeals for this view to the unceasing creative activity of God, and to such passages as John v, 17; Zech. xii; Ps. xxxiii, 15. Augustine frequently discussed the question, but never arrived at a satisfactory solution. He wavered between creationism and traducianism; but, on the whole, he was inclined to the latter, which best agreed with his doctrine of hereditary sin. "Where the Scripture," he says, "renders no certain testimony, human inquiry must beware of deciding one way or the other. If it were necessary to salvation to know anything concerning the soul, then Scripture would teach it. ""Augustinian divines traducianism has found more acceptance. But creationism has never been without supporters, among whom Leibnitz (in his Theology) occupies a prominent position. The great argument in favor of creationism is that it guards the dignity and spirituality of the rational soul, which differs in kind from the animal soul, and is the proper seal of the image of God. Traducianism is liable to the objection of materializing the soul. But creationism makes the union of body and soul accidental and mechanical, and does not account for the transmission of sin from generation to generation. It must either confine sin to the sensual sphere, which is not true (for unbelief, pride, profanity, blasphemy, are spiritual sins), or assume that each soul becomes sinful by contact with the naturally generated body; since, from the creative hands of God, it can only proceed free from sin and defect, like the soul of our first parents. These difficulties on the one side point to a theory which combines the truths of creationism and of traducianism, and avoids their errors. Every human being, both as to body and soul, is a child of its parents, and at the same time a creature of Almighty God.

Creatures (prop. దృష్టి, ne'pHah, animated or spiritual thing; నేలి, 'less distinctively నేలి; on Rom. viii, 19, see the Baptist Quarterly, Apr. 1867, art. 2); but also నేలి, 'nepheta, "moving creature," elsewhere "creeping thing," i.e. not merely reptile (q. v.), but any gliding or short-legged quadruped, a general term in the Scriptures for any animal (q. v.). See also CREATURE.

In the New Test. this word designates 1. The whole creation, any or all created objects or beings; so Rom. viii, 39, "Nor height, nor depth, nor any other creature, etc.; Col. 1.15, "the first-born (Master) of every creature;" Rev. iii, 14, "the beginning (source) of the creation of God;" 2. Humanity, or the whole human race, in the universal sense; so Mark x, 6, "But from the beginning of the creation (kreioic) God made them male and female." The word here cannot mean the creation in general, since we find adrocio to explain the word kriko, or to bring the meaning back to it. Mark xvi, 15, "Preach the Gospel to every creature Which was preached to every creature which is under heaven." That mankind alone is here alluded to is evident, and the expression "under heaven" shows that all reasonable beings on earth are to be included in the meaning. Particularly remarkable, though different in sense, is the use of the word in the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature
was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now, in which also the expression creature is used to designate the totality of mankind. This is first indicated by the ἀναγίνου in verse 16, which brings forward in behalf of the ἀναγίνου which rests on it, that "all mankind takes part in this aspiration and in the hope of future glorification." In ver. 23, Christians, as part of humanity, are set over against the whole of it. We cannot here place Christians in contrast with the insatiate creation, and overlook entirely the non-Christian part of mankind, to whom a vague longing after the glorious freedom of the children of God could be better attributed than to inanimate nature. Paul nowhere speaks of a "change" or glorification of the earthly abode of men; this δύσκολα is exclusively reserved for men (1 Cor. xi, 51-50).—Krehl, N. T. Hand- wörterbuch; see also Elliott, The Doctrine of the Creature, 2d. ed. 1862; Journal of Sacred Literature, Oct., 1862, p. 27.

The Living Creatures spoken of in Ezekiel x, 15, 17, 20 (掸, chay, alive; the ζωος of Revelations vi, vi, sq., improperly "beast"), are imaginary or composite beings, symbolical of the divine attributes and operations, such as were common in the ancient Oriental composite Winged Figures: 1. Egyptian; 2. Assyrian.

mythological representations of all antiquity. See CHERRY.

Credence-table, or Credence, a table beside the altar, on which the cup, etc., are placed in the celebration of the mass. Du Cange says that the word credensarius means praepositus, one that tasters beforehand, and the reference seems to be to an ancient court-practice, performed by cup-bearers and carvers, who were required to taste the wines and meats which they presented (securitatis gratia), to insure the safety of the monarch. The Italian word credensarius has the same meaning. Hence also the credens-teller, credence-plate, on which cup-bearers crendigned the wine, and which means generally a plate on which a person offers anything to another; credence-tisch, credence-table, a sideboard, a cupboard with a table for the purpose of arranging in order and keeping the drinking apparatus therein. Credences were common in ancient churches. In the Liturgy under the names of Chrysostom and St. James we meet with the words πράθειν and παραποιήτων. In the Ord. Romanus the names oblationarium and prothesis occur, and one is made the explanation of the other. We meet also with the word præsulatorium, because when the offerings were received, preparation was made out of them for the Lord's Supper. In many instances the place of the credence-table was supplied by a shelf across the piscina: this shelf was either of wood or stone, and is to be found in many old churches. The use of credence-tables is one of the restorations of obsolete usages which have marked the so-called Puseyite movement in England.—Farrar, Eccles. Dict. s. v.; Coleman, Ancient Christianity.

Creditor (παραπράξατος, mazakeh'), a lender, 2 Kings iv, 1; Isa. 1, 1; elsewhere "extorter," "usurer," etc.; παραπερατία mazakeh', debt, Deut. xv, 2; δανειόφορος, a lender, Luke vii, 41). See DEBT; LOAN.

Credner, Karl August, was born Jan. 10, 1797, at Waltershausen, near Gotha. He studied at Jena, Breslau, and Göttingen. In 1830 he became professor extraordinary of theology at Jena, and in 1833 obtained the appointment of ordinary professor at Giessen. He died in 1857. Among his numerous writings are, Der Prophet Joel übersehst u. erklärt (Halle, 1831);—Beiträge z. Einleitung in die Biblischen Schriften i. :—Die Evangelien der Petrinier oder Judenchristen (Halle, 1832, ii);—Das alttestamentliche Urempfandimentum (Halle, 1838):—Einleitung in das N. T. (Halle, 1830);—Zur Geschichte des Kanons (Halle, 1847; new edition by Volckmar, with additions, Berl. 1860);—Das N. T. für denkende Lehrs (Giess. 1841-48, 2 vols.). Credner was one of the chief representatives of the Rationalistic school in Germany. In many of his works his theological views are but little apparent, and these, especially his Einleitung, are generally valued by theologians of all schools for their vast amount of information. In some of his later works, however, he shows himself a very determined Rationalist. Credner took also an active part in the religious controversies of his time, publishing a number of books in defense of the Rights of the Rationalistic party to remain in the state church, and to enjoy liberty of teaching and (Die Rechtigung der protestant. Kirche Deutschlands, 1845; Asterisken, 1847; Die stiitlichen Vorwürfe, etc., 1855). Credner also contributed many articles to German periodicals, and to Kitto's Cyclopaedia of Biblical Literature.—Herzog, Real-Encyclop. xix, 366.

Cred (credere, to believe), a form of words in which articles of belief are comprehended; not necessarily a complete summary of the faith, but a statement respecting some points which are fundamental, and have been disputed. See CONFESS. For instance, while the doctrine of the atonement must be reckoned a fundamental part of the apostle's doctrine, it is yet not in the Apostle's Creed as a doctrine. Hence some infer that it was not believed, though the more obvious inference would be that it was not stated. 1. In the early Eastern Church a summary of resorted was called μονακε, the leemn, because truly chumens were required to learn it. Sometimes made the nature of its contents, or the use to which it applied, was called ἄνωθεν, symbolum, a ideotoken, or badge, as a seal—ring—the proof of owner's doxy; sometimes καθώς, regula fidei, the rule, or
CREED

The words "and from the Son" (Lat. "filioque") were not added till the fifth century. The first copies of this creed, in the Council of Constantinople, and the councils of Ephesus and Chalcedon, have only the words "proceeding from the Father," without any mention of the Son. This addition to the creed of the Western Church first appears in the acts of an assembly of bishops at Braga (412)—"procedentem Patre et Verbo" (Concil. Bracar. 1; Mansi, iv, 287)—and in the third Council of Toledo (589), according to some copies. In 589, in the Lit. Gulic, 18, it says it, "quod a Caroll. M. tempore exordium ductum." It was then (circa 800) of old standing. Very probably it is due to the Spanish Church in the middle of the fifth century (Harvey, Hist. of the Creeds, p. 452 sq.; Hardwick, Middle Age, p. 61, n. 4; Brown, Exposition of the Nicene Creed, 2d ed., p. 1 sq.);—Procter, On Common Prayer, p. 294. See Fitiouare.

Among the Syriac MSS. discovered some years ago, now in the British Museum, is a version of the original Nicene Creed, and also the Niceno-Constantinopolitan, of which Mr. B. Harris Cowper has printed translations. The differences between this Syrian version and the Greek and Latin text of both creeds are very slight.

The Nicene Creed is held to be of authority in the Greek and Roman churches, and is admitted by most Protestant churches. It was adopted, with the Apostles' and Athanasian creeds, by the Catholics after the Reformation, and was introduced into the Formula Constitutionis, and later incorporated into the English Prayer-book. On its value in theology, see Sheddo, History of Doctrines, bk. iii, ch. iii; Schaff, History of the Christian Church, § 127-131; Cunningham, Historical Theology, ch. ix; Dorner, Doctrine of the Person of Christ, div. i, vol. ii; Neander, History of Dogmas (Hyland's transl.), i, 291-294; Stanley, Eastern Church (Lect.), Brown, On the 38 Articles, 222 sq.; Waters, Works, vol. iii; Bull, Defensio Fidei Niceneae (transl. in Lib. of Anglo-Catholic Theology, Oxford, 1851, 2 vols.). See also Forbes, Short Explanation of the Nicene Creed (Lond. 1854); Palmer, Origins Liturgicae, ii, 66; Procter, On Common Prayer, p. 294; Harvey, On the Three Creeds; Harvey, Ecclesi. Anglic. Vind, i, 558 sq.; Wingfield, Orig. Eccles. bk. x, ch. iv; Amer. Quart. Church Review, April, 1868, art. v.

CREED OF CHALCEDON. See Chalcedon.

CHISTOLOGY.

CREED OF PAPAS IV, a summary of the dogmatics of the Roman Church as contained in the canons and decrees of the Council of Trent. It was issued in the form of a bull in December, 1564, by pope Pius IV, and usually bears his name. All bishops, eclesiastics, and teachers in the Romish Church, as well as all converts from Protestantism, publicly profess assent to it. It may be found in Richter, Canones et decreta Concil. Trident. p. 574, in Cramp, Text-book of Popery, p. 542; and in Elliott, Delin. of Romaniun, ch. i. We subjoin an English version. It will be seen that the former part is the Nicene Creed, slightly altered.

1. A.B., believe and profess with a firm faith all and every thing which is contained in the following articles, to wit, which is used in the holy Roman Church; namely, I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all worlds, God of God, Light of Light, true God of true God, begotten of the only-begotten Father; of the same substance with the Father; whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate, suffered and was buried, and rose again the third day according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end; in one Holy Catholic and apostolic Church, I confess one baptism for the remission of sins: and I expect the renewal and restoration of the life of the world under the kingdom of the Father, Son and Holy Ghost. Amen.

I most firmly admit and embrace apostolic and ecclesiastical traditions, and all other constitutions and observances of the same church. I also admit the sacred scriptures according to the sense which the holy mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the sacred writings, to judge whether one take or interpret them otherwise than according to the unanimous consent of the fathers. I profess, also, that there are truly and properly seven sacraments of the Holy Church, ordained by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one,—namely, baptism, confirmation, eucharist, confession, extreme unction, orders, and matrimony, and that they confer grace: and of these, baptism, confirmation, and order cannot be reformed without serious injury to the church. I also receive and subscribe the canons of the Catholic Church, received and approved in the solemn administration of all the above said sacraments. I receive and approve of the teaching and every one of the sacred writings, which have been definitely and declared in the holy council of Trent concerning sin and justification. I profess likewise, that the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the mass holy sacrifice of the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body and of the wine into the wine, which conversion the Catholic Church calls transubstantiation. I confess, also, that under either species they are present; and that the body and blood of Christ is received. I constantly hold that there is a proper, and that the souls detained therein are helped by the suffrages of the church. I likewise hold that Christ together with the sacraments are to be honored and invoked, that they offer prayers to God for us, and that their relics are to be venerated. I firmly assert that the pope is the vicar and representative of Christ, and of the mother of God ever Virgin, and also of the saints, to be held and esteemed, and that due honor and reverence are to be paid them. I allow that the power of indulgences was it by Christ in the Church, and that the use of them is most wholesome to all people, and that I acknowledge the holy catholic and apostolic Roman Church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, prius of the apostles and vicar of Jesus Christ. I also profess and undoubtedly receive all other things delivered, defined, and established in the sacred councils and synods, and also by the holy council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereunto, and all heresies whatsoever have been condemned and anathematized by the Church. This true catholic faith, out of which none can be saved, which I now freely professed and truly hold, I, A.B., promise, vow, and most constantly to hold, and to observe the same whole and entire, with God a assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are intrusted to my care, by virtue of my office. So help me God, and these holy Gospels of the Lord.

This creed is also known under the name of the Professio Fidei Tridentina, or Forma Professae Fidei Catholicae. See Cramp, Text-book of Popery, p. 496; Buckley, History of Council of Trent, p. 519; Elliott, Delin. of Romaniun, bk. i, ch. i; Streitwolf und Klein, Lib. Symb. ecclesiae Cath. (Gotz. 1846, t. ii).

Creeke (κρεικ, boom, as elsewhere rendered), a boy or indiget,-as he is from the sea (so Josephus, Ant. iii. i. 5, e.g. St. Paul's Bay, on the island, and particularly of and to the Roman bishops). In the sacred code, the -t7 is always, and particularly by the Holy Catholic and Apostolic Church, the mother and mistress of all churches, and by the pope, the successor of St. Peter, the chief of the apostles and vicar of Jesus Christ. I also profess and undoubtedly receive all other things delivered, defined, and established in the sacred councils and synods, and also by the Holy Council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereunto, and all heresies whatsoever have been condemned and anathematized by the Church. This true catholic faith, out of which none can be saved, which I now freely professed and truly hold, I, A.B., promise, vow, and most constantly to hold, and to observe the same whole and entire, with God a assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are intrusted to my care, by virtue of my office. So help me God, and these holy Gospels of the Lord.

Creeking Thing (κραυγεθ, she ret, any swarming creature; or κραυγεθ, she ret, any loc-feeding animal; iperisus) is used in Scripture to designate not only reptiles, properly so called, but also insects, aquatic creatures, and even the smaller mammalia. See Reptile.

Creighton, William, D.D., was born in New York, Feb. 22d, 1738. He was educated in Columbia College, graduating in the class of 1812, and received his doctor's degree in 1815. In 1816, and soon after was employed in Grace Church, N. Y., as an assistant to the Rev. Dr. Bowen. In 1816 he was called to the rectoryship of St. Mark's Church, in the Bowery, of which he remained rector until 1826, when he became rector of Zion Church, Greenwich, and resigned his living in 1825. In the year 1826 the Parish of Christ Church, Tyrwhitt, in which he was chosen rector, and remained so up to the time of his death, a period of twenty-nine years,
without salary. In 1845 he was elected president of the Convention of the Diocese of New York, and was re-elected every succeeding year until the consecration of the Rev. Dr. Winwright in 1852. At the first election of a provisional bishop of New York he was chosen to that high office, but, from various considerations, declined its acceptance. He was also chosen president of the House of Clerical and Lay Deputies of the General Conventions of 1853, 1856, and 1859 respectively. He had previously served the Church in different stations of trust, as member of the Standing Committee, chair of the Missionary Committee, etc. In 1849-50 the Church of St. Mary's, Beechwood, was founded by him and his son-in-law, the Rev. Edward N. Mead, D.D.; the principal part of the cost for the erection and ground being contributed by them, and divine service being maintained by them in it, as a free church, to the present time. Dr. Creighton died at Tarrytown, April 29th, 1862.—Church Bazaar, July, 1865.

Crell (Crellicius), Johannes, a Socinian divine, whose works form part of the Bibliotheca Fratrum Polonorum, was born in Franconia in 1590, and studied at Nuremberg and other German universities. Originally a Lutheran, he afterwards adopted the principles of Socinianism, and went to Cracow in Poland, in 1612, where he became a preacher; he then was appointed professor of Greek, and afterwards rector of the university at that place. He died in 1688. His works are collected in Opera omnia exegetica, didactico et polemica, magna partem hactenus inedita (Irenopolii, 1656, 4 vols. in 8); Touching the God (trans. Lond., 1656, 4to).—Darling, Cyclop. Bibliographica, i, 812.

Crelil (or Krell), Nicholas, a distinguished German jurist, was born at Leipsic between the years 1550-53; graduated at Leipsic 1575, and was called to the court of the elector Augustus. Christian I, who succeeded his father in 1586, made him privy councilor and chancellor. Augustus had been zealous in opposing Crypto-Calvinism, but Christian I did not share his partiality for the Formula Concordiae, and Crelil, by his order, superintended the preparation of a German Bible, with practical notes, for popular use. Christian dying before its completion (Sept. 25, 1591), the work was discontinued. The electress Sophia, who succeeded him among the minority of her son Christian II, favored the extreme Lutheran party, and Crelil was thrown into prison. In Sept., 1597, he had a bearing in prison, and in 1599 he was condemned as an unfriendly to the elector and to his trust. His appeal to the imperial court at Spire was rejected, and he was executed Oct. 2, 1601, condemning himself to God. See Niedner, Zicht, f. hist. Theol. (1848, p. 813); Huttenius, Concordiae Concordia, c. 49; Arnold, Kircher, u. Ketzehistorie, ii, 16, 32; Herzog, Real-Encyklop. iii, 183; and Crypto-Calvinistic Controversy.

Crelil, Samuel, grandson of Johannes Crelil, born in 1600. After being for some time a preacher at Königswalde, he lived successively in Berlin, in the Netherlands, and in England, where he was acquainted with Sir Isaac Newton, Dr. Graebe, and other eminent men, by whom he was highly esteemed. He died at a very advanced age at Amsterdam in 1747. He wrote several historical treatises on the ante-Nicene fathers, and one on the Introduction to St. John's Gospel. He was a disciple of Socinius, but it is said that towards the end of his life he received the orthodox view of the atonement. See Fock, Socinianismus, etc., p. 240; Nichols, Calvinism and Arminianism, ii, 642.

Crescens, a Cyric philosopher who acquired great influence over the mind of the emperor Aurelius. While the other schools of philosophers looked down with contempt on the Christians, the Cyricus had been more favorably inclined towards them; but Justin Martyr having offended Crescens by some remarks he made against him in an apology, the emperor, Crescens swore to be revenged, and, to accomplish his purpose, incited the emperor to persecute the Christians. Justin Martyr was one of the victims of this persecution. See JUSTIN MARTYR.

Crescens, the emblem of the Ottoman empire. See CONSTANTINOPLE, i, 1.

Creapin, Jean, a French Reformer, born at Arns, studied law at Lowen and Paris, but, being persecuted for his religious opinions, he fled to Geneva in 1548. Here he was ordained a priest and published a catechism in 1552, and died in 1572. The books issued from his press, which can be recognised by the sign of an anchor, are remarkable for beauty of typography and for correctness. Among his own writings are, Historia des martyr par excellence, es mis a mort pour la vertu de l'église (Geneva, 1570, fol., 1691); L'acqua de l'eglise des tems des tropes jusqu'en 1560 (1564, and a trsul., The Estate of the Church (Lond., 1602, 4to); Bibliotheca studii theologici ex patribus collecta (1681, fol.).

Crete (Κρήτη), one of the largest islands in the Mediterranean, now called Cunda, and by the Turks Kride. It is 11 miles long, but very unequal width, varying from 3½ to 5 miles. It is situated at the entrance of the Archipelago, having the coast of the Morea to the south-west, that of Asia Minor to the north-east, and that of Lilyba to the south. Great antiquity was affected by the inhabitants, and it has been supposed by some that the island was originally peopled from Egypt. This is found in the old relation that Crete was the Caphtor of Dent, ii, 28, etc., and the country of the Philistines, which seems more than doubtful. See CAPHTOR. Surrounded on all sides by the sea, the Cretans were excellent sailors, and their vessels visited all the neighboring coasts. Though extremely bold and mountaneous, this island and has very fruitful valleys (Virgil, Æn. iii, 106), and was highly prosperous and full of people in very ancient times: this is indicated by its "hundred cities" alluded to in the epiteth ἐκατομμυρίς, applied to it by Homer (II, vi, 649). It was remarkable for its patriotism, although it kept aloof from the intestine wars of Greece. One of its peaks was the famous Mt. Ida, and in one of its remarkable caverns was the renowned Labyrinth of antiquity. This island was also the scene of many of the fables of mythology, and was even reputed as the abode of "the father of gods and men." The chief glory of the island, however, lay in its having produced the legislator who gave to these institutions so important an influence in softening the manners of a barbarous age, not in Crete only, but also in Greece, where these institutions were imitated. The natives were celebrated as archers. Their character was not of the most favorable description (see Hom. Od. Polyb. vi, 46; 47, 5; Diod. Sic. Ey. X, 180. 181); Livy, xlv, 45; Ovid, Ars Amat. i, 297; Plutarch, Philopoemen, 13); the Cretans, or Kretans, being, in fact,
CRETE was an independent state, with some variations of government, until it was conquered by the Romans, B.C. 67, under Metellus, hence called Creticus, and united in one state with Cyrenaica, which was at no great distance (Strab. x, 475) on the opposite coast of Africa. See CYRENE. It is possible that in Tit. III. 1, there may be an implied reference to a turbulent condition of the Cretan part of the province, especially as regarded the Jewish residents. It formed part of the Eastern empire until taken by the Saracens in 828, and was recovered from them by the emperor Nicephorus Phocas in 981. On the establishment of the Latin empire of Constantinople in 1204, it came by a temporary papal brief into the hands of the Venetians, the possession of which was retained by them until the year 1669, when, after a twenty-four years’ siege of the capital, the conquest of the whole island was effected by the Turks, to whose dominions it still nominally belongs. In August 1666, the Christians of Crete rose in insurrection against the Turkish rule, and demanded annexation to the kingdom of Greece. They resisted throughout the years 1866 and 1867 the whole force of the Ottoman empire, and thereby enlisted the sympathy of all the Christian powers of Europe, most of which urged the Turkish government to consent to the annexation of the island to Greece. (In November, 1867, the fate of Crete was not yet decided.) (See Paullin, Description physique de l’ile de Crète, Paris, 1859.)

It seems likely that a very early acquaintance took place between the Cretans and the Jews. The story in Tacitus (Hist. v. 2) that the Jews were themselves of Cretan origin, may be accounted for by supposing a confusion between the Philistines and the Jews, and by identifying the Cherethites of 1 Sam. xxx, 14; 2 Sam. viii, 18; Ezek. xxv, 16; Zeph. ii, 5, with Cretan emigrants. In the last two of these passages they are expressly called Kaphres by the Sept., and in Zeph. ii, 6, we have the word Kaphr. Whatever conclusion we may arrive at on this point, there is no doubt that Jews were settled in the island in considerable numbers during the period between the death of Alexander the Great and the final destruction of Jerusalem. Gortyna (q. v.) seems to have been their chief residence, for it is specially mentioned (1 Macc. x, 25) in the letters written by the Romans on behalf of the Jews, when Simon Maccabaeus renewed the treaty which his brother Judas had made with Rome (see 1 Macc. x, 67). At a later period Josephus says (Ant. xvii, 12, 1; War, ii, 7, 1) that the pseudo-Alexander, Herod’s supposed son, imposed upon the Jews of Crete when on his way to Italy. And later still, Philo (Leg. ad Cai. § 36) makes the Jewish envoys say to Caligula that all the more noted islands of the Mediterranean, including Crete, were full of Jews. Thus the special mention of Cretans (Acts ii, 11) among those who were in Jerusalem at the great Pentecost is just what we should expect. No notice is given in the Acts of any more direct evangelization of Crete; and no absolute proof can be adduced that Paul was ever there before his voyage from Cæsarea to Puteoli, though it is barely possible that he may have visited the island in the course of his residences at Corinth and Ephesus. See TITUS. The circumstances of Paul’s recorded visit are too brief for lasting judgment. The vessel in which he sailed to Italy, being forced out of her course by contrary winds, was driven round the island, instead of keeping the direct course to the north of it. In doing this, the ship first made the promontory of Salmone, on the eastern side of the island, which they passed with difficulty, and took shelter at a place called Fair-Havens, near to which was the city Lasca. But after spend-
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ing some time at this place, and not finding it, as they supposed, sufficiently secure to winter in, they resolved, contrary to the advice of Paul (the season being far advanced), to make for Phcenice, a more commodious harbor on the western part of the island; in attempting which they were driven far out of their course by a furious east wind called Euroclydon, and wrecked on the island of Melita (Acts xxvii. 1). See Shipwreck (of Paul). It is evident from Tit. i, 5, that the apostle himself was here at no long interval of time before he wrote the letter. We believe he has been between this and second imprisonments. See Titus, Epistle to. Titus was much honored here during the Middle Ages. The cathedral of Megalos-Castra was dedicated to him; and his name was the watchword of the Cretans when they fought against the Venetians, who themselves seem to have placed him above St. Mark in Candi, when they became masters of the island (Passage’s Travels in Crete, i, 6, 175, Lond. 1857). See Höck’s Kreta (Gött. 1829), and some papers from the Italian in the Museum of Class. Antiq. (vol. ii, Lond. 1865). Also Meursius, De Rhodo, Cretea, etc. (Anatol. 1675); Neumann, Rev. Crabiter. Graec. (Göttingen, 1807); Smith, Dict. of Geog.; Goss, s. v. Crete; Spratt’s Researches in Crete (London, 1866, 2 vols. 8vo). See GREECE.

Crete (Acts ii, 11) or Creťans (Tit. i, 12 and subsc.), is a Cretan (Kipos), or inhabitant of the island of Cretan (k. v.). Treatises on the notoriously bad character of this people (referred to in the latter passage) have been written in Latin by Hollebeck (Ludg. B. 1796), Peffner (Argent. 1703), Schmidt (Lips. 1673), and Steger (Lips. 1844).

Crime (κρανατος, crime), a stall or barn where fodder is stored (Prov. xiv, 4) and where cattle are fed (Job xxxix, 9; Isa. i, 5); perhaps simply a storehouse for them to eat out of, as the Sept. and Vulg. render in the last-cited passage. See Manna.

Crippl (κροκων, crip), a stall or barn where fodder is stored (Prov. xiv, 4) and where cattle are fed (Job xxxix, 9; Isa. i, 5); perhaps simply a storehouse for them to eat out of, as the Sept. and Vulg. render in the last-cited passage.

Crime (κρανατος, crime), a stall or barn where fodder is stored (Prov. xiv, 4) and where cattle are fed (Job xxxix, 9; Isa. i, 5); perhaps simply a storehouse for them to eat out of, as the Sept. and Vulg. render in the last-cited passage. See Manna.
CRISPIN and CRISPINIAN, two brothers who, during the reign of Diocletian, went as missionaries from Rome to Gaul, and settled at Soissons. In order to support themselves and to have access to the people, they became shoemakers. They worked for some time for the propagation of Christianity, until 287, when, by order of the emperor Maximianus, they were beheaded. They are commemorated in the Church of Rome on Oct. 25, and are commonly venerated as the special patrons of the shoemakers. There is a legend that, before their execution, the angel appeared to them and said they should be made into shoes for the poor.—Wetzer u. Weile, Kirchenlex., ii, 918.

Crispin-pin (Krispin), something chiselled; the Sept. translates undistinguishably, Isai., iii, 22. This word properly signifies a casket or pouch, and is elsewhere rendered a "bag" for money (2 Kings v. 23, where the Arabic gives a leather money-bag); but in the person of the minister it is to be understood as some kind of female ornament; probably, like our modern reticule, it was a richly ornamented purse or small bag, which the women wore attached to their kir-dles. They are usually described as made of silk, and wrought with gold and silver; but Jahn thinks that this purse was made of solid gold and sometimes of pure gold, and fashioned like a cone, with a border of rich cloth at the top. See ORNAMENT.

Crispus (Κρίπος), for Lat. Crispus, curle; found also in the Talmudists under the forms נָכָר (Nakar) and נָכָרָב (Nakarab), chief of the Jewish synagogue at Corinth (Acts xviii, 8), converted and baptized by the apostle Paul (1 Cor. i, 14) A.D. 50. According to tradition (Constitut. Apost. viii, 46) he was afterwards bishop of Alexandria. The Greek Church observes his festival on the 4th of October.

Crítico Sacri, a very useful work in Biblical literature, undertaken and published by Cornelius Bee, bookseller (London, 1660, 9 vols. fol.), as an appendage to Walton's Polyglot, under the direction of bishop Pearson, John Pearson, Anthony Scottgander, and Francis Gouldman. It was reprinted at Frankfurt, under the care of Gurtler, in 1655, in 7 vols. In 1688 it reappeared at Amsterdam in 3 vols. and a supplement in 1706, and a second supplement in 2 vols. fol., Amst. 1752. This collection contains all, or most of the books of the O. T., the entire annotations of Munster, Vatablus, Castalio, Claissius, Drusius, and Grotius; brief annotations of Fagioli on the Chaldeic paraphrase of the Pentateuch, and his larger exposition of the first four chapters of Genesis; the commentaries of Maius on Joshua; the annotations of Codurcus on Job; of Pri- cesius on the Psalms, and of Bayne on the Proverbs; the commentary of Forrerius on Isaiah, that of Lively on Hosea, Joel, Amos, Obadiah, and Jonah; of Badwell on Haggai, Joel, and Ezechiel, etc. On the N. T. it contains the collations of Valla, with the animadversions of Reins; the annotations of Erasmus, Vatablus, Castalio, Cliserius, Zegerus, and Grotius; on particular places and subjects of the N. T., Munster, Drusius, Scaliger, Cesaubon, Cameron, Lut. Calpisius, Gualperius, Schelteius, and Priscian. There are a number of philosophical tracts and dissertations, such as John Gregory's Notes and Observations; Fagioli's Comparison of the principal Translations of the O. T.; Cartwright's Mqellideum Ebricum; Drusius on the Mandrakes; Jos. Scaliger and Amama on Tythes; Lut. Calpisius on the Word of Jethpha and Corban; Plutarchus De Latinis Bibliorum Interpretantibus; Usuardus De fabrica Arca Noae; Rittershaulinus De Jura Agrelliorum; Allatius De Ergastumutho; Montaus on Jewish Antiquities; Bertram and Census on the Hebrew Republic; Wasser on the Ancient Coins and Measures of the Hebrews, Chaldæans, and Syrians; and many others of a similar description (Orme, Stud. Biblici, vol. iv. The Amsterdam edition, 1782, 18 vols. fol.*) is the best, being well printed, with additions, and including four volumes of Thesaurus not contained in the original edition. Poole's Synopsis forms an excellent abridgment of this great work. See Commentary.

Criticism, Biblical. This phrase is employed in two senses. Some take it to signify not only the restoration of the text to its original state, but the principles of interpretation. This is an expensive and improper application. The science is strictly occupied with the text of the Bible. It is limited to those principles and operations which enable the reader to detect and remove corruptions, to decide upon the genuineness of disputed readings, and to obtain as nearly as possible the original words of inspiration.

I. There are only three or four sources of material for the work of Biblical criticism, both in detecting the changes made upon the original text, and in restoring genuine readings: 1. MSS. or written copies of the Bible. 2. Ancient translations into various languages. 3. Other writings and remarks of ecclesiastical writers who have quoted the Scriptures. 4. Critical conjecture; but this must be used with extreme caution. See OLD TEST.; NEW TEST.

Criticism employs the same materials furnished by these sources. To attain its end, it must work upon them with skill and discrimination. They afford wide scope for acuteness, sobriety, and learning; and long experience is necessary in order that they may be used with efficiency and success. (See Jour. Soc. Lit., Jan. 1864; Heinseifer, The True Text of the [Hebr.] Scriptures, 2d ed. Lond. 1861.) See MANUSCRIPTS; VERSIONS.

Canons of Biblical Criticism.

I. External on Objective.

1. Readings found in the most ancient and more carefully written MSS. should be preferred. Hence "uncial" copies are in general more weighty than "extensive." Yet great unam-

2. Independent witnesses must chiefly be regarded. Hence the necessity of classifying authorities, and of reckoning all that can be traced to a common origin as one and the same, since no copy can rise higher in value than its source, and each transcript requires an additional opportunity for error. On this account the critical materials of the O. T. and N. T. are as all existing Heb. MSS. are of the Masoretic recension; and but for the Alexandrian, which in Ptolemaic and Roman times assumed the character of a learned institution, the competency, care, and scrupulosity on the part of these editions, their work would be of much less utility than it now is. In the N. T. the text greatly reformed since the earliest extant MSS., inasmuch as they all seem to belong to the Alexandrian type, and for this reason their provincial-

3. Readings found in the original text are not to be lightly set aside through difference of versions or citations. This not only follows from the authority of the text, but because its importance is enhanced by the ignorance, prejudices, special objects, and laxity of translators and writers quoting compo-

In doubtful cases only (from conflict, failure or improbability in the original readings, therefore, can there be any safety resort to. Hence is evident equally the absurdity of existing the work of one who was a whole above the Hebrew, and the Vulgate above the Greek Testa-

4. Texts are to be suspected from any cause, however, and where sufficiently exact to be verbally appreciable, translations and quotations, like direct and explicit historical sources, are to be regarded, and submitted to consideration in proportion to their antiquity and excellence of opportunity.

II. Internal or Subjective.

N. B.—This whole kind of evidence is only to be used, and that but speculatively, as the foregoing rules fail short, or are opposed by some palpable inconsistency in point of exegesis or philology in the text.

1. Purposive or intentional emendation may sometimes be cau-

In such cases, because it is possible that some clerical errors may have existed in the original autograph, and that they may have been corrected by the copyists in the earliest date in copying; these would therefore be liable to cor-

All other later testimony. On the other hand, arbitrary cor-

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ly demanded, and where they can also be shown to have been naturally displeased by the errata; not yet unless they are such as would be likely to have eluded the diligence of earlier correctors.

2. Among several various readings, which are otherwise nearly equally supported, that one is to be set aside which the other cannot possibly be derived from. On this principle Locke based the famous law of critics in general, that "the most difficult readings are those which are most often rejected;" but the principle is as true, however, since the harsher readings may have been the result of inadvertence in copying, and on this principle they would sometimes have been retained; whereas the very fact that the criticism in the common sense of one inseminating rather than increasing the incongruities of the text. It is only meant that we should choose the more probable, and that another, if original, in the text, would be more obnoxious to copyists; yet the rule must not be so construed as to come into collision with the formerly canonized.

3. When the evidence in favor of the omission or insertion of a passage, curse, or highly significant word is nearly equally deposited on either side, we refer to reject that (if it is not included in the received text), or if it is retained for the sake of conventionality) to make it as probably spurious; for the disposition of the church, from quite an early to a comparatively recent period, has leaned towards the admixture of more and more matter (whether marginal glosses or apochryphal additions) into the sacred canon; and copies as well as editors have felt the influence of that reverent familiarity which renders it so increasingly difficult to expunge anything once included in Scripture. But in judging of the genuineness in such instances, little stress can be laid upon considerations drawn from documented copies or from the context, because these are greatly affected by the individual sentiments and conventional opinions of each critic.

II. The remainder of this article (which relates to the so-called "lower criticism") will contain a brief historical sketch of Biblical criticism, or a history of the texts of the Old and New Testaments; the condition in which they have been at different periods; the evidences on which our knowledge of their purity or corruption rests, and the chief attempts that have been made to rectify or amend them. A history of criticism must describe the various stages and forms through which the texts have passed. It will be convenient to reason from an enumeration of those phases which gave rise to various readings for a future article [see Various Readings], and in this place to detail the phases which the Hebrew and Greek texts of the Old and New Testaments have presented both in their unprinted and printed state, in connection with the books formed on them.

A. The Old Testament. — There are four marked periods in the history of the Hebrew text.

1. That Period in the History of the Unprinted Text which preceded the Closing of the Canon. — Of this we know nothing except what is contained in Scripture itself. The Jews bestowed much care on their sacred books. The people in general were accustomed to read them in great veneration even in the darkest times of national apostasy from Jehovah. How often the separate books were transcribed, or with what degree of correctness, it is impossible to tell. Many German critics suppose that the Hebrew text met with very unfavorable treatment; that it was early subjected to the carelessness of transcribers and officious critics. Differences, however, between parallel sections show rather the genuineness and integrity of the books in which they occur. Had such paragraphs exactly harmonized, we might have suspected design or collusion; but their variability is a testimonial of the writers. We disagree with Eichhorn, Bauer, Gessner, De Wette, and others, who have given lists of parallel passages in some books in order to show that the text was early exposed to extensive alterations.

The most important particular in this part of the history is the Samaritan recension of the Pentateuch. Since the origin of the famous schism which is incorrectly called (if it may be called) of the Pentateuch is indeed uncritical in its character. While we freely acquit the Jews of tampering with the text of the Mosaic books, the Samaritans cannot be so readily exonerated from the imputation. Alterations, additions, and transpositions are quite apparent in their copy of the Pentateuch. A close alliance between the text which lies at the basis of the Septuagint version and that of the Samaritan Pentateuch has been always noticed. Hence some think that they flowed from a common recension. One thing is certain, that the Seventy agrees with the Samaritan in about 2000 places in opposition to the Jewish text. In other books, too, of the Old Testament, besides the five books of Moses, the Samaritan Jewish and the text considerably differ from the Jewish. Thus in Jeremiah and Daniel we find a different arrangement of sections, as well as a diversity in single passages. The books of Job and Proverbs present a similar disarrangement and alteration, which must be put down to the account of the Alexandrian Jews and Greek translators. Far different was the conduct of the Palestinian Jews, which are the treatment of the sacred books. They were very scrupulous in guarding the text from innovation, although it is impossible that they could have preserved it from contamination. But whatever errors or mistakes had crept into different copies were rendered apparent at the time when the canon was formed. We believe with Hävernick (Einleitung in das Alte Testament, p. 49) that Ezra, in unison with other distinguished men of his time, completed the collection of the sacred writings. He revised the various books, corrected inaccuracies that had crept into them, and rendered the contents of the text perfectly free from error. Thus a correct and genuine copy was furnished under the sanction of Heaven. Ezra, Nehemiah, and those with whom he was associated, were infallibly guided in the work of completing the canon. See CANON.

2. From the Establishing of the Canon to the Completion of the Talmud, i. e. the commencement of the sixth century after Christ. — The Targumists Onkelos and Jonathan closely are with the Masoretic text. The Greek translations of Aquila, Symmachus, and Theodotion, belonging to the second century, deviate from the form of the text afterwards called the Masoretic. Much less than the Seven, the Hexapla of Origen's Hexapla presents a text allied to the Masoretic recension. Jerome's Latin version, made in the fourth century, is conformed to the same Hebrew original. In the two Gemara, viz. the Jerusalem and the Babylonian, belonging to the fourth and sixth centuries respectively, we discern many traces of critical skill applied to the preservation of a pure text. Different readings in MSS. are mentioned, precepts are given respecting Biblical calligraphy, and true readings are restored. By far the most important fact which they present is the aduction of classes of critical corrections made at an earlier period, and which Moses ben Maimon in his Mishneh Elohim and in his commentaries on the Pentateuch calls the fragments or vestiges of recensions. These are:

(1) בכר ושם, Retrenchment of words. (2) מפרש, Correction of words. (3) חסר, Extraordinary punctuation. (4) קֶד, "Keri k-o kekhath," read but not written. (5) קֶד, "Keri k-o kekhath," written but not read. (6) קֶד, "Keri k-o kekhath," read and written. See KERI and KEKHATH. The writings of Jerome afford evidence that, in the fourth century, the Hebrew text was without the vocal-points, or even the diacritical signs.

3. From the sixth Century, in which the Talmud was completed, to the Invention of Printing. — The learned Jews, especially those at Tiberias, where there was a unique meeting of all the famous schools, continued to occupy themselves with the Hebrew language and the criticism of the Old Testament. The observations of preceding Rabbis were enlarged, new remarks were made, and the vowel-system was invented, the origin of which can hardly be placed earlier than the sixth century. The name Masorah has usually been applied to that grammatico-historical tradition which, having
been handed down orally for some centuries, became afterwards so extensive as to demand its committal to writing. Much what is contained in the Masora exists also in the Talmud. Part of it, however, is older than the Talmud, though not reduced to its present form till a much later period. The various observations comprised in the Masora were at first written in separate books, of which there are MSS. extant. Afterwards they were put into the margin of the Bible MSS.

When we speak of the Masoretic recension of the text, it is not meant that the Masoretes gave a certain form to the text itself, or that they undertook and executed a new revision. They made the textus receptus of the Masora massaiah MSS. were made to give their sentiments concerning it. Had the text been altered in every case where they recommend; had it been made conformable to their ideas of what it should be, it would have been appropriate to have called it the Masoretic recension. The designation, however, though not applicable in strictness, is customary.

The most important part of the Masora (q. v.) consists of the marginal readings or Keri, which the Masoretes always preferred to the textual, and which the later Jews have adopted. The Keri are critical, grammatical, orthographical, expository, and euphemistic. It has been a subject of dispute among scholars whether an Arab text was interpolated into the Keri. It is highly probable that they were generally taken from MSS. and traditions, though they may have been in part the offspring of conjecture. It is but reasonable to suppose that these scholars sometimes gave the result of their own judgment. In addition to the Keri the Masora contains an enlargement of critical remarks found in the Talmud. Besides, the verses, words, and consonants of the different books of the Bible are counted, a task unparalleled in point of minute labor, though comparatively unprofitable.

The application of the Masora in the criticism of the Old Testament is difficult, because its text has fallen into great disorder. It was printed for the first time in the first Rabbinical Bible of Bomberg, superintended by Felix Pratensis. In the second Rabbinical Bible of Bomberg, R. Jacob ben-Chayyim bestowed considerable care upon the printing of the Masora. At the end of this second Rabbinical Bible there is a collection of notes on the Masora, in other words, Babylonian and Palestinian, communicated by the editor, and the result of an ancient revision of the text. The number is about 216. Of the sources from which the collection was drawn we are entirely ignorant. Judging by the contents, it must be older than the observations made by the Masoretes. Hence it should probably be referred to a period anterior to the introduction of the vowel system, as it contains no allusion to the vowels. It is certainly of considerable value, and proves that the Oriental no less than the Western Jews had always attended to the state of the sacred text. In addition to this list, we meet with another in the Rabbinical Bibles of Bomberg and Buxtorf, and in the sixth volume of the London Polyglot, belonging to the eleventh century. It owes its origin to the labors of Ben-Asher and Ben-Naphtali, the respective presidents of academies in Palestine and Babylon. These readings, with a single exception, refer to the vowels and accents. The vowel system had therefore been completed when this collection was made.

Here the history of the unprinted text may be said to close. The old unwovelled copies perished. New ones furnished with points and accents came into use. But, although the ancient copies are now irrecoverably lost, there is reason to hope that their preservation to the present time would have had any essential influence in altering the form of the text. The text appears to have been established and settled when the punctuation system was completed. The labors of the Masoretic doctors have been of substantial benefit in maintaining its integrity.

The first edition of the Hebrew Scriptures ever printed. The text is furnished with the points and accents, but we are ignorant of the MSS. employed by the editor. The second great edition was that in the Complutensian Polyglot (1514-17) taken from seven MSS. The third was the second Rabbinical Bible of Bomberg, superintended by R. Jacob ben-Chayyim (Venice, 1526, 6 vols. fol.). The text is formed chiefly after the Masora, but Spanish and Palestinian readings are differently printed, and printed copies have been taken from it. The Antwerp Polyglot has a text compounded of those in the second and third recensions just mentioned.

Among the editions furnished with a critical apparatus, that of Buxtorf, published at Basle 1619, occupies a high place. It contains the commentaries of the Jewish Rabbin Iarchi, Aben- Ezra, Kimchi, Levi ben-Gerson, and Saadiah Haggaon. The appendix is occupied with the Jerusalem Targum, the great Masora corrected and amended, with the various readings of Ben-Asher and Ben-Naphtali.

The other principal editions with various readings are from the MS. manuscript, Van der Hooght, J. H. Michaelis, C. F. Houbigant, and Benjamin Kennicott.

(1.) Münster's edition appeared at Basle in 1558, 2 vols. 4to. The text is supposed to be founded upon that of Breslau, 1494, 4to, which resolves itself into the Sioncino edition of 1488.

(2.) Jablonski's edition was published at Berlin in 1699, 8vo, and again at the same place in 1712, 12mo. It is founded upon the best preceding editions, but chiefly the second edition of Leusden (1667). The editor also collated various MSS. The text is remarkably accurate.

(3.) Van der Hooght's edition appeared at Amsterdam 1705. The text is taken from Athian's (1661 and 1667). The Masoretic readings are given in the margin; and at the end are the varied readings of the editions of Bomberg, Plantin, Athias, and others.

(4.) The edition published by J. H. Michaelis in 1720 is accompanied with the readings of twenty-four editions which the editor examined, besides those of five MSS. in the library at Erfurt. There is a want of accuracy in his collations.

(5.) In 1738, C. F. Houbigant published a new edition in folio. The text is that of Van der Hooght, with a few changes, without the Masoretic readings. But the Samaritan readings are added. For it he collated, but hastily, twelve MSS. He has justly been blamed for his rash indulgence in conjectural emendation.

(6.) Dr. Kennicott's edition, which is the most important hitherto published, appeared at Oxford, in folio—the first volume in 1776, the second in 1790. The number of MSS. collated by himself and his associates, the chief of whom was Professor Bruns of Helmstadt, amounted to 694. In addition to his collation of MSS. and printed editions, he followed the example of various editors of the Greek Testament in having recourse to Rabbinical writings, especially the Talmud. The immense number of various readings taken from MSS. and printed text is collected is unimportant. It serves, however, to show that, under the influence of the Masora, the Hebrew text has attained a considerable degree of uniformity in all existing MSS.

(7.) In 1784-88, John Bernard de Rossi published at Parma, in 4 vols. 4to, an important supplement to Kennicott's collection of MSS. Various readings were taken from 88 MSS. used by Kennicott and collated anew by De Rossi, from 479 in his own possession and 110 in other hands, from many editions and Samaritan MSS. and also from ancient versions.
CRITICISM

(8.) In 1728, Döderlein and Meisner published at Leipzig an edition intended in some measure to supply the want of the extensive collations of Kennicott and De Rossi. It contains the most important readings. The edition of Jahn, published at Vienna in 1806, is very serviceable and convenient. The text of Van der Hooght may now be reckoned as the textus receptus. (For full lists of the printed editions of the Hebrew Bible, the reader is referred to Le Long's Bibliothèque, edited by Meur, and to Rosenmüller's Handbuch für die Literatur der biblischen Kritik und Exegese, 1, 189–577. See also Darling's Cyclopaedia Bibliographica, vol. on "Holy Scriptures," col. 49 sq.)

Notwithstanding all these editions, something is still wanted. In the best of them there are passages requiring emendation. It is curious to observe how contradictions are allowed to remain on the face of the Old Testament history. It may be that the Masora has produced so great a uniformity that extant MSS. do not sanction any departure from the present text, but, where passages are manifestly corrupt, it is proper that they be restored. The criticism of the Hebrew Bible is still behind that of the Greek Testament. The latter was earlier begun, and has been more vigorously prosecuted. We remain nearly in the same state with regard to the Old Testament text as that in which Kennicott and De Rossi left us, and it is time that some advance should be made in this department. The only important recent work in this direction is Dr. S. Davidson's Revision of the Heb. Text of the O. T. (London, 1855, 8vo). See Scriptures, Holy.

B. We shall now give a brief history of the New Testament text in its unprinted and printed forms. The criticism of the New Testament is rich in materials, especially in ancient MSS. But, although the history of New Testament criticism records the industrious collection of a large amount of materials, it is not equally abundant in well-accustomed facts, such as might be of essential benefit in enabling us to judge of the changes made in the text. History is silent respecting the period when the two parts of the New Testament, viz., the \( \text{\textgamma\textalpha\textgamma\textnu\textalpha\textomicron\nu} \) and \( \text{\epsilon\nu\iota\sigma\omicron\tau\omicron\sigma\omicron\nu\alpha\omicron\upsilon\omicron\alpha\omicron} \), or, in other words, the four Gospels, and the Pauline and remaining epistles, were put together, so as to form one whole. About the beginning of the third century, it is certain that copies of the New Testament which we now possess were acknowledged to be divine and regarded as canonical. See Canon.

1. In the middle of the same century Eusebius and Lucian undertook to amend the MSS. of the New Testament. Of their critical labors Jerome seems not to have entertained a high opinion. The MSS. they revised did not meet with general approval, and pope Gelasius issued a decree against them. It is highly probable that they were not the authors of recensions which were widely circulated or generally adopted. Origen did not revise the text of the New Testament.

At a comparatively recent period certain internal marks were introduced into the text, according to documents containing the same text. A similarity in characteristic readings was noticed. Bengel appears to have been the first to whom the idea suggested itself of dividing the materials according to the peculiarities which he faintly perceived. It was afterwards taken up by Semler and Griesbach, who contributed much to the study of the New Testament. Later editors and critics have endeavored to improve upon Griesbach's system. The different forms of text observed by Semler and Griesbach they called recensions, although the appellation of family is more appropriate. Perhaps the data that have been so much regarded in classifying the documents containing the New Testament text are insufficient to establish any system.

The subject of recensions, though frequently discussed, is not settled. In the history of the unprinted text it is the chief topic which comes before the inquirer. Reserving it for future notice (see Recensions), we pass to the history of the printed text, and the efforts made to emend it.

2. The whole of the New Testament was first printed in (1.) in the Complutensian Polyglot, 1514, fol. (vol. v), though not published till 1517. The first published was (2.) that of Erasmus, at Basle, in 1516, 2 vols. in 1, fol. Both were issued independently of one another, and constitute the base of the received text. Yet the best materials were not considered in preparing them, and on both the Vulgate was allowed to exert an undue influence. Even critical conjecture was resorted to by Erasmus. No less than five impressions were published by Erasmus, into the third of which I John v, 7, was first put. In the last two he made great use of the Complutensian Polyglot.

(3.) The third place among the early editors of the Greek Testament has been assigned to Robert Stephens, whose first edition was printed at Paris (1546, 12mo), chiefly taken from the Complutensian, and generally styled the Milesian edition, from the commencement of the Greek Testament (1549) and the English version (1550). The second edition (1549) was revised in 1550, in folio. In this last he followed the fifth of Erasmus, with which he compared fifteen MSS., and the Complutensian Polyglot. In 1551 appeared another edition, accompanied by the Vulgate and the translation of Erasmus. It is remarkable for being the first into which the division of the verses was introduced.

(4.) The next person that contributed to the criticism of the Greek Testament was Theodore Beza. The text of his first edition (1565, folio) was the same as that of the third of Stephens, altered in about fifty places, accompanied with the Vulgate, a Latin version of his own, and a Greek version. In his second edition (1569) he had the benefit of the Syriac version and two ancient codices. A third impression appeared in 1569, and a fourth in 1568. The Elzevier editions exhibit part the text of the third of Stephens, and partly that of Beza. The first appeared at Leyden in 1624. The second edition of 1628 proclaims its text to be the textus receptus, which it afterwards became. Subsequently three other editions issued from the same press. The editor does not appear to have consulted any Greek MSS. All his readings are either in Beza or Stephens. The Elzevier editions are all in 12mo.

(5.) Brian Walton, the learned editor of the London Polyglot, was the first to print any considerable portion of the New Testament which we now possess, and to add the parallel readings in the sixth volume of that work than had before appeared, which was further enlarged by Dr. Fell, in his edition, published at Oxford in 1675, and reprinted by Gregory in 1708, folio. See Polyglot.

(6.) Dr. John Mill, encouraged and supported by Fell, gave to the world a new edition in 1707, folio. The text is that of Stephens's third edition. In it the editor exhibited, from Gregory's MSS., a much greater number of readings than is to be found in any former edition. He revised and increased the extracts formerly made from ancient versions. Nor did he neglect quotations from the fathers. It is said that the work was aimed at the holy classics of the Roman Church, and that it was used as a text-book in the universities. But it has been too much neglected. This important edition, so far superior to every preceding one, cost the laborious editor the toilsome study of thirty years, and excited the jealousies of many who were unable to appreciate its excellence. It constituted a new era in the criticism of the New Testament. In 1719, the Amsterdam Polyglot was printed at Amsterdam in 1719, enriching it with the readings of twelve additional MSS. The first attempt to emend the textus receptus was made by John Albert Bengel, abbot of Alpirbus. His edition appeared at Tubingen (quarto, 1734), to which was prefixed his "Introductio in crimin Novi Testamenti." Subjoined is an apparatus criticus, containing his collection of
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various reading, chiefly taken from Mill, but with im-
portant additions.

(7.) Dr. John James Wetstein contributed, in no small measure, to the advancement of sacred criticism, by his large edition of the Greek Testament, published at Amsterdam in 1751-2, 2 vols. folio. In 1730 he had published prolegomena. It was his desire to give a new and corrected text, but he was compelled by circumstances to exhibit the textus receptus. Yet he noted, partly in the text itself, partly in the inner margin, his correction of various readings, with their respective authorities, far exceeds all former works of the same kind in copious-
ness and value. He collated anew many important MSS. that had been superficially examined, gave ex-
tracts from many for the first time, and made use of the Hocxian (improperly called the Philoxenian) ver-
ton, hitherto uncollated. For convenience he marked the uncial MSS. with the letters of the alphabet, and the cursive with numerical letters. His exegetical notes are chiefly extracts from Greek, Latin, and Jew-
ish writers. The edition of the Greek Testament un-
doubtedly is responsible for every critical work, and will always be reckoned a marvellous monument of indomitable energy and unwearying diligence. The Prolegomena contain a treasure of sacred learning that will always be prized by the scholar. They were re-
published, with valuable notes, by Seimler (1774, 8vo).

(8.) The scholar who is pre-eminently distinguished in this line of work is Dr. John James Griesbach. He enriched the materials collected by Wetstein with new and important additions, by collating MSS., versions, and early ecclesiastical writers, particularly Origen, with great labor. The idea of recensions, recommended by Bengel and Seimler, he adopted, and carried out with much acuteness and sa-
gacity. His first edition appeared at Halle (2 vols. 8vo, 1774-5). The first three gospels were synoptically ar-
ranged, but in 1777 he published them in their natural order. The text is founded on a comparison of the copious materials which he possessed. Nothing was adopted from conjecture, and nothing received which had not the sanction of codices as well as versions. A select number of readings is placed beneath the text. In his Symbola Critica he gave an account of his criti-
cals labor, and of the collations of new authorities he had made. Such was the commencement of Griesbach's literary labors.

In the years 1782-88, C. F. Matthaei published a new edition of the Greek Testament at Rigas, in 12 vols. 8vo. His text was founded on a collation of more than 100 Moscow MSS., which he first exam-
ined. It is accompanied with the Vulgate, scholiæ, and ecrasarv. He avowed himself an enemy to the idea of recensions, despised the ancient MSS. (especially cod. Beza) and the quotations of the fathers, while he un-
duly exalted his Moscow MSS. His chief merit lies in the careful collation he made of a number of MSS. hitherto unknown.

(10.) Before the completion of Matthæi's edition appeared that of Alter (Vindob., 1786-7, 3 vols. 8vo). The text is that of the Vienna MSS., Philo which he, himself, colla-
lated 22 others in the Imperial library. To these he added readings from the Coptic, Slavonian, and Latin versions.

(11.) In 1788, Professor Birch, of Copenhagen, en-
larged the province of sacred criticism by his splendid edition of the Old Testament. In 1793 he published the first volume of a new and greatly-improved edition of Griesbach's New Testament. For it he made extracts from the Armenian, Slavonic, Latin, Sahidic, Coptic, and other versions, besides incorporating into his collection the results of the labors of Mattheis, Alter, and Birch. The second volume appeared in 1786, both published at Halle, in 8vo. At the end of the second volume there is an appendix on 1 John v. 7. The work was reprinted at Leipzig, 1803-7, in four splendid 4to vols.; also at London in 1809, and again in 1816, 2 vols. 8vo. The prolegomena are exceedingly valuable. This edition cannot be too highly rated. It is indispensable to every critical and intelligent theologian.

In 1827, many new materials having been procured since the date of Griesbach's last edition, it was thought necessary to publish a third. It appeared accordingly, under the superintendence of Dr. Schulz, at Berlin, in 8vo. The first volume contains the prolegomena and the Gospels. It exhibits various readings from about 20 new sources for certain passages, and gives many refer-
ces and citations, besides considerable improvements in other respects. The second volume has not been published.

The editions of Knapp, Schott, Tittmnan, Vater, Nö-
be, and Gœsch are chiefly founded upon that of Griesbach. From the edition of John James Knapp, which has passed through five editions, and is characterized by sound judgment, especially in the punctuation and accents.

(14.) In 1830 appeared the first volume of a large and critical edition, superintended by Dr. J. Martin Augustus Scholz, professor at Bonn, containing the Gospels. The second volume, in 1836, completed the work. Both are in quarto. The editor spent twelve years of incessant labor in collecting materials for the work, and travelled into many countries for the purpose of collat-
ing MSS. The prolegomena prefixed to the first vol-
ume occupy 372 pages, and contain ample information respecting all the codices, versions, fathers, acts of councils, etc., etc., which are used as authorities, to-
gether with a history of the text, and an exposition of his classification system. In the inner margin are given the general readings characteristic of the three great families. The total number of MSS. which he has added to those previously collated is 600. Little reli-
ance, however, can be placed on the accuracy of the extracts which he has given for the first time. His researches have tended to raise the textus receptus higher than Griesbach placed it. In consequence of his preferring the Constantinopolitan family, his text comes nearer the Elzevir edition than that of Griesbach. The merits of this laborious editor are considerable. He has greatly enlarged our critical apparatus. Yet in acuteness, sagacity, and scholarship he is far inferior to Griesbach. His collations appear to have been super-
\textit{ficial}. They are not to be depended on. Hence the text can not command the confidence of Protestant critics. We believe, with the editor, that the Byzantine family is equal in value or authority to the Alexandrine, which is confessedly more ancient, nor can we put his junior codices on a level with the very valuable documents of the Oriental recension. His text is, on the whole, inferior to that of Griesbach. In a few important points it is inferior to Griesbach.

(15.) The edition of Lachmann, though small in compa-
\textit{passus}, deserves to be especially mentioned. It was published at Berlin in 1831, 12mo. The editor says that he has nowhere followed his own judgment, but that the usage of the Oriental churches. The text of Lachmann has been well regarded, and much impor-
tance has been attached to it. From the authority it has obtained, it would appear that the Constantinopol-
itan text of Scholz is not very favorably regarded.
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CROATIA AND SLAVONIA

De Wette, in his "Introduction to the Bible," shows a leaning towards the views of Lachmann. Kirck con-
coincides on the same basis. The same scholar has enlarged the critical apparatus of the New
Testament by collating and describing several MSS. (Loci Critici in Acta Apost. \\
\varepsilonτων, etc., etc., Basel, 1830, 8vo.) There is also a large edition
by Lachmann (Novum Testamentum, Graece et Latine.),
which is a revised account of Philippus Brothmann's Ph. F. Graecae literae 
\varepsilonκτειναι τοιαύτη; Tomus prior, Berolini, 1842, 8vo; \varepsilonκτειναι alter, ib. 1850.

The editions by this critic are by far the most im-
portant that have appeared since the days of Gries-
bach, and must produce results highly favorable to the
advancement of New Testament criticism. The pri-
mance is obvious. Lachmann's editions were ex-
pounded in the Theolog. Studien, und Kritiken for 1830,
p. 817-845, and again in 1835, p. 570 sq. The
path which he first pursued in his smaller edition was indi-
cated by Bentley, who purposed to publish the Greek
Testament on similar principles. In order to discover his
Oriental text (a text which is substantially the same
as the Alexandrian), Lachmann makes use of the follow-
ing authorities: 1. A, B, C, D, as also F, Q, T, Z, in the Gospels, and in the Pauline epistles, H in
addition. 2. Latin interpretations, viz. in the Gospels the Vercellian, Veronian, Colbertina, Cambridge; in
the Acts the Cambridge and Laudian; in the Pauline epistles, St. Germain, Graecae litterae, Amiens; in
the Apocalypse the Primasian. In addition to these, the Vulgate, as edited by Jerome, is everywhere em-
ployed. Of the fathers, he consults Irenæus, Origen, Cyprian, Hilary, and Lucifer. The immense mass of
later MSS. and fathers is entirely overlooked as use-
less. The authorities for the Greek readings are given
below the text; and, when it is considered how few
materials are employed, it will readily be sup-
posed that the various readings noted are not numer-
cious. They are, however, most valuable and important.
In addition to the Greek text and critical apparatus, the Hieronymian Vulgate is given, in the same form,
and nearly as possible, in which it proceeded from Jerome, with important readings extracted from the Ful-
desian Codex, from the same corrected by Victor, bishop of Capua, and from the Laurentian Codex.
The great aim of the editor has been to exhibit a text in
which the most ancient authorities are entirely agreed and can be used. With certain texts his critical apparatus shows the degree of probability attached to the text as given by him. To the volume is prefixed a preface of 55 pages (a few of them from Buttmann), in which the learned editor expounds his mode of procedure, and the authorities consulted. Respecting the opponents of his system, he does not
speak in the most courteous or becoming language, nor is his Latinity the purest. Yet the preface is in-
structive withal, and must be studied by him who uses
Lachmann's text. Were we disposed to follow the
text of any one editor absolutely, we should follow
Lachmann. Whether he be doubtless right or not has
not confined himself to a range of authorities too cir-
sumscribed. By keeping within the fourth century he has occasionally been compelled to rest upon one or
two testimonies. We should therefore like to see more
authorities consulted. We are persuaded, however,
that this author has entered upon a right path of in-
vestigation, and has his text in so far a peculiarly
useful and unusually successful. The correctness of
these principles, in the main, has been vindicated by the fact that later eminent critics have pursued es-
tentially the same path.

(16.) Since the appearance of Lachmann's first ed-
ition, another has been published in Germany by Dr. Tischendorf (Leipzig, 1841, 8vo), which requires notice. It exhibits a corrected text, taken from the most an-
cient and best MSS., with the principal various read-
ings, together with the readings of the Eusevii, Knapp,
Scholz, and Lachmann editions. Great pains have
manifestly been bestowed on the text and the critical
apparatus. No less than 85 pages of apparatus consist-
ing of 85 pages, are exceedingly valuable. They treat
of recensions, with an especial reference to Scholz's sys-
tem; enumerate the readings peculiar to the third ed-
iton of Stephens and that of Mill, to the editions of
Mattasch and Griesbach; and specify the critical ma-
terials employed in the elaboration of a pure text.
A careful perusal of the scholar's preface, and a col-
collation of his text and critical apparatus beneath it,
have convinced us of the great candor, minute disli-
gence, extreme accuracy, and admirable skill by which this edition of the Greek Testament is characterized.

In 1859, Tischendorf published the seventh edition
of his Greek Testament, which was exhausted and im-
proved, from the materials which he had brought to light in the interim. A notable addition to the latter is the famous Sinalite MS. (q. v.) discovered by him, and lately published, the results of the ex-
akamination of which, together with those of the Codex Vaticans recently given by cardinal Msi to the pub-
lic, are embraced, with other fresh materials, in Tis-
cherdorf's eighth edition now in course of publication
(Lpz. 1864, sq. 8vo).

(17.) A new and critical edition of the Greek Testa-
ment, accompanied by the old Latin version, has been
begun by Dr. Tregelles, and issued in fasciculi, of which the third fasc. is in the press (Londo.). The
editor aims at great accuracy in his authorities. His
text, however, shows defective judgment, and relies too exclusively on a few ancient MSS. It will be a
valuable contribution, however, to sacred criticism.

(18.) Alford's Greek Testament (London, 1865-61, 5
vols., 8vo) contains a revised text and a copious criti-
cal apparatus, mostly compiled, however, from Tis-
cherdorf, and marked by too great a leaning to sub-
jective or internal evidence.

(19.) Mr. Scrivener's critical labors on the Greek
Testament deserve mention in this connection for their
accurate research. An account of them may be found in his Introduction (Cambr. 1861, 8vo).

III. The operations of sacred criticism have estab-
lished the genuineness of the Old and New-Testament
texts in every matter of importance. All the doctrines
and duties remain unaffected by its investigations.
It has proved that there is no material corruption in the
accepted texts; that it has inspired respect and boldness in those of many centuries the Holy Scriptures have been
preserved in a surprising degree of purity. The text is
substantially in the same condition as that in which it was found seventeen hundred years ago. Let the
plain reader take comfort to himself when he reflects that the received text which he is accustomed to read is
substantially the same as that which men of the
greatest learning and the most unwearyed diligence have
elicted from an immense heap of documents.

For a copious account of the various editions of the
Greek Testament the reader is referred to Le Long's
Bibliotheca Biblica, edited by Tischendorf; or to Rosenmüller's Handbuch für die Literatur der biblischen Kritik
und Exegese, i, p. 278-422; or to Tregelles' Account of the printed Text of the Gr. New Test. (Lond. 1854).
A pretty full list may be found in Darling's Cyclopaedia of Biblical, col. 51 sq. See also an article on the "Manuscrip-
1848. For an account of the principal authors on Bib-
lcal Criticism, see Davidson's Lectures on Biblical Criti-
icism (2 vols. 8vo, Edinb. and Bost. 1882). See BrMLE.

Croatia and Slavonia, a united province of the
Austrian empire; area 9900 square miles; population
in 1857, 808,116, of whom 301,174 are of the slavonic
descent, and mostly belong to the Roman Catholic
religion (in 1851, 779,686 Roman Catholics, and 88,831
United Greeks). There were, besides, 886 Lutherans,
4445 Reformed, 718 Greeks, 6 Unitarians, and 3914
Jews. Crocia is considered a part of Hungary, but formerly possessed some privileges; among others, to exclude Protestants from its borders. In 1866 the Croatian Diet passed resolutions in favor of religious toleration.

Crocius, Johannes, a German theologian, was born at Lassabge, July 28, 1690; studied at Herborn and Marburg, and graduated in 1608. In 1612 he became court preacher of the Landgrave Mortiz at Cassel, doctor of divinity in 1613, and in 1616 preacher at Königsegg. Returning to Marburg, he became professor of Theology in the University. He was the leader of the evangelical state Church of Hesse-Cassel, and the Lutheran having overcome the Reformed Church, he fled to Cassel in 1624; but after the peace in 1653, he returned and became rector of the University. He died July 1, 1659. His principal works are, Erromana dogmatia novorum Arianorum in Polonia (Bremen, 1619, 8vo); Fasus et concordia evangelicorum sacra deicenos (strength, and beautiful armor). In Manuali motum examen, ex S. S. et antiquitate institutu (Cassel, 1643, 2 vols. 4to); Anti-Becconia Magistrorum theologorum columnata justa medicatio (Marburg, 1654); Auctorita apostolica (Cassel, 1651).—Herzog, Recens Encyclopadie, iii, 187.

Crocodile, an animal doubtless referred to. under the name Leviathan ( לוּאָ החָטַן) in the famous description of Job xii (Heb. xl, 25-31), of which the following is a close rendering:

Canst thou draw out Leviathan with a hook,even so bold that will rose him.(then who is he) before Me shall take a stand? Who has anticipated me (in giving), that I should repay? Under the whole heavens to me (belongs) that! I will not pass in silence his members, his bones, that I have not spitted his feet, that I have not put down his head. Who has divided the surface of his covering? In his double (row) of grinders who can enter? The valves of his face who has opened them? The circuit of his teeth (are) frightful! A pride (are) his strong shields (L. e. scales). Shalt (with) a close seal? One in (the) other will they join; And a breath cannot come between them: Each in his fellow will adhere; They will cling together that they cannot be parted. (Are) his sneezings a light with flash, And his eyes (are) like the flashes of dawn? From his mouth will flames proceed; Siege of fire will escape; From his nostrils a smoke will go, Like a pot blown with blazing reeds; His breath (are) coals of fire upon earth. And a flame from his mouth will go. In his neck force shall lodge, And before his terror shall run. The flaps of his flesh have stuck [fast]; Sold upon it, cannot be shaken: His heart (is) solid like a stone. Even solid like (the) under mill-stones. From his rising (the) mighty shall fear, From terror they shall shiver. (One) hitting him [with] the sword, it will not at all stand [the shock]. Lance, dart, or mail... He will regard as straw, iron; As rotten wood, copper; The bow-shot cannot make him fire; To have shing stones been changed for him: Like chief clubs have been regarded (by him), And he will laugh at the brassing of the javelin. Under him (are) points (as) of pottery; He will stare (his spilled belly like) a threshing-sledge upon [the] mud; He will cause (the) deep to boil like the pot, (The) sea will he make like the ungent-kestel; Behind him he will illuminate a path; (One) would regard (the) main as hoary. (There) is not upon [the] dust his ruler—; (The) one made without dismay; Everything lofty will be behold; He, (the) king over all the sons of pride (L. e. larger beasts).

This description is in the main strikingly applicable to animals of the alligator tribe, although highly colored in the poetic style. Yet, as observed with regard to the associated animal (see HEMMATO), the phraseology is perhaps rather intended generically for large amphibious monsters of the saurian or lizard family, than for any one creature distinctively; a conclusion that is confirmed by the employment of the Heb. term levainathan to speak of animals of the fishy and reptile kinds. Indeed, as in the case of the hippopotamus, despite the formidable attributes ascribed to the beast in question by the writer in Job, it appears to have been attacked without much fear by the ancients; and although held sacred in some parts of Egypt, where it is especially found, in other names it was hunted successfully (Wilkinson, Anc. Eg. 1, 241 sq.). The crocodile, however, is apparently elsewhere definitely referred to in Scripture by other names, especially as the reed-beast (Psa. lxxxviii, 81; see Schrann, De beatae arachnidos, P. ad O. 1718). See RARAH.

"The crocodiles, constituting the order Loricata among reptiles, are distinguished pre-eminent by the character noticed in Holy Writ. They are clothed on the entire upper parts of the body with distinct series of bones, imbedded in the substance of the skin, and for the most part furnished with a ridge or crest, which greatly augments their strength, and constitutes the whole a coat of plate-mall which is able to resist the assaults of the most powerful enemy. The structure of the skull is remarkably solid, and it is surmounted by bony crests. There is a single row of teeth in each side of each jaw, looking into each other. The gape is enormous; the lips are altogether wanting, so that the teeth are visible when the mouth is closed; hence the animal, even when tranquil, seems to be grinning with rage. The tongue is fleshy, flat, but free only at the extreme edge, the inferior surface being adherent to the chin and throat; hence the crocodile has been erroneously represented as tongueless.

"All the species of this order are of huge size: not
only are they the hugest of reptiles, but they are among the most gigantic of all animals. Crocodiles have been described as attaining a length of twenty-five feet, but no specimens have been brought to Europe of nearly that size. They are probably longer-lived, and perhaps their increase of dimensions is commensurate with their age. Highly carnivorous and predacious, fierce and cunning, they are greatly dreaded in all the tropical regions which they inhabit. Lurking in the dense reeds or tangled herbage that grows rank and teeming at the edges of rivers in hot climates, or under the masses of groves that interweave their myriad roots in arches above the water, or concealed among the bleaching trunks and branches of trees that have fallen into the stream, these huge reptiles watch for the approach of a living prey, or feed at leisure on the putrid carcases with which the waters daily supply them. It is even affirmed that they prefer a condition of putrescence in their prey, and that their practice, when not pressed by immediate hunger, is, on seizing a living prey, to plunge into the stream in order to drown it, after which it is dragged away to some hole, and stored until decomposition has commenced.

The palace of the palace of Shalmaneeser, M. Botta discovered a bas-relief continued over five slabs, and representing a great naval expedition against a maritime city. A fleet of ships transport timber along a coast washed by the sea, and studded with fortified islands—perhaps the siege of Tyre by this Assur-nasir-pal. The sea is represented as filled with various marine animals, such as fishes of various forms, turtles, tunbristle shells, crabs, and crocodileis (Mon. de Nimis). This, it is true, may have been but a license of the artist; but Mr. Lyell, in his Principles of Geology, observes that the gavial, a larger species than the crocodile of the Nile, inhabiting the Ganges, descends beyond the backwater of Bistees to the sea. Other species of the genus Crocodileus (as restricted) are frequently known not only to haunt the mouths of rivers, but even to swim among islands, and pass from one to another, though separated by considerable spaces of open sea.

See the Penny Cyclopaedia, s. v. Compare Liviathan.

"The crocodiles consist of three varieties, or perhaps species, all natives of the Nile, distinguishable by the different arrangement of the scute or bony studs on the neck, and the number of rows of the same processes along the back. Their general lizard-form is too well known to particular description; but it must be remarked that of the whole family of crocodiles, comprehending the sharp-beaked gavials of India, the alligators of the West, and the crocodiles properly so called, the last are supplied with the most vigorous instruments for swimming, both from the strength and vertical breadth of the tail, and from the deeper web of the fingers of their paws. Although all have from thirty to forty teeth in each jaw, shaped like spikés, without breadth so as to cut, or surface so as to admit of grinding, the true crocodile alone has one or more teeth on each side in both jaws, exerted, that is, not closing within, but outside the jaw. They have no external ear beyond a follicle of skin, and the eyes have a position above the plane of the head, the pupils being contractile, like those of a cat, and in some having a luminous greenish tinge, which may have suggested the comparison of the eyes of leviathan to 'the eyelids of the dawn' (Job xii, 10 [A. V. 18]). The upper lip is not cut, but simply fringed; the gum is extremely dense and bony; the rest of the upper surface being covered with several rows of bosses, or plated ridges, which on the tail are at last reduced from two to one, each scale having a high horned crest, which acts as part of a great fin. Although destitute of a rectum, they are not in danger when angry, since a surging sound, something like a deep grun (or rather grunt); and occasionally they open the mouth very wide, remain for a time thus exposed facing the breeze, and, closing the jaws with a sudden snap, cause a report like the fall of a trap-door. It is an awful sound in the stillness of the night in tropical countries. The gullet of the crocodile is very wide, the tongue being completely tied to the lower jaw, and beneath it exuding a musky substance. On land the crocodile, next to the gavial, is the most active, and in the water it is also the species that most readily frequents the open sea. Of the immense number of genera examined, none reached to 25 feet in length, and the specimen in the Museum of the British Museum is believed to be one of the largest. Sheep are observed to be unmolested by these animals; but where they abound no pigs can be kept, perhaps from their frequenting the muddy shores: for we have known only one instance of crocodiles being encountered in woods not immediately close to the water's side: usually they bask on sandy islands. They rarely attack men, but women are sometimes seized by them; in Nubia they are much more dangerous than in Egypt. (See Wilkinson's Modern Egypt and Thebes, ii, 127.) As their teeth are long, but not fitted for cutting, they seize their prey, which they can not masticate, and swallow it entirely, or lurry it beneath the waves of the sea. Having very weak organs, their digestion requires, and accordingly they are found to possess, an immense biliary apparatus. They are oviparous, burying their eggs in the sand; and the female remains in the vicinity to dig them out on the day the young have broken the shell. Crocodile eggs are said to be as filled with fluid as those of amniotes, in cutting the rope when properly prepared. Though a ball fired point blank will penetrate between the scales which cover the body, the invulnerability of these great saurians is sufficiently exemplified by the following occurrence. One being brought well bound to the bazar at Caenpore on the Ganges, it was purchased by the British, trained with bees and carrs, and carried farther inland for the purpose of being bailed. Accordingly, the ligatures, excepting those which secured the muzzle, being cut, the monster, though it had been many hours exposed to the heat, and was almost suffocated with dust, fought its way through an immense crowd of assailants, soldiers and natives, armed with staves, lances, swords, and stones, and covered by numerous terriers, hounds, and curs; overturning all in its way, till, scenting the river, it escaped to the water at a distance of two miles, in spite of the most strenuous opposition.

"With the Egyptians the crocodile was a sacred animal, not, however, one of those revered by the whole nation, but only locally held in honor. Of old it was found in Lower as well as Upper Egypt; now it is restricted to the latter region, never descending as low as Cairo, and usually not being seen until the traveller approaches the Thebats. In hieroglyphics it bears the name man, literally 'in the egg,' as though expressing surprise that so great an animal should issue from so small an egg. From this name the Coptic and Arabic names take their origin. The crocodile was sacred to the god Sebaq, represented with the head of this animal and the body of a man, and adorned with wings and of unlike color. In the eyes of the Egyptians it was not only not worshiped throughout Egypt, but was as much hated in some as venerated in other parts of the country: thus in the Omphite nome it was worshipped, and hunted in the Apollonopolis and Tentyrite nomes. The worship of this animal is no doubt of Nigritarian origin; but, as the forbears of Egypt. It is not certain that the crocodile was an emblem of the king with the Egyptians, but it seems probable that this was the case.

"There is evidence that the crocodile was found in Syria at the time of the Crusades. A reptile of this kind has lately been discovered in the Naher el-Kebl, the ancient Lyra.

"The exploit of Diodon de Boxon, knight of St. John, who, when a young man, slew the dragon of
Rhodes, an exploit which Schiller has celebrated in his 'Kampf mit dem Drachen,' must be regarded as a combat with a crocodile, which had probably been carried northward by the regular current of the eastern Mediterranean, for the picture still extant in its harem of a Turkish inhabitant depicts the Haya-wán Kebôr, or Great Beast—a picture necessarily painted anterior to the expulsion of the knights in 1480. As De Bozon died Grand Master of the Order at Rhodes in 1533, and the spoils of the animal long remained hung up in a church, there is not, we think, any reason to doubt the identity of the real life of the described circumstance. The remains may be said to be a Dragon. All the ancient Greek and the later Mediterranean dragons, as those of Naples, Aries, etc., where they are not allegorical or fictitious, are to be referred to the crocodile. "See Lizard.

Crocodilepôlis (κροκόδειλας πόλις), the name of a town in Syria, situated near a river of the same name (Crocodileus flumen, between Cesarea Palestine and Ptolemais (Strabo, xvi. p. 758; Pliny, v. 17. 19). Rhode (Pausan. p. 789) thinks the latter may have been the same with the SHIHOR-LIBNATH (q. v.) of Josh. xix. 26. It is now identified with the Nahar Zeeka (Raman, Palast. p. 83, 191), in which crocodiles have been found (Pococke, Travel. ii. 88; Thomson, Land and Book, ii. 244).

Cross, John, D.D. Protestant Episcopal bishop of New Jersey, was born June 1, 1762, and ordained in 1790. Having previously acted as lay reader in the P. E. church of Swedesborough, N. J., he became its rector in 1792. He was a prominent member in the Convention of New Jersey for forty years. In 1810 he was made a bishop of the New Church in New Brunswick, and of St. Peter's Church, Spotswood. In 1811 he was made D.D. by Columbia College, and in 1815 was chosen bishop of New Jersey, having declined the episcopate of Connecticut. From the time of his consecration he observed a system of annual visitsations, and his last public act was an ordination in Christ Church, New Brunswick. He died July 28, 1832. He published several charges to his clergy, and a sermon on The Duty and the Interest of contributing liberally to the Promotion of Religious and Benevolent Institutions.—Sprague, Annals, v. 578.

Croft, George, D.D., an English divine, was born at Skipton, Yorkshire, in 1747; admitted at University College, Oxford, in 1762, was elected scholar in 1764, and in 1772, when only twenty, he came vicar of Arncliffe, Yorkshire; in 1791, lecturer of St. James's, Birmingham, and finally rector of Thwing in 1802. He died in 1809. He wrote Thoughts concerning the Methodists and the Established Clergy (London, 1786, 8vo)—Eight Sermons preached in 1786 (Cant. 1786, 8vo)—Sermons preached before the University of Oxford (Birming. 1811, 2 vols. 8vo).—Darling, Cyclopaedia Bibliographica, s. v.

Croston, Zachary, a learned Nonconformist in the seventeenth century, was born and educated in Dublin. He obtained the living of Wrenbury, Cheshire, but, being a zealous Royalist during the Commonwealth, and refusing the engagement, he was deprived. He afterwards obtained the living of St. Botolph, Aldgate, London. He was ejected from Nonconformity in 1662, and died in 1672. He published The Saint's Care for Church Communion (Lond. 1671, sm. 8vo).—Altar Worship (Lond. 1661, 24mo).—Darling, Cyclopaedia Bibliographica, s. v.

Crosters. The term croster is also applied to the bishop's staff, which is surmounted by a crook or curved circular head. This "pastoral staff," in the Roman Church, is carried before bishops, abbots, and abbesses as an emblem expressive of their dignity while they are exercising the functions of their office, and the figure of which is also found in their coat of arms. The origin of the croster is the shepherd's crook, the bishops being regarded as an easing of their diseases. By degrees this humble emblem became greatly adorned, and was made of costly materials. Some suppose the croster to have been originally only a simple staff, which, from the earliest times, was given to judges, kings, etc., as an emblem of authority. St. Isidore says bishops bear the staff because it is their duty to correct the erring and to support the weak. See Staff.

Cross (κρόσσος), a pointed stake, prob. from στακει, to stand upright, in the New Test., signifies properly with great credit, both as preacher and pastor, up to the day of his death, Nov. 24, 1860. Dr. Croly wrote several extravagant novels and tragedies, among them Salathiel, Marius, and Cælia. His better reputation rests upon his fiction in prose as a preacher, after his appointment to St. Stephen's, Wallbrook, and he occupied that parish
the instrument of crucifixion; and hence (by metonymy) crucifixion itself. Hence, that of Christ (Eph. ii. 16; Heb. xii. 2); 1 Cor. i, 17, 18; Gal. v. 11; vi. 12, 14; Phil. iii. 18). It is also put figuratively (in the phrases "take up [or bear] the cross," etc.) for any severe sufferer, including the idea of exposure to contumely and death (Matt. x. 38; xvi. 24; Mark viii. 34; x. 21; Luke ix. 23; xiv. 27). (See below.)

The Latin crucifix there was no word definitively and invariably applied to this instrument of punishment. The Greek word σταυρός properly, like σκιώπ, means merely a stake (Iomer, Od. xiv. 11; H. xiv. 435). So Eustathius and Hesychius both define it. The English use the word to translate both τέμπλος and κεφαλής; e.g., "Jesus Crucified" in D. Case. (xxi. 22) is exactly equivalent to the Latin ad palam deligere. In Livy even crucius means a mere stake (xxvii. 20), just as vice versâ the fathers use σκίωπ, and even εισκότης, of a cross proper. In consequence of this vagueness of meaning, implying (Herod. i. 76) is sometimes spoken of, loosely, as a kind of crucifixion, and σταυρολογία is nearly equivalent to σταυροποιία (Seneca, Consol. ad Marc. xx. 3; and Ep. xiv.). Other words occasionally applied to the cross are pátubulum and furcius, pieces of wood in the shape of Η or Y and Α respectively (Dug. 48, tit. 13; Plautus Mil. ii. 47; and Sallust, fr. ap. Non. iv. 355, seems clearly to imply crucifixion). After the abolition of this mode of death by Constantine, Trebonianus substituted furcius afgendos for crucifigendos wherever the word occurred. More generally the cross is called arbó in inflix (Livy, i. 26; Seneca, Ep. 101), or ligamentum inflexum (Cicer. pro Bab. 5); and in Greek ξελόν (Sept. at Deut. xxii. 23): comp. "the accused tree." The fathers in controversy used to quote the words ὁ Κόρος ἐξ ξανθίνου, "The Lord reignèd." (αὐτὸ τῶν ξανθίων), from Ps. xlv, 10, or Ps. xcvii, as a prophecy of the cross; but these words are a gloss (adulterina et Christiana devotione addita), though Genebrardus thought them a prophetic addition of the Sept., and Agellius conjectures that they read χρυσός (Schleusner's Theaurus). The Hebrews had no word for a cross more definite than χρυσός, "wood" (Gen. xi. 19, etc.), and so they called the transverse beams κρυσός, κρυσός, "warp and wood" (Pearson, On the Cruz, art. iv), like ξελόν ξανθίων, of the Sept. Cruz is the root of crucio, and is often used proverbially for what is most painful (as Colum. i. 7; Terence, Phorm. iii. 3, 11), and as a nickname for villains (Plautus, Pseud. ii. 5, 17). Rarer terms are ἄραθρον (Eusebius, viii. 8), σαιτῶ (7), and γαλακτος (Varro ap. Quinct. 11, 22). Comp. Capit. ap. Capit. cap. 11). This last word is derived from κρύος, "to complete."

II. Forms of the Cross.—In its simplest shape, consisting of two pieces of wood, one standing erect, the other crossing it at right angles, the cross was known at an early age in the history of the world. Its use as an instrument of punishment was probably suggested by the form so often taken by branches of trees, which stand and branch out as the first crosses were employed. It was certainly customary to hang animals on trees. Cicer. (Ratfr. 3) appears to consider hanging on a tree and crucifixion as of the same import, and Seneca (Ep. 101) uses similar language. (See above.) Trees are known to have been used as crosses (Tertull. Ap. viii. 16), and to every kind of hanging which became the custom to crucify criminals. In that of Ps. methus, Andromeda, etc., the name was commonly applied. Among the Scythians, Persians, Carthaginians, Greeks, Romans, and the ancient Germans, traces are found of the cross as an instrument of punishment. The sign of the cross is found as a holy symbol among these first crosses, to which may liotherwise be named, in the language of Tertullian, "crucis religiosio," devotes of the cross. Among the Indians and Egyptians the cross often appears in their ceremonies, sometimes in the shape of the letter Τ, at others in this shape +. At Susa, Ker Porter saw a stone cut with hieroglyphics and cruciform inscriptions, on which in one corner was a figure of a cross, thus, +. The cross, he says, is generally understood to be symbolic of the divinity or eternal life, and certainly a cross was to be seen in the temple of Serapis as the Egyptian emblem of the future life, as may be learned in Sozomen and Rufinus. Porter also states that the Egyptian priests urged its being found on the walls of their temple of Serapis as an argument with the victorious army of Theodosius to save it from destruction. From the numerous writings on this subject by La Croze, Jablonzaki, Zoea, Visconti, Pococke, Pluche, Petit Radel, and others, the symbol of the cross appears to have been most various in its significations. Sometimes it is the Phalus, sometimes the planet Venus, the Nilometer, or as a sign for the four elements, or the seasons (Cruzer's Symbolik, p. 168-9). It is therefore not surprising that ancient and even modern Christian writers should have subject on this occasion indulged in some degree of refinement and mysticism. Justin Martyr (Apol. 1, § 27) says, "The sign of the cross is impressed upon the whole of Nature. There is hardly a handcraftsman that uses the figure of it among the implements of his industry. It forms a part of man himself, as may be seen when he raises his hands in prayer." In like manner Münchins Felix (c. 29): "Even Nature itself seems to have formed this figure for us. We have a natural cross on every ship whose name is spread, in every spoken form, in every outspreading of his arms in prayer. Thus is the cross found both in the arrangements of Nature and among the heathens."

We may tabulate thus the various descriptions of crosses (Lipsius, De Cruce, 1, Godwin's Musae and Achar, liv. v, cap. ix, and Carpezius' Annotations thereon):

Cruix.

1. Simplex.

1. Compacta.

2. Crosses.

3. Décussata.

4. Cruciformes.

5. Longitudinals.

6. Transversals.

7. Oblique.


10. Pentagons.

11. Hexagons.

12. Heptagons.

13. Octagons.


15. Decagons.

16. Hippolytus says that he was crucified upright on an olive-tree. It is in the shape of the Greek letter X (Jerome, in Jer. xxxix; Iseid, Orig. i, 8). Hence Justin Martyr (Dei. c. Tryptph. p. 200) quotes Plato's expression (ὑπηρέτησεν ἐξ ἐνάρετοις) with reference to the cross. The fathers, with the same ancient interpretation, discovered types of this kind of cross in Jacob's blessing of Joseph's sons (χιὼν ἐναρετῶν; comp. Tert. de Baptismo, viii); in the anointing of priests "decussatively" (Sir T. Browne, Garden of Cyrus); for the
8. The cross commissa, or St. Anthony’s cross (so called from being embossed on that saint’s cope; Mus. A. M. L. ii. 156) is described by the shape of an H. Hence Lucian (in his Δια τήν ζωήν, i.e. ad formam X Croceorum, Schöttgen’s Hor. Hebr. et Talm. iv, ad f.) and in the crossing of the hands over the head of the goat on the day of expiation (Targum Jonath. ad Lev. xvi, 21, etc.).

9. A variety of this cross (the crux anastat, “crosses with circles on their heads”) was found “in the sculptures from Khorsabad and the ivories from Nimrud. M. Lajard (Observations sur la Croix assyrie) refers it to the Assyrian symbol ΑΣΑΒΑ of divinity, the world, and pictures in a divinized figure but Egyptian antiquaries quite reject the theory (Layard’s Niniveh, i, 170, note). In the Egyptian sculptures, a similar object, called a crux anastata, is constantly borne by divinities, and is variously called “the key of the Nile” (Dr. Young in Encycl. Briton.), “the character of Venus,” and more correctly (as by Lacretse) “the emblem of life.” Indeed this was the old explanation (Sozomen, Hist. Eccl. vi, 15; so, too, Rufinus [ii, 29], who says it was one of the “iσπαραξια και σαρκοστετεια”), “The Egyptians there by expressing the powers and motion of the spirit of the world, and the diffusion thereof upon the celestial and elemental nature” (Sir T. Browne, Garden of Cyrus). This, too, was the significance given to it by the Christian converts in the army of Theodosius, when they remarked it on the temple of Serapis, according to the story mentioned in Suidas. The same symbol has been also found among the Copts, and perhaps among the Indians and Persians.

4. The crux immissa (or Latin cross) differed from the former by the projection of the upright post (δύπος ουριον, or stipites) above the transverse beam (ειπον ισχυρον, or patibulum, Eusebius, de V. Constanti. i, 81). That was the kind of cross on which our Lord died (among other reasons) from the mention of the “title” (q. v.), as placed above our Lord’s head, and from the almost unanimous tradition; it is repeatedly found on the coins and columns of Constantine. Hence ancient and modern imagination has been chiefly tasked to find symbols for this sort of cross, and has been eminently successful. They all pointed, for instance, in the attitude of Moses during the battle of Rephidim (Exod. xvii, 12), saying that he was hidden to take this posture by the Spirit (Barnabas, Ep. 12; Justin Mart. Dial. c. Tryph. 89; Tertull. adv. Marc. iii, 18). Firmicus Maternus (de Errore, xxii) says (from the Talmudists) that Moses made a cross of his rod in order to execute greater things than at faciatur immissam, “the customary cross” (Capco fædem, xxii) of our Christian “custom” (Xenop. Epics. iv, 2); the mention by Pliny (xxviii, 11) of sparvius cruce among magical implements; and the allusion to crucifixion noted by the fathers in John xix, 24 (Theophyl. and Tertull.). On the other side we have the expression προσφυγιον, and numerous inscriptions (Saneec. De IV. Beati, 24); the crucifix, “the cross and the moon,” and, after the form of a cross” (Vitringa, Obs. Sacr. ii, 9; Schöttgen, L. c.). A true type (John iii, 14) is the II.—O o
CROSS

(John xx, 25, 27, etc.; Zech. xii, 10; Psa. xxii, 16; comp. Tertull. adv. Marc. iii, 19, etc.; Sept. ὡπείρων, although the Jews maintain that in the latter text ἡ ὁμιλία, "like a lion," is the true reading; Sixth S. Xenod. Bibl. Sacr. viii, 5, p. 640). It is, however, extremely probable that both methods were used at once (see Lucan, vi, 547 sq.; and Hilary, De Trin. x). We may add that in the crucifixion (as it is sometimes called) Tertull. adv. Marc. i, 16; comp. Manili. de Aen. v. 359; Plautus, Aeneas, 79). When either method was used alone, the lying was considered more painful (as we find in the Martyrologies), since it was a more tedious suffering (diastomus cruca- tionis). It is doubtful whether three or four nails were employed. The passage in Plautus (Mont. ii, 1, 13) is, as Lipsius (De Crucie, ii, 9) shows, indiscernible. Nonius speaks of the two feet (ὑμωνκολιακος) being fastened with one nail (διψηλος γυμος), and Gregory Naz. (de Christ. pat.) calls the cross "three-nailed" (οθυνρησεως); hence on gold and silver crosses the nails were represented by one ruby or carbuncle at each extremity (Mrs. Jameson, l. c.). In the "invention" of the cross, Socrates (Hist. Eccl. i, 17) only mentions the hand-nails; and that only two were found has been argued from the τα μεσα, τα δε (instead of τα μεσα) in Theodoret, l. c. (died 493). Roman writers, however, generally follow Gregory of Tours (de Glor. Mart. vi) in maintaining four, which may indeed be implied by the plural in Cyrillic (de Pasone), who also mentions three more, used to nail on the title. Cyprian is a very good authority, because he had often been a witness of executions. (See below.)

Besides the copious monograph of Lipsius (De Crucie, Antwerp, 1596; Amst. 1670; Brunsw. 1649), there are works by Salmusius (De Crucie, Epp. 3); Kippinings (De Crucie et Crucifixurum, Brem. 1671); Bosius (de Crucie triumphante et glorioso, Antw. 1617); Groester (de Crucie Christi); and Bartholomus (Hynomematia de Crucie); very much may also be gleaned from the learned notes of bishop Pearson (On the Creed, art. iv). See CRUCIFIXION.

IV. The Cross as a Symbol.—The word cross was early used in Roman literature to represent any torture, pain, or misfortune, or anything causing pain or misfortune. Christ adopted this use of the word when he says (of course before his crucifixion had taken place) to his disciples (as he was seen by his presence) that they must be willing to take up their cross and follow him (Matt. xvi, 24), meaning that they must be willing to endure such sufferings as the service of God may bring. After the death and resurrection of Christ, the cross was spoken of, especially in the epistles of Paul, as the representative of Christ's whole sufferings from his birth to his death (Eph. ii. 16; Heb. xii. 2), and for the whole doctrines of the Gospel (1 Cor. i, 18; Gal. vi, 14). The opposers of the Gospel are spoken of as enemies of the cross (Phil. iii, 18). As a symbol of Christianity, its doctrines, and its duties, the cross has become a familiar figure of speech in the expression of Christian Christianity, in the preaching of Christian ministers, and in the hymns and songs of Christian poets. Very early in the history of the Church it became the custom for Christians to make the sign of the cross. See CROSS, sign of. That the early Christians had a high regard for the cross is shown by Tertull. and Octavius made to the pagans who charged Christians with the practice of shipping the cross. It is not easy, however, to fix the date at which Christians commenced to have material representations of the cross. There exist no earlier preserved examples than some rings of stone, with the cross engraved on them, the style of which seems to indicate that they were made before the time of Constantine. The martyr Procopius and a Christian soldier named Orestes are said to have had crosses attached to their necks before going to their execution. A single example of the cruces comites, T, is preserved, of the date A.D. 570. On tombs, no cross of any kind is found before the same century. No cruces immissae, +, or Greek cross, φ, is found earlier than the fifth century. As far as yet examined, no crosses are to be found on the coins of the Rhine provinces until the time of Constantine. In the more remote provinces of the Roman empire, as in Carthage, marble cross marks the by are found of the fourth century. Zeno of Verona, made bishop in 362, states that he placed a T cross on a basilica which he built. This same cross appears on the coins and medals of the emperor Valentinian I (died 375), and on bronze struck by Constantine at Aquileia and at Tresves, although many consider that these were Egyptian in origin, though adopted by the Christians. Constantine is stated to have placed a cross of gold on the tomb of St. Peter in the Vatican. Our Lord resting on a cross is seen on the tombstone of Probus and Proba (A.D. 355). Paulinus of Nola says (died 431) that the emperors, the officers, and Roman writers, when they are forty years old, are crowned by crowns. Other similar ones are found in old mosaics, as in those of San Vitale of Ravenna (A.D. 547). Over the summit of an arch are two angels holding a crown, in the midst of which is a cross adorned with gems. Some diptychs of the fifth century also contain such crosses. The top of the cross was an attribute of a martyr, and on the early sarcophagi is specially used to designate St. Peter, as he died on the cross. After his vision of the cross in the heavens, Constantine (q. v.) changed the standard of the Roman empire to a cross. See LABARUM. From the sixth century the consuls began to have a cross on their scepters. Valentinian III, and his queen Eudoxia were the first (A.D. 445) to wear a cross on their crown. About A.D. 400 the cross called cruces stationaria was first borne at the head of processions. A number of Christian cities and villages in the neighborhood of Antioch, Aleppo, and Apamæa, which are said to have been deserted on the return of Syria by the Saracens, and which remain in the form in which they were left by their inhabitants, show how extremely general had become the custom at that time—in the early past of the sixth century—to paint the cross and the monogram of Christ, X, over the doors, windows, posts, and on the walls of the houses. It was also used on all domestic objects, as weights, vases, chairs, and all articles of furniture, and was put on ships to keep off disaster and the evil eye. After the fall of the Roman empire, when the labarum ceased to be used, the ensign of many cities became a real cross. The cross-bearer often held two lighted torches, under which were suspended by a chain the letters A and Ω. These cross-standards were soon decorated with figures, and the painting of scenes from the Old and New Testament, or busts of sacred or patriotic persons, either painted or sculptured, or adorned with gold and precious stones. This ensign was then borne into the thickest of the battle, being the rallying-point for the army, while a priest on the altar was to direct the place, charged on the spot with light, or declared about to succumb to the dying. Many Christian kings on the eve of battle, or of any great enterprise, erected a cross, and, bowing before it, offered up prayer to God for success. Oswald had a wooden cross erected before he fought with Cadwallon, his soldiers all kneeling devoutly, while he himself held the cross as the earth was stunned down around it. The stones that formed the crookedness (q.)
V. The Cross as a Signature.—As early as the sixth century had it become the custom to put three crosses (✝✝) near the signature of important documents, these having the value of an oath on the part of the signer. Priests never omitted to add it to their signature, and bishops, as a sign of the dignity of their office, placed it before their signature. In diplomatic documents, crosses were used extensively as early as the fifth century. The appropriate use of crosses (ἐγγυηθέοι) was an important part in diplomatic knowledge. They were sometimes the ordinary cross (✝), or the St. Andrew's cross (✝✝), the starry cross (☆), the rhomboid cross (♦), or of other ornamental forms. They were usually made with black ink. The Byzantine emperors used red ink till they were imitated by other sovereigns, when they adopted the green color. The Anglo-Saxons kings used a golden cross, dispensing with the signature and the seal. Blue and silver crosses are also met with. The crosses were marked with a stile or pen, or were stamped, or were sometimes made of a thin plate of ivory, bone, or metal. By tradition the cross is now used as a signature, but only by those who cannot write. Crosses were often placed on the tombs of distinguished persons, on public buildings, on pictures, and in the arms of parishes, and sanctuaries; as monuments of battles, murder or other crimes, or disastrous events; to indicate places of public gathering to hear proclamations, sermons, and prayers; to mark the spot where the corpse of any famous person rested on its way to interment; that people might pray for his soul; to mark the place, where some person had been delivered from great danger; to line the way to a cemetery or a church; and at cross-roads in the country, or in a market-place, to furnish protection from a passing storm. (Beggar often took their station at these crosses, asking alms in the name of Jesus, giving rise to the expression, "He begs like a cripple at a cross.") Crosses were sometimes erected on the tops of houses, tenents thus claiming the privileges of templars-hospitallers, of being free from the claims of their lords or landlords. Many of these crosses were very costly, and built in the hihest architectural taste of the age. Political and religious passions have wrought many of these crosses; time has destroyed others. Of the 800 crosses formerly existing in the small but historic island of Iona, but one now remains. Of the numerous serics by the road leading from Paris to St. Denis, where the kings of France were buried, all are destroyed, or at least marred. On the rest, the resting-places of the corpse of queen Eleanor (died A.D. 1290), on its removal from Grantham to Westminster, but three now remain. Among the most famous preaching-crosses were those of St. Paul's in London and of Spitalfields, London, where the noted Spital Easter sermons were preached. Crosses are used on tombs as well as on churches and on all parts of the interior and exterior of Greek, Armenian, and Roman houses of worship, and other ecclesiastical establishments. The Church of England and the Lutheran Church use them to crown their houses of worship; some other Protestant denominations use them thus at the discretion of the individual society; while others still, especially those who hold the views of the original Puritans, reject the use of the visible and material cross in any form or place. Those Christian bodies, that use the cross freely, place it upon the tombs of the dead. The cross we have hitherto spoken of is called an acceptance of Christ's suffering. In the Catacombs, Christ is represented as coming forth from his tomb bearing a cross, the symbol of his triumph over death, and of the ultimate triumph of his doctrines. This triumphal cross, also called Cross of the Resurrection, never hearing Christ upon it as a crucifix, is used as a symbol of the authority and jurisdiction of certain officials in certain branches of the Church. See CROSSES.
capital. Fourteen years afterwards Heracles recovered them, and had them carried first to Constantinople, and then to Jerusalem, in such a way that, on his arrival before the latter city, he found the gate barred and entrance forbidden. Instructed as to the cause of this hindrance, the emperor laid aside the trappings of his greatness, and, barefooted, bore on his own shoulders the sacred relic up to the gate, which then opened of itself, and allowed him to enter, and thus place his charge beneath the dome of the sepulchre. See also Cai..

From this time no more is heard in history of the true cross, which the advocates of its genuineness claim may have been destroyed by the Saracens on their conquest of Jerusalem, A.D. 637. Fragments only of it are now exhibited in various parts of Europe. (See below.) The whole story is justly regarded by Protestants as containing unmitigated evidence of being at best a pious fraud on the part of Helena, or a trick on the part of her guides. See HELENA. But, even if the story were not so intrinsically absurd (for, among other reasons, it was a law among the Jews that the cross was to be learned; Othonis, Lex. Rabb. a. v. Supplicum), it would require far more evidence to prove the silence of Eusebius. It clearly was to the interest of the Church of Rome to maintain the belief and invent the story of its miraculous multiplication, because the sale of the relics was extremely profitable. To this day the supposed title, or rather fragments of it, are shown to the people in the church of St. Croce in Gerusalemme at Rome. On the capture of the true cross by Chosroes II, and its rescue by Heraclius, with even the seals of the case unbroken, and the subsequent sale of a large fragment to Louis IX, see Gibbon, iv, 326; vi, 66. Those sufficiently interested in the annals of such imposture may see further accounts in Baronius (Ann. Ecc. A.D. 386, No. 42–50), Jortin, and Schmidt (Probl. de Cruce Dom. Invenientio, Helmst. 1759); and on the fate of the true cross, a paper read by Lord Mahon before the Society of Antiquaries, Feb. 1831.

According to Ambrosius (Oratio de Obiis Theodor. p. 498), the piece which bore the title stood on the top of the cross of our Lord (John xix. 19–22, Ivi wov crwvpe; comp. Matt. xxvii. 37; Mark xv. 26; Luke xxviii. 38): the form then would be somewhat thus, \( \square \). This fact would lead to the expectation of more accurate information from those who have most care for the cross. But the conduct of Helena in dividing the cross, setting aside one part for Jerusalem, another for Constantinople, and another as a phylactery for her son, and the subdivisions thereof which subsequently took place, rendered it impossible to ascerin in any satisfactory manner not only whether the alleged was the real cross, but also of what wood and in what shape it had been made. This only, then, as to the shape of the Saviour's cross, can be determined, that the prevalent form was that of the cruz capitata, and that this form is generally found on coins and in the so-called monogram (Mont's Symb. I. iv). The wood, however, is said to have been preserved in Rome—not entirely, indeed, for only fragments remain of the Hebrew letters, so that they are illegible. The Greek and Latin, except the letter \( \iota \), are both written after the Eastern manner, from right to left. This is said to have happened either because they were Jews, following a national custom, or from a desire on the part of the emperor. If a Roman, to accommodate himself to what was usual among the Jews. Nicetus (Titulus sanct. Crucis) holds that it is not all the work of one hand, since the Roman letters are firmly and distinctly cut, but the Greek letters very badly. He thinks that a Jew cut the Hebrew (or Armenian), and a Greek, and the Latin. All that remains of the Greek is \( \Lambda KATARIPS B[\check{I}. e. NAXARENIS REX], i. e. 'Nazarine, King.' This tablet is said to have been sent by Constantine to Rome, and there deposited in a leaden chest, above the vaulted dome of the church of St. Croce, in a little window, and then bricked into the wall, its position being recorded by a Mosaic inscription without. Time rendered the inscription almost illegible; and the window, owing to the carelessness of workmen engaged in repairing the church, was accidentally broken open, when the relic was discovered. A bull was issued by pope Alexander III commemorating the discovery and authenticating the title. The whole story is evidently of a piece with the foregoing. Monographs on the subject and relic in question have been written in Latin by Alberti (Lips. 1890; Jen. 1748), Altmann (Bern. 1789), Felter (Lips. 1729), Freisleben (Lips. 1694), Hanze (Jen. 1762), Hiller (Tubing. 1696), Niepelt (Antw. 1770), Belogrud (Eichst. 1753). Perty (Kilon. 1694; also in Menthenii Diss. ii, 241 sq.), Weserus (L. B. 1712). See Title.

Much time and trouble have been wasted in disputing as to whether three or four nails were used in fastening the Lord to his cross. (See above.) Nonus: affirms that three only were used, in which he is followed by Gregory Nazianzen. The more general belief gives four nails, an opinion which is supported at much length and by curious arguments by Curtius (De Clavis Dom.), Others have carried the number of nails as high as fourteen. Of the four original nails, the empress Helena is reported (Theodore, Hist. i, 17) to have driven one into the Adriatic when furiously raging, thereby producing an instant calm. The second is said to have been put by Constantine into either his helmet or crown, or (as Zenonars says) on the head of the statue which he intended to be the palladium of Constantinople, and which the people used to surround with lighted torches (Scheele. Eccl. Hist. ii, 1, 3, and notes). This nail, however, was afterwards to be found in a mutilated state in the church of St. Croce. In the Duomo of Milan is a third nail, which Eutropius affirms was driven through one of Jesus's hands, and which Constantine used as a bit, intending thereby to verify the prophecy of Zechariah (xiv. 20): "In that day shall be upon the bells (margin, bridel) of the horses, Holiness unto the Lord." Treves possesses the fourth nail, which is alleged to have been driven through the sufferer's right foot (Lipins, De Crucis, ii. 9). Those who maintain the number of nails to have been more than four have had no difficulty in finding as many nails as their hypothesis in each case needed, and as many sacred places for their safe keeping. There are monographs on this subject, in Latin, by Fontanus (Amst. 1643), Frischmuth (Jen. 1663), Semler (Dresd. 1741), Winer (Lips. 1845), Curtius (Monatc. 1622; Antw. 1670; also in the Symh. Litt. i, iii, 99); in German, by Reinhard, in Heydenreich's Zeitschr. ii, 809, Paulini (Memorial. iv, 56–64). See Nail.

Another dispute has been agitated relative to the existence of a hypopodium or tablet wherein the feet were supported. Gregory of Tours, who had seen the alleged true cross, affirms that it had such a footstool, but his description has been called in question. It is, however, doubted whether the hands alone, without a prop beneath, could sustain the weight of the body,
and some have supposed that a kind of seat was placed, on which the sufferer may be said to have been in some way sat. The controversy is treated at length in the first book of the Imperatis de Crucis of Bartholomaeus (Hafn. 1651, Amst. 1670, L. B. 1895).

A common tradition assigns the perpetual shiver of the aspen to the fact of the cross having been formed of its wood. Lipius, however (De Crucis, iii, 19), thinks it was of oak, which was strong enough, and common in Judæa. Few will attach any consequence to his belief, as the relics appear to be of oak.

The legend to which he alludes,

"Ps crusca est codrus, corpus tensa alta cupressus, Palmæ manus restituo, titulo lastatur oliva."

(The foot is cedar, cypress forms the shaft, the arms are palm, the title olivæ heavy, hardly needs refutation. It must not be overlooked that crosses must have been of the neatest and readiest materials, because they were used in such marvellous numbers. Thus we are told that Alexander Jennæus crucified 800 Jews (Josephus, Ant. xiii, 14, 2), and Varus 2000 (Ann. vii, 10, 10), and Hadrian 500 a day; and Titus so many that "room failed for the crosses, and crosses for the bodies" (Josephus, War, vi, 28, where Reland rightly notices the strange retribution, "so that they who had nothing but 'crucify' in their mouth were therewith paid home in their own bodies"; Sir T. Browne, Vulp. Err. v, 21). In Sicily, Augustus crucified 600 (Crocius, vi, 18). See Crucifixion.

CROSS, BULL OF THE (Crusado), a bull by which pope Calixtus III, in 1467, granted very extensive indulgences to all who would take up arms, under king Henry of Castile, against the infidels, or pay to that king a certain sum for defraying the expenses of the war. The indulgence was at first granted for only five years, but was from time to time renewed and enlarged, so as to include many privileges, such as exemption from the commandment of abstinence. The proceeds of the Bull of the Cross constituted a considerable portion of the public revenue. The last renewal of the bull is of the year 1758. A similar bull was issued in 1614 by pope Leo, in favor of king Sebastian of Portugal, to whom, in consideration of his endeavors for the conversion of infidels in Africa, the third part of the tithe and the tenth part of his taxes due to the churches and ecclesiastical benefices of the kingdom were conceded. —Wetzer u. Welte, Kirchen-Lex. vi, 265.

CROSS, EXALTATION OF THE, a festival in the Roman Catholic Church, instituted in commemoration of the exaltation of the supposed cross of Christ at Jerusalem, after its recovery from the Persians. The latter, when conquering Jerusalem in 614, carried off with them the relic which, since its "invention" [see Cross, Crazer's] by the empress Helen, had been venerated as the "Holy Cross." With a view to a heavy sum of ransom, they had sealed up by the patriarch Zacharias the patriarchal seal, and took it to a strong castle in Armenia. When, in 627, the emperor Heraclidus conquered the Persians, he negotiated in the treaty of peace for the restoration of the Holy Cross, and took it with him to Constantinople. From there, in 629 (according to others in 630), he took it himself, accompanied by a large retinue, to Jerusalem, where it was again set up with great solemnities. It is this restoration of the cross to Jerusalem which is annually commemorated on Sept. 14 in the Church of Rome as the Exaltation of the Cross. —Wetzer u. Welte, Kirchen-Lex. vi, 268.

CROSS, INVENTION OF THE, the name given in the Roman Catholic Church to a festival which commemorates the finding of the alleged true cross of our Saviour, and which is celebrated on the 9th of May. An order of Carthusians, founded in honor of the invention of the cross, and carrying in their hand a staff, on the top of which was a cross, received the name of Croisiers (Fr. croix, cross), corrupted into Crochets or Crocheted Friars. They came to England in the 13th century, and had monasteries in London, Oxford, and Ryegate. The festival of the Exaltation of the Cross (September 14) commemorates its re-erection in Jerusalem by the emperor Heraclidus, after it had been carried away by the Persians. See Cross, Exaltation of.

CROSS, METAPHORICAL SENSE OF. This word (1), in its most comprehensive sense, as figuratively used in N. T., designates not only the whole passion of Christ, culminating in the death on the cross, but also the whole Gospel system, as a means of reconciliation with God through Christ. (2) It is also used to designate the sufferings and trials sent upon Christians for their moral improvement, and which have the effect of strengthening faith, and teaching humility, love, and submission. The command to "take up the cross" daily (Luke ix, 23) signifies that we are cheerfully to submit to all the evils of life, circumstance, and position, which God, in his wisdom, sees fit that we should encounter; we are even to rejoice at misfortune, as the discipline of suffering brings fruits of sanctification to those who patiently submit for Christ's sake, remembering that all things work for good to them that love God (Rom. viii, 28). Four kinds of "crosses" have been recognised: 1, the cross of martyrdom, the witness unto death for Christ and the Gospel; 2, the cross of trials, for the preservation in faith, love, and hope; 3, the cross of discipline, for the purification of the heart and the subjection of sinful desires and inclinations; 4, the cross of punishment, for the chastisement of sin; though the aim of punishment also is the improvement of the sinner. God is love, and therefore lays the "cross" on every one as he needs it. He chasteneth whom he loveth. It is a sad mistake to consider suffering as the result of caprice or anger on the part of God (2 Cor. iv, 18-19; xiv, 7; Heb. xii, 1-12; Gal. vi, 14; Eph. ii, 16; Col. i, 19-22; 1 Cor. i, 17, 18; Gal. v, 11; Phil. iii, 18). —Krehl, N. T. Handwörterbuch, s. v. Kreuz.

CROSS, ORDERS OF THE, in the Roman Church. 1. Comma Regular of the Congregation of the Holy Cross, founded in 1211 by Theodore de Celles, a descendant of the dukes of Bretagne. It was confirmed by Innocent IV in 1248, and was exempted from the jurisdiction of the bishops by John XXII in 1318. The order spread especially in the Netherlands, Western Germany, and France, and still exists in the Netherlands and Belgium, whence in 1850 a colony was sent over to the United States, where they have an establishment in the diocese of Milwaukee. See Helyot, who calls them Croisiers or Porte-Croix; American Catholic Almanac. 2. Croisiers (Cross-bearers) of Italy, an-
other congregation of the same order, the origin of which is unknown, but which was renewed by pope Alexander III in 1169, and is now extinct. 8. Cro-
sisters of Bohemia, see KNIGHTS, TECTONIC. 4. Daugh-
ters of the Cross, founded by Madame de Villeneuve, in
France, in 1640, under the direction of Vincent de Paul, and confirmed by pope Clement IX. They devote themselves principally to the instruction of girls, and have their principal establishment, with more than 100 members, at Paris. The order is rapidly increasing in France, and has one establishment in the United States, in the diocese of Natchitoches, founded in 1854. — Febr. Geschicht der Missionen, ii, 319. 5. Another congregation of Daughters of the Cross was founded in 1835 at Liege, by Habets, a Belgian priest. They teach, keep asylums for fallen women, etc., and have established several houses in Belgium and Germany. — Febr. Geschicht der Missionen, ii, 322. 6. Sisters of the Cross, also called "Sisters of St. Andrew," founded in 1806 by Mademoiselle Bechier, in the diocese of Poitiers. They devote themselves to the instruction of children, and to the nursing of the sick in the country. They are very numerous in France. 7. Another congregation of Sisters of the Cross, also called "Sisters of the Immaculate Heart of Mary," was founded by Abbe Moreau, at Mants, about 1834, and approved by the pope in 1857. They came to the United States in 1843, and have establishments in the dioceses of Fort Wayne, Philadelphia, and Chicago.

A Congregation of Regular Clerics of the Holy Cross was founded in 1835, together with the congregation mentioned under No. 7, by Abbe Moreau. It was afterwards united with the "Brothers of St. Joseph," founded about the same time by Very Rev. Mr. Dujarier, and the rule of the united congregations was approved by Pius IX in 1857. They had, in 1867, 92 houses and missions, of which 58 were in France, 12 in America, 7 in Bengal, 2 in Algeria, and 1 each in Rome, Poland, and Austria.

CROSS, SIGN OF, a rite in the Roman Church, and in the Greek and other Eastern churches. It is used by officiating priests as a form of blessing at all liturgical actions and consecrations, and by all the members of the Church at the beginning of a prayer during divine service, on entering a church, on passing the host, and on many other occasions. It is always made with the right hand. In the 6th century it became customary to make the sign of the cross with the thumb on forehead, mouth, and chest. Since the 8th century the so-called "large" or "Latin" cross has been in common use among the laity. It is made with the palm of the hand by touching first the forehead; next, in direct line downward, the chest; next, in horizontal line, the left and the right shoulder. The same form of cross is used in liturgical actions, if the cross is to be made over the object to be blessed without touching it. While among the Latins the cross beam is drawn from the left to the right, the reverse is the case among the Greeks and Russians. In making the sign of the cross, it is common to pronounce the words, "In the name of the Father, and the Son, and the Holy Ghost. Amen." Formerly there were also other forms in common use (Buetin enumerates cii. h.), but all have been displaced by the above. The different ways of making the sign of the cross, and the number of fingers used, have called forth in the Church of Rome the most fanciful and mystical significations, and a special power has commonly been attributed to the sign of the cross. It is, therefore, also made over water, salt, oil, etc. In the Greek Church the sign of the cross is of even more frequent use than in the Roman Catholic. Among the Protestants it is almost universally abandoned (in the Lutheran Church of Saxony it was in use until the introduction of a new liturgy in 1812). In the Church of England and in the Protestant Episcopal Church its use in baptism is optional.

CROSS, WAY OF THE (Via Crucis), the collective name of a certain number of pictures or stations in or near Roman Catholic churches and sanctuaries, to represent an equal number of events in the history of the Passion of the Saviour. Generally the number of the pictures is 14 or 16, but sometimes less. The people who "walk the way of the cross" stop a little while at each picture, saying a prayer, until they have, in turn, visited every station, and thus completed the commemoration of the Passion. In some Roman Catholic countries, as in Southern Germany, the "Way of the Cross" can be met with in almost every church. This practice was invented by the Franciscan monks, who offered the people as a substitute for the pilgrim's journey to the Holy Land, and justly calculated that, by obtaining numerous indulgences from the popes for those who would adopt this peculiar kind of worship, they would achieve a great popularity for the churches of their order. Their expectation was realized. The popes granted to the visitors of the "Way of the Cross" all the indulgences which had formerly been granted to the visitors of different places in the Holy Land, thus enabling the people to gain in a few minutes several "plenary" indulgences, besides a number of partial. Every "Way of the Cross" must be instituted by a Franciscan monk, and it requires a special permission from the pope if any one who is a pilgrim to the place does not have the right to the pallium, throughout their respective jurisdictions. A prelate wears a single cross, a patriarch a double cross, and the pope a triple cross on his arms.

Cross-bearer (crucifer). 1. In the Romish Church, the designation of the chaplain of an archbishop, or a primate, who bears a cross before him on solemn occasions. The pope has the cross borne before him everywhere; a patriarch anywhere out of Rome; and primates, metropolitan, and those who have a right to the pallium, throughout their respective jurisdictions. A prelate wears a single cross, a patriarch a double cross, and the pope a triple cross on his arms. 2. The name cross-bearers ("cruciferi") was also applied to those Flagellants in the thirteenth and fourteenth centuries. See Flagellants.

Crosowell, Henry, D.D., a Protestant Episcopal minister, was born in West Hartford, Conn., June 16, 1778. While quite young he entered his brother's printing-office in Catskill, N. Y., and soon became editor of a newspaper published in that place. About 1800 he established a paper at Hudson, N. Y., called The Balance. He removed to Albany, and his paper attained a still wider circulation and influence. Finally he turned his attention to the Christian ministry. Though brought up among Congrega-
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tionalists, he determined to unite with the Protestant Episcopal Church, and prepared to enter its ministry. In the year 1814 he was ordained deacon. After preaching a short time in Hudson, he removed to New Haven, where he took charge of Trinity Church, and in February, 1818, he was ordained priest. He remained in the same parish 43 years. It is stated that in a period of 41 years he officiated at 1844 burials, administered 2568 baptisms, and married 588 couples. He died March 13, 1868.

Crosowell, William, D.D. (son of Henry), was born in Hudson, N. Y., Nov. 7, 1804, and graduated at Yale College in 1822. After studying at the General Theol. Seminary, N. Y., he was ordained in 1828, and in May, 1829, he accepted the rectorship of Christ Church, Boston. In 1840 he became rector of St. Peter's Church, Auburn, N. Y., but, after somewhat more than four years, he returned to Boston, and connected himself with a new enterprise—the Church of the Advent, which proved very successful. With this church he continued till the close of his life. In 1846 he was conferred upon him by Trinity College, Hartford, and on Nov. 9, 1861, he died suddenly, after the partial delivery of a beautiful sermon, addressed to the children of his church, in connection with a baptism. His productions, especially on poetry, were published soon after his death by his father, in an extended Memoir, but he had strictly forbidden the publication of any of his sermons.—Sprague, Annals, v. 697.

Crothers, Samuel, D.D., a Presbyterian minister, was born near Chambersburg, Pa., October 22, 1788. His father removed to Lexington, Ky., in 1787. In February, 1798, he entered the Lexington Academy, and in 1804, placed himself under the care of the Kentucky Presbytery as a candidate for the ministry. He entered the New York Theological Seminary in 1805, and, returning to Kentucky in 1809, was there licensed to preach. He settled in Chillicothe in 1810, where he remained for three years, removing to Greenfield in 1813. At this time the Associate Reformed Church was greatly agitated with controversies respecting intercommunion and psalmody. With Dr. Mason and most of his students, Mr. Crothers opposed close communion, and the exclusive use of what has been called inspired psalmody. Troubles growing out of these things, he resigned his charge, and removed to Winchester, Ky. In 1830 he returned to Greenfield, where he remained 38 years. He died suddenly in Oswego, Ill., at the house of his son, on July 20, 1856.—Wilson, Presbyterian Hist. Almanac, 1864.

Crow (κόρων), Baruch vi, 54, prob. the jackdaw. See Raven.

Crowell, Joshua, an early Methodist Episcopal minister in New England, was born in Massachusetts in 1777, of Presbyterian parents, was converted through the agency of Methodist preaching at about 20, entered the itinerancy in 1801, located in 1803, and died at Sturbridge, Mass., July, 1858, in the fifty-seventh year of his ministry. He had a strong intellect, sound judgment, genial humor, and an earnest love of Methodism. He was an able and successful minister. He was one of the founders of the Wesleyan Academy, Wilmot, and in many ways was of eminent service to the Church. —Sherman, Sketches of New-England Divines, p. 389.

Crowell, Seth, a Methodist Episcopal minister of more than ordinary talents, was born at Tolland, Conn., in 1781, entered the New York Conference in 1801, was returned superannuated in 1816, ministered upon work as a missionary in 1816, located in 1819, and was readmitted as superannuated in 1824. He died in 1826 in New York city. See Minutes of Annual Conferences, i, 542; Stevens, Memorials of Methodists, ii, ch. xviii.

Crowning. See Cock-crowning.

Crowl, John F., a Methodist Episcopal minister, was born at Salem, N. Y., about 1828. He removed with his parents when quite young to Troy, N. Y.; was converted in 1839, and in 1848 united with the Troy Conference. For some time during his early and Early Ministry he labored in evangelism. His labors were abundant and highly successful to the close of his life, Sept. 14, 1875. Mr. Crowl was a sweet singer, powerful in exhortation, and mighty in prayer. He had a deeply emotional nature, and his soul seemed greatly burdened for souls. See Minutes of Annual Conferences, 1874, p. 81.

Crown, an ornament often mentioned in Scripture, and in such a manner as in most cases to indicate the circumstances under which the persons by whom it was worn for; for crowns were less exclusively worn by sovereigns than among modern nations. Perhaps it would be better to say that the term "crowns" was applied to other ornaments for the head than those exclusively worn by royal personages, and to which modern usage would give such distinctive names as crownet, band, mitre, tiara, garland, etc. This ornament, which is both ancient and universal, probably originated from the fillets used to prevent the hair from being dishevelled by the wind. Such fillets are still common, and they may be seen on the escutcheons of houses, in Europe, where they gradually developed into turbans (Josephus, Ant. iii, 7, 7), which, by the addition of ornamental or precious materials, assumed the dignity of mitres or crowns. The use of them as ornaments was probably suggested by the natural custom of encircling the head with flowers in token of joy and triumph ("Let us crown ourselves with rosebuds," Wisd. ii, 8; 8 Macc. vii, 16; Jud. xv, 13, and the classical writers, passim). See Bread. The first crown was said to have been worn for Pandora by the Graces (comp. στίγματος Xαριτων, Prov. iv, 9). According to Plutarch, Saturn was the first to wear a crown; Diodorus says that Jupiter was first crowned by the gods after the conquest of the Titans. Pliny, Harpocration, etc., ascribe its earliest use to Bacchus, who gave to Ariadne a crown of gold and Indian gems, and assumed the laurel after his conquest of India. Leo Egyptian attributes the invention to Isis, whose wreath was cereal. These and other legends are collected by Tertullian from the elaborate treatise on crowns by Claud. Saturenius. Another tradition says that Nimrod was the first to wear a crown, the shape of which was suggested to him by a cloud (Eustychius Alexandr. Ann. i, p. 68). Tertullian, in his tract De Cor. Mundi (c. vii sq.), argues from Deut. xviii, 13, as unimportant. He is, however, singularly unsuccessful in trying to disprove the countenance given to them in Scripture.
by Alexander the Great to Jaddus (Jennings's Jewish Ant. p. 158). The use of the crown by priests and in religious services was universal, and perhaps the badge belonged at first "rather to the pontifical than the royal." Thus Q. Fabius Pictor says that the first crown was used by Janus when sacrificing. "A striped head-dress and queue," or "a short wig, on which a band was fastened, ornamented with an asp, the symbol of royalty," was used by the kings of Egypt in religious ceremonies (Wilkinson's Anc. Egypt. iii. 354, fig. 13). The crown worn by the kings of Assyria was "a high mitre ... frequently adorned with flowers, etc., and arranged in bands of linen or silk. Originally there was only one band, but afterwards there were two, and the ornaments were richer" (Layard, ii. 320, and the illustrations in Jahn, Arch. Germ. ed., pl. i, vol. ii, tab. ix, 4 and 8). See Mitre.

Ancient Assyrian Crowns.

Fig. 1, Early Kings; 2, Later.

The royal crown originated in the diadem, which was a simple fillet fastened round the head, and tied behind. This obviously took its rise among a people who wore long hair, and used a band to prevent it from falling over the face. The idea occurred of distinguishing kings by a fillet of different color from that usually worn; and being thus established as a regal distinction, it continued to be used as such even among nations who did not wear the hair long, or was employed to confine the head-dress. We sometimes see this diadem as a simple fillet, about two inches broad, fastened round the otherwise bare head; we then find it as a band of gold (first cut, above, figs. 2, 5). In this shape it sometimes forms the basis of raised ornamental work (figs. 6, 7, 8, 10), in which case it becomes what we should consider a crown; and, indeed, the original diadem may be traced in most ancient crowns. Fig. 10 is curious, not only from the simplicity of its form, but on account of the metallic loop to be passed under the chin—a mode of securing the crown probably adopted in war or in the chase. Then we find the diadem surrounding the head-dress...
or cap (figs. 8, 9, 13), and when this also is ornamented, the diadem may be considered as having become a crown. See DIadem.

2. The more general word for a crown is ἀτοραῖος (a circle), Gr. στέφανος; and it is applied to crowns and head ornaments of different sorts, including those used by the kings. When applied to their crowns, it appears to denote the state crown as distinguished from the diadem. Such was probably the crown, with its precious stones, weighed (or rather “was worth”) a talent, taken by David from the king of Ammon at Rabbah, and used as the state crown of Judah (2 Sam. xii, 30). Some groundlessly suppose that, being too heavy to wear, it was suspended over his head. The royal crown was sometimes buried with the king (Schickard, Jus Reg. vi. 19, p. 421). Idolatrous nations also “made crowns for the head of their gods” (Ep. Jer. 9). The Rabbins allege that the Hebrew state-crown was of gold, set with jewels. Of its shape it is impossible to form any notion, unless by reference to the examples of ancient crowns contained in the preceding cut. These figures, however, being taken mostly from coins, are not of that very remote antiquity which we would desire to illustrate matters pertaining to the period of the Hebrew monarchies. In Egypt and Persia there are sculptures of earlier date, representing royal crowns in the shape of a distinguishing tiara, cap, or helmet, of metal, and of cloth, or partly cloth and partly metal.

Ancient Egyptian Crowns.
Fig. 1, Lower Egypt: 2, Upper Egypt: 3, both kingdoms united: 4, Royal Phylotet.

The diadem of two or three fillets (figs. 4, 5, first cut, above) may have been similarly significant of dominion over two or three countries. In Rev. xii, 8; xiii, 1; xiv, 12, allusion is made to “many crowns” (σαξαγαρα) worn in token of extended dominion. Thus the kings of Egypt used to be crowned with the “phalera,” or united crowns of Upper and Lower Egypt (Wilkinson, Anc. Egypt. ii. 361 sq.; comp. Layard, ii, 320); and Ptolomy Philometer wore two diadems, one for Europe and one for Asia. This would, in fact, form three crowns, as his previous one was doubtless the double crown of Upper and Lower Egypt. Similarly the three crowns of the papal tiara mark various ascensions of power: the first crown was added to the mitre by Alexander III in 1159; the second by Boniface VIII in 1308; and the third by Urban V in 1362. These Egyptian tiaras were worn in war and on occasions of state, but on ordinary occasions a fillet or diadem was worn. It is important to observe that the mitre of the high-priest, which is also called a crown (Exod. xxxix, 80), was of similar construction, if not shape, with the addition of the golden fillet or diadem.

3. Similar also in construction and material, though not in form, was the ancient Persian crown, for which there is a distinct name in the book of Esther (1, 11; 2, 17; 4, 6); viz., ἄθριος or εὔρος (crown or circlet), which was doubled, the ἀθρίες or εὐρίες (crown or circlet), the high cap or tiara so often mentioned by the Greek historians.

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Modern Oriental Crowns.

As this is, or of a stiff cap of cloth, studded with precious stones. It must often occur to the student of Biblical antiquities that the modern usages of the East have more resemblance to the most ancient than have those which prevailed during that intermediate or classical period in which its peculiar manners and institutions were subject to much extraneous influence from the dominion of the Greeks and Romans. So, in the present instance, we are much impressed with the conviction that such head-tires and caps as those represented in the above cut more correctly represent the regal “crowns” of the Old Testament than those figured in the first cut, above (with the exception of fig. 12 and the simple diadems); which, however, may be taken to represent the style of the crowns which prevailed in and before the time of the New Testament. See TURBAN.

4. Other Heb. terms rendered “crown” are יִשְׁרָא, a wreath or border of gold around the edge of the ark of the covenant (Exod. xxv, 11, etc.); and קוקָלָד, the scalp or crown of the human head (Gen. xlix, 26, etc.; Ezek. xlvii, 17, and of women (Isa. iii. 20); הַרְפָּרָה, a head-dress of bridgroom (Isa. ixi, 10; Bar. v, 2; Ezek. xxiv, 17), and of women (Isa. iii. 20); הַרְפָּרָה, a head-dress of great splendor (Isa. xxviii, 5); הַרְפָּרָה, a wreath of flowers (Prov. i. 9; iv. 9); such wreaths were used on festival occasions (Isa. xxviii, 1); מַעְרָה, a common tiara or turban (Job xxix, 14; Isa. iii. 28); הַרְפָּרָה, a coronet or diadem (“hat,” Dan. iii. 21, rather mantle). ἄθριον occurs in the N. T. only once (Acts xiv, 13) for the garlands used with victima. In the Byzantine court this word was
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confined to the imperial crown (Du Fresne, Glos. Coc. p. 1442). See GARLAND.

The Jews boast that three crowns were given to them: רְעֵב בְּיָד, the crown of the law; לְבָנָה בְּיָד, the crown of priesthood; and רְעֵב בְּיָד, the royal crown; better than all which is בְּיָד רְעֵב, the crown of a good name (Carpov, Apparat. Critic. p. 60; Othonios Lex. Rabb. s. v. Corona). Crowns were often used symbolically to express honor and power that it is not always safe to infer national usages from the passages in which they occur. Hence we would scarcely conclude from Ezek. xxiii, 42 that crowns were worn by Jewish females, although that they were some ornament which might be so called is probable from other sources. Mr. Lane (Arabian Nights, i, 494) mentions that until about two centuries ago a kind of crown was worn by Arabian females of wealth and distinction. It was generally a circle of jewelled gold (the lower edge of which was straight, and the upper fancifully heightened to a mere point), surmounting the lower part of a dome-shaped cap, with a jewel or some other ornament at the summit. It is certain that "crows" of this or some similar kind were worn at marriages (Cont. iii, 11; Isa. lxii, 10); and it would appear that at feasts and public festivals "crows of rejoicing" were customary. These were probably garlands (Wis. ii, 8; iv, 2; Ecclus. i, 11).

With the ancients generally the crown was the symbol of victory and reward; it being customary for conquerors to be crowned, as were also victors in the Grecian games. From ancient coins and medals we may observe that these crowns or wreaths usually consisted of leaves of trees, to which were added flowers. The crown worn by the victor in the Olympic games was made of the wild olive; in the Pythian games of laurel; in the Nemean games, of parsley; and in the Isthmian games [see CORINTH], of the pine. Indeed, Claudius Saturninus says there was hardly any plant of which crowns had not been made. The Romans had several kinds of crowns or wreaths which were bestowed for various services, but the noblest was the civic crown, given to him who had saved the life of a citizen; it was made of oak leaves, and was presented by the person who had been saved to his preserver. These were all ornamental, for they began to wither as soon as they were separated from the tree or plant out of the earth. In opposition to these, there is an incorruptible crown, a crown of life, laid up for those who are faithful unto death (Jas. i, 12; 1 Pet. v, 4; Rev. ii, 10; see A. M. Præb. Rev. July, 1883). Pilate's guard platted a crown of thorns, and placed it on the head of Jesus Christ (Matt. xxvii, 29) with an intention to insult him, under the character (Prov. xii, 4; xvii, 6; Isa. xxviii, 5; Phil. iv, 1, etc.). The term is also applied to the rings of altars, tables, etc. (Exod. xxv, 25, etc.; Deut. xxii, 8; comp. Vitru. ii, 3; Q. Curt. iv, 4, 80). The ancients as well as the moderns had a coin called "a crown" (τὸν στῆφανον ὑπὸ σφυλακῆς, 1 Macc. xii, 80; x, 29; A. V. "Crown-

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The chief writers on crowns are Gaschalius (De Coronis, lib. x) and Maurusius (De Coronâ, Hafniae, 1671). For other works, see Fabricius, Bibl. Ant. xiv, 18. See HEAD-DRESS.

CROWN OF THORNS (στῆφανον ἀκανθών, Matt. xxvii, 29). Our Lord was crowned with thorns in mockery by the Roman soldiers. The object seems to have been insult, and not the infliction of pain, as has generally been supposed. The Rhamnus, or Sphaer Christi, although abundant in the neighborhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven (σκελετικός) into a wreath. The large-leaved acanthus (bear's-foot) is totally unsuited for the purpose. Had the acacia been intended, as some suppose, the phrase would have been ἀκανθών. Obviously some small, flexible thorny shrub is meant; perhaps especially the hawthorn (Rosalba's crowns, ii, 593) or the Hasselquist (Travelz, p. 260) says that the thorn used was the Arabian sâbûk. "It was very suitable for their purpose, as it has many sharp thorns which inflict painful wounds; and its flexible, pliant, and round branches might easily be plaited in the form of a crown." It also resembles the rich dark green of the triumphal ivy-wreath, which would give additional pungency to its ironical purpose (Rosenmüller, Botany of Scripture, p. 202, Eng. ed.). Another plant commonly fixed upon is the "southern buckthorn," which was very suitable to the purpose. See BAMBUL.

On the emblem Helena's supposed discovery of the crown of thorns, and its subsequent fate, see Gibbon, i, 806; vi, 66, ed. Milman.—Smith, s. v. Treatises on the crown in question have been written in Latin by Bartholin (Hafn. 1651), Bottier (in the Bibl. Brem. viii, 542), Frenzel (Viteb. 1657, 1679), Götsch (Auldtorf, 1694), Gerson (Hafn. 1713), Lidemann (Viteb. 1679), Sagittarius (Auldtorf, 1672), Welde (Jena, 1723); Lersch (Leipsic, 1661), Hallmann (Rost. 1737), Müller (in Methuen Theol. ii, 230—338). See THORN.

Crucifix (Low Latin crucifæcum; from cruci, to a cross, and fæx, fastened), a representation of Christ on the cross, executed in wood, ivory, metal, or other hard material.

I. History of Crucifixes.—Among the many symbols which the early Christians used to represent Christ as the central object of their faith, the lamb was among the most predominant. In the beginning of the 6th century the lamb bears a triumphal cross; then it is lying on an altar at the foot of a cross; then it appears with blood flowing from a wound in its side, as well as from its feet; and finally, by the end of this century, the lamb is painted in the centre of the cross, where the body of Christ was later placed. On the celebrated "cross of the Vatican," on which this lamb thus appears, are two busts of the Saviour: one above, holding a book in his left hand, and giving a benediction (q. v.) in the Latin manner with the right, while the other has a scroll on a scroll in the right hand, and a little cross in the left. The sixth Ecumenical Council (A. D. 680) ordered that Christ should be represented with his proper human body rather than under the symbol of the paschal lamb, and in the following century crucifixes multiplied greatly throughout all Chris-

Crown" is often used figuratively in the Bible as a general emblem of an exalted state of the king of the Jews (see below). The laurel, pine, or parsley garlands given to victors in the great games of Greece are finely alluded to by Paul (1 Cor. ix, 25; 2 Tim. ii, 5, etc.). See GAMES. They are said to have originated in the laurel-wreath assumed by Apollo on conquering the Python (Tertull. de Cor. Mort. i, 15; 18, 20, and Romans 5:12, Smith, Dict. of Class. Antiq., s. v. Corona.) See AMARANTHINE. "Crown" is often used figuratively in the Bible as a general emblem of an exalted state.
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gradually overcome in the minds of the Christian world. Thus, on the vias of Monza, which Gregory the Great gave to queen Theodelinda, there is a head of Christ in a nimbus containing a cross. A mosaic of St. Etienne, of about the same period, contains in addition one of the thieves on each side of the head of Christ, with a highly ornamented cross below and in the centre of the vial, with an ornamented ediculum below, crowned by a cross, with an angel on one side, and the two women bringing spices to the tomb of Christ on the other side, indicating the resurrection of Christ. On another, Christ is represented with his arms extended—like the praying persons of the Catacombs—with the two thieves on crosses at his side, and the sun and moon, or other emblems, added to the representation. In the pictorial cross of Monza, said to be a present from Gregory the Great to the empress Theodelinda, and in others of the most ancient crucifixes, the figure of Christ was scratched in on the metal with some sharp-pointed instrument. Later, it was painted. It is in the 9th century that the figures first appeared in relief. The first crucifix used in a church, of which we are aware, is said to have been by Gregory of Tours as being in the church of Narbonne (A.D. 595). After the council of 692 the Greek Church used painted crucifixes freely. Pope John VII., a Greek by birth (elected A.D. 705), first used the crucifix in St. Peter's Church, Rome. A single crucifix is found in the Catacombs, and the custom spread to Italy from the 8th century. The crucifix soon assumed the most prominent place in the Roman church edifice, being placed over the centre of the high altar, overshadowing the piers, and being removed only at the elevation of the Host. This altar-crucifix is often made in the most costly and artistic way, being usually of gold or silver, and adorned with pearls or precious stones. Crucifixes are also placed at the doors of churches, in cloisters, in chapels by the roadside, and at every place where crosses (q.v.) are erected. They are constantly used by Roman Catholics, both ecclesiastics and laymen, and especially are kept in the beidchamber. The reason given for this abundant use of the crucifix is “to keep the sufferings and death of Christ, and the fact of atonement, ever before the minds of believers.” Among the Protestant churches, the Lutheran has not rejected the use of the altar-crucifixes, though Protestants generally consider the use of the cross offensive to the Christian with regard to the material, on which they are made, and to a forgetting of the true spiritual meaning of the Saviour's death; hence they reject them altogether, regarding them as only valuable, whether sculptured or painted, as marking a phase of the development of ritualistic worship, or as works of art.

II. Details.—Until the 11th century Christ was represented as living, and usually with his head crowned with a nimbus or other symbol of his triumphant resurrection. His head was erect, his eyes open, indicating his divine nature, which is not subject to death; or, more probably, his triumph over his death. Though Christ was in the world, he was also in heaven, for he, in his entirely naked condition, the earliest crucifixes represent him clothed with a chalefica, a tunic without arms, and reaching to the feet. At the close of the 9th century, this was modified to a tunic bound around the waist and extending about to the knees; and by the close of the tenth century, the tunic was almost universally contracted to a simple band of cloth around the loins. This has been universally adopted by artists till the present time.

The crucifix of the church of St. Genes, at Narbonne, is the only example extant of this type being adopted after the 9th century. A manuscript in the Laurentian library at Florence, dating about the year 1060, contains the first extant of Christ being represented as dead. All the crucifixes from that time represent the head as drooping, and life as just extinct. A stream of blood is sometimes rep-
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ory of the world, occur in various crucifixes. Many other modifications exist of the presentation of the crucifixion, whether given in full relief, or high or low relief, or whether painted in miniature, in mosaic, on fresco, or on canvas.

Crucifixion (prop. σταυρωσις) is in the N. T. the noun does not occur, the act being designated by some form of the verb σταυρω, to apply the cross; once προσταυρωσις, to fasten, i.e. to the cross, Acts ii, 23; the classical writers use σταυρος, ἀνασταυρος, σταυρομετωπις, and, less properly, ἀνασταυροσιας; cruci or patiōbile ofire, sussuere, or simply figere [Tertull. de Pat. iii.], cruciare [Auston.] ad palaillum allegare, crucem alicui staturque, in crucem agere, tollere, etc.; the sufferer was called cruciferus. See Passion.

I. History. — The variety of the phrases shows the extreme commonness of the punishment, the invention of which is traditionally ascribed to Semiramis. It was in use among the Egyptians (as in the case of Inarus, Thuc. i, 30; comp. Gen. xl. 19), the Carthaginians (as in the case of Hanno, etc., Val. Max. ii. 7; Polyb. i. 68; Sil. Ital. ii. 544; Flutarch, Parn. 24; Julius. Ap. iv. 503; Plutarch, Bell. Alex. 12; the Perseians (Polytarchus; etc., Herod. iii. 125; iv. 43; vii. 194; Ctesias, Excip. 5; comp. Esth. vii. 10), the Assyrians (Diod. Sic. i. 2), the Scythians (id. ii. 44), the Indians (id. ii. 18), the Germans (possibly Tacit. Germ. 12); and was very frequent from the earliest times (Livy, i. 25) among the Romans. Cicero, however, refers it, not (as Livy) to the early kings, but to Tarquinius Superbus (Pro Rab. 4); Aurel. Victor calls it cetus veternissimum (i.e. terr. patulationis supplicium. Both κραυμα and suspendere (Ovid, Ibis, 299) refer to death by crucifixion; thus, in speaking of Alexander's crucifixion of 2000 Tyrants, dienappi on in Diod. Sic. answers to the crucim officiis in Q. Curt. iv. 4. The Greeks (Strabo, xiv. 647) and Macedonians (Appian, Mithr. 8; Curt. vii. 11, 28; ix. 6, 6) also sometimes resorted to this mode of punishment.

This accursed and awful mode of punishment was happily abolished by Constantine (Sozom. i. 8) probably towards the end of his reign (see Lipsius, De Cruce, iii. 15), although it is curious that we have no more definite account of the matter. Examples of it are found in the early part of that emperor's reign, but the repercussion which, at a later period, he was led to feel for the cross, doubtless induced him to put an end to the cruel practice (Aurel. iii. 401; Niescha, vii. 46; Firm. viii. 29). "An edict so honorable to Christianity," says Gibbon, "deserved a place in the Theodosian Code, instead of the indirect mention of it which seems to result from the comparison of the 5th and 18th titles of the 9th book" (ii. 154, note). See Punishment.

II. As a Jewish Custom. — Whether this mode of executation was known to the ancient Jews is a matter of dispute (see Bommiatus, De Cruce num Eun Modis, suppl. fuscit, Vitea, 1644; Chauffep, in the Miscell. Dutub. ii. 401 sq.). It is asserted to have been so by Baro-nius (Annot. i. xxxiv., Sivigia) (De Rep. Hebr. vi. 8, etc., who are refuted by Casaubon (c. Boym. Erurc. 15)) Carpyev (Apparatus, Curt. p. 601). The Hebrew words said to allude to it are מָתָלון, takah (sometimes with the addition of עַלָּהּ, upon the tree); hence the Jews in polemics call our Lord הַיָּדָה (the hand), and Christians מַרְכּוֹס, מַרְכּוֹס ("worshippers of the crucified"); and מַרְכּוֹס, yasia, both of which in the A. V. Vers. are generally rendered "to hang" (2 Sam. xiii. 10; Deut. xxii. 22; Num. xxxu. 4; Job xxvi. 7); for which σταυρω occurs in the Sept. (Esth. vii. 10), and crucifixerunt in the Vulg. (2 Sam. xx. 6, 9). The Jewish account of the matter (in Maimonides and the Rabbins) is, that the exposure of the body tied to a stake by its hands (which might loosely be called crucifixion) took place after death (Lightfoot, Hor. Hebr. in Matt. xxvii. 51; Othonia Lex. Robb. s. v. Supplicia; Reland, Ant. ii. 6; Sir T. Browne, Adv. Errors, v. 21). Even the placing of a head on a single upright pole has been called crucifixion. This custom of crucifixion after death (which seems to be implied in Deut. xxii. 23, 25) was by no means rare; men were first killed in mercy (Tertull. de Haer. iii. 125; Hist. Eccl. xii. 38). According to a strange story in Pliny (xxxvi. 15, § 24), it was adopted by Tarquin as a post-mortem disgrace, to prevent the prevalence of suicide. It seems, on the whole, that the Rabbis are correct in asserting that this exposure is intended in Scripture, since the most barbarous punishments (of which the sword, Exod. xxii. 1; strangling, Ex. xxix. and stoning, Deut. xxii. 30) were, in the days of Moses, adopted as crucifixion as a murderer's punishment because it was the worst he could discover; but the passage in Deut. (xxii. 23) does not prove his assertion. Probably, therefore, the Jews borrowed it from the Romans (Josephus, Ant. xx. 6, 2; War, ii. 12, 6; Life, 76, etc.), although there may have been a few isolated instances of it before (Josephus, Ant. xiii. 14, 2). See Hanging.

It was unanimously considered the most horrible form of death, worse even than burning, since the "cross" preserved the "suffrance" (tremens) in the case of sinners (Deut. xxvi. 11). Hence it is called cruculitius tertium in supplicium (Cicero, Verr. iv. 66), extrema pena (Apul. de Aur. Asin. xiii.), xumnum supplicium (Paul. Sent. v. tit. xxii., etc.); and to a Jew it would acquire fictitious horror from the curse in Deut. xxii. 23. Among the Romans also the degradation was a part of the infliction, since it was especially a servile supplicium (Tactius, Hist. iv. 11; Juvenal, v. 218; Horace, Sat. i. 8, 8, etc.; Plautus, passim); or a slave's punishment (De Insano quo Chr. auctus est cruc. supp., in Lange's Observat. Sacr. [Lubeck, 1731], p. 151 sq.; also Hencke, Opusc. p. 157 sq.), so that even a freedman ceased to dread it (Cicero, Pro Rab. 4); if applied to freemen, only in the case of the vilest criminals (Joseph. Ant. xxvii. 10, 10; War, i. 11, 1; Paul. Sent. v. tit. xxiii.; Lamprid. Alex. Scar. 29), such as persons guilty of robbery, piracy (Seneca, Ep. vii; Cicero, Per. 27), assassination, perjury (Firm. vi. 24), sedition, treason (the case of soldiers) desertion (Dion. v. 59; Joseph. Ant. xiii. 23; Apuleius, Asin. 8). Indeed, exemption from it was the privilege of every Roman citizen by the jus civiliss (Cicero, Verr. ii. 1, 8). Our Lord was condemned to it by the popular cry of the Jews (Matt. xxvii. 25, as often happened to the early Christian) on the charge of treason (Cicero, Pro Rab. 4), although the Sanhedrim had previously condemned him on the totally distinct charge of blasphemy. Hundreds of Jews were crucified on the former charge, as by Florus (Joseph. War, i. 14, 9) and Varus, who crucified 2000 at once (Ant. xxvii. 10, 10). See Execution.

III. Process. — The scarlet robe, crown of thorns, and other insults to which our Lord was subjected, were illegal, and arose from the spontaneous petulance of the brutal soldier. But the punishment properly commenced with scourging, after the criminal had been stripped; hence, in the common form of sentence, we find "summum, licitio, despectus, vasa crucis" (Livy, i. 26). For this there is a host of authorities —Livy, xxxi. 18; Q. Curt. vii. 11; Lucan, de Piacoc. 2; Jerome, Comment. ad Matt. xxvii. 26, etc. It was inflicted, not with the comparatively mild rigor, but the more terrible flagrum (Horace, Sat. i. 8, comp. 2 Cor. xi. 24, which was not used by the Jews (Deut. xxx. 5). Into these scourges the soldiers often stuck nails, pieces of bone, etc., to heighten the pain (the μαρακες ἀναγεννωται mentioned by Athenaeus, etc.; flagrum perpetuum consuls existentum, Apul.), which was often so intense that the sufferer died under it (Ulp. de Puniis, i. viii.) The scourging generally took
place at a column, and the one to which our Lord was bound is said to have been seen by Jerome, Prudentius, Gregory of Tours, etc., and is shown at several churches among the relics. In our case, however, this infliction seems neither to have been the legal scourging after the sentence (Val. Max. i, 7; Josephus, War, vii, 14, 10; nor yet the one sometimes called the “flaying” (Acts xxii, 24), but rather a scourging before the sentence, to excite pity and procure immunity from further punishment (Luke xxiii, 22; John xix, 1); and if this view be correct, the reference to it (σχοινίαβολευσ) in Matt. xxvii, 25, is retrospective, as so great a change of heart in the case of Peter (τιμασία, v. 53) as to be wholly unexpected; and, therefore, the expression would lose its force and be rendered a mockery. (Pol. Synop. ad loc.) How severe this was it is indicated in prophecy (Psa. xix, 15; Isa. i, 6). Vossius considers that it was partly legal, partly tentative (Harm. Pat., v, 13). See Soro. The criminal carried his own cross, or, at any rate, a part of it (Plutarch, De sis qua sera, etc., 5; Arminid. Oecumen. ii, 61; see John xix, 17, comp. "patibulum ferat per urbem, deinde affigatur cruci,") Plant. Carbo- nar. Hence the term surcifer, cross-bearer (q. v.). This was prefaced by Isaac carrying the wood in Gen. xxii, 6, where even the Jews notice the parallel; and to this the fathers fantastically applied the expression in Isa. ix, 6, "the government shall be upon his shoulder, and his name shall be called the Prince of peace." They were sometimes scourged and goaded on the way (Plut. Montel. i, 1, 52). "In some old figures we see our Lord described with a table appendent to the fringe of his garment, set full of nails and pointed iron" (Jer. Taylor, Life of Christ, iii, xv, 2; Horat. ligum quo sedebat, Cypr. de Pas. p. 60). See Simov (op. cibens). The place of execution was outside the city ("poet urbem," Cicero, Verr. v, 66; "extra portam," Plant. Mil. II. iv, 4, 6; comp. 1 Kings xi, 18, Acts vii, 56; Heb. xii, 12; and in camps "extra vallum"), often in some public road (Quinct. Decd. 275) or other conspicuous place like the Campus Martius (Cicero, pro R. B. in or some spot set apart for the purpose (Tacit. Ann. xv). This might sometimes be a hill (Val. Max. vi); it is, however, rather an inference to call Golgotha a hilly: in the Evangelists it is called a "place" (τόπος). See Calv. Arrived at the place of execution, the sufferer was stripped naked (Ardemimou, "Χριστός ἐκ τοῦ πετρικοῦ ἐν τῷ δρόμῳ τῶν στρατιωτῶν") Matthew vii, 35; Dig. xlvii, 20, 6); possibly not even a cloth round the loins was allowed him; at least among the Jews the rule was "that a man should be stoned naked" (Sanhedr. vi, 3), where the context shows that "naked" must not be taken in its restricted sense. The cross was then driven into the ground, so that the feet of the condemned were a foot or two above the earth (in pictures of the crucifixion the cross is generally much too large and high), and he was lifted upon it (ἀγγειον, extricer, tollere, ascendere in crucem: Prudent. ποιη στεφ: Plant. Montel. "Crucifususkit: id. Bosc. 2, 8, 128; ζεῖναι, ζωονει, ζωονειν τινα ναον τους Greec. Naz.). or, more correctly, be stretched upon the ground, and then lifted with it, to which there seems to be an allusion in a lost prophecy quoted by Barnabas (Ep. 12), ἐν τοις κληρδιῃ και αναστηρ [Ponard, On the Creed, Acts iv]. The former method was the commoner, for we often read (as in Esth. vii, 10, etc.) of the cross being erected by the hand in terrour and rage, as the nailing or binding took place, a medicated cup was given out of kindness to confuse the senses and deaden the pangs of the sufferer (Proor. xxxii, 6), usually of bitter wine (ὀξον ισεμόντινοι or λεισσαμόντινοι, among the Jews (Lightfoot, Hor. Hebr. ad Matt. xxvii), because myrrh was soporific. Other bitter herbs were also employed (Filling, Exercit. Acad. p. 86). Our Lord’s expression of this that his senses were clouded (Matt. xxvii, 34; Mark xv, 29; Malalides, Sanhed. xiii). Matthew calls it "vindes mingled with gall," (δαμοτι τυλινος, γαρ) an expression used in reference to Psa. lxix, 21, but not strictly accurate. This mercifully intended draught must not be confounded with the spongeful of vinegar (or poecas, the common drink of Roman soldiers, Spart. Hadr.), Plant. Mil. Gl. iii, 2, 28), which was put on a hysoap-stalk and offered to our Lord in mocking and contemptuous pity (Matt. xxvii, 34). "He was tasted to the agony of thirst (John xix, 29)."

The body was affixed to the cross by nails (see Coes. Curtius, De clavis Domini, Antw. 1760) driven into the hands, and more rarely into the feet; sometimes the feet were fastened by one nail driven through both (Suet. Dom. 19; Lactant. iv, 13). The feet were occasionally by both to the cross by cords; and Xenophon asserts that it was usual among the Egyptians to bind in this manner not only the feet, but the hands. An inscription (titulus) was written upon a small tablet (στεζοι, Socrat. Hist. Eccl. i, 17) declaring the crime (see Alberti, De Inscriptione crucum Ch. Lips. 1729, and placed on the top of the cross (Sueton. Cal. 88; Dom. 10; Euseb. Hist. Eccl. v, 1). The body of the crucified person rested on a sort of seat (περιπατος) (Iren. adv. Haer. ii, 42). The criminal died under the most frightful sufferings—so great that even amid the raging passions of war pity was sometimes overcome (Joseph. xiii). Hundreds of captives taken at the siege of Jerusalem that "they were first whipped, and tormented with all sorts of tortures, and then crucified before the walls of the city. The soldiers, out of the wrath and the hatred they bore the Jews, nailed those they caught one after another to one cross and another after another to crosses, by way of jest, when their multitude was so vast that room was wanting for the crosses and crosses wanting for the bodies."

This wondrous procedure made Titus greatly pity them." Sometimes the suffering was shortened and abated by breaking the legs of the criminal—cras Prax (Cicero, Phil. xiii, 12). The execution took place at the hands of the cornfari, or hangman, attend- ed by a band of soldiers, and in Rome under the supervision of the Triumvir Capitales (Tacit. Ann. xv, 60; Lactant. iv, 26). The accounts given in the Gospels of the execution of Jesus Christ are in entire agreement with the customs and practices of the Romans in this affair (Tholuck, Glaubwürdigkeit der evangl. Gesch. p. 361).

Our Lord was crucified between two thieves (Xp- rai, roberes) or "malefactors" (then so common in Palestine, Josephus, War, ii, 6, etc.), according to prophecy (Issa. liii, 12); and was watched according to custom by a band of soldiers (Matt. xxvii, 28), with their centurion (curtorvnia, Matt. xxvii, 56; misce que crucem assembrat, Vetr. Sat. iii, 6; Plutarch, Vit. Cl. p. 38), whose express office was to prevent the suetration of the body (Senca, Ep. 101). This was necessary from the lingering character of the death, which sometimes did not supervene even for three days, and was at last the result of gradual buming and starvation (Euseb. viii, 8; Seneca, Prov. 8). But for this guard, the persons might have been taken down and recovered, as was actually done in the case of a friend of Josephus, though only one survived out of three to whom the same careful nursing (παρασκηνα ειμιλια- τρυγι) was applied (Lut, 70). Among the Con- quermans in the reign of Louis XV, women would be repeatedly crucified, and even remain on the cross three hours; we are told of one who underwent it twenty-three times (Encyl. Metr., a s. Cross); the pain consisted almost entirely in the nailing, and not more than a baseline of time was lost. We believe from the Martyrologies that Victorina (crucified head downward) lived three days, or Timotheus and Maurra nine days (compare Brechtneide, in the Studi- dien u. Krit., 1832, ii, 625; Paulus, in the Darmst. Kir- chen. etc, 1833, No. 9, 9). Fracture of the legs (Plant. Fox. iv, 2, 64) was especially adopted by the Jews (Dost. xx, 22) to hasten death (John xix, 31), and it
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was a mitigation of the punishment (Casab. Exerc. Anihi, p. 537), as observed by Origen. But the unusual rapidity of our Lord's death was due to the depth of his previous agonies (which appears from his inability to bear his own cross far), and to his mental anguish (Schott, loc. cit., 6 sqq.). After the agony, or it may be sufficiently accounted for simply from peculiarity of constitution. There is no need to explain the "giving up of the ghost" as a miracle (Heb. vi, 77), or say with Cyprian, Preveno curnificia officio, spiritum sponi dimisi (Ad. Dom. Deut.). Still less can this be made to be the more noteworthy, since, had our Lord been in a swoon, the piercing of his pericardium (proved by the appearance of lymph and blood) would have ensured death. (See Eschenbach, Opusc. Med. de Servantore non apprarenti sed vera mortuo, and Gruner, De morte Christi non synepicici, quoted by John in his Bibl. Acr.). (See below.) Plate expressly stated himself of the actual death by questioning the centurion (Mark xv, 44); and the omission of the breaking of the legs in this case was the fulfillment of a type (Exod. xiiil, 46). Other modes of hastening death were by lashing fires under the cross (hence the nicknames Sarmuntati and Sermantici, Tert. Apol. Hort.,edition quaring loose wild beasts on the crucified (Suet. Ner. 49).

Generally the body was suffered to rot on the cross (Cicer. Tus. Q, i, 43; Sili. Ital, viii, 486) by the action of sun and rain (Herod. iii, 12), or to be devoured by birds and beasts (Apul. de Auv. Anim, 6; Horace, Epod. xxvii, 93; Juvenal, xiv, 77). Sepultura was generally therefore forbidden (Pline, Hlst. Nat, xxxvi, 24), though it might be granted as a special favor or on grand occasions (Ulp. ix, x, De off, Paenam). But, in consequence of Deut. xxxi, 22, 23, an express national exception was made in favor of the Jews (Matt. xxviii, 56; comp. Joseph. War, iv, 5, 2).

But only remains to speak of the manner of death, and the kind of physical suffering endured, which we shall very briefly abridge from the treatise of the physician Richter (in John's Bibl. Acr.). These are, 1. The unnatural position and violent tension of the body, which cause a painful sensation from the least motion. 2. The nails, being driven through parts of the hands and feet which are full of nerves and tendons (and yet at a distance from the heart), create the most exquisite anguish. 3. The exposure of so many wounds and lacerations brings on inflammation, which tends to become gangrenous, and every moment increases the sufferings. 4. In the dilated parts of the body more blood flows through the arteries than can be carried back into the veins: hence too much blood finds its way from the aorta into the head and stomach, and the blood-vessels of the head become pressed and swollen. The general obstruction of circulation which ensues causes an internal excitement, exertion, and anxiety more intolerable than death itself. 5. The inexpressible misery of gradually increasing and lingering anguish. To all this we may add, 6. Burning and raging thirst.

Death by crucifixion (physically considered) is therefore to be attributed to the sympathetic fever which is excited by the wounds, and aggravated by exposure to the weather, privation of water, and the painfully constrained position of the body. Traumatic fever corresponds, in intensity and in character, to the local inflammation of the wound. In the first stage, while the inflammation of the wound is characterized by heat, swelling, pain, the fever is rapidly inflammatory, and the sufferer complains of heat, throbbling headache, intense thirst, restlessness, and anxiety. As soon as suppuration sets in, the fever somewhat abates, and gradually ceases as suppuration diminishes and the stage of cicatrization approaches. But if the wound is not healed and suppuration continues, the fever assumes a hectic character, and will sooner or later exhaust the powers of life. When, however, the inflammation of the wound is so intense as to produce mortification, nervous depression is the immediate consequence; and if the cause of this excessive inflammation of the wound still continues, as is the case in crucifixion, the sufferer rapidly sinks. He is no longer able to support his weight. At first the suppuration is copious; but the immense quantities of prostration are excessive; bichocc supervenes, his skin is moistened with a cold clammy sweat, and death ensues. It is in this manner that death on the cross must have taken place in an ordinarily healthy constitution. The wounds in themselves were not fatal; but in the presence of inflammation, the suppuration must have increased in intensity until it produced gangrene. The period at which death occurred was very variable, as it depended on the constitution of the sufferer, as well as on the degree of exposure and the state of the weather. It may, however, be asserted that death would not take place until the local inflammation had run its course; and though this process may be much hastened by fatigue and the alternate exposure to the rays of the sun and the cold night air, it is not completed before forty-eight hours, under ordinary circumstances, and in healthy constitutions; so that we may consider thirty-six hours to be the earliest period of actual crucifixion without danger to the sufferer in a healthy adult. It cannot be objected that the heat of an Eastern climate may not have been duly considered in the above estimate, for many cases are recorded of persons having survived a much longer time than is here mentioned, even as long as eight or nine days. Eschylus (Hist. Eclen, iii, 8) says that many of the martyrs in Egypt, who were crucified with their heads downward, perished by hunger. The want of water was a much more important privation. It must have caused the sufferer inexpressible anguish, and have contributed in no slight degree to hasten death.

Several eminent writers had occupied themselves with the physiology of our Saviour's passion, as if we may so express ourselves, before the "scientific" method of treating it was resorted to; such were Scheuchzer, Mead, Bartholinus, Vogler, Triller, Richter, and Eschenbach. But a much fuller and more exact investigation has since been made by the two Gruners, father and son, the latter of whom first wrote under the direction, and by the advice of the former. These earlier authors have collected all that medical analogies could furnish towards establishing the character of our Saviour's sufferings and the reality of his death.

"The path C. F. Gruner (Commentario Antiquaria Medica de Jesus Christi morte vera non simul ita, Halm, 1805, p. 30-45). To these he might have added other reflections, as that our Saviour was evidently weakened beyond other persons in similar circumstances, seeing he could not have taken enough nourishment to have led to execution were always able to do; and if the men whom we are answering suppose our Lord to have
only fallen into a trance from exhaustion, they have manifestly no right to judge from other cases, for in them even this did not occur. The younger Gruner goes further; in the last paragraph of the text, he makes the following statement: "...".

The narrative, after quoting the authorities, as is usual in Arabic histories, proceeds as follows: "It is said that he had killed his master for some cause or other, and he was crucified on the banks of the river Barada [Burada], under the castle of Damascus, with his face turned towards the east. His hands, arms, and feet were nailed, and he remained so from midday on Friday to the same hour on Sunday, when he died. He was remarkable for his strength and prowess; he had been engaged with his master in sacred war at Askelon, where he slew great numbers of the Franks; and when very young he had killed a lion. Several extraordinary things occurred at his being nailed. It is said he gave himself up without resistance to the cross, and without complaint stretched out his hands, which were nailed, and after them his feet: he in the mean time looked on, and did not utter a groan, or change his countenance, or move his limbs." Thus we see a person, in the flower of his strength, and strength, inured to military fatigue, nay, so strong that we are told, in another part of the narrative, that "he moved his feet about, though nailed, till he loosened the fastenings of the nails, so that, if they had not been well secured in the wood, he would have drawn them out;" and yet he could not endure the suffering more than eight-and-thirty hours. But the peculiar circumstance in this narration, and the illustration of the scriptural narrative principally in view, is the fact, not mentioned by any ancient describer of this punishment, that the principal torture endured by this servant was that of thirst, precisely as is intimated in the Gospel history of John xix. 28. For the Arabic narrator thus proceeds: "I have heard this from one who witnessed it—and he thus remained till he died, patient and silent, without wailing, but looking up to heaven in the right and to the left, upon the people. But he begged for water, and none was given him; and the hearts of the people were melted with compassion for him, and with pity on one of God's creatures, who yet a boy, was suffering under so grievous a trial. In the mean time, the water was flowing around him, and he gazed upon it, and longed for one drop of it ... and he complained of thirst all the first day, after which he was silent, for God gave him strength."

Various things have therefore been proposed to account for the speedy death of Christ upon the cross. That it did not occur simply and directly from the crucifixion is evident from the above statements, and from the surprise of Pilate that it had taken place so soon, when the thieves crucified at the same time had not expired. The usual theory attributes his sudden death to a voluntary surrender of his own life, which is supposed to be favored by the expression "yielded or 'gave up the ghost,' ἀνείπη [ἀνείπω] τὸ πνεῦμα, Matt. xxvii. 50; John xix. 30, and also by his declarations concerning his "laying down his life" (τέλοι σαυς φυτή, John x. 15, 16, 17). The impropriety of this (the same terms being often used of ordinary decease and of voluntary submission to a violent death), this view is derogatory to the character of Christ (who is thus, in effect, made a suicide), and inconsistent with the expressions concerning the guilt of his murderers (who are thus made only accessories or assistants) on such an event of the sudden death of Christ is that proposed and extensively argued by Dr. Stroud (Treatise on the Physical Cause of the Death of Christ, Lond. 1847), who attributes it to a proper rupture of the heart, a pathological accident, which he thus describes (p. 88): "The immediate cause of the sudden and violent death of one of the ventricles, usually the left, on the column of blood thrown into it by a similar contraction of the corresponding auricles. Prevented from returning
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backward by the intervening valve, and not finding a sufficient outlet forward in the connected artery, the blood stagnates in the sacrum, in which it is consequently torn open at the point of greatest distention, or least resistance, by the influence of its own reflected force. A quantity of blood is hereby discharged into the pericardium, and, having no means to escape from that capsule, stops the circulation by compressing the heart from without, and induces almost instantaneous death. A case of the kind was witnessed in the man collected in the pericardium soon divides into its constituent parts, namely, a pale, watery liquid called serum, and a soft clotted substance of a deep red color, crassamentum; but, except under similar circumstances of extravasation, this distinct separation of the two does not occur. The heart was found to have died 12.5 hours after this explanation meets all the circumstances of Christ's passion. The violence of his emotions was sufficient to burst open the heart, as Dr. Stroud shows by a multitude of examples of immediate death from sudden mental affections; and this, as a secondary cause, is confirmed by the occurrence of the sanguinaceous perspiration in the garden from similar emotions. See BLOODY SWEAT. It explains the suddenness of Christ's death, so evident in all the evangelical narratives, as well as its early occurrence, so surprising to Pilate. The loud shrieks that immediately preceded death, the excitement of the mental paroxysms (Matt. xxvii, 50; Mark xv, 37), and the effort of nature to relieve the system from the sense of suffocation consequent upon the congestion of blood at the heart. This will also account for the presence of "water" (serum), as well as "blood" (crassamentum), in a commingled yet distinct state, within the pericardium, and discharged at the orifice made by the soldier's spear (John xix, 34), since no blood would flow from a wound in a corpus's serice. See BLOOD AND WATER.

V. Literature.—An explanation of the other circumstances attending the crucifixion belongs rather to a commentary than a dictionary. The assertion of Paulus and others, that the feet were not nailed (Curtius, De clavis Domini, Antw. 1670), is amply refuted by Winer (De pedem affixione, Lips. 1845) and others. For the detailed incidents in our Saviour's case, see Jesus; and compare Hase, Leben Jesu, § 118. On the types and prophecies of it, see the Cybernet. On the resurrection of the saints, see Lightfoot, ad Matt. xxvii, 59 (there is a monograph by Gebauerstein—Disert. de Resur. sanciorum cum Chri-to, in his Comment. Miscell. No. 6). See RESURRECTION. On other concomitant prodigies, see Schütz, Hor. Hebr. et Talmud, vi, 5, 8; See DARKNESS; EARTHQUAKE. The chief ancient authorities may be found in Lipsius, De Cruce (Antwerp, 1689, 1594, and since); see also in Fabric, Bibliog. Antiquar. (Hamburg, 1760), p. 755 sq.; and especially Friedlieb, Archäologie der Leidenageschichte (Bonn, 1843). On the points in which our Lord's crucifixion differed from the ordinary Jewish customs, see Othonis Leg. Rubricinian, s. v. Supplicatio; Bynaeus, De Moro J. Christi; Vossius, Hist. Carpozov. Apparatus Crit. p. 591, sq. etc.; Salmusius, De Cruce (L. B. 1649); Bartholomius, De latere Christi aperto (L. B. 1646); also De Cruce Christi (Amst. 1670, L. B. 1688); Zobel, in the Mogas. fur bibl. Interprett, ii, 821 sq. See CROSS. The monographs in Latin on the following points connected with the subject: on the cross itself, by Baudissius (Vithec. 1673), Cellarius (Ziss. 1677), Cyprian (Helm. 1699), Freiesleben (Jen. 1662), Germar (Thorun. 1787), Gezelius (Upsal. 1692), Gleich (Lips. 1704), Liperus (Sedin. 1765), Ortha (Vithec. 1665), Ni- holschütz (Wittenberg, 1766), Paschinger (Vithec. 1766), Richter (Zittau, 1775), Verporten (Fordo. ad V. 1760), Greuter (Ingolst. 1858-1860), id. (ib. 1610), Lipsius (Antwerp, 1569, 1606, Amst. 1670); Bosius (Antw. 1617), Bornitius (Vithec. 1644), Salmusius (L. B. 1646), Lange (Vithec. 1669), Lamy (Harn. Ev. p. 578 sq.); on the crucifixion generally, by Buddens (Jen. 1707), Dilcher (Norimb. 1642), Gerhard (Brandenb. 1694), in which is consistently torn open at the point of greatest distention, or least resistance, by the influence of its own reflected force. A quantity of blood is hereby discharged into the pericardium, and, having no means to escape from that capsule, stops the circulation by compressing the heart from without, and induces almost instantaneous death. A case of the kind was witnessed by the man collected in the pericardium soon divides into its constituent parts, namely, a pale, watery liquid called serum, and a soft clotted substance of a deep red color, crassamentum; but, except under similar circumstances of extravasation, this distinct separation of the two does not occur. The heart was found to have died 12.5 hours after this explanation meets all the circumstances of Christ's passion. The violence of his emotions was sufficient to burst open the heart, as Dr. Stroud shows by a multitude of examples of immediate death from sudden mental affections; and this, as a secondary cause, is confirmed by the occurrence of the sanguinaceous perspiration in the garden from similar emotions. See BLOODY SWEAT. It explains the suddenness of Christ's death, so evident in all the evangelical narratives, as well as its early occurrence, so surprising to Pilate. The loud shrieks that immediately preceded death, the excitement of the mental paroxysms (Matt. xxvii, 50; Mark xv, 37), and the effort of nature to relieve the system from the sense of suffocation consequent upon the congestion of blood at the heart. This will also account for the presence of "water" (serum), as well as "blood" (crassamentum), in a commingled yet distinct state, within the pericardium, and discharged at the orifice made by the soldier's spear (John xix, 34), since no blood would flow from a wound in a corpus's serice. See BLOOD AND WATER.

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CRUDEN born at Leipsic Jan. 1, 1504, of religious parents, who took pains with his education. In his sixteenth year he embraced the doctrines of the Reformation, and about 1521 he began to study theology at Wittenberg with Luther and Melancthon. He became profoundly skilled in Hebrew. In 1524 he was called to Magdeburg, where he labored for some years, and then he died. When he returned to Wittenberg, where he lectured on the Scriptures, and aided Luther in his translation of the Bible. He was very expert in short-hand writing, and to this faculty we are indebted for many of Luther's precious remains. He died at Wittenberg Nov. 16, 1552. His first book, De Religione Syriae, appeared in 1530; the Corpus Reformationis. — Middleton. Evang. Dogm. ; Adam, Vita Theologorum; Piper, Evangel. Kalender, 1854; Pressel, Caspar Crusciger nach gleichzeitigen Quellen (Elberfeld, 1882).

Cruden, Alexander, author of the well-known Concordance, was born in Aberdeen May 81, 1701, and was educated at Marischal College with a view to the ministry, but aberration of mind caused his temporary confinement in an asylum, and prevented entry on the ecclesiastical career. In 1732 he went to London, and was employed as a classical tutor and corrector of the press. He was appointed bookseller to the queen, to whom in 1737 he dedicated his Complete Concordance to the Holy Scriptures of the O. and N. Test., which first appeared in that year. Overcoming difficulties growing out of the publication of this work now increased his insanity, and led to his temporary confinement, but he escaped from Bethnal Green, and brought an action against the proprietor and physician of the asylum, who of course obtained a verdict in their favor. For the rest of his life he was permitted to remain at liberty, and he returned with zeal to his learned and severe labors, manifesting his strange eccentricity in a thousand forms—sojourned knighthood from the king, a seat in Parliament from the people of London, and courting the daughter of the lord mayor, but preserving unchanged his piety and benevolence. He made a verbal index to Milton's poems, a Scripture Dictionary, and several religious works, continuing to the last the emendation of his Concordance. Many editions of this work have since appeared. On November 1, 1770, he was found dead in his chamber in the attitude of prayer. See Concordance.

Crumbaugh, John Samuel, a Lutheran minister, was born in Frederick County, Md., November 7, 1831. He graduated at Pennsylvania College, Gettysburg, in 1851, and the same year was appointed principal of the High School, Lancaster, Pa., a position to which he seemed specially adapted. While thus engaged, he also pursued his theological studies under the direction of Rev. Dr. Baker, and in 1858 was licensed to preach the Gospel. His first and only pastoral charge was St. John's (Lutheran) Church, Lancaster. His health, never very vigorous, began to fail under its labors, to which he had so assiduously and successfully devoted himself. He resigned his charge in 1867, and accepted the offer of superintend-ent for common schools of Lancaster County, in the expectation that an opportunity would be afforded, in the active exercise required, for the resuscitation of his health. His zeal and success in the discharge of his varied and difficult duties were regarded by the board of trustees as unusual. He was more his teacher than ordinary ability, and as a teacher possessed peculiar qualifications. He died Jan. 18, 1859. "His brief life," says Dr. Burrows, "was a record of learning, usefulness, and honor." He published an address on God in History, delivered before the literary societies of Franklin and Marshall College in 1855.

Crusades, the name given to the religious wars carried on from the close of the eleventh to the close of the thirteenth century by the Christian coun-
tries of Europe against the Mohammedans for the conquest of the Holy Land. (In this article we make free use of the article in Chambers's Encyclopedia.) From an early period in the history of the Church it was considered a pious act to make a pilgrimage to the Holy Sepulchre, and to visit the various spots in which the Saviour of the world had walked. When Palestine was conquered by the Arabs in the seventh century, that fierce but generous people respected the religious spirit of the pilgrims, and allowed them to build a church and a hospital in Jerusalem. Under the Fatimides of Egypt, who conquered Syria about A.D. 900, and the Coptic Christians of Egypt and the Balkan Peninsula, the Christian residents of and the pilgrims became less favorable; but the conquest of Jerusalem in 1078, and the subjugation of the country by brutal hordes of Seljuk Turks from the Caucasus, rendered it intolerable. The news of their atrocities produced a deep sensation throughout the whole of Christendom, and kindled a general desire for the liberation of the Holy Land from the hands of the infidels. The popes encouraged this movement to the best of their ability. They saw in it an opportunity to extend the Church, to re-enforce its power, and to turn the warlike ardor of the Western princes, which so often led to conflicts between Church and State, against the infidels. The Greek emperor, Manuel VII, sent to supplicate the assistance of the great pope, Gregory VII, against the Turks, accompanying his petition with many expressions of profound respect for his holiness and the Latinate Church. Gregory cordially responded, but circumstances prevented him from ever carrying the vast designs which he entertained into execution. The idea of a crusade was, however, revived by his successor, Urban II, an able and humane man, whose sympathies were kindled by the burning zeal of Peter the Hermit, a native of Amiens, in France, who had made a pilgrimage to the Holy Land, witnessed the cruelties perpetrated by the Turks, and was now traversing Europe, preaching everywhere to crowds in the open air, and producing the most extraordinary enthusiasm by his impassioned descriptions of how pilgrims were murdered, robbed, or beaten, how shrines and holy places were desecrated, and how nothing but greed restrained the ruffian Turks. The pope made the Christian peoples pay heavy taxes for their visits to Jerusalem) from destroying the Holy Sepulchre, and extirpating every vestige of Christianity in the land.

First Crusade, 1096-1099. — When, by the addresses of Peter the Hermit and others, the feelings of Europe had been sufficiently excited, two contingents set out for the Holy Land. In 1096, one at Piacenza, in May, and the other at Clermont, in France, in November, to organize the war. At the second, at Clermont, a crusade was definitely resolved on. The pope himself delivered a stirring address to a vast multitude of clergy and laymen, and as he proceeded, the pent-up emotions of the crowd burst forth, and cries of Deus vult (God wills it) rose simultaneously from the whole audience. These words, Deus vult, by the injunction of Urban, were made the war-cry of the enterprise, and every one that embarked in it wore, as a badge, the sign of the cross; hence the name Crusade (Fr. croisade, from Lat. cruz, a cross). From all parts of Europe thousands and tens of thousands hurried at the summons of the pope to engage in the holy war. In May, 1096, the crusade was actually begun by an undisciplined force of about 20,000 foot, commanded by a Burgundian gentleman, Walter the Penniless. It marched through Hungary, but was cut to pieces by the natives of Bulgaria, only a few, among whom was Walter himself, escaping to Constantinople. The second, consisting of 40,000 men, women, and children, was led by Peter the Hermit. It followed the same route as its predecessor, and reached Constantinople greatly reduced. Here the two united, crossed the Bosphorus, and were utterly defeated by the Turks at Nicie, the capital of Bithynia.
A third expedition of a similar kind, composed of 15,000 Germans, led by a priest named Gottschalk, was slaughtered or dispersed in Hungary, which also proved the grave of the fourth, a terrible horde, consisting of about 200,000 men, recruited from France, England, Flanders, and Lorraine, who had swept along through Germany, committing horrid ravages, especially against the Jews, whom they murdered without mercy. Now, however, the real Crusaders made their appearance—the gentry, the yeomanry, and the serfs of the great baronial house, who had made their stand and were sworn to reduce at first Damascus and subsequently Ascalon, the relics of this mighty host returned to Europe.

Third Crusade, 1189–1192.—The death blow to the kingdom of Jerusalem was given by Salah-Eddin, commonly called Saladin, a young Kurdish chief, who had made his power felt in Syria, Egypt, and who aspired to the presidency of the Mohammedan world, in October, 1187, Jerusalem itself capitulating after a siege of fourteen days. The news of this led to a third crusade, the chiefs of which were Frederick I (Barbarossa), emperor of Germany, Philippe Auguste, king of France, and Richard Cour de Lion, king of England. Barbarossa took the field first in the spring of 1189, but accidentally lost his life by fever caught from bathing in the Orontes. His army, much reduced, joined the forces of the other two monarchs before Acre (or Ptolemais), which important city was immediately besieged, and after a besieging of twenty-three months, during which the army was not united among themselves. Philippe soon after returned to France; and Richard, after accomplishing prodigies of valor, which excited the admiration of the Saracens, concluded a treaty with Saladin, by which the people of the West were to be left in possession of the towns and castles which the Saracen princes had in former times possessed. On October 25, 1192, Richard set sail for Europe.

Fourth Crusade, 1202.—In 1202 a fourth expedition was determined upon by pope Innocent III, although the condition of the Latin kingdom was by no means such as to call for it. It assembled at Venice, the government of which republic, from political reasons, promised to support the movement by its navy. The army never went to Palestine at all, but preferred to take possession of the Byzantine empire. The leader of this host of pseudocrusaders, Baldwin, brother of Flanders, was seated on the throne of the East in 1204, where he and his successors maintained themselves for fifty-six years. Some writers do not number this expedition among the regular crusades, but count as the fourth crusade another expedition, in 1217, which king Andrew II of Hungary was prevailed upon by Nicholas of Cusa to lead against Greece, by the kings of Jerusalem and Cyprus, conquered a fortress on Mount Talor and some small forts, but in 1218 returned home. In the same year, count William of Holland, being allied with the kings of Jerusalem and Cyprus, landed in Egypt. He conquered in 1219 Damietta, but in 1221 this town and all other conquests were lost again.

Fifth Crusade, 1218–1229.—This was commanded by Frederick II, emperor of Germany. It began in 1228, and terminated in a treaty of ten years between that monarch and the sultan of Egypt, by which Palestine was ceded to Frederick, who, after being crowned king of Jerusalem in 1229, was permitted to retain as a prize the land of the infidel. Eight days after the capture of the city, Godfrey of Bouillon was unanimously elected king of Jerusalem.

Second Crusade, 1147.—In 1144 the principality of Edessa was conquered by the emir of Mosul, and the Christians(getClass="paragraph") first to destroy the Latin kingdoms of Syria and Palestine. Europe once more trembled with excitement. A second crusade was preached by the famous St. Bernard, abbot of Clairvaux, in Champagne; and early in 1147 two enormous armies, under the command of Louis VIII, king of France, and Conrad III, emperor of Germany, set out for the Holy Land. Their united numbers were estimated at 1,200,000 fighting-men. The expedition, nevertheless, proved a total failure. The Greek emperor, Manuel Comnenus, was hostile; and through the treachery of his emissaries the army of Conrad was all but destroyed by the Turks near Iocum, while that of Louis was wrecked in the deserts of the Plataian Mountains. The object of the Crusaders was to reduce at first Damascus and subsequently Ascalon, the relics of this mighty host returned to Europe.

Sixth Crusade, 1248.—In 1244 a new race of Turks burst into Syria, and once more the Holy Land fell into the hands of these ferocious barbarians. Jerusalem was burned and pillaged. In 1246, Louis IX of France (St. Louis) headed a crusade against them. At the head of 40,000 soldiers he embarked from Cyprus, and from there went to Egypt, conquering the coast and the town of Damietta, but when he advanced further he was utterly defeated, and taken prisoner by the sultan of Egypt. By the payment of a large ransom he obtained his liberty (1250). The Holy Land remained under the sultan of Egypt. On his return to Europe he was regarded as a sort of martyr in the cause of Christ.

Seventh Crusade, 1270.—This also was primarily un
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dertaken by St. Louis, but he having died at Tunis in 1270, on his way to Palestine, prince Edward of England, afterwards Edward I, who had originally intended to place himself under the command of St. Louis, marched direct for Palestine, where his rank and reputation in arms gathered round him all who were willing to go to his help. Not till after this, however, was accomplished, and Edward soon returned to England, the last of the Crusaders. Acre, Antioch, and Tripoli still continued in possession of the Christians, and were defended for some time by the Templars and other military knights; but in 1291 Acre was surrendered by the Crusaders, and the other towns followed its example, and the knights were glad to quit the country, and disperse themselves over Europe in quest of new employment, leaving Palestine in the undisturbed possession of the Saracens.

Since that time there have been no further crusades, although the popes have more than once attempted to excite the Christians to the undertaking. Some writers do not hesitate to affirm that the popes, under this device, aimed at universal power over the kings and armies employed in their service, which were numerous, because a plenary indulgence was the reward of a Crusader. The Christian princes were exhausted in the field, and the popes increased the Christendom both over clergy and people. The people sold their property for a mere trifle, or made a gift of it to monasteries and abbey.

It is computed that nearly two millions of Christians lost their lives during the crusades by slaughter, hunger, pestilence, etc.

It is impossible to overlook the fact that, in some respects, the crusades exercised a most beneficial influence on modern society. M. Guizot, in his Lectures on European Civilization, endeavors to show their design and function in the destiny of Christendom.

"To the first chroniclers," he says, "and consequently to the first Crusaders, of whom they are but the expression, Mohammedans are objects only of hatred: it is evident that those who speak of them do not know them. The historians of the later crusades speak quite differently: it is clear that they look upon them no longer as monsters; that they have to a certain extent entered into their ideas; that they have lived with them; and that relations and even a sort of sympathy, have been established between them."

Thus the minds of both, but particularly of the Crusaders, were partly delivered from those prejudices which are the offspring of ignorance. "A step was taken towards the enfranchisement of the human mind." Second, the Crusaders brought into contact with two civilizations, richer and more advanced than their own—the Greek and the Saracen; and it is beyond all question that they were mightily struck with the wealth and compatriotic refinement of the East. Thirdly, the close relationship between the Christian men of the West and the Church occasioned by the crusades enabled the former "to inspect more narrowly the policy and motives of the papal court." The result was very disastrous to that spirit of ventilation and belief on which the Church lives, and in many cases an extraordinary freedom of judgment and hardihood of opinion were induced, such as Europe had never before dreamed of. Fourthly, great social changes were brought about. A commerce between the East and West sprang up, and towns—the early homes of liberty in Europe—began to grow great and powerful. The crusades, indeed, "gave maritime commerce the strongest impulse it had ever received." As the crusades were a rising of the German nation of Europe for the triumph of the Church under the direct control of the popes, they naturally gave a powerful influence to the hierarchical plans of the popes. The emperors and kings, by following the exhortations of the popes and taking the cross, acknowledged the claims of the popes that the ecclesiastical power was higher than the secular. As the popes did not perma-

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ally join the crusades, but were represented by legates, the system of papal legates was developed, which became in the hands of the popes a powerful weapon for curtailing the jurisdiction of archbishops and bishops. The origin of bishops in partibus infidelium can also be traced to the crusades. The raising of immense armies was a great pretext for the popes to extract large sums of money from princes and nations. The warlike enthusiasm against the Mohammedans kindled the popular fanaticism against all heretics, and stimulated the bloody persecutions of the Cathari, Waldenses, and other sects in Western Europe.

The influence of the crusades upon scientific theology was only indirect. The better acquaintance with the philosophical and theological literature of the Greek Church and the Mohammedans could but yield a favorable influence. In particular, the study of Aristotle was greatly promoted by the crusades, and several of his works were then first made known in the western countries of Europe. See Chambers, Cyclopædia, s. v.; Brockhaus, Conversations-Lex. ix, 76; Christian Remembrancer, xlv, 5; Herzog, Real-Encyclop. viii, 65; Mosheim, Church History, ii, 112, 141, 238, etc.; Milman, Latin Christianity, vol. iv; Wilken, Geschichte der Kreuzzüge (Leips. 1861, 3 vols.); Michel, Histoire des croisades (Paris, 1843); translated by Robson, London, 8 vols. 12mo, (1854); Mills, History of the Crusades (London, 1829, 4th ed., 2 vols. 8vo); Knightly, The Crusades (London, 1847, 2 vols. 12mo); Hume, History of England, 1, 226 et al.; 2, 60 et al.; Haeckel, Ch. Hist. p. 196, 229, 219; Sybel, Geschichte des ersten Kreuzzuges (Leips., 1846); Eggenberger, Stundenspiegel, zwischen 1866. A list of writers on the subject is given by Michaud, Bibliothèque des Croisades (Paris, 1830, 4 vols.).

Cruse. This now obsolete English word denotes a small vessel for holding water or other liquids. Three Hebrew words are thus translated in the A. V. See CUR.

1. דעבש, teppachath (lit. something spreading out), is applied to a utensil (usually considered a flask, but more probably a shallow cup) for holding water (1 Sam. xxvi, 12, 12, 16; 1 Kings xix, 6) or oil (1 Kings xvii, 12, 14, 16). Some few to the nature of this vessel is perhaps afforded by its mention as being full of water at the head of Saul when on his night expedition after David (1 Sam. xxvi, 12, 16), and also of Elijah (1 Kings xix, 6). In a similar case in the present day this kind of globular vessel is brought into contact with two civilizations, richer and more advanced than their own—the Greek and the Saracen; and it is beyond all question that they were mightily struck with the wealth and compatriotic refinement of the East. Thirdly, the close relationship between the Christian men of the West and the Church occasioned by the crusades enabled the former "to inspect more narrowly the policy and motives of the papal court." The result was very disastrous to that spirit of ventilation and belief on which the Church lives, and in many cases an extraordinary freedom of judgment and hardihood of opinion were induced, such as Europe had never before dreamed of. Fourthly, great social changes were brought about. A commerce between the East and West sprang up, and towns—the early homes of liberty in Europe—began to grow great and powerful. The crusades, indeed, "gave maritime commerce the strongest impulse it had ever received." As the crusades were a rising of the German nation of Europe for the triumph of the Church under the direct control of the popes, they naturally gave a powerful influence to the hierarchical plans of the popes. The emperors and kings, by following the exhortations of the popes and taking the cross, acknowledged the claims of the popes that the ecclesiastical power was higher than the secular. As the popes did not per-

Modern Oriental Travelling Flasks.
measured by the falling of water from one vessel into another, the undermost vessel containing a piece of cork, the different altitudes of which, as it gradually rose upon the rising water, marked the progress of time. But we cannot bar 'time' in this manner, as much as the measures were known at that early period. It is usual for persons in the East in the present day, when they travel, to take with them a flask for holding water, and also, when they sleep in the open air, to have a small vessel of water within their reach (Thomson, Land and Book, ii, 21). These flasks are of various forms, and are sometimes covered with a wicker-case, See Dish.

2. प्राप्त, bakkub' (from the gargling sound in emptying), perhaps a bottle (as it is translated in Jer. xix, 1, 10) for holding any liquid, as honey (1 Kings xiv, 8), but more probably a pitcher (q. v.).

3. γονή, telesochis' (lit. that it which fluids are poured out), a platter (2 Kings ii, 20). This was probably a flat metal saucer of the form still common in the East. It occurs in 2 Kings ii, 20, "cruse;" xxii, 13, "dish;" 2 Chron. xxxv, 13, "pan;" also Prov. xix, 24; xxvi, 15, where the figure is obscured by the choice of the word "bosom." See PAN; PLATTER, etc.

Cruse, Christian F., D.D., a minister of the Protestant Episcopal Church, was born June 27, 1794, in Philadelphia, of Lutheran parentage. He entered the University of Pennsylvania in 1811, and graduated Jan. 10, 1815, with distinguished honors. He was appointed professor in the University in 1831, and resigned in 1838. He was ordained by bishop White about 1822; became rector of Trinity Parish, Fishkill, N.Y., in April, 1846, but resigned the cure in 1851, and afterwards he removed to Chicago. He soon after removed to the General Theological Seminary, where, as librarian, he had ample opportunities for those studies in which he was so successful. In the ancient languages—Syriac, Hebrew, and Greek—Dr. Cruse was very well informed. He translated and edited Seiss's Church History, and his edition is the best in English. He died in New York October 5, 1865.—Church Eco. Review, January, 1866.

Ctenius, Christian August, a German theologian, was born at Leuna, near Merseburg, January 10, 1715. He studied at Leipzig, where he afterwards became professor of philosophy in 1744, of theology in 1750, and primarius of theology in 1757. He died October 27, 1793. Dissatisfied with the existing philosophical systems, he attempted a new one, which he sought to bring into harmony with orthodox theology. The school which he represented in Leipzig may be designated by the name of a Philosophico-Biblical Realism. As a philosopher, he was one of the most important proponents of the idealism and mechanism of the Leibnitz-Wolffian philosophy, while, as a Bible theologian, he maintained the historical and literal as opposed to an exclusively spiritualistic exegesis. In morals he drew his conclusions, not from the conceptions of the intellect, but the suggestions of the will and conscience. He derived the notion of duty from moral necessity or obligation. He asserted the free-agency of the human mind (which he contemplated principally in a negative point of view, i.e. as uninfluenced by physical or material laws), and developed the formal conditions of our free-will actions and the motives of them. The principle of a moral law led him to a deistic theory of Legislation, and consequently to the hypothesis which ascribes all moral obligations and laws to the divine authority, deducing, as the schoolmen had done, the principles of morals from the will of God. That which is consistent with the nature of the divine perfections, and according to the will of God, is good, and becomes obligatory on all rational beings. God demands of his rational creation, in the first place, that they should be good; and also wills their happiness as a consequence of virtue.' (Tennemann). His principal works are: Logik o. d. Wey u. Gewissheit u. Zwecklosigkeit d. menschlichen Erkenntniss (Lpz. 1747; 2 ed. 1762); Ent- sorfy d. naturliche Moral (Lpz. 1746; 3 ed. 1766); Anweisung, vervoirsig v. leben (Lpz. 1747; 3 ed. 1767); Anleitung, u. naturliche Begrundenord. ordentlich u. vorichtig nachzudenken (Lpz. 1749, 2 vols., 1772); Begriff d. christlichen Moraltheil (Lpz. 1772, 2 vols.). See Pierer, Universal-Lexikon, s. v.; Kah- nis, German Protestantism (Edinb. 1856, 12mo, p. 107); Delitzsch, Geschichte der europäischen Theologie. Fort- bildung durch Chr. Ctenius, etc. (Lpz. 1845); Tennen- mann, Manual Hist. Phil. § 368.

Cryer, Thomas, a Wesleyan missionary of rare piety and usefulness, was born at Bingley, in Yorkshire, in 1800. At 20 he was converted, and was called into the ministry about seven years after, and labored for a few months in an English circuit. He was then appointed a missionary to India, and embarked for that country in 1829. For 22 years he labored for the salvation of the heathen, and his name will be long remembered in the East. In spite of opposition and of the long delay of prosperity, which is the great and peculiar trial of the Eastern missionary—in spite of the most severe personal and family trials—his heart was undaunted and his faith unsubdued. Few of his fellow-missionaries excelled him in power of utterance, in the adroitness and effect with which he exposed the sophisms of the Brahmin, or in searching and persuasive appeals to the conscience. He "determined to know nothing but Christ and him crucified." Such a minister could hardly fall of winning souls; and many will be the crown of his rejoicing in the day of Jesus Christ, not only among the natives of India, but also among the Europeans resident in that country. He died of cholera, October 5, 1852.—Wesleyan Minutes, 1853.

Cryp (Gr. κρύπτω, a concealed place; Lat. crypta; Fr. crypte). I. Among the ancient Greeks and Romans a crypt was primarily a long, narrow gallery, above the level of the ground, surrounding a courtyard, and having walls on both of its sides, with windows in the wall facing the court. These crypts had often a portico lining them or running between them and the open court. They served as a place of promenade during the hot or wet weather. They were sometimes finally so secured that they were even built for the officers near the Pretorian camps in Rome. Crypts similar in construction and location were built for storing wines, vegetables, and other articles, like the modern subterranean cellars. When all the windows were closed they were dark and cool, and hence the word was applied even by the ancients to any dark and long chamber or passage, as the dark stables where horses were kept under the amphitheatre, the claustra maxima at Rome, the tunnel at Naples, and to a grotto where Quartiella offered sacrifice.

II. The word crypt was applied by the early Christians to those subterranean burial-places which were afterwards called Catacombs (q. v.). The term was later limited to the larger chambers in the Catacombs where one or more martyrs were buried. These crypts were larger than the other rooms in the Catacombs, and were often ornamented, and devoted to divine worship. For this purpose they were double, one part serving for the men and the other for the women, with small antechambers for the catechumens. Some of these crypts had openings into the fields above.

III. When persecution ceased, and Christians built church edifices above ground, the custom was adopted of placing the remains of martyrs—later of archbishops, bishops, abbots, and other high church officials—in crypts under the intersection of the cross in the plan of the church. In the basilian period of architecture
CRYSTAL-CAST CONTROVERSY 597

CRYPTO-CALVINISTIC CONTROVERSY, the name given to a dispute within the Lutheran Church of Germany (1552–1574) concerning the doctrine of the Lord's Supper. The followers of the Melanchthonian doctrine, as distinguished from the strict Lutherans, were styled Crypto-Calvinists (also Philippists, Melancthonians).

1. Melancthon, it is well known, earnestly desired a union of the Lutheran and Calvinistic divisions of the Protestant body. His tendency towards the Calvinistic view of the Lord's Supper was early shown in the difference between the Augsburg Confession in 1530 and the Formula of Concord in 1577. In the confessions of the 1554, he states that the body and blood of Christ are truly present in the Lord's Supper (in the form of bread and wine), and are there distributed and received (distributio sustentat), therefore the opposite doctrine is rejected. In the concordia (Latin of 1540) the reading is "cum pane et vino praebentur corpus et sanguis Christi sustentato in Domino," the condemnation of the "opposite doctrine," i.e., the Zwinglian, is omitted. This alteration did not meet the approval of Luther, who nevertheless tolerated Melancthon's change of doctrine. But the Emperor Henry VIII granted some measures to the Zwinglians: toleration; and during Melancthon's lifetime he was held by many to be a concealed (crypto-) Calvinist. The truth seems to be fairly stated by Hase, as follows: "As Melancthon was convinced that neither Luther nor Calvin's doctrine of the sacrament was an inexpressible bond to saving communion with Christ, he thought he was bound to allow both of them to exist in the Church. But when the doctrine of the omnipresence of Christ's body (ubiquity, q.v.) was proposed as the only saving basis of the Holy Supper, and made by Brent (see BRENTZIUS), the law of the Church in Wurtemberg, he expressed disapproval of the doctrine of the 'immaterial body being introduced into the symbols of faith' (Church History, § 350). Melancthon and Luther never quarrelled on the subject; but the controversy, even during Melancthon's lifetime, began to be bitter. He did not live, however, to see the fierce strife which finally arose on the subject within the bosom of the Church (died 1560).

2. But the controversy, as such, began in the year 1559, when Joachim Westphal, a preacher in Hamburg, proclaimed the Calvinistic doctrine of the Lord's Supper heretical. The controversy was especially violent at Tilsit (1560), between Heshuusius and Albert Hardenberg, cathedral preacher, who acted for the Calvinistic doctrine, and it went on until Hardenberg was dismissed from his position. Shortly after Heshuusius shared a like fate. In 1568 Heshuusius was made general superintendent at Heidelberg, and he soon detected "Crypto-Calvinism" in a dean of Wilhem Kitchen in Hesse, and finally expelled, and Frederick III, elector of the Palatinate, went over to the Reformed Church. In Wurtemberg Brentz urged the ultra-Lutheran doctrine (see above); but Christoph, duke of Wurtemberg, endeavored to lay the strain, and finally succeeded, in 1561, at the Freiburgtag (Vest of Princes) at Naumburg, in obtaining the recognition of the altered Augsburg Confession, the elector Frederick III of the Palatinate withdrew from the controversy, and introduced, in 1568, in his dominions a mixed doctrine of Melancthonian tendency, by the incorporation of the Heidelberg Catechism into the state law.

In the Saxo electorate the Wittenberg and Leip- zig theologians undertook a like combination of the doctrines. Kaspar Peucer, son-in-law of Melancthon, Cracow, Schütz, and Stössel; G. Major, P. Eber, Paul Crell, and, later, P. Cruciger, Pezel, Moller, and others, in their writings, and also in the well-known Katechismus, favored the view, and these Melancthonian theologians were called Philippists. The Thuringian theologians in Jena, especially Flacius, also Wiegend, Cölestin, Kirchner, and others, were strict Lutherans, and bitterly opposed the electorate Saxons. A conference between the Wittenberg and Jena theologians was held at Altenburg (October, 1568, to March, 1569), in which very intemperate accusations were made against the Philippists. The rupture was widened. The electoral duke Augustus of Saxony called his theologians together in Dresden on the 7–10th of October, 1571. They agreed upon the Consensus Dresdensis, and the Wittenberg Catechism, which opposed the doctrine of ubiquity, but used Lutheran language in moderate terms. Melancthonian theologians were also thought that the strife was ended. But in 1574 appeared an anonymous work entitled Exequies perspicuus et ferme integra controversiae de sacra com, which strongly advocated the Calvinistic view of the Supper. (It has been shown by Hepper, Geschichte des deutschen, Prot. ii. 469, that this work was written by the physician Joachim Carens (died 1578), and was not originally intended for publication.) The work caused a bitter renewal of the controversy, and the elector determined to suppress Calvinism, and he deposed or imprisoned the leaders, and commanded submission to the Consensus, on pain of excommunication. Peucer was imprisoned for twelve years, and in 1586 the elector died, and his son, Christian I, succeeded him. Chancellor Nicolas Crell (q.v.) and others influenced him to favor the Calvinistic view. After his death, the duke Frederick William of Saxo-Weimar, who was regent, put down Philippism by brute force, even executing Crell in 1601. See Lässer, Histor. motu- um, 1728; Hepper, Geschichte des deutschen Protestantismus, 1862, 2 vols.; Zeitschr. f. d. hist. Theol. 1865, iv; Giselaer, Church History (Smith's), iv, §§ 37, 38; Gass, Geschichte d. prot. Theol. i, 63 sq.; Hagenbach, History of Doctrines, § 215; Herzog, Real-Enzyklop. vii, 127. Crystal. These medieval words which appear to have this meaning in the Bible. See Isa. Par. 1, n. 11.

1. ιρα, ιρά "properly ice, as it is rendered Job vi, 16; xxxii, 29; "frost." Gen. xxxi, 40; Job xxxvii, 10; Jer. xxxvi, 80;Sept. κρύσταλλος," occurs in Ezek. 1, 22, where the epithet "terrible" seems to be used by way of distinction from the ordinary signification of the word.

2. ιαπής, ιαπίς (proper ice; Sept. γαλάς), occurs only in Job xxxvii, 18, where it is rendered "pears" in our version.

3. ιαςίτιστς, ιαςίκις (lit. what is pure or transpa- rent; Sept. ἀητός), occurs only in Job xviii, 17, where some regard it as denoting glass.

4. Κρύσταλλοσ (prop. ice) occurs in Rev. iv, 6; xxi, 11; xxii, 1, evidently in the sense of crystal, and in such connections as to identify it in a good degree with the preceding terms.

5. Crystal. The word may be held to be only pure water, conveyed by great length of time into ice harder than the common (Didot, Sic, ii, 62; Plin. Hist. Nat. xxxvii, 2), and hence the Greek word for it, in its more proper signification, also signifies ice. From this it necessarily followed that crystal could only be produced in the regions of perpetual ice, and this was accordingly the ancient belief; but we now know that it is found
CUBIT

In the warmest regions. Theophrastus (54) reckons crystal among the pellucid stones used for engraved seals. In common parlance we apply the term crystal (as the ancients apparently did) to a glass-like transparent stone, commonly of a hexagonal form, which, from being found in rocks, is called by mineralogists rock-crystal. It is a stone of the flint family, the most refined kind of quartz." See GLASS.

Cubit (in Heb. פִּקְדֵּשׁ, ammah', lit. mother, i. e. of the arm, the fore-arm; Greek πυχές, an id) is a word derived immediately from the Latin cubitus, the lower arm. The length of the cubit has varied in different nations and at different times. Derived as the measure is from a part of the human body, and as the human stature has been of very dissimilar length, the cubit must of necessity have been various. The lower arm, moreover, may take in the entire length from the elbow to the tip of the third or longest finger, or it may be considered as extending from the elbow merely to the root of the hand at the wrist, omitting the whole length of the hand itself. If the definition of Celsus (viii, 1) is taken, and the cubit is identified with the ulna, the under and longer of the two bones of which the arm consists, still a fixed and invariable measure is not gained. That the cubit among the Hebrews was derived as a measure from the human body is clear from Deut. iii, 15—"after the length of a man.

(From Prof. Böttcher, Proben allerzeiten. Schrift., p. 288.) But it is difficult to determine whether this cubit was understood as extending to the wrist or the end of the third finger. As, however, the latter seems most natural, since men, when ignorant of anatomy, and seeking in their own frames standards of measure, were likely to take both the entire foot and the entire forearm, the probability is that the longer was the original cubit, namely, the length from the elbow to the extremity of the longest finger. The Egyptian cubit, which it is likely the Hebrews would adopt, consisting of six hand-breaths, is found on the ruins of Memphis (Journal des Sciences, 1829, Nov., Dec., comp. Herod. ii, 149). The Rabbis also (Mishna, Chidin, xxvii, 9) assign six hand-breaths to the Mosaic cubit. By comparing Josephus (Ant. iii, 6, 6) with Exod. xxvi, 10, it will, moreover, be found that the weight of his authority is in the same scale. According to him, a cubit is equal to two spans. Now a span is equal to three hand-breaths (Schmidt, Bibl. Mathemat. p. 117; Eichrodt, Poen. Zool., p. 68). A cubit, therefore, is equal to six hand-breaths. The hand-breath is found as a measure in 1 Kings vii, 26; comp. Jer. iii, 21. In the latter passage the finger-breath is another measure. The span also occurs Exod. xxviii, 16. So that, it appears, measures of length were, for the most part, borrowed by the Hebrews from members of the human body. Still no absolute and invariable standard presents itself. If the question, What is a hand or finger-breath? be asked, the answer can be only an approximation to fact. If, however, the palm or hand-breath be taken at 6¾ inches, then the cubit will amount to 21 inches. In addition to the common cubit, the Egyptians had a longer one of six palms, or 44 inches. The Hebrews also have been thought to have had a longer cubit, for in Ezek. xi, 5, we read of a cubit which seems to be an ordinary "cubit and an hand-breath;" see also Ezek. xiii, 13, where it is expressly said, "the cubit is a cubit and an hand-breath."

The prophet has been supposed to refer here to the then current Babylonian cubit, a measure which it is thought the Jews borrowed during the period of their captivity. The Rabbins make a distinction between the common cubit of five hand-breaths and the sacred cubit of six hand-breaths—a distinction which is held to be insufficiently supported by De Wette (Archäologie, p. 178). Consult Lamy, De Talmudica, c. 8; Carpzov, Apparat, p. 676.—Kitto, s. v. An ancient Egyptian cubit now in the Royal Museum of Paris measures 20.684 inches. The Hebrew cubit, according to Bishop Cumberland and M. Pelletrier, is twenty-one inches; and the Talmudists observe that the Hebrew cubit (meaning probably the longer or sacred measure) was larger by one quarter than the Roman, which would make it contain 21.848 inches. Many writers fix it at eighteen inches, confounding it with the Greek and Roman measure of a foot and a half. The most approved computation assigns each kind of Jewish cubits the same length as the corresponding Egyptian, namely, 20.24 inches for the ordinary one, and 21.888 for the sacred, which is confirmed by the mean length of several ancient cubits marked on the Egyptian monuments (Wilkinson's Anc. Egyptians, 2d series, i, 80), by a comparison of the dimensions of the Pyramids with those given in ancient authorities (Vitry's Pyramids of Geth, iii, 104, 105), and which we shall find to correspond remarkably with the Talmudical statement of the circuit of the Temple. In a later edition of his Ancient Egyptians, however ("Popular Account," ii, 296), Wilkinson makes the ordinary Egyptian cubit to have consisted of seven palms or twenty-eight digits, and gives exact computations of its length, varying from 20.4729 to 20.7488 inches, which yield an average of 20.6180 inches; and he states the cubit on the Nilometer at Elephantine, from actual measurement, to be 20.625 inches. This last is perhaps the most accurate dimension attainable for the standard cubit. (See Böckh, Ativoll. Unternehm. Berl. 1858, p. 12; Thenius, in the Stud. u. Krit. 1846, i, 272, ii, 229; Lepsius, Die alt-aegyptische Eile, Berl. 1865.) See MEASUREMENT.

In Judg. iii, 16, the term translated "cubit" is in the original תְּנֶקֶד, go'ed (literally, a cut), a rod or staff, as the measure of a cubit. In the New Testament our Lord characteristically employs the term cubit (Matt. xxvii, 5; Luke xii, 25) for the enforcement of a moral and spiritual lesson. The term also occurs in John xxii, 8, and in Rev. xxi, 17; and in the Apocalypse (2 Macc. xiii, 5). See MEASUREMENT.

CUCUMBER. See KAUTZ.

CUCOOS (קַכָּפָ, shach'kaph, prob. from its leesness; Sept. and Vulg. seco-gall; A.V. "cuckow") occurs only in Lev. xi, 16; Deut. xiv, 15, among birds of prey not clearly identified, but declared to be unclean. None of the various ancient or modern versions of this word give a bird possessing any affinity with the other species enumerated; and although the cuckoo is a winter and spring bird, distinctly heard, it appears, by Mr. Buckingham, early in April, while crossing the mountains between Damascus and Sidon, at that time covered with snow, it could scarcely deserve to be included in the prohibited list, for the species is everywhere scarce. The identifications proposed by late writers on the subject all equally lack a sufficient foundation. Bochart (Hieroz. vol. ii, c. 18) thinks the seco-gall is meant. Upon the whole, while so much obscurity still remains on the subject, the interpretation of "cuckoo" may as well remain undisturbed. (See Penney Cephalopoda, s. v.) The word shachkaph was a

Common Cuckoo (Cuculus canorus)
good imitation of the dissyllable voice of this bird, as our word cuckoo, variously repeated in all European languages, and yakoob, which is the bird is supposed by the Arabs to utter. The latter, indeed, call it tar el-yakub, or "Jacob's bird," on this account (Kittto, Phys. Hist. of Pales. p. ceculii). The common cuckoo (Cuculus canorus) is a bird of considerable size, unfit for food, because habitually feeding on reptiles and large insects. It is spread over the whole of Asia and Africa as well as Europe, migrating northward in spring, and probably not breeding in Palestine, although passing the winter there. The American cuckoo (ErythropsiaAmericana), often called "cow-bird," is a different species of the family of the Cuculidae, all the members of which are distinguished by laying their eggs in the nests of other birds, and rearing no young themselves.

Eastern Black Cuckoo (Budorcanus Orientalis).

Cucullus. See Cowl.

Cucumber is the translation of מַקְפָּל, mikhaša, (so called probably from its difficulty of digestion; Sept. siexou), in our Auth. Vers., and the correctness of this rendering has been almost universally admitted. It occurs in Num. 12, 5, where the Israelites, when in the desert, express their longings for the melons and the cucumbers of Egypt. The Heb. is so similar to the Arabic kisna, that it can be very little doubt of their both meaning the same thing. Celcus (Hierob. ii, 247) gives beta, kast, and kinsia as different pronunciations of the same word in different Oriental languages. It does not follow that these names always indicate exactly the same species, since in the different countries they would probably be applied to the kinds of cucumber most common, or perhaps to those which were most esteemed in particular localities. Thus, in Egypt (see Prosp. Alpin. Plant. Ec. c. 38, p. 54), the name beta appears to be applied to the species which is called Cucumis chathe by botanists, and "queen of cucumbers" by Hasselquist, who describes it as the most highly esteemed of all those cultivated in Egypt (Trav. p. 258). See Melon. In India the name kinsa is applied by the Mohammedans to the Cucumis sativus, or the common ashke of the natives, while in Persia and Syria the same name would probably be applied only to the common cucumber, or Cucumis sativus, as the two preceding species are not likely to

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be much known in either country. The Talmudists (Matt. 1, 4; T.umoth, i, 6; vi, 6; Baba Mes. vii, 5) have נָפַל, and the Phoenicians had the word Konaljcaup (Disoc. iv, 152), which is probably נָפַל סיָנָה, "cucumber of Egypt." It is also a name for the same plant. (For an account of the cucumbers of Syria and Egypt, see Forskal, Flora Egypt. p. 103; Celsi Hierob. ii, 243.) See Botany.

All travellers in the East notice the extensive cultivation and consumption of cucumbers and other vegetables of the same tribe, especially where there is any moisture of soil, or the possibility of irrigation (see Burchardt, Arabic Proverbs. No. 660). Thus, even in the driest parts, the neighborhood of a well is often occupied by a field of cucurbiteous plants, generally with a man or boy set to guard it from plunder, perched up on a temporary scaffolding, with a slight protection from the sun, where he may himself be safe from the attacks of the more powerful wild animals. That such plants appear to have been similarly cultivated among the Hebrews is evident from Isa. 1, 8, "The daughter of Zion is left like a cottage in a vineyard, like a lodge in a garden of cucumbers" (מַקְפָּל, mikhaša, Sept. σκυπήνα, as well as from Baruch vi, 70, "as a scarecrow in a garden of cucumbers (σκυπήνα) keepeth nothing, so are their gods of wood." See Garden; Cottage.

Cud (ינָה, gera'h; rumination), the pellet of half-chewed food brought up from the first stomach of ruminant animals to be thoroughly masticated (Lev. xi, 5-7; Deut. xiv, 6-8). See Clean (Animals).

Cudworth, Ralph, an eminent English divine and philosopher, was born at Aller, Somersetshire, in 1617, and entered Emmanuel College, Cambridge, in 1639, became M.A. 1639, rector of N. Cadbury 1641, and master of Clare Hall 1644. In 1645 he became professor of Hebrew; in 1654, master of Christ Col-
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lege; in 1662, vicar of Ashwell; and in 1678, prebendary of Gloucester. He died in 1688. Cudworth was a R. Birch, Life of Cudworth (prefixed to most editions of his works); Engl. Cyclopædia; Mackintosh, Ethical Philosophy, p. 78.

Cujaciu (properly De Cujcius), Jacques, a distinguished teacher of canon law, was born in 1522, at Toulouse. He became in 1554 a professor of law at Cahors, in 1556 at Bourges, in 1567 at Valence, and in 1579 again at Bourges. The civil war in France induced him in 1576 to go to Paris, where he also received permission to give lectures on law. In 1577 he once more returned to Bourges, where he thenceforth remained, notwithstanding the most profitable offers from the University of Bologna. He died Oct. 4, 1590. Cujacius was the most famous teacher of the Roman law in the sixteenth century, and his reputation attracted large numbers of students from all countries of Europe. He corrected numerous passages of the Roman law-books from the more than 500 manuscripts which he had collected, and a great many obscure points were by him for the first time elucidated. He gained the love of the thousands of his pupils to a rare degree, and his affectionate attention to their comfort was paid to the welfare of each. From the theological controversies of his time he cautiously abstained, though he was always a steadfast adherent of the cause of Henry IV. In his will he referred his wife and his daughter to the letter of the pure Bible, without note or commentary, as the rule of their faith. He published himself a collection of his works (Paris, 1577), which, however, is not complete. The editions by Colombe (Paris, 1617 and 1684) does likewise not contain all the works of Cujacius. A complete edition was prepared by Fabroti (Paris, 1658, 10 vols.), which has several times been reprinted, with some additions (latest edition, Prato, 13 vols. 1886). A life of Cujacius was published in 1690 by Pappius Masson, but the best account of Cujacius is by Saint Priest (appendix to his work Histoire du droit Romains, Paris, 1821; an extract from this, in German, by Spangenberg, Cujacius u. seine Zeitgenossen, Leipzig, 1822).—Broekhaus, Conversations-Lex. s. v.; Wetzer u. Weite, Kirch.-Lex. ii. 938.

Culbertson, Matthew Simpson, D.D., a Presbyterian minister and missionary, was born at Chambersburg, Pa., Jan. 18, 1819, and was educated at the Military Academy, West Point. While serving as lieutenant of artillery he made a religious profession, and went to the theological seminary at Princeton, where he graduated in 1844. In that year he was licensed and ordained as missionary to China. He labored, togethe with Bridgegam, for several years in preparing a revised translation of the Scriptures in Chinese; and wrote Darkness in the Far East, or Religious Notions and Popular Superstitions in North China (N. Y. 1857, 19mo). He died of cholera, Aug., 1862.—Wilson, Presb. Almanac, 1863, p. 168.

Culees. The name Culees is variously derived and explained by several different authorities. Eubard gives "Kile De"—a man of God; Dr. Braun, "Gille De"—"servant of God." But the latest, and perhaps beat authority, gives us Culeakk as the only name of the Culees known among native Celta. This word means "a secluded corner"; a "Culees" is "the man of the reasess." This accurately enough describes the Culees' mode of life; though not monks, they were in a certain sense recluse.

The Scottish Church, when it first meets the eye of civilization, is not Romish, nor even prelatical. When the monk Augustine, his forty sons in the time of the Saxo Heptarchy, came over to Britain under the auspices of Gregory, the bishop of Rome, to convert the barbarian Saxons, he found the northern part of the island already well-nigh filled with Christians and Christian institutions. These Chris-
tians were the Culdees, whose chief seat was the little island of Hi or Iona, on the western coast of Scotland. An Irish presbyter, Columba, feeling himself stirred with missionary zeal, and doubtless knowing the most blessed condition of the Western Scots and Picts in the year 656, took with him twelve other missionaries, and passed over to Scotland. They fixed their settlement on the little island just named, and from that point became the missionaries of all Scotland, and even penetrated into England. Before the end of the 6th century they had filled the country with their influence. Their apostle and bishop, they said, was Christ. Invited to England by Oswald, king of Northumberland, to preach the Gospel to his people, they sent Cormân, who failed because of too great austerity of behavior, and then Aidan, who, without knowing the people's language, succeeded, and proved himself one of the noblest of missionaries. The people in the south of England converted by Augustine and his assistants, and those in the north who had been won by Culdee labor, soon met, as Christian conquest advanced from both sides; and when they came together, it was soon seen that Roman and Culdee Christianity differed in many respects. The Culdees, for the most part, had a simple and primitive form of Christianity, while Rome presented a vast accumulation of superstitions, and wasarrayed in her well-known pomp. The result was, that in England the Culdee soon gave place to the Roman, and he became the home. Columba did not doubt that he chose the little island of Iona as a place of safety from barbarian attack, as also because it was near to Ireland, whence he had brought his divine message. Besides, the loneliness of a small island in the sea was favorable to meditation, and accorded with the ascetic tendencies which at least touched the best men of those ages. The institution of Iona has been called a monastery, but, in truth, it had no claim to that name. True, the members of the community lived in cells, to which they retired for devotion and study, but this no more made them monks than a similar life makes monks of theological students of our own day. The Culdees recluse were not pledged to celibacy; many of them were married; many of them were succeeded in office by their own sons; they were not dedicated for life to their calling, but were free at any time to change it for another. Their families did not live within the sacred enclosure, but the husbands, the wives, and the children, shared the same house and spent the rest of their time with their families. Nor, indeed, was the aim of the institution at all kindred to that of monachism. The monk generally retires for his own improvement solely; he is weary of the world, and will have no more contact with it. He renounces it. The Culdee went to Iona that it might, with meditation, study, and prayer, he might fit himself for going out into the world as a missionary. Indeed, Iona was a great mission institute, where preachers were trained who evangelized the rude tribes of Scotland in a very short time. To have done such a work as this in less than half a century implies apostolic activity, but it must be admitted that the principal men, they must have been much more out of their cells than in them. Traces of the schools and churches they established are found all over Scotland. The reason of this freedom from Romish asceticism may be found, at least in part, in the doctrines of these men. They held to the one Godhead, to the sainthood, to workship, to no works of supererogation, to no auricular confession, or penance, or absolution; no mass, no transubstantiation, no "chrism" in baptism, no priesthood, and no third order (bishops). They knew nothing of any authoritative rule except the Holy Scriptures. The Scriptures, as a rule, were made by the missionaries a subject of close and constant study. Columba's own home work and that of his disciples was transcribing the Scriptures. These early missionaries were thoroughly Biblical. Columba's life by Adamnan represents him in almost every page as familiar with the Word of God, and ready to quote it on all occasions as of supreme authority. . . . The greatest exponents of the truth of the Gospel of salvation. It was "terebinth Domi," the Word of God. Adamnan says of Columba that from his boyhood he was instructed in the love of Christ. "The spirit of the Culdean Church may suitably and rightfully be described as an evangelical spirit, because it was free and independent of Rome; and when it was summed up in the statements of the Creed, it always and obstinately repudiated its authority, under appeal to the single and supreme authority of holy Scripture; but, above all, because in its inner life it was penetrated throughout by the main principles of the evangelical Church. The Culdees read and understood the Scriptures in their original texts. Wherever they came they translated them orally and in writing into the language of the country, explaining them to the inhabitants, exhorting them to diligent and regular Bible reading. But the Scriptures were more to them than a codex of authoritative doctrines of faith. With them, the life of Christ was lived in the most earnest manner they reached the natural, inborn inability of man for good; the atoning death of Christ; justification without all merit of works; the worthlessness, especially, of all meretricious works; and the necessity of the new birth" (Ebrard). These views of life and thought explain why the Culdees were missionaries rather than monks. The truths of the Gospel, pure and simple, just as they warmed the hearts of the apostles, had possession of them, and all their work was to make men feel and accept them. Their theory of Church government was very simple. The institution at Iona was under the presidency of a presbyter called a presbyter abbot, who had associated with him twelve other presbyters. In case of a vacancy in the headship, these brethren elected their abbot. That he was a presbyter simply there can be no doubt. Bede, who belonged to the Romish Church, himself mentions it as a very strange thing that a man who is merely a presbyter should govern a diocese, and have even bishops under him." The truth is, that the missionaries sent out from these Culdee seminaries were appointed and ordained pastors of the churches they founded, and the pastor of the church was the overseer of it, i.e., the bishop, who was at the same time a presbyter. He ordained an elder, but, by appointment to a parish, had made him a bishop. They evidently knew nothing of the distinction between the order of presbyter and that of bishop. After the success of Augustine and his monks in England, the Culdees had shut themselves up within the limits of Scotland, and had resisted for centuries all the efforts of Rome to win them over. At last, however, they were overthrown by their own rulers. Margaret, the daughter of William the Conqueror, the queen of Malcolm Canmore, devoted to the cause of Rome, notable for piety, of powerful mind and skillful in the management of others, set her heart upon converting the Culdees for the Romish Church in Scotland. She got the Culdee presbyters together, and for three days discussed the matter with them in person. She succeeded by persuasion and artifice. This was in the latter part of the 11th century. It was not, however, till the 18th century that Culdeism was completely extinguished. In the eleventh century it was, and is, more than probable that Culdeism, with its simple and powerful Gospel influence, continued to live in the hearts of the people long after its forms and public ministrations had been buried beneath the finery of triumphant Romanism. There was a readiness among the people, in that early age, to accept anything that came, which, together with their sturdy evangelical character, reminds the historical reader of Culdeism. Literature.—McLauchlan, The Early Scottish Church.

Culon (Κολύών v. r. Κούλον, Jerome Coulon), the fifth named of the group of eleven cities added by the Septuagint to those in the mountains of Judah (between ver. 59 and 69 of Josh. xv); thought to be the modern Kalwnek, a trace of which appears in the notice of the Crusades (Wilken, *Gesch. der Kreuz.*, iv. 560), a village with ruins about 1½ W. of Jerusalem towards Jaffa (Van de Velde, *Memoir*, p. 805); but, as this lay beyond the border of Judah (Schwarz, *Palest.*, p. 118), the authenticity of the names in the Sept. being, moreover, dubious (Wilson, *Edde Lands.*, ii. 266 n.), the place perhaps only represents some station or *Colonia* of the Romans (Robinson, *Later Rec.* p. 158).

Cultus. See Worship.

Culverwell, Nathaniel, M.A., a pious and learned writer. He was fellow of Emmanuel College, Cambridge, and died about 1650. We have of him an *Elegant and Learned Discourse on the Light of Nature* (on Prov. xx. 27), with several other treatises (Lond. 1661, 4to). The *Light of Nature abounds in striking thoughts, and has passages of rare eloquence*.

Cumans, Ventidius, procurator of Judaea immediately next to Alexander (a short time after Fadus), and partly in conjunction with Felix (q. v.), B.C. 49-53; under his administration the commotions broke out that led eventually to the final war with the Romans (Josephus, *Ant.* xx. 5, 2 and 8; 6, 1-3; *War*, i. 12, 1-7).

Cumberlard, Richard, D.D., bishop of Peterborough, a learned divine and archaeologist, was born in London in 1632, and was educated at St. Paul's School, and Magdalen College, Cambridge. He was made rector of Brampton, and in 1667 vicar of All Hallows, Stamford. In 1681 he was raised to the see of Peterborough without any solicitation on his part. He was previously the author of a treatise on *The Eulogia of the Church* (Lond. 1672, 4to), and five learned treatises on *The Jewish Weights and Measures* (Lond., 1686, 8vo). He was indefatigable in performing his episcopal duties. Being advised, on account of his age and infirm state, to relax a little, he replied, "It is better to wear out than rust out." After his death appeared his *Origines Gentium* (Lond. 1724, 8vo), and his translation of *Stanchronicoz's Phenomenic History* (Lond., 1720, 8vo). At the age of eighty-three, Dr. Cumberlard, having been presented by Dr. Wilkins with a copy of his Coptic Testament, then just published, commenced, like another Cato, the study of Coptic. "At first," says Mr. Payne, "he mastered the language, and went through great part of this version, and would often give me excellent hints and remarks as he proceeded in reading of it." He died Oct. 9, 1718.

Cumberland's theory of morals is set forth in his treatise *De Legibus Nativis*. Tendency to effect the greatest good of all and the standard of morality. To endeavors to effect the greatest amount of general good is the one great duty, or the one great "law of nature," and we know, according to Cumberland, that it is a duty or law of nature, or law of God, because we know that an individual derives the greatest happiness from the exercise of benevolence, and that God desires the greatest possible happiness of his creatures. Carrying out the fundamental principle that the greatest general good is to be sought, he deduces the several particular duties or particular "laws of nature." He founds government upon, and tests it by the same principle. An abridged translation of the work was published by Tyrell in 1701. Maxwell, an Irish clergyman, published a translation in 1777. Barbyras published a French version in 1744. A third English translation, by the Rev. John Towers, D.D., appeared in 1780. On Cumberland as a moralist, see Mackintosh, *Hist. of Ethical Philosophy*, p. 70; Bewell, *Hist. of Moral Philosophy*, p. 52.

Cunni (κούννι), a mode of Greece the Heb. imperative "κυννί" (κυνί), signifying rise, as it is immediately explained (Mark v. 41).

Cuminia (κούμινα), lit. a condiment, from its use; Greek *κυμινάρι*; and names of similar sound in all the Oriental dialects) is an umbrelliferous plant, mentioned both in the Old and New Testaments, and, like the dill and the coriander, continues to be cultivated in modern as it was in ancient times in Eastern countries (Pliny, xix. 47). These are similar to and used for many of the same purposes as the anise and caraway, which supply their place, and are more common in Europe. All these plants produce fruits commonly called seeds, which abound in essential oil of a more or less grateful flavor, and warm, stimulating nature; hence they were employed in ancient as in modern times both as condiments (Pliny, xix. 8; Apicius, l. 52; iii. 18; *Polyaen. iv. 8, 32*) and as medicines (Mishna, *Sabb.* xix. 2). A native of Upper Egypt and Ethiopia, it is still extensively cultivated in Sicily and Malta. It would appear to have been a favorite herb among the Hebrews, and as late as the last century it retained a place of some importance in pharmacy (see Ehrmann, *De cumino*, Argent. 1783), Cumin is first mentioned in Isaiah (xxviii. 25); "When he (the ploughman) hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cumin?" showing that it was extensively cultivated, as it is in the present day, in Eastern countries, as far even as India. In the south of Europe it is also cultivated to some extent. In the above chapter of Isaiah (ver. 27) cumin is again mentioned; "For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cumin; but the fitches are beaten out with a staff, and the cumin with a rod." This is most applicable to the fruit of the common cumin, which, when ripe, may be separated from the stalk with the slightest stroke, and would be completely destroyed by the turning round of a wheel, which, bruising the seed, would press out the oil on which its virtues depend (see Dioscor. II,
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Cuneiform Alphabet.

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Cumming, Alexander, a Congregational minister, native of Freehold, N. J., was born 1726. He entered the ministry 1747, and was made colleague pastor of the Presbyterian Church in New York, Oct. 1736. Owing to troubles in the Church, both pastors requested to be dismissed by a committee of the Synod in 1753, and Mr. Cumming was relieved Oct. 25, 1758. He was ordained colleague pastor with Dr. Sewall, of the Old South Church, Boston, Feb. 25, 1761, where he remained until his death, Aug. 25, 1783. He published his ordination sermon at Boston (1761), and Assemblies on Rev. Mr. Crowninshel's late Letter, etc. (1763).—Sprague, Annals, i, 462.

Cuneiform (wedge-shaped) or Arrow-headed Inscriptions, is the name now generally applied to those angular letters first found engraved on Persepolitan relics (see Ker Porter's Travels; Rich's Memoir), and lately in great abundance stamped on Babylonian bricks (see Buck) and carved on the Assyrian monuments. See Assyria. The monosyllabic collections of these legends are contained in the great works on the Ninevite antiquities by Botta and Flandin (Monuments de Ninive, Par. 1847, sq.), and by Layard (Assyrian Inscriptions, Lond. 1851), and more lately those of Loftus (Inscriptions from the Ruins of Nineveh, Lond. 1862); a considerable collection is also given by Rich (Memoir on Bab. Lond. 1869). The character is the simplest and earliest known, and was in common use by the Medes, Persians, Assyrians, and Chaldeans in the most ancient times. Like the Egyptian hieroglyphics, or rather cuneiform, it seems to have been chiefly employed in monumental inscriptions, there being doubtless another form (like the demotic) better adapted to common use. It appears to have fallen into disuse when, on the fall of Babylon under Alexander, these mighty empires ceased to have any great national annals to record. Within the past eighty years the first specimens found their way into Europe from the fragments of Persepolis, and at length engaged the attention of several German philologists, especially Tyschen; but Dr. Grotefend, of Hanover, was the first who obtained any clue to their decipherment (see Vaux's Nineweh and Persepolis, p. 301 sq.). According to him, this mode of writing is formed of two radical signs, the wedge and the angle, susceptible, however, of about thirty different combinations; and consists of three varieties, the Persian, the Median, and the Assyrian, distinguished from each other by a greater or less complication of the characters, the last being the most elaborate: others make still further subdivisions, e. g. the Achemenian, Babylonian, Medo-Assyrian, Elamite, Scythian, Armenian, etc. The whole of each alphabet, however, is obviously reducible to a single element, the wedge, which is found either singly or in groups of two, three, or more, and placed vertically, horizontally, or obliquely, in the several characters. It is evidently of Asiatic origin, is written from right to left, and is alphabetic. (See an elucidation of the process of deciphering these letters by Layard, Nineweh, ii, 184 sq.) The other great laborer in this field of discovery is Col. Rawlinson, of England, who has so completely succeeded in confirming and extending the results arrived at by others, that the meaning of these inscriptions, with the exception of a few corrupting of some of the proper names, may now be said to be established beyond dispute. (See his Commentary on the Cuneiform Inscriptions, read before the Roy. As. Soc., and published in a separate form, Lond. 1850.) Dr. Hincks has also successfully prosecuted these inquiries. (See his papers in the Transactions of the Roy. Irish Acad. vol. xxii.) The inscriptions are usually trilingual as well as trilingual, the alphabets and entire structure differing in each version. See Behistun. The language is Semitic, but corresponds with neither the Hebrew, Chaldee, Syrian, nor Arabic, as they have come down to us. The inscriptions of various periods and at different places differ considerably in their form and diction.
The following specimens of identification of names mentioned in the Old Test. with those occurring in the Assyrian inscriptions are given by Layard (Nin. and Bab. p. 534-6). Other instances will be noted under the several kings and deities in their proper places. e. g. Arataxeres, Cyrus, Darri, Xerxes. See Paravey, Ninine et Babylonie explique (Paris, 1845-6); Stern, Die dritte Gattung d. Achämenidischen Keilschr. (Göttingen 1850); Anon. Lecture lit. des hiéroglyphes et des cuneiformes (Paris 1853); Grotfeind, in the Fundgruben des Orientes (1854); and in Heeren's Ideen, I, i (1815); Neue Beiträge zur Untersuchung der Persopoli. Keilschr. (Hann. 1853); N. Erläut. der Babylon. K. (ib. 1840); Bemerkungen üb. d. Inschr. e. Thongdr. m. Babylon. Keilschr. (Göttingen 1848); Erläuter. d. k. en bab. Backsteine (Hann. 1850); Der Trub. der Obelisken aus Nimrud (Göt. 1852); Burnouf, Mem. sur des inscriptions cuneiformes (Paris, 1846); Holzmann, Beiträge zur Erläuterung der Pers. Keilschrift (1845); Hincks, On the three Kinds of Perseropol. Writing, etc. (London 1846); On the third Perserpol. Writing (1847); Report to the Trustees of the Brit. Mus., etc. (1854); Polyphemy of the Can. Writing (London 1863); Szaftul, Oeuvres inscrites cuneiformes de Béshat (Maul, 1848); Le Sceulitisme de la langue Assyro-aramée (Paris 1844); Études sur la langue d'Assyrie, etc. (ib. 1850); Botta, Mem. sur l'écriture cuneiforme (Paris 1848); De Saucy, Recherches sur l'écriture cun. (ib. 1848); Recherches, etc. (ib. 1848 sq.); Traduction de l'inscription de Béshat (ib. 1848); Layard, Inscription in the Can. Character (London 1851); Norie, Mémoire sur le système alphabétique de Béshat, Inscription de l'Architecture et des Monuments de Persopolis (Bon, 1845); Lichtenstein, Paléographie Assyro-araméenne (Helmst. 1848); Col. Rawlinson, Cune. Inscription of Béshat (Assyrian and English, with a vocabulary, 8 pts. 8vo, London 1846, and later; being vol. x, sq. of the Journal of the Roy. As. Soc.) Commentaries on the Cuneiform Inscriptions (London 1846); Memoir on the Babylon. and Assyrian Inscriptions (ib. 1851); Ménant, Inscriptions Assyriennes (Paris 1856); Notice sur les Inscriptions cunéiformes (Paris 1859); also, Les inscriptions Cunéiformes (Paris 1860, 1864); Upton, Das letzte System des Altsyr. Keilschrift (Berlin 1847). Mem. sur les inscr. des Achéménides (Paris 1861); Norie, mémoire sur les Roi de Babylone (Paris 1859); Élémens de la grammaire Assyrienne (Paris 1860); and Grande inscription de Khorsabad (Paris 1866); Brandis, Assy. Inschr. (tr. in the Bibliotheca Sacra, April, 1867); G. H. Rawlinson, Four Monuments, i; De Gobineau, Lecture des textes Cunéiformes (Paris 1853); also, Trois Traitées de l'Asie et de l'Afrique (Paris 1864); Olshausen, Prüfung der Assyrischen Keilschrift (Herm. 1864); Prevost, Quarte. Revue, April, 1861; Br. and For. Revue, Revue, July, 1861; Journ. Soc. Lit. April, 1861, Oct. 1864; Morris, Assyrian Dictionary (London 1866 sq. 8vo).

Cunigunda, wife of Henry of Bavaria, who afterwards became emperor. She was crowned with her husband by pope Benedict VIII. A.D. 1014. According to the Roman Acts of the Saints she had made a vow of virginity, and her husband suspecting her fidelity, she "walked over red-hot ploughshares without being hurt," and thus vindicated her innocence! She died March 10, 1040, and was canonized in 1260 by Innocent III. The Romish legends tell of many miracles wrought at her tomb.—Butler, Lives of Saints, March 3.

Cunningham, William, D.D., an eminent minister of the Free Church of Scotland, was born in October, 1805, and was fully identified with all the movements and controversies which led to the disruption of the Church of Scotland. He received at the hands of the Free Church all the honors in their gift, and was moderator of the Assembly in 1858. At the time of his death he was principal college of the Free Church of Scotland. After the disruption he visited America, where his eloquence and intellectual power enabled him to enlist the sympathies of a large portion of the churches, and to secure an
amount of material aid at that time greatly needed by the Free Church. He died at his house in Edinburgh, Scotland, December 14, 1861. His principal writings were collected after his death by his literary executors, as follows, viz., The Reformers, and the Theology of the Reformation (Edinb. 1862, 8vo); Discourses of Church Principles (Edinb. 1868, 8vo); Historical Theology (Edinb. 1864, 2 vols. 8vo). The first two works consist chiefly of Dr. Cunningham's Review articles; the last, of his lectures in the Free Church College. They manifest large learning, great grasp of theological science, both historical and doctrinal, and a thoroughly evangelical spirit. In regard to Church government, Dr. Cunningham was a Presbyterian, "believing that Christ has committed the government of His Church, not to congregations, nor to prelatical bishops, but to presbyters or elders, otherwise called bishops. But, above all, he was a Calvinist, maintaining that man is by nature helpless and lost, and can be saved only by the free and sovereign love of God, giving salvation to whom He will, in what manner He will, because He wills it. He will be recognised in history, not as a Free Churchman, nor as a Presbyterian, but as a great Calvinist, occupying a place in his generation such as Calvin and Turretine occupied in theirs. The Calvinistic system of Dr. Cunningham holds not provisionally, as a half-way house to some more comprehensive system in posses, ' looming in the future,' but definitely, as what has been ascertained to be the system revealed in God's Word, the only possible exhibition of all the Scripture facts regarding God and man, the only scriptural description of what God actually is, and has done, and is doing, in his relation to rational creatures, and specially in order to man's salvation. He therefore immovably rests in the conviction that no new discovery can be made in theology; that any pretended novelty is either Calvinism under a new form, or some of the old errors in disguise which have been advanced against Calvinism, and which, as opposed to Calvinism, are, ipso facto, shown to involve a lie."—Brit. and For. Evangelical Review, Jan. 1863, p. 198 sq — Wilson, Presb. Alumniæ, 1863, p. 163; Lond. Quarterly Review, April, 1863, p. 256; N. Brit. Rev. Feb. 1863.

Cup (usually δυσ, koš. prop. a receptacle; N. T. ρωζόν, a drinking vessel) denotes originally a wine-cup (Gen. xi, 11-21), various forms of which, of different materials, are delineated on the Egyptian and Assyrian monuments. See WINE. The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in point of shape and design, from Egypt and from the Phoenicians, who were celebrated in that branch of workmanship (II. xxiii, 743; Od iv, 615, 618). Among the Egyptians the forms of cups and vases were very varied, the paintings upon the vases representing many of most elegant design, though others are equally deficient in the properties of form and proportion. The forms used during the fourth and other early dynasties (1700 B.C.) continued to be common to a late date (Kenrick, Egyptian Dates of Pharaohs, Lond. 1857, p. 48). There are not any representations of cups like the head of an animal (Bonomi, Nineveh and its Palaces, 3d edit. p. 215, 216). Many of the Egyptian vases, cups, and bowls were of gold (Herod. ii, 151) and silver (Gen. xlviii, 2; comp. Num. vii, 84), some being richly studded with precious stones, inlaid with vitreous substances in brilliant colors, and even enamelled. In Solomon's time all his drinking-vessels were of gold, none of silver (1 Kings x, 21). Babylon is compared to a golden cup (Jer. li, 7). Asyrian cups from Khorsabad and Nimroud were of gold and bronze (Layard, Nineveh, ii, 286; Nim. and Bab. p. 161; Bonomi, Nineveh, p. 167), as well as of glass and pottery. They were perhaps of Phoenician workmanship, from which sources both Solomon and the Assyrian monarch possibly derived both their workmen and the works themselves. The cups and other vessels brought to Babylon by Nebuchadnezzar may thus have been of Phoenician origin (Dan. v, 2). See BANQUET. On the bas-reliefs at Ninevah many figures are represented bearing cups or vases, which may fairly be taken as types of the vessels of that sort described in the book of Esther (Esth. i, 7; Niuehur, Travels, ii, 106; Chardin, Voyages, viii, 268, pl. lviii). The great laver, or "sea," was made with a rim like the edge of a cup (cos), "with flowers of lilies" (1 Kings vi, 29), a form which the Persopolitan cups resemble (Jahn, Arch. §144). Similar large vases have been found represented at Khorsabad (Botta, pl. lxvi). The use of gold and silver cups was introduced into Greece after the time of Alexander (Athen. vi, 222, 230; xi, 446, 456; Birch, Anc. Pott. ii, 109). The cups of the N. T. (τρυπά) were often, no doubt, formed on Greek and Roman models. (See Smith, Dict. of Greek Antiquities, s. v. Patara.) They were sometimes of gold (Rev. xvii, 4).—Smith, s. v.; Fairhain, s. v. The common Eastern drinking-cup is of brass, and frequently has devices and sometimes sentences from the Koran engraved on the inside (Lane, Mod. Eg., i, 222). As the Moslem law, however, forbids the drinking of wine to good Mohammedans, the common beverage in its place is coffee, which is invariably offered to visitors. The coffee (košee, i. e. the drink) is made very strong, and without sugar or milk. The coffee-cup (which is called finca) is small, generally holding not quite an ounce and a half. Ancient Assyrian Cups: 1 and 2. Lion-headed (the latter with handle); 3. Sculptured; 4. Red pottery; 5. Painted; 6, 7. Bronze.
of liquid. It is of porcelain or Dutch-ware, and, being without a handle, is placed within another cup (called zurf) of silver or brass, according to the circumstances of the owner, and both in shape and size nearly like an egg-cup. In a full service there are ten "glasses" and surfs of uniform kinds, and often another "goblet" and zurf of a superior kind for the master of the house or for a distinguished guest. In the accompanying sketch, the coffee-pot (bakery or bakery) and the surfs and zurf are of silver, and are represented on a scale of one eighth of the real size. Below this set are a similar zurf and "glass", on a scale of one fourth, and a brass zurf, with the "glass" placed in it. Some surfs are of plain or gilt silver filigree, and a few opulent persons have them of gold. Many Moslems, however, religiously disallow all utensils of gold and of silver (Lane, Mod. Fig. 1, 199). See CUP-BAKER.

The practice of divine by means of a cup ("gabal", gabla', Gen. xliv, 2-17; a goblet, distinguished from the preceding or smaller cups used in drinking: rendered "pot" in Jer. xxxv, 5; spoken of the caliph-crown "bowl" of the golden candlestick, Exod. xxx, 31-34; xxxviii, 17-20) was a practice of great antiquity in the East. We read in early Persian authors of the mystical cup of Jemshid (Bonomi, Nineveh, 3d ed. p. 306), which was imagined to display all the occurrences on the face of the globe (Tieroff, De Socrate Jovishi, Jen. 1657; Tittel, id. Tor. 1727). See DIVINATION.

The bronze cup, with the sacred beetle engraved in the bottom, found by Layard among the ruins of Nimroud, may have been used for such a purpose (Nineveh and Babylon, p. 157). Kérén, the word used in Gen. by the Sept., occurs in Hipparchus (ap. Athen. p. 478, A., and is curiously, like the Indian kandi, a sacred Indian cup (Bohren on Gen. p. 408; for religious drinking after public exploits (Bonomi, Nineveh, p. 252). In the Apocalypse we find the sacred vessels of Jehovah called σμοκίνα, gobleta (1 Ed. ii, 13). In their cups' 1 Ed. iii, 22, is a rendering for ὑπο δίνειν, when they drink). See BASIN; BOWL; DUGH; VASE; VIAL, etc.

"The word 'cup' is used in both Testaments in some curious metaphorical phrases. Such are the cup of salvation (Psa. xxvi, 18), which Grotius, after Kimchi, explains as 'poculum graetissimum actionis,' a cup of wine lifted in thanksgiving to God (comp. Matt. xxii, 27). That it alludes to a paschal libation cannot be proved; and that it was understood by the Jews to be expressive of gratitude we may see from 3 Macr. vi, 27, where the Jews offer 'cups of salvation' in token of deliverance. In Jer. xi, 7 we have the term 'cup of consolation,' which is a reference to the wine drunk at the ἱπποδρόμον, or funeral feasts of the Jews (9 Sam. iii, 25; Prov. xxx, 13; Psalms of the Ass. ii, 1). In 1 Cor. x, 16, we find the well-known expression 'cup of blessing' (μανατον της ἱλαρόν), contrasted (ver. 21) with the 'cup of derision.' The sacramental cup is called the cup of blessing because of the blessing pronounced over it (Matt. xxvi, 27; Luke xxii, 17; see Lightfoot, Hor. Hebr. in loc.). No doubt Paul uses the expression with a reference to the Jewish 'cup of blessing' (μανατον της ἱλαρόν), the third of the four cups drunk by the Jews at their Paschal feast (Schöttgen, Hor. Hebr. in 1 Cor.; Jahn, Ebb. Arch. § 533), but it is scarcely necessary to add that to this Jewish custom our Lord, in his solemn institution of the Lord's Supper, gave an infinitely nobler and diviner significance (Baxter, De Sacra Com. § 46, p. 310). Indeed, of itself, the Jewish custom was liable to abuse, and similar abuses arose even in Christian times (Augustine, Ser. cxxxii, de tempore; Carpzov, App. Crítica, p. 380 sqq.). See PASSOVER. In Psa. xi, 5; xvi, 5; the portion of the cup' is a general expression for the condition of life, either prosperous or miserable (Psa. xxiii, 5). A cup is also in Scripture the natural type of sensual allurement (Job. 1, 7; Prov. xxiii, 31; Rev. xvii, 4; xviii, 6). See BANQUET.

"But in by far the majority of passages, the cup is a 'cup of astonishment,' a 'cup of trembling,' the full red flaming wine-cup of God's wrath and retributive
CUP-BEARER

Indignation (Psa. lxxv. 8; Isa. ii. 17; Jer. xxxv. 15; Lam. iv. 21; Ezek. xxxii. 32; Zech. xii. 2; Rev. xvi. 19, etc.). There is, in fact, in the prophets no more frequent or terrific image; and it is repeated with a mystic force in the language of our Lord and his apostles (Matt. xxvi. 39, 42; John xvi. 11; Mark x. 38). God is here represented as the master of a banquet, dealing the madness and stupor of vengeance to guilty guests (Vitrins in Isa. ii. 17; Wixhamnassuah, De ira et tremoris Dei, in Theol. Philol. ix. 188 sq.). The cup thus became an obvious symbol of death (Matt. xxvii. 37 ... sanguis et ius vivendi, Eym. M.); and hence the Oriental phrase, to 'taste of death,' so common in the N. T. (Matt. xvi. 28; Mark ix. i; John viii. 52; Heb. ii. 9), in the Rabbin (Schöttgen, Hor. Heb., in Matt. xvi, in the Arabic poem Antar, and among the Persians (Schleusner, Lex. N. T., s. v. τιποτιοιον; Jahn, Bibl. Arch. § 290). The custom of giving a cup of wine and myrrh to condemned criminals (Otho, Leg. Rabb. s. v. Mors) is alluded to in Matt. xxvii. 34; Mark xv. 22. See Wemyss, Clausi Symboli s. v.; Siller, Words of Jesus, p. 378 sq. See Crucifixion.

CUP. See Lord's Supper.

CUP GIVEN TO THE LAYST. See Lord's Supper.

Cup-bearer (πρεσβύτερος, μαστάχτε, one who gives to drink; so Gr. οἰκογεύς, wine-pourer; Vulg. pascendaris), an officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs. The cup-bearer, or butler, to the king of Egypt was the means of raising Joseph to his high position (Gen. xl. 1-21; xlii. 9). Ribashak, who was sent by Sennacherib to Hezekiah, appears from his name to have filled a like office in the Assyrian court (2 Kings xix. 17; Gesen. Theassar. p. 1225), and it seems probable, from his association with Rab-saris (chief of the eunuchs), and from eastern custom in general, that he was, like him, a eunuch (Gesen. p. 973). See Rabbah (chief of the eunuchs). Herod the Great had an establishment of eunuchs, of whom one was a cup-bearer (Josephus, Ant. xvi. 8, 1). Nehemiah was cup-bearer to Artaxerxes Longimanus, king of Persia (Neh. iv. 11; ii. 1). Cup-bearers are mentioned among the attendants of Solomon (1 Kings x. 5; 2 Chron. ix. 4; so Achiaschar, Tobit, i. 22). They are frequently represented on the Assyrian monuments (Bonomi, Nin. p. 250), always as eunuchs (Layard, Nin. ii. 255).

Cupboard (cothelos), a place of deposit for vases, dishes, etc. (so Athen. Deipn. c. 2, p. 48; Zonaras, Lex. col. 1298, e. g. for the royal plate (1 Macc. xv. 32).

Curate, literally one who has the cure (Lat. cura, care) of souls, in which sense is the title of England Prayer-book, "all bishops and curates." In the Church of Rome it was originally appropriated to assistants and vicars appointed by the bishops. It is now generally used to denote the humblest degree of ministers in the Church of England. A curate, in this sense, is a minister employed by the incumbent of a church (rector or vicar), either as assistant to him in the same church, or else in a chapel of ease within the parish belonging to the mother church. He must be licensed and admitted by the bishop of the diocese, or by an ordinary having episcopal jurisdiction, who also usually appoints his salary. Any curate that has no fixed estate in his curacy, not being instituted and inducted, may be removed by the bishop or incumbent. But there are perpetual curates as well as temporary, who are appointed where tithes are improper and no vicarage was ever endowed: these are not removable, and the impropriators are obliged to maintain them. In general, the salaries of curates, certainly are no work and not the least devoted of the English clergy, are shamefully small, and reform in this matter is urgently required. "This large class of men are absolutely at the disposal of the bishops; they have no security whatever, no rights, no powers; public opinion may protect them to a certain extent, but any bishop who chooses to set public opinion at defiance, can remove any one of them,"—Church of England Quarterly Review, April, 1855, p. 25; Chambers, Encyclop. s. v.; Hook, Church Discipline, s. v.

Curcellaeus, Stephanus (Étienne de Courcelles), an eminent and learned divine, was born at Geneva in 1568. He was educated under Beza at Geneva, and afterwards at Heidelberg. In 1614 he was appointed pastor at Fontainebleau; in 1621, at Amiens; but, on his refusal to subscribe to the canons of Dort (q. v.), he was compelled to resign his pastoral charge. But, yielding to the importunity of friends, he afterwards gave a most zealous assent to the decree of Dort, and became pastor at Verree, in Flanders, where he remained until 1634. Becoming satisfied that he could not, with a good conscience, serve in a Church which held the doctrine of absolute predetermination, he removed to Amsterdam, where he acquired a great reputation among the followers of Arminius. He read lectures in divinity, and succeeded Episcopius (1634) in the professorship of theology in the Reformed College. He had great skill in Greek, as appears by his translation of Comenius's book, Jamaica lingua rum, into that language. He applied himself particularly to a critical examination of the Greek of the New Testament, of which he gave a new edition, with many various readings drawn from different MSS. He prefixed a large dissertation to this edition, in which he treats of various readings in general (Amst. 1638 and 1675, 2do). His large culture and tolerant spirit connected him to his great contemporaries in Holland, Grotius and Uitendam, both of whom he was intimately connected. In the discussion between Amyraut and Du Moulin he intervened, as a sort of arbiter, by his Adés des un personnage dein teressés relativement à la dispute sur la prédetermination (Amst. 1638, 8to). Later he published Vindictae Arminii ad M. Amyruat at (1645, 8vo), and Vindictae ad M. Blandelii ad Maresci Criminalines (Amst. 1667); Dissertations (Amst. 1659, 8vo). These, and other of his writings (translated into Latin), are given, together with his Institution Religionis Christianae (an incomplete system of Theology), in Courcelles Opera Theologica (Amstelod. 1675, 2do), with preface by Limborch, and with prefatory essays on Courcelles by Arnold Poelenburg. Courcelles died at Amsterdam in 1659. Poelenburg thus characterizes him: "He first of all directed his mind to a search after divine truth; for he thought that this treasure, descending from heaven, should be preferred to all other acquirements. Next he had all the thoughts of his mind directed to religiousity, because he believed that not even truth could be of benefit to us, unless it brought some strikingly advantageous aid to our piety. Finally, this especially he wished, and for this peculiarly he labored, to unite the Christian body; torn in many and terrible schisms; to compose an agreement among them, which should have expressed feelings of various minds; and to teach that not all the doctrines which were alleged as a pretext for causing or cherishing a schism were vital for salvation, and at the same time to show that those things
which had not the weight of necessity by no means sufficed for dividing the Church of Christ. To all this all things were added, that he was crucified, dead, and buried; for he declined to subscribe to the famous canons of the synod, because we, whose opinions ought not to be, were condemned; for this he abandoned his loved country, France, and endured many hardships for the sake of mutual toleration; and for this he determined to contest, as if for some divine honor; he contended for the rights as much as he thought should be equally granted to him; demanded that nothing should be conceded to himself from others except what justice, and right reason, and the sacred writings require should be admitted. What is more holy than this proposition, what more salutary, what more necessary for the times? For many contended concerning the truth, and so contend that they never obtain truth, but lose charity. Hence the many disputes in Christendom on slight causes. But what is more disgraceful to us as members of Christ, what more ignominious to Christ as our Head and Leader, than that his seamless coat, and his body, which ought to be united by the closest ties of love, should be torn into a thousand fragments? This, indeed, is the distinction of Remonstrantism; this our crown of glory, because we neither caused this schism, nor consented to any other, nor cherished nor approved any; but we invite and exhort all who love Christ and desire to enter this client Company of peace' (see translation of Poelemburg's eulogy in the Methodist Quarterly Review, January and April, 1865).

The theology of Curcellaes was a modified Arminianism. He held the Grotian view of the atonement, but (as ATONEMENT) set special emphasis upon the sacrificial character of the death of Christ in its reference to God as well as to man, asserting that Christ made satisfaction for sin, but not by enduring the whole punishment due to sinners (Inst. lib. v. chap. xviii. xix.). As to the Trinity, he held that Christ and the Holy Spirit are divine, but that both Son and Spirit are subordinate to the Father, from whom they receive both existence and divinity (Inst. Relig. Christ. lib. ii. cap. xix.).

Curcellaes, Opera (as cited above); Hagenbach, History of Doctrines, ii. 235, 292; Doerner, Doctrine of the Person of Christ (Edinb. transl.), div. ii. vol. ii. 590 sq.; Bull, Defence of the Nicene Creed (Lib. of Ang. Cult. Theology), i. 81 sq.

New Testament (Jer. xxxvi. 6) ınc (Luke xiii. 32). Even the same herb, root, and leaf, ropula, to "heal" or cure, is derived :ramphi, which, the art of healing, curing (Prov. iii. 9); KEPH, remonstrances, remedies, medicines (Jer. xxvii. 12; Ezek. xxx. 27). The Scriptures make no mention of physicians before the time of Joseph, and then it is Egyptian, not Hebrew physicians that are spoken of. Indeed, it does not appear that physicians were ever much resorted to among the Hebrews, especially for internal maladies. For wounds, bruises, and external injuries, they had physicians or surgeons who understood the proper dressing and binding them, with the application of medicaments (Jer. viii. 22; xlii. 11; Ezek. xxx. 21); and the Levites, it seems from Lev. xiii. 14; Deut. xx. 2, had peculiar duties assigned them, which rendered it necessary they should know something of the art of medicine.

The probable reason of king Amen's not seeking help from God, but from the physicians, was, that they had not recourse to the simple medicines which nature offered, but to certain superstitious rites and incantations; and this, no doubt, was the ground of the reflection cast upon him (2 Chron. xvi. 12). The balams, or balas, was particularly celebrated as a medicine (Gen. xxxvii. 25; xlii. 11; Jer. viii. 22; xvi. 11; ii. 8). That mineral baths were deemed worthy of notice, and perhaps from ancient times, we know from Josephus. See CALLIRHOE. Although there can be no doubt that there were physicians in the coun-

try when our Saviour appeared in Palestine, it is evident that the people placed but little confidence in them (Mark v. 21, 22; xii. 41). Magicians, on the other hand, were highly esteemed. We first read of them as being commanded by Joseph to embalm the body of his father Jacob (Gen. i. 2). Pliny states that, during the process of embalming, certain examinations took place, which enabled them to study the nature of the disease, and the deceased for the times. As Pliny observes (Ann. Egypt, 2d ser., ii. 490 sq.), "These examinations appear to have been made in compliance with an order from the government, as, according to Pliny (xix. 5), the kings of Egypt had the bodies opened after death to ascertain the nature of their diseases, by which means alone the remedy for putrid or putridal complaints was discovered. We are not unreasonable to suppose that a people so far advanced as were the Egyptians in knowledge of all kinds, and whose medical art was so systematically arranged that they had regualted it by some of the very same laws followed by the most enlightened and skilful nations of the present day, would not have omitted so useful an inquiry, or have failed to avail themselves of the means which the process adopted for embalming the body placed at their disposal. And nothing can more clearly prove their advancement in the study of human diseases than the fact of their assigning to each his own peculiar name, and adding to the beauty of the art. Physicians, dentists, those who cured diseases in the bays that confined themselves to intestinal complaints, and those who attended to secret and internal maladies. Their knowledge of drugs, and of their effects, is sufficiently shown by the preservation of the mummies, and the manner in which the intestines and other parts have been removed from the interior. And such is the skill evinced in the embalming process, that every medical man of the present day, who witnesses the evidence derived from such an examination of the mummies, willingly acquiesces in the praise due to the ability and experience of the Egyptian embalmers." See EMBALMING. There is reason to believe that the ancient Egyptians encouraged, or at least profited by, the growth of many wild plants of the desert, which were useful for medicinal purposes. Many of them are still known to the Arabs, as the Salvadoria Persica, Hippo-

tryum tuberosum, Lycium europaeum, Scilla maritima, Cassia religiosa, Peganum harmala, Zizania exilis, Linaria Aegyptica, Spartium monopetens, Hesperium Alhagi, Salsolins fragrantissima, Artemisia judaica (monopetens and inculata), Inula undulata et crispata, Cucumis Coccus, etc.; and many others have probably fallen into disuse from the ignorance of the modern inhabitants of the country, who only know them from the Arabs, by whom the traditions concerning their properties are preserved.

From what Homer tells us of "the infinity of drugs produced in Egypt" (Odys. ii. 229), the use of "many medicines," mentioned by Jeremiah, ch. xlv. 11, and the frequent allusion by Pliny to the medicinal plants of that country, we may conclude that the perfumers (where those herbs mostly grew) were particularly prized. See MEDICINE. The art of medicine was very ancient in Egypt, and some writers have supposed that Moses, having been instructed in all the learning of the Egyptians, must have known the chief secrets of medicine, a fact which they value highly in favor of the recovery of health, and is never referred to till this means has failed. Roberts informs us, "Physicians in England would be perfectly astonished at the numerous kinds of medicine which are administered to a patient in India. The people themselves are unwill-
ing to take one kind for long together, and I have known a sick woman swallow ten different sorts in one day. Should a patient, when about to take his medicine, scatter or spill the least quantity, nothing will induce him to take it. If it be a liquid, he must have the nostrum changed. The people of the East give a decided preference to external applications; hence, when they are directed to 'eat' or 'drink' medicine, they ask, Can they not have something to apply outside? For almost every complaint a man will smear his body with bruised leaves or saffron, or ashes of certain woods or herbage. If these medicines which are taken internally; at all events, he knows they cannot do him so much harm. It ought to be observed that they do not attach any miraculous effects to the being 'anointed with oil.' See Diseases; Physician.

Cureton, William, D.D., an eminent English divine and Orientalist, was born in 1688, and educated at Christ Church, Oxford. He was ordained priest in 1834, and was for a time sub-librarian of the Bodleian. In 1837 he became assistant keeper of the MSS. in the British Museum, which post he retained till 1849, when he was appointed to a canonry of Westminster and to the attached rectoryship of the parish of St. Margaret's. Two years later that date he was appointed chaplain in ordinary to the queen. He was also a fellow of the Royal Society, an honorary D.D. of Halle, corresponding member of the Institute of France, and member of the Asiatic Society of Paris, the Oriental Society of Germany, and many other continental societies. These honors he owed to his great reputation as an Orientalist, and especially as a Syriac scholar. This reputation was formed by his publications while an official in the British Museum. His Corpus Ignatiani, an edition of an ancient Syriac version of the Epistles of St. Ignatius, with commentaries thereon, was published in 1845, and gave rise to an interesting controversy. Among his subsequent works were an edition of a palimpsest of parts of Homer found in an Eastern manuscript, and his Splugheim Syriacum, published in 1855. He was understood to be engaged on some work connected with St. Matthew's Gospel at the time of his death, June 17, 1864.

Curia Romana, in the narrower sense, a collective appellation of all the authorities in Rome which exercises the rights and privileges enjoyed by the pope as head of the Church. In a wider sense, the collective appellation of all officers and authorities which assist the pope both in his secular and spiritual rule, or belong in any way to his retinue. In the following article we speak only of those authorities which assist the pope as supreme bishop, and in the papal court.

I. Judicial Authorities.—They are the following: 1. The Rota Romana (Italian, Ruota Romana), the supreme Court of the Roman Catholic Church, and in particular the highest court of appeal. See ROTA ROMANA. 2. The Siguratura Justiniana. It decides on the administrative duties of the bishop, and consists of a cardinal as president (presbitero), twelve voting prelates, some referendaries who prepare the reports on law cases, and have, with regard to them, a decisive vote. An Auditor of the Rota decides what matter may be brought before the Rota, and decides various preliminary questions; but appeal may be taken from his decision to the full court of the Signatura. The decisions of the Signatura are signed by the pope with the word Fiat, or, in the presence and by order of the pope, by a cardinal, with the formula Concessum in praexista Domini nostri Papa. The Signatura gratiae decides on those cases on which a decision of a Roman pontiff is expected from the personal grace of the pope, and which on that account must be expeditied more promptly. The pope himself presides in this.

II. Boards of Administration.—These are as follows: 1. Secretaria Apostolica. To it belong the cardinal secretary of memorials, who has to receive and report on all memorials not belonging to any other board, and the council of cardinals (consilium cardinale), who has to draw up certain papal briefs, which he signs and seals with the fisher's ring. This office is now part of the bureau of the cardinal secretary of state, and the leading officer of the papal government, who conducts the negotiations on Church affairs with all foreign governments. The nuncios and other diplomatic agents of the papal government are the subordinates, receive from him his instructions, and have to report to him on the condition of the Church in those states to which they have been sent. The office employs a large number of clerks. The most important question is the extraordinary "congregations," and even the regular congregation of ecclesiastical affairs. It reports to the pope on indulgences, on dispensations from the defec tors estatis, natalium, interstitium, and on holy days.

3. The Dataria Apostolica was formerly a board of expedition, but in the course of time has become an independent board of administration. The president is called dacearius, and if he is—as is usually the case—a cardinal, proto-dacearius. It has its name from the common subscription, Datum apostolico Sanctum Petrum. Within the jurisdiction of the Dataria belong the granting of certain privileges, of dispensations from certain cases, of ecclesiastical immunity, etc. Among the officers of the Dataria is the officia ad obitum, to whom belongs the management of those ecclesiastical benefices which become vacant in consequence of the deaths of their occupants. The Dataria, after obtaining the consent of the pope, signs Annuas Sanctissimas.

4. The Camera Apostolica (the Apostolical Chamber) has the administration of the papal revenues. Its president is a cardinal chamberlain (camerarius or camerlengo). The ecclesiastical revenues having been greatly reduced in the course of time, the chief business of the Apostolical Chamber is the administration of the finances of the papal territory. 5. The Penitentiaria Romana (Penitentiary) acts in all cases of absolutions and dispensations which are reserved to the pope; as regards dispensations, however, only in the most important cases, or in foro interno. The president of the board is a cardinal, who has the title Penitentiarius Major. 6. The Papal Court, or the so-called "Papal Family" (Famigia Pontificia). It comprises the officers on service who live in the palaciate (pallatina), besides a large number of honorary members. Among them are varied persons of the papal secretory of state, the cardinal secretary of briefs, and the cardinal proctor. 7. The proselitare pallatini, embracing a court marshal, a master of ceremonies, a master of the sacred palace (always a Dominican monk, who is also censor of the books published in Rome), the superintendent of the palace (a Roman cardinal, who directs the work in the private chapel), an auditor sanctissimi (a lawyer who is consulted
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by the pope), a large number of privy chamberlains and of honorary domestic prelates (prelati domestici), and bishops assistant of the throne (consocci assistentes al sopio). These latter titles are conferred on a large number of cardinals of the court and of the world. Among the earlier writings on the papal curia, the best is that by the chevalier Lunardon, Relazione della Corte di Roma (Padua, 1641; many ed. since, latest edition, with all the necessary additions, Rome, 1830, 2 vols.). See also Dr. O. Mejer, Die heutige römische Curie, in Jacobson's Zeitschrift für das Recht der Kirche (Leips., 1847); Wetzer and Wolte, Kirchen-Lex. iii, 944.

Curtin (or Curion), Colom Secundus, one of the Italian Reformers of the 16th century, was born at Chirico, near Turin, in 1508. He took an active part in the reformatory efforts made in Italy, and, in consequence of his teaching, was persecuted by the Roman Catholic priesthood at Milan, Pavia, and Lucca. He finally fled to Lausanne, where he became rector. Subsequently he was appointed professor of elocution at the University of Basel, in which city he died in 1569. He wrote, among others, the following works:—Pugniulli ecstatici (first edit. without year; again printed under the title of Pugniullorum icones et descriptiones, Editiones Latinae et Basileae, 1544); Christianae religione institutum (Basel, 1549); De perforato grammatico (Basel, 1555); Forum Romanae (Basel, 1661, 3 vols., fol.); Logia Elementa (Basel, 1560); De bello Mediolanensi (Basel, 1567). He also published editions of several Roman classics.—Pierer, Univ.-Lex. iv, 590.

Curtius (qu'a parens, literally the sedulous things, but the term is applied to an over-efficacious person, e.g. a "busy-body." 1 Tim. v, 18; prop. overworked, hence magico (see Iren. adv. Heres. i, 20; Isidor. iii, 129; comp. curious, Horace, Epod. xvii, 77); spoken of the black art as practised by the Ephesian conjurors (Acts xix, 19; see Kuhnöl, in loc.). The appropriateness of the term is shown by Deyling (De sacratis. Sac. tr. iii, 272 sq.). The allusion is doubtless to the famous Ephesian spells (Σαὶνας γραμμάτα), i.e. charms or scraps of parchment (originating or most used at Ephesus) whereon were written certain marks and formulae, which, like amulets, were worn upon the person as a safeguard against diseases, demons, and other dangers. Eusebius, Vita Constantini, p. 30; Ursinus, Analect. ii, 46; Dietric, Not. Biblic. in loc.; Cellarius, Diag. Academ. in p. 441; Wolburg, Ober. S. Sacr. in p. 470; Laur. Ranniers, in Tent. ecclesi. in p. 214). See Divination. They are frequently referred to in ancient writings (see Wetzstein, Kyne, etc. in loc.; e.g. Ptolemy, Math. Astron. ii, 35; Olym. p. 394 sq.; 260, 259, and Ephesian letters: some say these were incantations which were of very great assistance to Crassus when used by him at the stake; in the Olympic games, however, it is said that a certain Milesian failed to outstrip an Ephesian till the charm worn by the latter was discovered and removed" (comp. Erasmus, Adag. Cent., ii, 675). The phrase appears to have been applied to any talismanic inscription (Köster, ad Suidam, i, 919; Gaeb, ad Jamblanchim, p. 296). Ortlob, however, in his Dias. de Ephesirom nbris combinitis (Lips., 1708), § 9, contends that the arts in question were rather methods of promoting the worship of the patron goddess of the city (see Wolf, Curt., in loc.). The other and usual view is maintained by Siber (Disputatio de pauperia Ephesiorn, Vittemb. 1665; also in Theur. Dissertationen super N. T. i 484 sq.), and Schurfschies (Disertatio de libris Ephesiorn, Vittemb. 1698). See Ephesians.

Curtus (the rendering of various Heb. and Greek words). God denounced his curse against the serpent which had enticed Eve (Gen. iii, 14), and against Cain who had imputed his hands in his brother Abel's blood (iv, 11). He also promised to bless those who should bless Abraham, and to curse those who should curse him. The divine maledications are not merely imprecations, nor are they impotent wishes; but they carry their effects with them, and are attended with all the miseries they denounced or foretold. (See Zachary, Threats of Scourge, Imprecations, or Vengeance, and the times prophetically cursed particular persons (Gen. ix., 25; xlix, 7; Deut. xxxvii, 15; Josh. vi, 26), and history informs us that these imprecations had their fulfilment, as had those of our Saviour against the barren fig-tree (Mark xvi, 21). But such curses are not consequences of passion, impatience, or revenge; they are predictions, and therefore not such as God condemns. See Imprecation. No one shall presume to curse his father or his mother (see Coran), on pain of death (Exod. xxvi, 17); nor the prince of his people (xxvi, 28); nor one that is dead (Lev. xix, 14); whether a man really dead be most here or one who is absent, and therefore cannot hear what is said against him. Blasphemy, or cursing of God, is punished with death (Lev. xxiv, 10, 11). Our Lord pronounced bless those disciplines who are (falsely) loaded with curses, and requires his followers to bless those who curse them; to render blessing for cursing, etc. (Matt. vi, 11). The word is not to be used by the Christian to excommunicate a sinner, who dwelt near the brook Kishon, but who came not to assist Israel against Jabin. Wherefore Barak excommunicated him by the sound of four hundred trumpets, according to Judg. v, 23. But Meron is more probably the name of a place.—Calmet. The curse was more frequently cursed by the Jews for rejecting the Messiah (Mal. iv, 6; see on this the dissertation of Hen, de Anathamata, etc., Bren. 1749). See ANATHEMA; OATH.

On the passage in Job (ii, 9), "Curse God and die," Mr. Roberts makes the following remarks: "Some suppose this ought to be, 'Bless God and die' (the Heb. is 'אש והיה); but Job would not have reproved his wife for such advice, except she meant it ironically. It is a fact, that when the heathen have to pass through much suffering, they often ask, 'Shall we make an offering to the gods for this?' that is, 'Shall we offer our devotions, our gratitude for afflictions?' Job was a servant of the true God, but his wife might have been a heathen; and thus the advice, in its most literal acceptance, might have been in character. Nothing is more common than for the heathen, under certain circumstances, to curse their gods. Hear the man who has made expensive offerings to his deity, in hope of gaining some great blessing, and who has been disappointed, and he will pour out all his imprecations on the god of his fathers; if his offices have, as they believe, been prevented by some superior deity. A man in reduced circumstances says, 'Yes, yes, my god has lost his eyes; they are put out; he cannot look after my affairs.' 'What! said an extremely rich devotee of the supreme god Siva, after he had lost his property, 'shall I serve him any more?' What! make offerings to him? No, no; he is lowest of all gods. With these facts before us, it is not difficult to believe that Job's wife actually meant what she said." See Job.

Curtain, the rendering in the Auth. Vers. of three Hebrew terms.

1. ἐντάλμα, yeridah (from its tmmduu: mode motion, invariably thus translated), the ten "curtains" of fine linen, etc., each twenty-eight cubits long and four wide, and also the eleven of goats' hair, which covered the Tabernacle (Num. vii, 1; Exod. xxv, 1; Heb. viii, 1-8; 17). The charge of these curtains and of the other textile fabrics of the tabernacle was laid on the Gershonites (Num. iv, 25). Having this definite meaning, the word came to be used as a synonym for the tabernacle—the TRANSPORTABLE and its TRANSITORYNESS and SLEIGHTNESS—and is so employed in the Auth. Vers. of the LXX. in the sense of the tent. Thus in the Authorized Version, where "curtains" should be "the curtain," and 3 Chr. vii, 1. In a few later instances the word bears the more general meaning of the sides of a tent, as in the
beautiful figure of Isa. liv, 2 (where "habitations"
should be "tabernacles," ἡ ἱερατική, poetic word for "tents"); Jer. iv, 20; x, 20 (here "tabernacle" and "tent" are both one word, בֵּיתוֹן, tem); Ps. civ, 2
(where "stretch," מָעַק, is the word usually employed for extending a tent). Also specially of nomadic people,
Jer. xlil, 29; Hab. iii, 7 (of the black hair-cloth of
which the tents of the real Bedouin are still composed);
but Cant. i, 5 rather refers to the hangings
of the palace. See Tent.
2. מְצָאָק, the "hanging" for the doorway
of the tabernacle (Exod. xxxvi, 86, 87; xxxv, 15; xxxvi, 87; xxxix, 38; xl, 5; Num. iii, 22; iv, 22); and also
for the gate of the court round the tabernacle (Exod.
xxvii, 16; xxxvii, 17; xxxviii, 18; xxxix, 40; xli, 83;
Num. iii, 26; iv, 25). Among these the rendering "curtain" occurs but once (Num. iii, 26), while "hanging"
is shared equally between מְצָאָק and a very dif-
f erent word—בָּנַח, kedav. See HANGING. Besides
"curtain" and "hanging," מְצָאָק is rendered "covering"
in Exod. xxxv, 12; xxxix, 34; xl, 21; Num. iv, 5; 2 Sam. xvii, 19; Psa. cv, 39; Isa. xxii, 8. The
idea in the root of מְצָאָק seems to be that of
covering or protecting (נָעַק, Gesenius, Thes. Heb. p. 951). If this
be so, the object denoted may have been not a curtain
or veil, but an awning to shade the entrance—a thing
natural and common in the fierce sun of the East
(see Ferguson’s Mincipia and Parapatia, p. 181).
S. V. See TABERNACLE. The sacred curtain separat-
ing the holy of holies from the sanctuary is design-
ated by an entirely different term, בְּנִיצָר, perak/nith
(Exod. xxvi, 81 sq.; Lev. xvi, 2; Num. xviii, 7, etc.).
See VAT.

Curtius, Valentin, a prominent Lutheran minis-
ter of the sixteenth century, was born at Lebus
Jan. 6, 1498. He studied at the University of Ros-
tock, and early entered the order of Franciscans.
He was one of the earliest adherents of the Reforma-
tion of Luther, and became its leader, first in the city
of Rostock, and subsequently in that of Lubeck. In
1564 he was appointed superintendent of all the
churches of Lubeck, and in this position exercised a

CUSA

most beneficent influence upon the religious life of the
city. He also took a prominent part in many of the
theological conferences of the Lutheran Church. Thus
he was present at the "convent of Brunswick" in
1557, which was to settle the adversities concerning
the Augsburg Confession, and in 1561 at the "convent of Luneburg," when
the "Luneburg Articles" were drawn up, which were
incorporated with the symboical books of Brunswick.
Curtius is also the author of the so-called "Lubeck
Formula" (Formula consensus, etc.), which he drew up
in concert with the secular authorities and the entire
clergy of the city. By it the ministers pledge them-
selves to abide by the doctrine of the prophets and the
apostles, the Apostolic Creed, the Augsburg Confes-
sion, the Apology, and the Articles of Schmalkald.
It was signed by Curtius and all the other ministers
of Lubeck in 1569, and afterwards by all ministers ap-
pointed in Lubeck until 1583, when the signing of it
was no longer required. Curtius also drew up, in the
name of the clergy, a "Protestatio contra Synodum
Tridentinum." He died Nov. 28, 1573.—Herzog, Real
Enzyk. xix, 573; Starko, Lich. Kirch.-Hist. (Hamburg,
1724, 2 vols., where both the "Formula Consensus" and
the Protestatio are printed).

Cusa, Nicholas de, or Cusanus, a cardinal
of great learning. His name was properly Nicholas
Khryppes (Crebus), but he was named Cusanus or De
Cusa from Cuse on the Mosel, where he was born in
1401. He was the son of a poor fisher, who wished
him to learn the same trade. Rather than comply with
this request, Nicholas left the paternal home and
found employment with the count of Manderscheid,
who, having discovered the eminent talent of his serv-
ent, sent him to the school of the Brothers of Common
Life at Detweler, and subsequently to the University
of Padua. At the age of 28 Nicholas became doctor of
law, but when he lost his first lawsuit he left the pro-
fession of law for the study of theology. Possessing a
thorough knowledge of the Greek, Latin, and Hebrew
languages, and a rare degree of eloquence, he soon
attracted attention. After holding several ecclesiasti-
cal benefices at St. Wendel and Coblenz, he was pres-
ent as archbishop of the cathedral church of Liege at
the Council of Basel, where he presented to the assem-
bled bishops the celebrated work De Concordia Cat-
tholica. This is one of the ablest works published dur-
ing the Middle Ages in fa-
vor of the opinion that the pope is subordinate to an oc-
cumenical council; it at-
tacks the pretended dona-
tion of Constantine, and the authority of the false se-
crets, and insists on the reformation of the Church
and the Germanic empire. Cusa was opposed to the dis-
solution of the council which was attempted by Eu-
genius IV, and showed himself favorable to the reforms
which the council decreed. But soon after he left the
reformatory party and became an adherent of the pope,
who added him to the legation which was sent over to
Constantinople to dissuade the Greeks from going to
Basel, and to induce them to go to Ferrara. After
the rupture between the pope and the council, Cusa ac-
companied the papal legate, Thomas de Sarzana, on his
missions to Germany where he became pope, under the name of Nicholas V. Cusa was
made a cardinal (1449), and bishop of Brixen, in the
Tyrol, in 1459. He was also sent on important mis-
sions to Germany, England, and Prussia. Being
charged with the re-establishment of ecclesiastical
discipline in Holland, he acquired himself of this task
with great firmness, and his reform measures in his own
diocese involved him in a quarrel with the archduke
Sigismund of Austria. Cusa excommunicated the
archduke, who, in his turn, imprisoned the cardinal,
and compelled him to agree to a compromise. The
matter was not fully settled when the cardinal died at
Lodi in 1464.

The transition of Cusa from the reform party to the
adherents of the court of Rome has by some writers been
charged to ignoble motives; but, in view of the
purity of his life, and the honesty of his purposes ex-
hibited in all his public acts, most of the writers con-
sider it as an honest change of opinion. It is thought
that Cusa himself discovered the inconsistency of
some of his views on the unity of the Church, the pa-
pal prerogatives, and the authority of the councils, as
laid down in the work De Concordantia Catholica, and
that, finding it necessary to discard the one or the
other, he laid greater stress on the monarchical gov-
ernment of the Church than on the representative con-
ccepts with which he was attached, which Cusa shows to the monarchical principle in
general. See Brockhaus, Nicolai Cusmi de concilii
universali potestas sententia explicantur (Lpzg. 1867).

As a philosopher, Cusa was among the first to aban-
don the scholastic creed. "He arranged and repub-
lished the Pythagorean ideas, to which he was much in-
clined, in a very original manner, by the aid of his math-
ematical knowledge. He considered God as the uncon-
ditional Maximum, which at the same time, as Absolute
Unity, is also the unconditional Minimum, and begets
of himself and out of himself equality and the com-
imination of equality with modes (Son and Holy Ghost).
According to him, it is impossible to know directly and
immediately this absolute unity (the Divinity), because
we can make approaches to the knowledge of him only
by the means of number or plurality. Consequently
he allows us only the possession of very imperfect no-
tions of God, and those by mathematical symbols. It
must be admitted that the cardinal did not pursue this
thought very consequently, and that his view of the
universe, which he connected with it, and which repre-
sented the universe as the maximum condensed,
and thus become finite, was very obscure. Nor was he more
successful in his view of the oneness of the Creator and
cerections of his attempt to explain the mysteries of the
Trinity and Incarnation by means of this panthe-
istic themis. Nevertheless, numerous profound though
undeveloped observations on the faculty of cognition
are found in his writings, interspersed with his pre-
vailing mysticism. For instance, he observes that the
principles of knowledge possible to us are con-
tained in our ideas of number (ratio explicita) and
their several relations; that absolute knowledge is
unattainable to us (proposio veritatis intuitibilis,
which he styled docta ignorantia), and that all which
is attainable to us is a probable knowledge (c-nuctura).
With such opinions he expressed a strong discontent
for the scholastic method of the schools...

The works of Cusa were published in 1514 at Paris (3 vols. fol.), and again in 1665 at Basel (3 vols. fol.). The latter edi-
tion is the more complete. See Tennesmann, Manuat.
Hist. Phil. § 298; Scharpf, Der Cardinal und Bischof
Nic. von Cusa (vol. i, Mainz, 1845; the 2d vol. has
not appeared); D'Anx, Der deutsche Cardinal Nic.
von Cusa (Ratisbon, 1847, 2 vols.); Clemens, G. Bruno und
N. von Cusa (Bon in, 1847); Zimmermann, Cusa als Vor-
läfer Leibnitz's (Vienna, 1862).

Cush (Heb. Kūd, צ'וע, deriv. uncertain; A. V.
"Cush," Gen. x, 6, 7, 8; 1 Chron. i, 8, 9, 10; Psa.
vi, title; Isa. xi, 11; "Ethiopia," Gen. ii, 13; 2 Kings
xix, 9; Esth. i, 11; ii, 9; Job xxvii, 12; Psa. Ixviii,
31; lxxvii, 4; Isa. xviii, 1; xx, 3, 5; lxxviii, 9;
xiii, 3; xiv, 14; Ezek. xxix, 10; xxx, 4, 6, xviii, 5;
Nah. i, 9; Zeph. iii, 10; "Ethiopians," Isa. xx, 4;
Jer. vii, 9; Ezek. xxvii, 9, the name of two men,
and of the territory or territories occupied by the de-
scendants of one of them.

1. (Sept. Χούσ, Vulg. Chus.) A son (apparently
the eldest) of Ham. B. C. cir. 2510. In the genealo-
gy of Noah's children Cush seems to be an individual,
for it is said "Cush begat Nimrod" (Gen. x, 8; 1 Chron.
i, 10). If the name be older than his time, he
may have been called after a country allotted to him.
The following descendants of Cush are enumerated:
his sons, Seba, Havilah, Sabath or Saba, Raamah,
and Sheba (or Sabtechah or Sabtecha); his grandsons,
the sons of Raamah, Sheba and Dedan; and Nimrod, who,
as mentioned after the rest, seems to have been a re-
moter descendant than they, the text not necessarily
proving him to have been a son. See Ham.
The only direct geographical information given in this pas-
sage is with reference to Nimrod, the beginning of
whose kingdom was in Babylonia, and who afterwards
went, according to the reading which we prefer, into
Assyria, and from thence into Ninevah and the cities.
The reasons for our preference are: (1) that if we read
"Out of that land went forth Asshur," instead of "he
went forth [into] Asshur," i.e. Assyria, there is no account
given but of the "beginning" of Nimrod's kingdom;
and (2) that Asshur the patriarch would seem here to be quite out of place in the genealogy.

See Nimrod. See NIMROD.

LAND OF CUSH.—From the earliest son of Ham (Gen.
x, 6; 1 Chron. i, 8) seems to have been derived the
name of the land of Cush, which is commonly rendered
by the Sept. Αἰθίοπια, and by the Vulgate Αθηηοπια;
in which they have been followed by almost all other
versions, ancient and modern. The German transla-
tion of Luther has Μορηνλαν, which is equivalent to
Negroland, or the Country of the Blacks. A native
was called Cushi (ךוושיע, Αθηηοπις, Αθηηοπις, Jer. xii, 28),
the feminine of which was Cushith (ךוושית, Αθηηο-
πις, Αθηηοπις, Num. xii, i), and the plural, Cushim,
ךוושים, Αθηηοπιοι, Αθηηοπιοι, Amos ix, 7). See
Ethiopian.

2. Of the four sons of Ham," says Josephus
(An. i, 6, 2), "time has not at all hurt the name of Cush;
for the Ethiopians over whom he reignes are not even
even considered by themselves, nor by any other race
in Asia, called Chassites. The Peshito Syriac version
of Acts viii, 27, styles both queen Candace and her
treasurer Cushana. See Candace.

The locality of the land of Cush is a question upon
which eminent authorities have been divided; for
while Bochart (Phileg. iv, 2) maintained that it was
exclusively in Arabia, Gesenius (Lex. in voce) held,
with no less pertinacity, that it is to be sought for
nowhere but in Africa. In this opinion he is supported
by Schultheiss of Zurich, in his Paradiese (p. 11, 101).
Others again, such as Michaelis (Spieg. Geogr. Hebr.
Exe. cap. 2, p. 167) and Rosenmüller (Bibl. Geogr. by
Morren, i, 307, 310), have supposed that the same
name Cus was applied to tracts of country both in Asia
and Africa—a circumstance which would easily be ac-
counted for on the very probable supposition that the
descendants of the primitive Cushite tribes who had
settled in the former country emigrated across the
Red Sea to the latter rejon of the earth, carrying
with them the name of Cush, their remote progenitor.
This idea had been developed by Eichborn (De Cu-
uchia, Oabyrinth, 1774). The term Cush is generally ap-
p lied in the Old Testament to the countries south of the
Israelites. It was the southern limit of Egypt (Ezek.
xxx, 10), and apparently the most westerly of the provinc-
s in which the rule of Ahasuerus ex-
tended, "from India even unto Ethiopia" (Esth. i, 1;
vi, 9). Egypt and Cush are associated in the major-
ity of instances in which the word occurs (Psa. lxviii,
CUSH 613  
CUSH

51; Isa. xviii. 1; Jer. xlvi. 9, etc.), but in two passages Cush stands in close juxtaposition with Eram (Isa. xi. 11) and Persia (Ezek. xxxviii. 5). The Cushite king, Zerah, was utterly defeated by Ana at Marashah, and pursued as far as Gerar, a town of the Philistines, from which he never returned, which was apparently under his sway (2 Chron. xiv. 9, etc.). In 2 Chron. xxii. 16, the Arabians are described as dwelling "beside the Cushites," and both are mentioned in connection with the Philistines. The wife of Moses, who, we learn from Exod. ii., was the daughter of a Midianite chieflain, is in Num. xii. 1, denominated Cushite. Further, Cush and Seba (Isa. xxxii. 8), Cush and the Sabaeans (Isa. xlv, 14), are associated in a manner consonant with the genealogy of the descendants of Ham (Gen. x, 7), in which Seba is the son of Cush. From all these circumstances it is evident that under the denomination Cush were included both Arabia and the country south of Egypt on the western coast of the Red Sea. It is possible also that the vast desert tracts west of Egypt were known to the Hebrews as the land of Cush, but of this we have no certain proof. The Targumist on Isa. xi. 11, sharing the prevailing error of his time, translates Cush by India, but that a better knowledge of the relative positions of these countries was anciently possessed is clear from Esth. i, 1.

Some have sought for another Cush in more northern regions of Asia, as in the Persian province of Chusistan or Susiana, in Cuthah, a district of Babylonia, etc.; and some, Nimrod, the youngest son (or descendant) of Cush, spread his conquests in that direction, it is no doubt possible that his father's name might be preserved in the designation of some part of the territory or people. But here again the data are not very satisfactory; in fact and in the comparisons which led to the supposed mention of the city, in the description of the site of Paradise (Gen. ii. 14), of a land of Cush, corruption, of the southern border of Palestine which, though the name of Cush were more variously applied in Scripture than it really is, it would not be more than was the corresponding term Ethiopia among the Greeks and Romans, which comprised a great many nations very distant, as well as wholly distinct from each other, having nothing in common with them, but their swarthiness, sun-burnt complexion — ἀθληστός ο. ἀθετος ῥωξ ἰμφυς, i. e. "burnt-black in the face." Homer (Odysseus, i, 22) speaks of them as "a divided race — the last of men — some of them at the extreme west, and others at the extreme east." Strabo (i, 60) describes them as "lying people — lazy, living in a long tract from the rising to the setting sun." Herodotus (vii, 69, 70) distinguishes the eastern Ethiopians in Asia from the western Ethiopians in Africa by the straight hair of the former and the curly hair of the latter. The ancients, in short, with the usual looseness of their geographical definitions, understood by Ethiopia the extreme south in all the earth's longitude, and which, lying, as they thought, close upon the fiery zone, exposed the inhabitants to the sun's scorching rays, which burned them black. It is the mistaken idea of the Scriptural term "Cush" being used in the same vague and indeterminate manner that has led to so much confusion in connection with this subject. The true writer (Ruttmann, Alt. Erikk. d. Morget. p. 40, note), in his desire to carry out the parallel between Ethiopia and Cush, derives the latter word from the root צו (צוז, קם, קן), "to burn;" but that is opposed to all the rules of etymological analogy in the formation of Hebrew proper names (comp. Ritter's Erdkunde, i, 222; Heeren's African Nations, Engl. transl. i, 289). See CUSH.

1. The existence of an African Cush cannot reasonably be questioned, though the term is employed in Scripture with great latitude, sometimes denoting an extensive but undefined country (Ethiopia), and at other times one particular kingdom (Merœ). It is expressly described by Esekiel as lying to the south of Egypt beyond Syene (xxix, 10; comp. xxx, 4-6. — Strabo, xvii, 817; Pliny, Hist. Nat. vi, 33; Josephus, War, i, iv, 10, 5). Its limits on the west and south were undefined; the possible limits on the eastward as far as the Red Sea, if not as including some of the islands in that sea, such as the famous Topaz Isle (Job xxviii, 19; Pliny, Hist. Nat. vi, 29; xxxvii, 8; Strabo, iv, 6, 4; Diod. Sic., iii, 39). It thus corresponded, though only in a vague and general sense, to the countries known to us as Nubia and Abyssinia, and also to parts of the Nile Valley and the Sudan. Hence the allusions in Scripture (Isa. xviii. 1; Zeph. iii, 11) to the far-distant "rivers of Ethiopia," a country which is also spoken of (Isa. xxvii, 2) in our version as the land "which the rivers have spoiled," being a supposed reference to the ravages committed by inundations (Bruce's Travels, iii, 158, and Taylor's Caumen, iii, 503-4); but recent translators prefer to render מָעֵץ by "divide," q. d. "a land intersected by streams." Isaiah likewise takes notice (in the above passage) of the "bulrush"-boats, or vessels of papyrus, which the Ethiopians employed upon the waters, a fact which is confirmed by Heliodorus in his Ἐθιοπικα (x, 490), and also by Bruce, who states that the only kind of boat in Abyssinia is that called Kuocos, which is made of reeds, "a piece of the acacia-tree being placed on the bottom to the edge of which the plants are joined, being first sewed together, then gathered up at stem and stern, and the ends of the plants tied fast there." It is to the swiftness of these papyrus vessels that Job (ix, 26) compares the rapid speed of his days. From its proximity to Egypt we find Miriam and Cush (i.e. Egypt and Ethiopia), so often classed together by the prophets (e. g. Psa. Ixviii, 81; Isa. xi, 11; xx, 4; xiii, 8; xlv, 14; Nah. iii, 9). The inhabitants are elsewhere spoken of in connection with the Lubim and Sukkiliim (2 Chron. xii, 8; xvii, 7; Jer. xvi, 7; Dan. xi, 49), supposed to be the Libyans and Ethiopian Togarepes, and certainly nations of Africa, for they belonged to the great family with which Shishak, king of Egypt, "came out" of that country against Rehoboam, king of Judah. In these, and indeed in most other passages where "Cush" occurs, Arabia is not to be thought of; the Ethiopia of Africa is beyond all doubt exclusively intended. See ERUPTUS.

In the ancient Egyptian inscriptions Ethiopia above Egypt is termed Κασσ or Κασσ, and this territory probably corresponds perfectly to the African Cush of the Bible (Wilkinson, Anc. Eg. i, 404, abridgment). The Cushites, however, had certainly a wider extension, like the Ethiopians of the Greeks, but apparently with a more definite ethnic relation. The settlements of the sons and descendants of Cush mentioned in Gen. x, may be traced from Merœ to Babylon, and probably on to Nineveh. Thus the Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. Philological and ethnological data lead to the same conclusion. There are strong reasons for deriving the non-Semitic primitive language of Babylonia, variously called by scholars Cushite and Scythic, from an ante-Semitic dialect of Ethiopia, and for supposing two streams of migration from Africa into Asia in very remote periods; the one of Nigeritians through the present Malayan region, the other and later one of Cushites, "from Cush properly so called through Arabia, Babylonia, and Persia, to Western India" (Poole, Genesis of the Earth, p. 214 sq.). Sir H. Rawlinson has brought forward remarkable evidence tending to trace the early Babylonians to Ethiopia, particularly the similarity of their mode of writing to the Egyptian, and the indication in the traditions of Babylonia and Assyria of a "connection in very early times between Ethiopia, Southern Arabia..."
and the cities on the Lower Euphrates," the Cushite name of Nimrod himself as a defiled hero being the same as that by which Merod is called in the Assyrian inscriptions (Rawlinson's Horod. i, 338 n.). History affords many traces of this relation of Babylonia, the Arab- bia, and Ethiopia. Zerah the Cushite (A. V. "Ethiop- ian"), who was defeated by Asa, was most probably a king of Egypt, certainly the leader of an Egyptian army; the dynasty then ruling (the 72d) bears names that have caused it to be supposed to have had a Babylonic origin, such as Shihallit, Sheblah, Sheshak; Namret, Nimrod; Tekrut, Teklul, Tiglath. The early spread of the Mitzrites illustrates that of the Cushites (see Caphtor); it may be considered as a part of one great system of migrations. On these grounds we suppose that these Hamite races, very soon after their arrival in Africa, began to spread to the east, to the north, and to the west; the Cushites establishing settlements along the southern Arabian coast, on the Arabian shore of the Persian Gulf and in Baby- lonia, and thence onward to the Indus, and probably northward to Nineveh; and the Mitzrites spreading along the south and east shores of the Mediterranean, on the Arabian shore of the Red sea, and down the great island. These must have been scaring peoples, not wholly unlike the modern Malays, who have similarly spread on the shores of the Indian Ocean. They may be al- ways traced where very massive architectural remains are seen, where the native language is partly Turanian and partly Semitic, and where the native religion is partly called; or high-nature worship, and partly fe- tichism or low-nature worship. These indications do not fail in any settlement of Cushites or Mitzrites with which we are well acquainted. See ETHNOLOGY.

But that part of this vast region of Cush which seems chiefly intended in these and most other pas- sages of Scripture is the tract or country in Upper Nubia which became famous in antiquity as the king- dom of Ethiopia, or the state of Merod. The Ethiopian nations generally ranked low in the scale of civiliza- tion; "nevertheless," says Heeren, "there did exist a better cultivated, and, to a certain degree, a civ- ilized Ethiopian people, who dwelt in cities; who erected temples and other edifices; who, though without letters, had hieroglyphics; who had government and laws; and the fame of whose progress in knowl- edge and the social arts spread in the earliest ages over a considerable part of the earth. Merod Prop- er, which is now called the Nook (see above), is on the east, and the Nile on the west. Though not completely enclosed with rivers, it was called an island, because, as Pliny observes, the vari- ous streams which flowed around it were all considered as branches of the Nile, so that to it the above de- scription of a 'country of rivers' was peculiarly ap- propriate. Its surface exceeded that of Sicily more than a half, and it corresponded pretty nearly to the present province of Athbara, between 18° and 18° N. lat. In modern times it formed a great part of the kingdom of Sennaar, and the southern portion belongs to Aysenia. Upon the island of Merod lay a city of the same name, the metropolis of the kingdom, the site of which has been discovered near a place called Assur, about twenty miles north of the town of Shendy, under 27° N. lat. The splendid ruins of temples, pyramids, and other edifices found here and through- out the district have been described by Caillaud, Gen. Roppe, Bunsen, Washington, Enderlin, and others; and attest the high degree of civilization and art among the ancient Ethiopians. See Merod.

Josephus, in his account of the expedition of Moses when commander of the Egyptian army against the Ethiopians, says that the latter were of the same general nature of Cushites, "at length retired to Saba, a royal city of Ethiopia which Cambyses after- wards founded, and after the name of Cushites (Jnt. ii. 10, 2). The same origin of the name is given both by Strabo and Diodorus Siculus, but see Man- nert's Geog. of the Greeks and Romans, x, 199. There is still a place called Merawet considerably north of the island and near Mount Berkal, where Heeren thinks there may have been a settlement of the parent state of Cushites. This is the place of Mr. Milne and that Mr. Merod was identical with Seba accords well with the statement in Gen. x, 7, that Seba was the eldest son of Cush, whose name (N22) is not to be confounded with either of the shebas (N22), who are men- tioned as descendants of Shem (Gen. x, 28; xxxv, 8). Now this country of African Seba is classed with the Arabian Sheba as a rich but far-distant land (Psa. lxxi, 30). In Isa. viii, 8, God says to Israel, "I have given Egypt for thy ransom; Cush and Seba in thy stead;" and in Jer. xlv, 14, "The wealth of Egypt, and the merchandise of Cush and of the Sebae, men of stature, shall pass over to thee, and shall be thine." Charles Taylor, the ingenious but fanciful editor of Calmet, had the singular notion that by the expression "men of stature" in that passage is meant men of short measure, or dwarfs; and hence he identifies the Ethiopians with the pygmies of antiquity (Fragmenta to Calmet, cccxii). But the Hebrew phrase plainly denotes "tallness of stature" (comp. 1 Chron. vi, 23), and the Ethiopians are described by Herodotus as of gigantic stature (vpl Siréfis, iii, 114; vpl Siréfis, iii, 20); and Solinus affirms that they were twelve feet high (Polyb. xiv, 25). TheEssence of man with the other Cushite tribes of Africa the skin was black, to which there is an obvious allusion in Jer. xiii, 23: "Can the Cushite change his skin?" Bruce finds Seba in Azab, a sea-port on the east coast of Af- rica, near the entrance to the Red Sea, and in this he is followed by Heeren, while others think of a place called Solab, about lat. 15° N., where are some of the most remarkable ruins of Nubian grandeur; but both opinions are merely conjectural. See Saba.

Among other tribes of Africa said to have been in alliance with Egypt, the prophet Ezekiel (xxx, 5) mentions along with Ethiopia the name of Chub, which Michaelis connects with Koud, a trading town de- scribed by Ptolomy as on the west coast of the Red Sea. But in the Arabic translation made from the Septuagint, instead of Chub we find "the people of Nubia," a name easily interchanged for the other, and in some Heb. MSS. actually read there. There are still two districts adjoining Merod on the south-west, called Chub or Chobi, which are now called Abyssin- ian gold. The Sukkim, who, along with the Cushites and Lubim or Lihyans, formed part of the host of Shihirak (2 Chron. xii, 8), are in the Sept. designated as Trog- lodytes, i. e. cave-dwellers, and were no doubt the peo- ple known to the Greeks by the same name as inhab- iting the mountain caverns on the west coast of the Red Sea (Diod. Sic. iii, 82; Strabo, xvii, p. 765). They were noted for swiftness of foot and expertness in the use of the sling, and hence were employed, as Heliodoru- rus informs us (Ethiopia, viii, 165, as light troops. Pliny makes mention of a town of Jucie in that region (Hist. Nat. vii, 3, 27), and there is a very wide coast a place called Sussakin, described by Burckhardt in his Travels in Nubia. If, however, the term Suk- kim be of Hebrew derivation, it would especially de- note those who lived in booths, i. e. tabernacles made of the bunches of trees; and it deserves remark that the Shangallas who inhabit that country still dwell during the good of the year partly in tents, and partly in booths, repairing in winter to their rocky caves. See Cush.

In the age of Herodotus, the countries known to us as Nubia and Sennaar were occupied by two different races, one of whom he includes under the general ap- pellation of Ethiopians, the other an immigratory Ara- bian race leading, for the most part, a nomadic life. This distinction continued in his own sister's time. Among the original inhabitants the first place is due to the Nubi, who are well-formed, strong, and mus-
olar, and with nothing whatever of the negro physi-
ognomy. They go armed with spear, sword, and a
shield. The skin of the hippopotamus. South of
Dongola is the country of the Shilluk, whose war-
riors are horsemen, also armed with a double-pointed
spear, a sword, and a large shield (comp. Jer. xlvii. 9,
the "Cushites who handle the shield"). They were
completely independent till subdued by Mehemet Ali,
pacha of Egypt. It is in their country that the py-
ramidal monuments of the ancient Meroe, once the
first met with, and even its name has been pre-
served in that of their chief place, Merawé, though
the original Meréo must be sought farther south. Next
comes the territory of the Berbers, strictly so called,
who, though speaking Arabic, evidently belong to the
North African races; these are then followed by the Tu-
czé, and along the Nile, the great mass of the in-
habitants, though sometimes with a mixture of other
blood, may be regarded as of Arab origin. But be-
tween the valley of the Nile and the Red Sea there
is still, as of old, a variety of scattered aboriginal tribes,
among whom the Arabic is much less common; there
are, doubtless, partly the descendants of the above-
menciboned Sukkiiim, or Trogloidytes, and of the Ich-
thyophagi, or fish-eaters. Some of them spread them-
sefes over the plains of the Astaboras, or Taczeé, be-
coming compelled to remove their encampments, some-
times by the inundations of the river, at other times
by the attacks of the dreaded jag-daj, described by
Bruce, and which he supposes to be the "fly which is in the utmost part of the rivers of
Egypt" (Isa. vii. 18). Another remarkable Ethiopie
race in ancient times was the Macrobiana, so called
from their supposed longevity. They were represent-
ed by the ambassadors of Cambyses as a very tall
race, who elected the highest in stature as king: gold
was so abundant that they bound their prisoners with
golden fetters—circumstances which again remind us
of Isaiah's description of Ethiopia and Seba in ch. xlv.
14. (See Ludolf, Hist. Chthiopicana, F. a. M. 1681; with
his Commentaries thereon, ib. 1691; and his Red. Or. of
Habes, statum, ib. 1693.) See AFRICA.
2. That some of the posterity of Cush settled in the
south of Arabia may readily be granted; but that he
gave a permanent name to any portion either of the
country or people is by no means so evident: it is,
that, at least, more a matter of inferential conjecture than of
history. The name Midian or Mowzoea, so usu-
ally cited in support of the averment are susceptible of a
different interpretation. (1.) For example, in Num. i.
21, Miriam and Aaron are said to have taken offence
at Moses for having married a Cushite; and upon
the presumption that this was the same person as Zip-
porah, daughter of the priest of Midian (Exod. xi. 26, 21),
it is inferred that Midian was in Cush. But, to
say nothing of Ziporah's high rank, or of the services
of her family to Israel, there would have been some-
things so grossly incongruous and absurd in Moses's
brother and sister complaining for the first time of his
selection of a wife, after the marriage had subsisted for
more than forty years, that it is impossible to know
that he was now dead, and this second wife, though doubtless a
prostitute to Judaism, was (whether born in Asia or Africa)
a descendant of Cush, and therefore a Hamite,
and not one of the Midianites, who were of Semitic
origin, being the children of Abraham by Keturah.
But it is admitted that the title given to Cush, as
thus referred to, the case is not materially altered, for
still Cush must be sought near the place of Israel's
encampment, as it cannot be supposed that Moses
would go to Ethiopia to fetch a wife. See ZIPORAH.
(2.) Others discover a connection between Cush and
Mogadore, as in Nahum iii. 7, the clause, "the thorns of Cush in affliction," finds a parallelism in
"the curtains of the land of Midian did tremble"—
Cushan being held to be the poetical and high-sounding
form of Cush. But this idea is met by another
identification; for while it is acknowledged that part
of the sublime description in that chapter refers to the
Edomites and the Edomite stations, as possibly (such as the passage of the Jordan, verse 8, and
the standing still of the sun, verse 11) have plainly a re-
ference to incidents in the books of Joshua and Judges.
Now in the latter book (iii. 10; viii. 12) we find a re-
signal victories successively obtained by Othniel
over Cushan Ishbeshalim, king of Mesopotamia, and
by Gideon over the princes of Sihon. See CUSHAN.
(3.) But perhaps a stronger argument is the mention of Arabians as contiguous to the Cushites. Thus, in 2
Chron. xxii. 16, among those who were stirred up
against the Hebrews are mentioned the Philistines,
and "Arab that were near the Cushites," and the
expression "near" (7527) in this connection can scarcely apply to any but dwellers in the Arabian pen-
insula. Other arguments adduced by Michaels (Spicilegia Geographic. Hebr. i, 149) in favor of the Ara-
bian Cush are not decisive, and the passages on which he relies apply with greater probability to the
African Cush. Thus the retreat of Sennacherib from Judæa
in order to meet Tirimakhe (2 Kings xix. 9; Isa. xviii.
9) does not necessarily imply that the latter passed
through Palestine, since the Egyptians had reached
Carchemish, which is reached by the etymologists with
some confidence (2 Kings xxxiv. 20), and Tirimakhe was undoubtedly an African prince. See TIRIMAKHE.
Again, it has been rashly concluded that Zerah the Cushite, who attacked Asa, king of Judah, with so immense a host (2 Chron. xiv.
9), could not have been an Ethiopian of Africa,
and yet the fact of his army having included Libyans
(xvi. 8) as well as Ethiopians, seems decisive of the
fact that the latter were of African origin. Their an-
cestors may have belonged to the "people without number" whom Shishak had led forth against Asa's
grandfather, Rehoboam (xii, 8), and these their de-
cendants may have retained possession of the north
of Arabia Petreae, between Palestine and Egypt (see
Bruce's Travels, i. 30). See ZERAH.
Yet, though there is a great lack of evidence to
show that the name of Cush was ever applied to any
part of Arabia, there seems no reason to doubt that
a portion of the Cushite race did early settle there.
According to the ethnographic table in the 10th chapter of
Genesis, Cush was the father of Seba, Havilah, Sab-
ta, Raamah, and Ethiopia. The names of Saba and
Sabahtah, and also of Nimrood (Gen. x. 7, 8; 1 Chron. i.
9, 10). The last mentioned appears to have moved
northward, first into Babylonia and then into Assyria,
but the others seem to have migrated to the south,
though it is impossible accurately to trace out their
settlements. Yet, even if we give Seba to Africa,
and pass over as doubtful the names of Havilah, She-
ba, and Dedan (for these were also the names of She-
mitic tribes, Gen. x. 28, 29; xxv. 8, still, in Ezek.
xxvii, 22, Raamah is plainly classed with the tribes of
Arabia, and nowhere are any traces of Saba and
Sabahtah to be found but in the east of the country.
By referring, however, to the fact that the two have geographical posi-
tions of the south-west coast of Arabia and the east
cost of Africa, it will be seen that nothing separates
them but the Red Sea, and it is not unlikely that while
a part of the Cushite population immigrated to Africa,
others remained behind, and were occasionally called
by the same name. In the fifth century of our era,
the Himyarites, in the south of Arabia, were styled by
Syrian writers Cushmans and Ethiopians (Assemanni,
Bibl. Orient, i. 560; iii, 568). The Chaldean appharseph
Jonathan, at Gen. 5, and another paraphrase at 1
Chron. i. 8, explain "Cush" by Arabia. Niebuhr
(Histor. p. 125) explains the often allusions of the
Chal. The book of Job (xxxvii, 19) speaks of the
tops of Cush, and there was a Topaz Island in the Red
Sea (Diod. Sic. iii. 39; Pliny, Hist. Nat. xxxvii, 8;
Strabo, xvi, 4, 6). Yet most of these are circumstances
CUSHI

upon which we can lay but little stress; and the passage in 2 Chron. xxii, 16, is the only direct evidence we possess of the name of Cush being applied in Scripture to Arabia; and it does not amount to absolute demonstration. See Arabia.

3. Cush, as a country, therefore appears to be African or Arabian in all passages except Gen. ii, 13. We may thus distinguish a primaeval and a post-diluvian Cush. The former was encompassed by Gihon, the second river of Africa; but it would seem, therefore, to have been somewhere to the northward of Assyria. See Gihon. From etymological considerations, Huet was induced to place Cush in Chusistan (called Cutha, 2 Kings xvii, 24), Leclerc in Cassitio in Syria, and Reland in the "regio Cossorum." Bochart identified it with the region of Benzait, the contemporary of the Cas- casaus, and Hartmann with Bactria or Baffik, the site of Paradise being, in this case, the celebrated vale of Kashimar. It is possible that Cush is in this case a name of a period later than that to which the history relates; but it seems more probable that it was of the earliest age, and that the African Cush was named from this order country. Most ancient nations thus connected their own lands with Paradise, or with primaeval seats. In this manner the future Paradise of the Egyptians was a sacred Egypt watered by a sacred Nile; the Arabs have told of the terrestrial paradise of Sheddad the son of Ad (q. v.) as sometimes seen in their dreams; the Greeks have told of the all destroying floods of Ogges and Deucelion in Greece; and the Mexicans seem to have placed a similar deluge in America—all carrying with them their traditions, and fixing them in the territories where they established themselves. We are told that, in the Hindu mythology, the gardens and metropoleis of Indra are placed around the mountain Meru, the celestial north pole; that, among the Babylonians and Medo-Per- sians, the gods' mountain, Albor, "the mount of the congregation," was believed to be "in the sides of the north" (Isa. xlv, 13); that the oldest Greek traditions point northwards to the birthplace of gods and men; and that, for all these reasons, the Paradise of the Hebrews must be sought for in some far-distant hyperborean region. Guided by such unerring indications, Hasse (Entdeckungen, p. 49, 60, n.) scrupled not to graviy his national feeling by placing the Garden of Eden on the coast of the Baltic; Rudbeck, a Swede, found it in the Caspian; and the Mahals Silvanus has not been without its advocates (Morren, Rosen- muller's Geo. i, 96). But, with all this predilection in favor of the north, the Greeks placed the gardens of the Hesperides in the extreme west, and there are strong indications in the Puranas "of a terrestrial paradise, different from that of the general Hindu system, in the southern parts of Africa" (As. Res. iii, 300). Even Meru was no further north than the Himalayan range, which the Aray race crossed in their migrations. See Eden.

2. (Sept. Xeovi, Vulg. Chusit.) A Benjamite, apparently at the court of Saul, by the name of Cush in many passages, unless the title of Cush be interpreted when nothing more is known than that the name is the sphere said to have been composed "concerning his words" (or affairs). B.C. 1061. "There is every reason to believe this title to be of great antiquity (Ewald, Psalmen, p. 5). Cush was probably a follower of Saul, the head of his tribe, and had sought the friendship of David for the purpose of 'rewarding evil to him who was at peace with him'—an act in which no Oriental of ancient or modern times would see any sense, but, if successful, the reverse. Happily, however, we may gather from ver. 15 that he had not succeeded." By some Cush is, in Synopsia, supposed to have been Saul himself (see Hengstenberg, in loc.); by others he is identified with Shimei (see Pfeiffer, Dict. Vetus., in Opp. i, 297), who treated David so scour- rilously on his retreat from Abelaom (2 Sam. xvi, 5-8).

A recent view (Kitto's Daily Illustrations, in loc.) is that this was the name of some treacherous informer in David's corps, through fear of whose intrigues he saved the second time to Achish (1 Sam. xxxvii, 1); or (see Calmet's Comment., in loc.), most probably, of Saul's malicious courtiers, as no good reason can be given for calling so well-known characters as either Saul or Shimei by so fanciful a title as Cush. See David.

C'ushan (Heb. Kushan, "Kushan;" Sept. Alibero; Vulg. Ethiopia), usually regarded as a prolongued or poetical form (Hab. iii, 7) of the name of the land of Cush (q. v.), but perhaps rather the same as Cuskan-rishatham (S. v., "Cushshan"), king of Mesopotamia (Judg. iii, 8, 10). The order of events alluded to by the prophet seems to favor this supposition. First he appears to refer to former acts of divine favor (ver. 2); he then speaks of the wonders at the giving of the law, 'God came from Teman, and the Holy One from Mount Paran,' and he adds 'the kings of Cushan in affliction; [and] the tent-curtains of the land of Midian did tremble,' as though referring to the fear of the enemies of Israel at the manifestations of God's favor for his people. Cushan-rishathaim, the first recorded oppressor of the days of the Judges, may have been already reigning at the time of the en- trance into the Promised Land. The Midianites were supplied with the Moabites at this time, feared the Israelites, and plotted against them (Num. xxiii, xxxii, xxiv, xxv); and it is noticeable that Balaam was sent for from Aram (xxiii, 7), perhaps the Am'ara-naharim of the oppressor. Habakkuk afterwards alludes to the crossing of Jordan or the Red Sea, or both (ver. 8-10, 15), to the standing still of the sun and moon (11), and apparently to the destruction of the Canaanites (12, 13, 14).—Smith, s. v. There is, however, good reason for the supposition that Cushan here stands for an Asiatie Cush (see Meth. Quart. Rev. Jan. 1861, p. 81), as it is named in connection with Midian (q. v.). Delitzsch (Der Prophet Habakuk, Leipzig, 1848, p. 159), who admits only the African Cush, holds that its mention along with Midian is intended to show how places so far removed from each other were equally affected by the theophany; but this is exceedingly strained, and at variance with the parallelism of the passage. See CUSHAN-RISHATHAIM.


1. (With the article, "Ku'zhi," i. e. "the Cushite," "the Ethiopian;" Sept. Ξοι; Vulg. Chusi.) The messenger sent by Joab to announce to David the success of the battle against Abielom and the death of the young prince (2 Sam. xviii, 21, 22, 23, 31, 32). B.C. 1028. He was apparently attached to Joab's person, but unknown, as unaccustomed to the king, as may be inferred from his not being recognised by the watchman, and also from the abrupt manner in which he breaks his evil tidings to David—unlike Ahiamzaz, who was well aware of the effect they were sure to produce. See David. That Cushi was a foreigner— as we should infer from his name—is also slightly cor- roborated by his ignorance of the ground in the Jordan valley—"the way of the 'Ciccar'" (q. v.)—by knowing which Ahiamzaz was enabled to outrun him. Ewald, however, conjectures that a mode of running is here referred to peculiar to Ahiamzaz, and by which he was recognised a long distance off by the watchman.

—Smith, s. v.

2. The father of Sheleimiah, and great-grandfather of Jehudi, which last was sent by the Jewish magistrates to invite Baruch to read his roll to them (Jer. xxxvi, 14). B.C. long ante 605.

3. The son of Gedaliah, and father of the prophet Zephaniah (Zeph. i, 1). B.C. ante 625.
CUSHION. See BED; PILLOW.

Cushman, Elisha, a Baptist minister, was born at Kingston, Mass., May 2, 1788. He was ordained pastor of the First Baptist Church of Hartford, June 10, 1813. In 1824 he was made M.A. (honorary) by Yale College. In 1825 he resigned his charge in Hartford, and became pastor of the New Market Street Baptist Church of Philadelphia. In September, 1829, he returned to Connecticut, and, after preaching some time at Stratfield, was, in April, 1831, called to the pastoral charge of the Baptist church in New Haven. In 1835 he removed to Plymouth, Mass., but returned to Hartford in 1838, and resumed the editorship of The Christian Sentinel, a religious paper of which he had been the original editor in 1822. He died October 26, 1888. Mr. Cushman's preaching was simple, instructive, and often eloquent. He published a number of occasional sermons and addresses.—*Sprague Annals*, vi, 562.

Custarius. See FADUS.

Custom (Chald. -carousel, a way-tax. l. e. toll, Ezra iv, 13, 20; xiv, 24; Gr. ἐκπορεύοντα, a tax, 1 Mac. xi, 35; Matt. xvii, 25; Rom. xiii, 7; φόρος, tribute, 2 Mac. iv, 28; τιμή, price, 1 Mac. x, 29). Reciproc sy (from κοιναν, collector's office, l. e. toll-house, Matt. ix, 9; Mark ii, 14; Luke v, 27). See TOLL. Under the Persian and Syrian supremacy, import of various kinds were the business of local agents. To the Romans, the management of the provincial revenues was generally committed to the Roman knights, who were thence denominated clieni publicani, or chief collectors of the taxes; the tax-gatherers or exactions whom they employed were termed publicani. It was different in Judea, for there the management of the revenues was committed to the Jews themselves, and those who held this office eventually obtained an equal rank with the knights of Rome (Luke xix, 2; Josephus, *War*, ii, 14, 9). The subordinate agents, or publicani, in collecting the revenues, took their position at the gates of cities and in the public ways, and, at the place appointed for that purpose, called the "receipt of custom," examined the goods that passed, and received the moneys that were to be paid (Matt. ix, 2; Mark ii, 14; Luke v, 27, 29). These tax-gatherers, if we may believe Cicero (Pro Flacco, 26), were more inclined to exact too much than to forget the promise which they had made to their masters, and were, accordingly, in consequence of their extortion, everywhere, more particularly in Judea, objects of hatred, and were placed in the same class with notorious sinners (Mark ii, 15, 16; Luke iii, 12, 13). The Pharisees held no communication with them; and one ground of their reproaches against the Saviour was, that he did not refuse to sit at meat with persons of such a character (Matt. v, 46, 47; iv, 10, 11; xii, 19; xviii, 17; xxi, 31, 32). The half-shekel tax was a tax or tribute to be paid annually by every adult Jew at the Temple. It was introduced after the captivity in consequence of a strong interpretation of certain expressions in Psalms, and differed from the revenue which accrued to the kings, tetrarchs, and ethnarchs, and from the general tax that was assessed for the Roman Caesars. It was required that this tax should be paid in Jewish coin (Matt. xxi, 17-19; Mark xii, 14, 15). The prominent object of the temple money-collectors (Neh. xi, 32) was their national emolument; but the acquisition of property in this way was contrary to the spirit of the law in Deut. xxiii, 20, 21. It was for this reason that Jesus drove them from the temple (Matt. xx, 22; Mark xi, 15; John ii, 15). Messengers were sent into other cities for the purpose of collecting it (Neh. xi, 32). The Jews who collected this tax from their countrymen dwelling in foreign nations transmitted the sums collected every year to Jerusalem. This accounts for the immense amount of the treasures which flowed into the Temple (Josephus, *Ant. xiv*, 7, 2). See TAX.

Cuth the Flesh; Cut Off from the People. See CUTTING, etc.; EXCOMMUNICATION.

Cuth (Hebrew, Kutha, כֻּת, signify. unknown; Sept. Κονία, 2 Kings xvii, 30 or Cu'tha'h [Hob Kuthah], כֻּתָּה, fem. of same; Sept. Κονιά, ver. 24), one of the districts in Asia whence Shalmaneser transplanted certain colonists into the land of Israel, which he had desolated. See SAMARIA. From the intermixture of these colonists with the remaining natives sprung the Samarians (q. v.), who are called Cutheans (Kονια) in the Chaldees and the Talmud (see Buxtorf, *Lex. Talm.* col. 618. 3), for the sake of the same non-Semitic words which occur in the Samaritan dialect are called Cuthian (compare Κονια, Josephus, *Ant. ix*, 14, 3; comp. *xii*, 9, 1). Josephus places Cu'tha'h in central Persia (comp. Zonar, i, p. 77), and finds there a river of the same name (Νερός, Ant. ix, 14, 3; x, 9, 7). Rosenmüller and others incline to seek it in the Arabian Irak, where Abulfeda and other Arabic and Persian writers place a town of the name of Ku'tha, in the tract near the Nahr-Malak, or royal canal (the fourth in Xenophont, *Anab.* i, 7, which connected the Euphrates and Tigris to the south of the present Bagdad. The site has being identified with the ruins of Teoschak, or the valley adjacent to the town of the same name in the district of Aṣṣur, p. 165; Knobel, *Völkerbild*, p. 25-27). The canal may be the river to which Josephus refers. Others prefer the conjecture of Stephen Morin (in Ugozlini *Theos.* vii) and Le Clerc, which identifies the Cutheans with the Coeness in Susians (Arrian, *Indic.* xi; Plin. *Hist. Nat.* vi, 31; Strabo, i, 111; Mannert, ii, 490), a warlike tribe who occupied the mountain ranges dividing those two countries, and whose lawless habits made them a terror even to the Persian emperor (Strabo, xi, 524; xvi, 744). They were never wholly subdued until Alexander's expedition, and it therefore appears doubtful whether Shalmaneser could have gained sufficient authority over them to effect the removal of any considerable number; their habits would have made such a step highly expedient, if practicable. Fürst (in *Heb. Handwörterb.* s. v.) identifies this district with the modern Khustain of Susiana, the province *Jatius* of the cuneiform inscriptions of Behistun (Beneyt, *Die Pers. Keilschr.* p. 18, 32). All these conjectures refer essentially to the same quarter, and any of them is preferable to the one suggested by Michaelis (Spiecl, i, 104), that the Cutheans were Phoenicians from the neighborhood of Sidon; founding it upon the connection between the Samarians and the Sidonians, as stated in their letter to Alexander the Great (Joseph. *Ant. 8*, 6; *xii*, 5, 5), and between the Sidonians and the Cuthians, as expressed in the version of the Chaldee Paraphrast Pseudo-Jonathan in *Gen.* x, 19, which substitutes אַבְרָם for יִשְׂרָאֵל, and in the Targum, 1 Chron. i, 13, where a similar change is made; this is without doubt to be referred to the traditional belief that the original seat of the Phoenicians was on the shores of the Mediterranean (Herod. i, 13). Rawlinson is confident that the ancient Cuth is identical with the modern ruined site Ibrahim, about twelve miles from Babylon (Herod. i, 243, 515; *Hist. Ec.* p. 840 sq.). See NEBO. After all, it is possible that there is some historical and etymological connection (ヘシムに変へ) between Cuth and the Cud of Gen. ii, 13, which must have lain somewhere in the same quarter. See CUSH.

Cuthbert, Sr., an eminent monk, born in the north of England in the beginning of the 7th century. His life, written by a monk of the monastery near his own, is clear; it is clear that he was an earnest and faithful minister. He was educated by the Scottish monks at Iona. After being for some time a monk in the monastery of
Mallros, he became prior of the monastery of Lindisfarne. In 676 he withdrew to the island of Farne, where he lived a life of most rigorous asceticism as a hermit, and enjoyed the reputation of working many miracles. In 686 he yielded to the entreaties of King Egbert of East Anglia, and he was consecrated Bishop of Lindisfarne.

When he felt the approach of death he returned to his hermitage on Farne, and there died, March 20, 687. He is commemorated in the Roman Church March 20. The fame of St. Cuthbert had been great during his life; it became far greater after his death. Churches were dedicated to him throughout the country between the Trent and the Foss on the south, and the Forth and Clyde on the north. When his tomb was opened at the end of eleven years, it was believed that his body was found incorrupt, and so for more than 800 years it was believed still to continue. It remained at Lindisfarne till 875, when the monks, bearing it on their shoulders, fled inland from the fury of the Danes. After many wanderings through the south of Scotland and the north of England, it found a resting-place at Chester-le-Street in 882. It was transferred to Ripon in 995, and in the same year it was removed to Durham. Here, enclosed in a costly shrine, and being daily venerated by monks and people, it remained throughout the Reformation, when it was buried under the pavement of the cathedral. The grave was opened in 1827, when a coffin, ascertained to have been made in 1341—when the body was committed to the earth—was found to enclose another, which there was reason to suppose had been made in 1104; and this again enclosed a third, which answered the description of one made in 638, when the saint was raised from his first grave. This innermost case contained, not, indeed, the incorruptible body of St. Cuthbert, but his skeleton, still entire, wrapped in five robes of embroidered silk. Fragments of these, and of the episcopal vestments, together with a comb and other relics, found beside the bones, are to be seen in the cathedral library. The asceticism which distinguished St. Cuthbert in life long lingered round his tomb. Until the Reformation, no woman was suffered to approach his shrine; the cross of blue marble still remains in the cathedral floor which marked the limits beyond which female footsteps were forbidden to pass, under pain of instant and signal punishment from the offended saint. His wrath, it was believed, was equally prompt to avenge every injury to the honor or possessions of his church. It was told that William the Conqueror, anxious to secure the incorrupt body of the saint, ordered the shrine to be broken up; but scarcely a stroke was struck, when such sickness and terror fell upon the king that he rushed from the cathedral, and, mounting his horse, never drew bridle till he had crossed the Twees! A cloth, said to have been used by St. Cuthbert in celebrating mass, was fashioned into a standard, which was believed to insure victory to the army in whose ranks it was carried. Fodden was only one of many fields in which the defeat of the Scots was ascribed to the banner of St. Cuthbert. It hung beside his shrine until the Reformation, when it is said to have been burnt by Calvin's sister, the wife of the last Protestant dean of the cathedral. The life of St. Cuthbert was twice written by the Venerable Bede—briefly in vigorous hexameters in his Liber de Miracula Sancti Cuthberti Episcopi; at great length in prose, in his Liber de Vita et Miracula Sancti Cuthberti Lindisfarrensis Episcopi. In this latter work he makes use of a narrative written by a monk of Lindisfarne, which is still preserved. Besides these lives—all of which have been printed more than once—and what is told of St. Cuthbert in Bede's Historia Ecclesiastica Gentis Anglorum, the chief ancient authorities are the Historia Translatiorum S. Cuthberti, published by the Bohemundinians; the Merovia, the Maximianus, the Cassanlii; the Libellus de Exordio Dunelmensis Ecclesiae, by Symeon of Durham; the Libellus de Nativitate S. Cuthberti de Historia Hyperboreanis excerpta, and the Libellus de Admirandis B. Cuthberti Virtutibus, by Reginald of Durham, both published by the Surtess Society. There are two modern memoirs of St. Cuthbert—the late Rev. James Raine's St. Cuthbert (Durham, 1829), and the Very Rev. C. J. Wilson's History of St. Cuthbert (Lond. 1849).—Chambers, Encyclopaedia, s. v.; Butler, Lives of Saints, March 20; Herzog, Real-Encyclop. xix, 374.

Cuthbert's See. See CUTH.

Cutler, Benjamin Clarke, D.D., a minister of the Protestant Episcopal Church, was born in Roxbury, Mass., Feb. 6, 1798, and died in Brooklyn, N. Y., Feb. 10, 1863. On his marriage side he was a descendant of the Huguenots. His religious character developed early; it was marked by no epoch of sudden transition, but at the age of eighteen, two years after his confirmation, he became a decided Christian. He immediately began to study for the ministry, and graduated with high honor at Brown University in 1822. He discharged the functions of the ministry seven years in Quincy, Mass.; one year in Leeburg, Va.; two years in New York as a city missionary, and thirty years as rector of St. Ann's Church, Brooklyn. As a preacher he was pre-eminently evangelical, and as a pastor remarkably successful. He was one of the originators of the active promotion of the missionary work of the Protestant Episcopal Church. He was a Low-Churchman, and was deeply grieved by the rise of Puseyanism, and its introduction into this country. He wrote of it as "the reigning heresy of incipient Romanism." In 1846 he visited England for the sake of his health. On his return the ves-vel struck a shoal in the harbor of New York, and for twelve hours it labored heavily in a storm. Always after he observed the anniversary of that day as an occasion of special thanksgiving. Dr. Cutler was a chronic invalid. Before he went to college he was thought to be in a decline, and his life was one long battle with disease. His final illness was protracted and very distressing. He would often say, "the under-currents are all peace." He left no published works except a few occasional discourses and a volume of sermons, which are good specimens of direct, fervent Gospel preaching.

Cutler, Manasseh, L.L.D., a Congregational minister, was born in Killingly, Conn., May 28, 1742, graduated at Yale, 1760, studied law, and was admitted to the bar, but a short time devoted himself to the study of theology. He was installed pastor in Hamilton, Mass., Sept. 11, 1771. After the Revolution the Ohio Company chose him agent for the purchase of land in the West, and Washington offered him the honorable position of judge of the U. S. Court in the North-west Territory, but he declined. He was elected to Congress in 1800. Dr. Cutler devoted himself largely to botany, and to the study and practice of medicine, but retained his pastoral relation until his death, July 28, 1823. He was made L.L.D. by Yale in 1789. He published a number of articles on scientific subjects and a few occasional sermons.—Syracuse, Am. Hist. Soc., ii, 15.

Cutler, Timothy, D. D., minister of the English Church in America, was born at Charlestown, Mass., in the year 1683, and graduated at Harvard in 1701. He was educated and ordained for the Presbyterian ministry, and in 1710 was installed pastor of the Congregational church in Stratford, Conn. He became president of Yale in 1719, at the request of the trustees; but on the day after Commencement in 1727, a paper was presented to the clergy and others assembled in the college library, signed by the rector and one of the tutors, together with several of the neighboring ministers, in which they say: 'Some of us doubt of the validity, and the rest are fully persuaded of the invalidity, of Presbyterian ordination in opposition to Episcopal.' In October following a dis-
Cutting (in the Flesh), expressed technically by בָּטַשׁ, so'rat (Lev. xix, 28), or בָּטַשׁ, sarat (in the same connection), is a gash or incision (Sept. יֹרֶק, Vulg. incisa) in the flesh (בָּטַשׁ); also by יָנֹּ֣ב, gudah (Jer. xlvii, 87), a cut in the skin (e.g. the hand, there; the verb יָנֹּ֣ב, gudah, occurs in the same sense, with reference to the ceremonies of mourning. Jer. xvi, 6; xli, 5; xlvii, 5, or as a part of idol worship, Deut. xiv, 1; 1 Kings xviii, 28); and by קָצָּ֖ה, a "mark" punctured on the person (Lev. xix, 28); compare the denouement in Mark v, 5, κατακείμενον, "cutting himself" to the text embraced in those words, viz., "Ye shall not make any cuttings in your flesh for the dead" (Lev. xix, 28).

It is evident from this law that such a species of self-inflicted torture obtained among the nations of Canaan and it was doubtless to guard his people against the adoption of so barbarous a habit, in its idolatrous form, as well as to restrain desperate grief (comp. 1 Thess. iv, 13; see Macdonald, T. i. to the Pentateuch, Edinb. 1861, p. 118), that God led Moses to reiterate the prohibition: "They shall not make baldness upon their heads, neither shall they shave off the corner of their beards, nor make any cuttings in their flesh" (Lev. xx, 5; Deut. xiv, 1). (See J. G. Michaelis, De incisa propri mortuorum, F. ad O. 1783.) See Corner.

1. The ancients were very violent in their expressions of sorrow. Virgil represents the sister of Dido as having cut out her breast with nails and eating her breasts with her fists (Aen. iv, 672). Some of the learned think that that law of Solomon's was transferred by the Romans into the Twelve Tables (Cicero, De Leg. ii, 25), that women in mourning should not scratch their cheeks (Corp. Jur. Civ. v, 66, 67, ed. Godofredus, 1583), derived its origin from this law of Moses (Lev. xix, 28), but, however this opinion may be questioned, it would appear that the simple tearing of the flesh out of grief and anguish of spirit is taken in other parts of Scripture as a mark of affection: thus (Jer. xlvii, 37), "Every head shall be bald, every beard clipped, and upon all cuttings." Again (ch. xvi, 6): "Both the great and the small shall die in the land: they shall not be buried, neither shall men lament for them, nor cut themselves." (So ch. xlii, 5):

"There came from Samaria fourscore men having their heads shaven and their clothes rent, and having cut themselves, with offerings to the house of the Lord. (2 Kings ii, 24)"

Leviticus also existed that what was worlds, baldness or mutilation had a propagatory efficacy with respect to the manes of the dead, perhaps as representing, in a modified degree, the solemnity of human or animal sacrifice. Herodotus (iv, 71) describes the Scythian usage in the ease of a deceased king, for whose honor as well as among six human victims, besides offerings of animals and other effects, were considered necessary. An extreme case of funereal bloodshed is represented on the occasion of the burial of Patroclus, when four horses, two dogs, and twelve Trojan captives are offered up (II. xxiii, 171, 175). Originally used with human or animal sacrifices at funerary, after the dead gone out of use, the act for propitiatory acts of self-mutilation and deception continued alone (II. xxiii, 141; Od. iv, 197; Virg. Aen. iii, 67, with Servius ad loc. xii, 605; Eurip. A. p. 425; Seneca, Hud. v, 1176, 1139; Ovid, Eleg. i, 3, 8; Tibullus, Eleg. i, 1). Plutarch says that some barbarians mutilate themselves (De Consol. ad Apollon. p. 113, vol. vi, Boston). He quotes also that Solon, by the advice of Epimenides, curtained the Athenian practice in this respect (Solon. 12-21, i, 184, 194). Such being the ancient heathen practice, it is not surprising that the law should forbid similar practices in every case in which they might be used or misconstrued in a profane, profane manner. "Ye shall not make cuttings for (proper) the dead," מָכַת (Lev. xix, 28; see Gesenius, Thes. Heb. p. 761; Spencer, De Leg. Hebr. ii, xii, 404, 405). See Gazer.

2. But the practice of self-mutilation as an act of worship belonged also to heathen religious ceremonies not found among the priests of Baal, a Syrian and also an Assyrian deity, cut themselves with knives to propitiate the god "after their manner" (1 Kings xviii, 28). Herodotus says that the Carians, who resided in Europe, cut their foreheads with knives at festivals of Asia; in this respect exceeding the Egyptians, who beat themselves even from those occasions (Herod. ii, 61). This shows that the practice was not then at least an Egyptian one. Lucian, speaking of the Syrian priestly attendants of this mock deity, says, that using violent gestures, they cut their arms and tongues with swords (Lucian, Anaxim. c, 87, vol. ii, 102, Amst.; De Dea Syr. ii, 686, 688, comp. Ezek. xvii, 14). Similar cuttings in the worship are mentioned by Lucan (Phars. i, 560), and alluded to by Aelius Lampridius (Comm. p. 206), by Tertullian (Apol. 9), and Lactantius (Div. Inst. i. c. 21, 29, Paris). Herodotus, speaking of means used for allaying a storm, uses the words ἵππος πονηροῦ, which may mean cutting the flesh, but more probably offering human sacrifices (Herod. vii, 131; ii, 119, with Schweighäuser's note; see also Virg. Aen. ii, 116; Lucr. i, 85). Agreeably to the inference which all this furnishes, we find Tacitus declares (Hist. i, 4) that "the gods care, not for our safety, but punishment." In fact, it was a current opinion among the Egyptians, that self-cruelty was intended to bring happiness; and in no part of the heathen world did this opinion more prevail, according to Sanchoniatho's account, than among the inhabitants of those very countries which surrounded that land where God designed to place his people Israel. The prohibition, therefore, is directed against practices prevailing, not among the Egyptians whom the Israelites were leaving, but among the Syrians, to whom they were about to become neighbors (Selden, De Dies Syrius, lib. ii, c. 1). The spirit of Islam is less favorable than that of heathenism to displays of this kind; yet examples of them are not of rare occurrence in the Moslem countries of Western Asia, including Palestine itself. The annexed figure is copied from one which is represented in many of the books of travel in Egypt and the East as it was printed in the eighteenth century. It is described by the missionary Eugenie Roger (La Terre S. s. t., etc., 1646, p. 282) as representing "one of those calenders of the Arabs who is so known as the Abbas name Balhousa," and whom the simple people honor as holy martyrs. He appears in public with a
CYAXARES

Cynamon (Καῦμων; Vulgate, Clemens), a place named only in Judith vii, 3, as lying in the plain (αιρή, A. V. "valley") over against (διανείμοντα) Esdrelom. If by "Esdrelom" we may understand Jezeruel, this description corresponds to the situation of the village Tell Khirbet, on the eastern slopes of Carmel, on a conspicuous position overlooking the Kishon and the great plain (Robinson, Later Res. p. 114; Van de Velde, Narrat. i, 380). The place was known to Eusebius (Καῦμων) and Jerome (Cypriani), and is mentioned by them in the Onomasticon (s. v. Cynamon, Καῦμων), where they identify it with Camon, the burial-place of Jair the Gileadite (Judg. x, 5).—Smith, s. v. Schultz assumes Cynamon to be identical with the modern Kunah, south-east of Little Hermon (Zeitschr. d. morg. Ges. iii, 48); but Dr. Robinson (on emp. p. 839) thinks this inconsistent with the true position (according to his idea) of Bethulia (q. v.). The name Cynamon is only the Greek rendering (καῦμων) of the Heb. name (נוא, nō, a beam) corresponding to the present Fuleh, on the east side of the plain of Esdraelon, a trace of which appears in the notices of the Crusaders (Wilken, Gesch. der Kreuze. iii, 228, 267). But see JOHN. 

Cyaxares (Κυάκαρης), Grecised for the Old Pers. Uvachkata, "beautiful-eyes," Rawlinson, Herod. iii, 455), the name of two Median kings, found in Media. 

2. Cyaxares I was, according to Herodotus, the third king of Media, being the son of Phraortes, and grandson of Dejoces. His father having been killed while besieging Ninus (Nineveh), he, immediately on his accession, B.C. 684, collected all the military resources of the empire to revenge his father's death; but he was called away from the siege of Nineveh, either to meet an attack of the Scythians, by whom he was defeated, and reduced to a tributary condition of great rigor for many years, B.C. 684-677 (Herod. i, 108). Herodotus elsewhere (i, 79 sq.) gives a different account of this war, as having originated in the treachery of Alyattes of Lydia, who, having deposed some fugitives who had served up to Cyaxares as a banquet one of his own sons whom they had killed. The war, carried on for five years against the Lydians by the Median monarch, who evidently still retained his throne, was terminated by the mutual armistice inspired by an eclipse, which has been variously calculated, but probably was that of Sept. 30, B.C. 610 (Bailly, Philos. Trans. 1811; Ottmann, Schrif. der Berl. Acad. 1812-13; Hales, Anal. of Chronology, i, 74-78; Ideler, Handbuch der Chronologie, i, 200 sq.; Fischer, Griech. Zeitaf. s. a. 610). Cyaxares after this expelled the Scythians, B.C. 657, and in the following year, with the aid of the king of Babylonia, took and destroyed the Median capital, at that time governed by Sardanapalus. This event is referred to in the Apocrypha (Tob. xiv, 15), where the Median king is styled "Abaseraus" (q. v.), and his Babylonian ally is called Nebuchadnoseor, doubtless referring to Nabopolassar, the father of Nebuchadnezzar. See BABYLONIA. The result of this campaign, according to Herodotus, was, that the Medes made the Assyrians their subjects, except the district of Babylon, probably meaning that the king of Babylon now obtained complete deliverance from the yoke of Assyria. The league between Cyaxares and the king of Babylon is held by Polyhistor and Abydenas (μαχης ενεσσυ, Chromat. i, 184, 185). It can be so taken, of course, with the mind, an earnest and effective preacher, an adept in the management of ecclesiastical business. His ministry was characterized by several powerful revivals of religion, in which his wisdom, zeal, and success were very conspicuous. His printed works consist of a number of occasional sermons, tracts, pamphlets, articles, and tracts for charity and general usefulness, e. g., the subjects of Baptism, the Atonement, the Purity of the Ministry, Capital Punishment, etc.—Sprague, Annals, iv, 432.

CUTTING OFF (FROM THE PEOPLE). See EXCOMMUNICATION.

Cutty-stool, the stool or seat of repentence in the Scotch Kirk, placed near the roof and painted black, on which offenders against chastity sit during service, professing repentance and receiving the minister's rebuke. It is somewhat remarkable that a breach of the seventh commandment should be the only sin subjecting the offender in the Scotch Church to this sort of discipline.

Cuyler, Cornelius C., D.D., born at Albany, N. Y., Feb. 15, 1786; graduated at Union College 1801; studied theology under Rev. Dr. Livingston and Bassett; licensed 1808 in the Reformed Dutch Church; settled in Poughkeepsie 1808-1833, and from that year until his death, Aug. 31, 1850, was pastor of the Second Presbyterian Church, Philadelphia. Dr. Cuyler is represented as an excellent model of diligence, fidelity, and worth, combined with strong moral principle, breadth of mind, an earnest and effective preacher, an adept in the management of ecclesiastical business. His ministry was characterized by several powerful revivals of religion, in which his wisdom, zeal, and success were very conspicuous. His printed works consist of a number of occasional sermons, tracts, pamphlets, articles, and tracts for charity and general usefulness, e.g., the subjects of Baptism, the Atonement, the Purity of the Ministry, Capital Punishment, etc.—Sprague, Annals, iv, 432.
Babylonian king. They have, however, by mistake, put the name of his son Asnapper (Asyrtages) for Cy- 
axares (Clint, l, 271, 279). Cyaxares was a brave 
and energetic, but violent and cruel prince, and died 
B.C. 594, after a reign of 44 years, leaving the throne 
to Astyages (Herod. i, 73, 74, 103-106; iv, 11, 12; vii, 
20).—Smith, Dict. of Class. Biog. s. v.

2. CYAXARES II, the son of Astyages and grand-
son of the preceding, succeeded his father at the age 
of forty-nine years; but, being of a gentle disposition, 
he renounced the imperial principality of the house of his 
nephew and son-in-law Cyrus. This account is given 
by Xenophon (in his Cyropedia), with which, how-
ever, the statements of Herodotus and Ctesias ma-
terially disagree. See CYRUS. This Cyaxares is be-
lieved to be the ‘Darius the Mede’ (q. v.) referred to 
in the book of Daniel (ix, 2).

Cycle, a certain number of years in civil and 
eclesiastical chronology. The Lunar Cycle (cycle 
launar, or deccanasis) embraces nineteen years, after 
the expiration of which the days of the new and full 
moon generally fall again upon the same day of the month.
The Greek astronomer Meton is the inventor of this 
cycle. All the ancient astronomers of Syria, to-
ward the close of the third century, first used it for 
calculating Easter (q. v.). When the Council of Nice 
terminated the Easter controversy, and established 
uniformity in the celebration of Easter, the bishops of 
Alexandria were commissioned to calculate annually 
the time of Easter and to communicate it to the other 
metropolitans. At first the bishops of Alexandria 
used astronomical calculations, but subsequently they 
again adopted the lunar cycle, and by means of it 
calculated Easter for a number of cycles in advance. 
Thus the patriarch Theophilus of Alexandria prepared 
an Easter cycle for 480 years, or 22 lunar cycles, be-
ginning with the year 268 of the Christian era. This 
cycle was, however, not well received in the Western 
churches, and patriarch Cyril consequently reduced it 
to 95 years, or five lunar cycles. This new Easter 
cycle extended from 457 to 551. When it approached 
its termination, Dionysius Exiguus (q. v.), in 625, 
proposed a new Easter cycle, which embraced 16 lunar 
cycles, or 304 (Julian) years. The defects of this cycle resulted from the in-
accuracy of the Julian year, and were not remedied 
until the introduction of the Gregorian calendar. 
Nearly connected with the lunar cycle is the Golden 
Number (q. v.), which indicates what place a given 
year occupies in the lunar cycle of the Sus (or of the 
domical letter) embraces 28 years, after the expiration of which the Sundays, and conse-
sequently also the days of the week, fall again upon the 
same days of the month. In Christian chronology it 
became early customary to use the first seven letters 
of the alphabet for designating the seven days of the 
week. A was always used for the 1st of January, and 
the letter upon which fell the first Sunday of the year 
was called the Dominical Letter, which, in ordinary 
years, designated every Sunday of the year. But in 
every fourth year the 25th of February was intercala-
ted, and it had the same letter as the 24th of Feb-
ruary, the intercalary year having two domical letters; 
one applying from Jan. 1 to Feb. 24, and the second 
from Feb. 25 to the close of the year. As an ordinary 
year consists of 52 weeks and 1 day, the domical 
letter of the new year is generally the one preceding 
the domical letter of the year past; and if all years 
were of the same length, the same domical letter would 
revert every seventh year. As there is, 
however, a change of one day every fourth year by the 
tericalation of one day, and the consequent ad-
vance of the domical letter, it takes four times sev-
en, or 28 years, before the cycle is completed, and the 
same domical letters recommence. 

Other slight disturbances in the computing by the 
omenion of the intercalary day three times in every 
400 years (thus, in the years 1700, 1800, 1900).

To find the dominical letter of a particular year, it 
is first necessary to find the place of the year in the 
cycle of the sun. As, according to the chronology of 
Dionysius, Christ is said to have been born in the 
year 4, accordingly the 3rd year of the cycle of the 
Sun, and the 6th place of a particular year in the cycle 
of the sun is found by adding 6 to the given year, and dividing the whole by 28, the 
remainder indicating the place of the year in the cycle. 
For instance, to find the dominical letter for the year 
1868, we add 9 and divide by 28; thus, 28 
leaves a remainder of 1. The year 1869, there-
fore, is the first of the cycle of the sun for the present 
(tion to the intercalary day in the year 
1800, as stated above, interrupting the regular 
order of the cycle). The cycle of the dominical letter 
is as follows:

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The intercalary year 1868, as the first of a new cycle, 
has therefore the two dominical letters a, d, from 
After thus ascertaining the dominical letter of the year, 
it is easy to find what days of every month are Sun-
days. For that purpose the initial letters of the sev-
eral words in the following two hexameters are used: 

Astro / Debi / Dominae / Gratiaeque / Debibi / Deos / Gratias / Christo / dicere / Aureis / Dana / Cibis / Dedi. / 
The initial letters of the words of these two verses are 
the letters designating the first days of every month. 
A being the 1st of January, and E being the dominical 
letter of the year 1868 from Jan. 1 to Feb. 24, the 
Sundays of 1868 are the 5th, 12th, 19th, and 26th of Jan-
uary. The initial D of the second word shows that the 
first dominical letter (E) of February falls on the 20 of 
February. For March and the following months, the 
domical letter of the year 1868 is D; consequently, 
the first Sundays of the following months are March 
1, April 5, May 3, June 7, July 5, August 2, September 
6, October 4, November 1, and December 6.

Finally, in order to ascertain upon what day of the 
month and in what week full and new moons occur, the 
Ephemerides are used. — Wetzer und Welte, Kirchen-
Leben ii, 990. See EPHEMERIDES; CHRONOLOGY, CHRISTIAN.

Cymbal (κυμβαλά, cymbala), in the pl. 2 Sam. vi, 
5; Ps. 11, 5; or κυμβαλάς, cymbalas, in the dual, 1 Chron. 
xxii, 8; xxv, 16, 19, 29; xvi, 5, 42; xxv, 1, 6; 2 Chron. 
vii, 12, 18; xxix, 25; Exod. xii, 10; Neh. xii, 27; both 
from κυμβάλα, cymbala, to tinkle; εὑρίσκει, in the pl. 1 
Exod. iv, 9; Judith xvi, 2; 1 Marc. iv, 54; 1 Cor. xii, 
1; a musical instrument consisting of two convex 
pieces of brass, which are struck together to make the 
ynym or time, and produce a loud clanging sound. 
They are generally employed in connection with the 
drum in our concert and oratorios. Josephus (Ant. vii, 13, 
3) describes in like manner the cymbals (εὑρίσκει) 
used in the Temple services as "large plates of brass."
They were used from the most ancient times in the 
East as a part of a martial band in public religious 
ocasions (1 Chron. xii, 8), and also by females in con-
secrated service, as in the procession of the 
Chryseis in Gen. XXXIV, hom. 48; Clem. Al. 
Prolog. ii, 4); also along with the drum (Pliny, v, 11).
Nietzsche (Reichs, l, 181, pl. 27) learned that in Arabia two 
kinds of castanets were employed in a similar manner; one 
of small metal clappers held between the thumb and 
finers, especially by females, as in the dancing 
girls of Egypt (Lit. Mod. Eg. ii, 106); the other con-
sisting of larger pieces of metal, like our cymbales. 
Pfeiffer (Mus. of the Hebr. p. 65) thinks this distinction
Asaph, Heman, and Jeduthun, the renowned conductors of the music of the sanctuary, employed the "loud cymbals" possibly to beat time, and to give the signal to the choir when it was to take part in the sacred chant. The ancient Egyptians likewise had cymbals and cylindrical maces (crotals, or clappers), two of which were struck together, and probably emitted a sharp metallic sound. The cymbals were of mixed metal, apparently brass, or a compound of brass and silver, and of a form exactly resembling those of modern times, though smaller, being only seven, or five inches and a half in diameter. The handle was also of brass, bound with leather, string, or any similar substance, and being inserted in a small hole at the summit, was secured by bending back the two ends. The same kind of instrument is used by the modern inhabitants of the country, and from them have been borrowed the very small cymbals played with the finger and thumb, which supply the place of castanets in the cimach dance. These were the origin of the Spanish castanet, having been introduced into that country by the Moors, and afterwards altered in form, and made of chestnut (castaño) and other wood instead of metal. The cymbals of modern Egypt (see *Deser. de l'Egypte*, xii, 496 sq.) are chiefly used by the attendants of sheiks' tombs, who travel through the country at certain periods of the year to exact charitable donations from the credulous or the devout among the Moslems by the promise of some blessing from the indulgent saint. Drums and some other noisy instru-

Dancing Figures, with Castanets.—From Herculanenum.

former probably consisted of four small plates of brass or of some other hard metal; two plates were attached to each hand of the performer, and were smitten together to produce a loud noise. The latter consisted of two larger plates, one held in each hand, and struck together as an accompaniment to other instruments.

Ancient Cymbals.—From Herculanenum.

ments, which are used at marriages and some other occasions, accompany the cymbals, but these last are more peculiarly appropriated to the service of the sheikhs, and the external ceremonies of religion, as among the ancient Egyptians; and a female, whose coffin contained a pair of cymbals, was described in the hieroglyphics of the exterior as the minstrel of a deity. The cylindrical maces, or clappers, were also admitted among the instruments used on solemn occasions, and they frequently formed part of the military band, or regulated the dance. They varied slightly in form, and some were of wood or of shells; others of brass, or some sonorous metal having a straight handle, surmounted by a head or other ornamental device. Sometimes the handle was slightly curved, and double, with two heads at the upper extremity; but in all cases the performer held one in

Ancient Egyptian Cymbals (5 inches in diameter).—From the British Museum.
each hand; and the sound depended on their size, and the material of which they were made. When wood they corresponded to the crotala of the Greeks, a supposed invention of the Sicilians, and reported to have been used for frightening away the fabulous birds of Stymphalus; and the paintings of the Etruscans show that they were adopted by them, as by the Egyptians, in the dance (Wilkinson, Anc. Egypt, i, 99 sq.). Among the Greeks and Romans cymbals of a similar description were anciently used in the worship of Cybele, Bacchus, Juno, and other earlier deities. They were probably derived from the East. At Rome they are first mentioned in Livy's account (xxxix, 9) of the Bacchic orgies introduced from Etruria (Smith, Dict. of Class. Antig., s. v. Cymbalum). See Mendelssohn's Preface to Book of Psalms; Kinkel; Lewis, Origines Hebraea (Lond. 1724, 175-7); Forkel, Geisch der Musik; Jahn, Archæologia, Am. ed., cap. v, § 96, 2; Munk, Palest., p. 456; Eeendt, Dict. of Music, i, 112. Lampe has an excellent dissertation, De Cymbalibus veteribus (Trav. ad Rh. 1708; also in Ugolini Thes. xxxii). Monographs on the subject have also been written in Latin by Ellis (Promptula Sacra, Rotterd. 1727, p. 257-578), Magnus (Amst. 1664), Zorn (Opusc. i, 111-135). See Musical Instruments.

Cypress (Cupressus sempervirens). From its korymbos; Sept. ἀργυροδέλανος, but most copies omit; Vulg. ἑξερ.) is mentioned only in Isa. xlv, 14: "He (i. e. the carpenter, ver. 15) Heweth him down cedars, and taketh the cypress," for the purpose of making an idol. There is no doubt that the wood must have been of a texture fit to be worked, as well as to retain the shape given to it. Though translated "cypress," we have no proof that this tree was intended, but it is well suited for the purpose indicated. See Frn. The Greek translators, Aquila and Theodotion, have employed a word which denotes the wild or forest oak (ὑπαρχοδέλανος). The oldest Latin version renders the Heb. word by ἑξερ, "the evergreen oak" (Rosenmüller, p. 317). As the wood of this species is well suited for being worked into images, and was so employed by the ancients, it is possible that it may be that intended, though we have no satisfactory proof of its being so. Celsus (Hierobol. ii, 269, 70) defends the rendering of the Vulg. in Isa. xlv, 14, but the etymology of the word from ἡπαρχος, to be hard (as in Latin we get robust, an oak), equally well suits the cypress, and there is great probability that the tree mentioned by Isaiah with the oak is the cypress, in keeping with the "cypress" (ἐνερίριος) of the Apcocypha. In Ecclus. xxv, 13, it is described as growing upon the mountains of Hermon; and it has been observed by Kitto (Phys. Hist. of Palest. p. 323) that if this be understood of the great Hermon, it is illustrated by Po-

Cypress Branch and Cone.

very small imbricated leaves, which remain on the trees five or six years. Du Hamel states that he has observed on the bark of young cypresses small partic-

ules of a substance resembling gum tragacanth, and that he has seen bees taking great pains to detach these particles, probably to supply some of the matter required for forming their combs. This cypress is a native of the Grecian Archipelago, particularly of Ctesis (the ancient Crete) and Cyprus, and also of Asia Minor, Syria, and Persia. It may be seen on the coast of Palestine, as well as in the interior, as the Mohammedans plant it in their cemeteries. That it is found on the mountains of Syria is evident from the quotations by Celsus (Hierobol. i, 238), from Cyril of Alexandria (in Eusiam, p. 846), Jerome (Comment. in Hos. xiv, 6), and others. See Cedar. The wood of the cypress is hard, fragrant, and of a remarkably fine close grain, very durable, and of a beautiful reddish hue, which Pliny says it never loses (Hist. Nat. xvi, 88). As to the opinion respecting the durability of the cypress-wood entertained by the ancients, it may be sufficient to adduce the authority of Pliny, who says that "the statue of Jupiter, in the Capitol, which was formed of cypress, had existed above 600 years, without showing the slightest symptom of decay, and that the doors of the temple of Diana at Ephesus, which were also of cypress, and were 400 years old, had the appearance of being quite new." This wood was used for a variety of purposes, as for wine-presses, poles, rafters, and joists, and was an especial favorite for funereal grounds. Horace says (Carm. ii, 14, 23) that whatever was thought worthy of being handed down to remote posterity was preserved in cypress or cedar wood; and Virgil refers to it in similar terms (Georg. ii, 442: En. v, 64). (See Penny Cyclopaedia, s. v. Cupressus.) See Botany.
Cyprian (Κύπριος), a Cypriot or inhabitant (2 Mac. iv. 29) of the island of Cyprus (q. v.).

Cyprian Manuscript (Codex Cyprius, so called from its place of discovery), usually designated as K of the Gospels, one of the important uncial MSS. of the N. T., containing the four Gospels complete, was brought into the Colbert collection from Cyprus in 1673, and is now in the Royal or National Library at Paris, where it is No. 63. It is an old quarto, written in a single column of about twenty-one lines on each page, in large upright and compressed characters, somewhat irregular. A single point of interunction often standing where the sense does not require it, seems to indicate that it was copied from a text also used in εὐαγγελία. The subscriptions, κτίσις, Ammonian sections, and indices of the εὐαγγελία of the last three Gospels, are believed to be the work of a later hand; the Egyptian canons are absent. The breathings and accents are by the first hand, but often incorrectly placed. The writing, etc., may be taken as proof that the MS. is not older than the middle of the ninth century. Westcott used readings from it for his N. T., and Scholz also collated it, but not accurately. This has been done more thoroughly by Tischendorf and Trechel. The MS. yields many valuable readings. — Scrivener, Introdoc. p. 101 sq.; Trechel, in Horne's Introdoc. iv. 201 sq. See Manuscripts, Biblical.

Cyprian, Tractatus Car- millennium, a bishop and martyr, born in North Africa, probably in Carthage, about the beginning of the third century. His father was wealthy, and one of the principal senators of Carthage. His noble parentage insured him a good education, by which his natural endowments, which were of a high order, were duly developed, both intellectually and morally, according to the heathen type of training. The representation he gives, after his conversion to Christianity, of his earlier immoral life, is generally regarded as an exaggerated springing from humility, and the legend to the effect that he had given himself to the practice of sorcery is not accredited. His life, while he still stood in heathenism, is very much buried in obscurity, even as to the precise time and place of his birth. His biographer, the deacon Pontius, regarded all this as unworthy of mention "in view of that spiritual greatness" which characterised his subsequent life. It is said that he became without an earnest student, and that, having enjoyed all the advantages furnished in his time, he excelled in the study of oratory and eloquence, and devoted himself to the teaching of law and rhetoric in his native city, where he was greatly admired, became wealthy, and lived in affluence and grandeur. His life seems to have received new impetus, concentrated purpose, and true meaning from the time of his conversion and baptism, which occurred A.D. 246, when he was not far short of fifty years old. He had been won to Christianity by a presbyter, Caecilius, who also instructed and prepared him for baptism, at which time Cyprian added to his name that of Cyprianus. In the first instance, his teacher. Before his conversion he was exercised by a deep sense of the vanity of heathenism. In his tract De Gratia Dei, addressed to his friend Donatus soon after his conversion, speaking of his spiritual state while yet in heathenism, he says: "I lay in darkness, and float on the world's boisterous sea, with no resting-place for my feet, ignorant of my proper life, and estranged from truth and light." God's mercy in his baptism he ever praises as being a marked epoch in his life. He felt himself to be a new man, having received "by means of the regenerating wave" the "second birth, by the Spirit derived from on high." As a new man, he now devoted himself fully to the study of the holy Scriptures, and also to a life of celibacy and voluntary poverty. He studied the holy Scriptures earnestly, and also the best ecclesiastical writers known, among whom Tertullian was his favorite, with whom he communed in mind every day, calling for him, as Jerome relates, with the word, "Hannibalis Mater," and he sold his estate, and gave the proceeds, together with almost all else that he possessed, for the support of the poor. This he did with the double end in view of renouncing and despising all secular influences, and at the same time fulfilling the law of charity, which he believed God prefers to all sacrifices. Besides the above-mentioned letter, ad Donatum, he about this time wrote several works, in which he unfolded his new principles and convictions, as, for instance, De idolorum vanitate and his Libri III testamentorum ante. Judeos. So wonderfully grew his Christian reputation that, on the death of Donatus, the bishop of Carthage, there was a pressing cry from both clergy and laity that Cyprian might be ordained as his successor. He modestly declined the nomination, but the people would not be put off. They so besieged him with their importunities that he fled into retirement to avoid the popular pressure; but the place of his concealment was discovered, and his people surrounded it, and closed every avenue of escape, and refused to withdraw until he should yield to their wishes. He at length humbly bowed to what seemed to him now a necessity imposed by him from the providence of God. Thus, in perhaps not more than two years after his baptism, with the unanimous approbation of the bishops of the province, he became bishop of Carthage A.D. 248. His elevation to this place of dignity and power, though effected under such wide favor, was for him the beginning of long and severe conflicts. Opposition to him arose among some presbyters. Some of the more aged, among whom were Fortunatus and Donatus, who had themselves aspired to the vacant office, with some of their friends among the laity, opposed his elevation as being still only a novice in the Church. See Donatists. These gave him much trouble. He treated them with kindness, but at the same time maintained the authority and dignity of his office with decision. In the time of his office he left to the official term, luxurious extravagance and immorality had gotten the upper hand in society. Cyprian pushed earnestly for reform and discipline. This became the occasion of increased opposition, his strictness having been attributed to a spirit of hierarchical assumption of power, though he did nothing, especially in the giving of his ordination to priests, without first gathering in the views of the presbyters, whom he calls his com-presbyters (comp. Ep. 14). Still worse troubles came with the persecution under Decius, which broke out not much more than a year after he had been raised to the episcopal office, in which the heathen populace
with violence demanded his death, crying Cypriani ad lamen! The cruel edict came to Carthage about the beginning of A.D. 256. The heathen hailed it as letting loose their rage upon one who, having but a few months been so prominent in heathenism, now occupied the front rank in the Christian Church. He accordingly was their first mark. He, however, saved himself by flight, which was made the occasion for fresh reproaches from those in the Church who still bore the old grudge against him. Some saw cause to his self-sacrifice, but many praised it from considerations of prudence, and as a course which would still preserve his great worth and influence to the Church after peace should be restored. He kept himself in constant correspondence with the Church, and in the deepest sympathy with the trials of the confessors and martyrs. He longed to be with them, and looked upon himself as deprived of all this by a necessity painful to his heart. He himself seems to have possessed the consciousness of having been in the path of duty, and he gave abundant evidence in his after life, in times of pestilence and in the persecution of Valerian, that he regarded the sufferings. Other contemporaries knew no fear of death in the path of duty. The strict and severe manner in which, after his return from flight, he dealt with those who had denied the faith under trial was not favorably regarded even by those who had faithfully endured the persecution, and was viewed as coming with less charity and more severity than would have become one who had himself withdrawn from the fire. The effects of the persecution had been terribly disastrous. Multitudes were driven from the faith like chaff before the wind. Cyprian looked upon it as a providential sifting of the Church made necessary by its previous worldly and immoral state, and hence was concerned that the lapse should not be restored without the strictest care. Of the havoc and confusion thus produced in the Church, and the troubles of restoration, he gives a sad picture in his work De Lapsis. His strictness with the lapse gave rise to new troubles. The faction of disaffected presbyters was headed now by Felicissimus, with whom were joined Novatian and four others who refused to acknowledge his authority in the form he exercised it. In the case of the lapsed. They undertook to establish an independent church, into which the lapsed were to be allowed to enter without further delay. Many of the impatient among the lapsed were charmed by the proposal. The result was a serious schism. Cyprian maintains his position firmly, and in a letter warns all against this snare of the devil (Epistle 43). An important series of controversies ensues relating to the unity of the Church, the nature of schism, the validity of baptism by heretics, and affiliated points, which became the occasion of one of the most important works of Cyprian on The Unity of the Church. This controversy also gradually involved the question of the independency of the episcopate, and the merits of the claims of Stephen, the bishop of Rome, as over against the bishop of Carthage. (See Hug's Geschichte des Westlichen Christentums, iii. 219, 220; also four articles on Cyprian by Dr. Nevin in The Mercersburg Review, vol. iv, 1852, particularly p. 527-556.) In this Novatian controversy Cyprian showed great bitterness as well as great firmness, and his statements as to his adversaries are to be taken with much graver allowances. Hagenbach, in Herzog's Real-Encyclopädie, briefly sums up the course of his life, and gives an estimate of his character, which we translate: "At length the time came when he should have opportunity to wipe out the stain which was supposed to rest on his name in consequence of his flight by the blood of his own martyrdom. It took place in the Valeriaiae Festival, for Romans usually, on August, clot; the title was demanded of him by the Roman consul, Aquasius Paternus, to offer to the gods. Having refused, he was banished to Caritis, a day's journey from Carthage. From this place he comforted the Church through letters. In a dream he saw foreshadowed the bloody fate which should in a year befall him. Having been called back to the city, he withdrew for a brief season to his country house. Under the consul Galerius Maximus, the successor of Aquasius Paternus, he received his final hearing. With serene composure and the words 'God be praised,' he welcomed the sentence, which was that he should be executed by the sword. Followed by a large crowd of spectators, he was led out to the place where he had planted with trees. Here he laid off his over-clothes, knelt down, prayed, and received the stroke of death, on the 14th of September, A.D. 258. To the executioner he gave twenty-five pieces of gold. The Christians buried him near the spot on which he suffered martyrdom. Over his grave, as well as on the place where he suffered death, churches were afterwards erected, which were, however, demolished at the invasion of the Vandals under Genseric. According to a legend, Charlemagne conveyed his bones to France, where they were preserved, first at Lyons and afterwards at the church of Our Lady of L stemming. The church also at Venice, Compiègne, and Rosnay in Flanders claim to be in possession of his remains.

The character of Cyprian and his acts, in the various circumstances of his life, have been variously estimated. While some admire and praise his exalted views and shining virtues as a Church dignitary, others charge him with the charge of the Holy Spirit. In his zeal for the unity of the Church, he showed no small amount of directness with which he honored his calling, the high degree of self-denial he manifested in life and in death, as well as his zeal for the unity of the Church. Herein we must seek his peculiar greatness. Speculative thinking was not his forte. In this respect he is excelled not only by the Alexandrians, but also by Tertullian, to whose theology he conformed his own. Prominent among his doctrinal presentations is that of the Church, the unity of which he develops, not so much dialectically and theoretically as he apprehends it in actual life, and sets it forth in telling pictures in a concrete and energetic way. (Comp. his work, De unitate ecclesiae.) Cyprian may be regarded as the father of the Roman episcopal system. "In consequence of confounding the ideas of the visible and invisible Church, he referred all Christian life to communion with a definite external Body. In his view the Church was the work of God, founded by Christ, of which the bishops were the pillars; to them the Holy Spirit was communicated through the ordination of the apostles, and hence they were the indispensable links for connecting the Church with Christ. Only through them could the Holy Spirit be imparted, and out of the Church no one could be saved. Extra ecclesiam nullum salus. It is of no avail, says Cyprian, what any man teaches; it is enough that he teaches out of the Church. It can be only human outrageous willfulness to substitute anything for a divine institution, to erect a human altar instead of the altar of God. Cyprian maintained that Cyprian laid the foundations of the primacy of the see of Rome. He placed the unity of the Church in the episcopate, making the bishops representatives of the apostles; and further, he made the chair of St. Peter the centre of episcopal unity, and the Church at Rome the rock of all (Epist. 45). Practically, in his quarrel with pope Stephen (see above), he denied this primacy; but the doctrine lay in his own writings, and, after he had passed away, the legitimate inferences from his doctrines were drawn by his successors. But, while the writings of Cyprian afforded undoubtedly a basis, on the one hand, for Romanism, by their directness, and on the other hand, to give it an unapproximable merit, on the other, of setting forth Scripture as the sole ground of faith. During his controversy with pope Stephen, who was continually talking of
CYPRIARCH

The title of Nicanor (q. v.) as Syrian viceroy of the island of Cyprus (2 Macc. xii, 2).

CYPRIUS (Κύπριος, i.e. Cyprus), the name of several females of the Herodian family. See Herod.

1. An Idumean (or Arabian) of noble family, wife of Antipater the elder, by whom he had four sons, Phasaelus, Herod (the Great), Joseph, and Pheroras, and a daughter, Salome (Joseph. Ant. xiv, 7, 3; War i, 9, 9).

2. The second of the two daughters of Herod (the Great) by Mariamne; she was married to her cousin Antipater, the son of Salome, Herod's sister (Joseph. Ant. xviii, 5, 4).

3. The second of the two daughters of Phasaelus (Herod the Great's brother) by his niece Salamis; she was married to Agrippa I, son of Aristobulus, by whom she had two sons and three daughters (Joseph. Ant. xviii, 5, 4; War ii, 11, 6). She once divorced her husband from his purpose of suicide (Ant. xviii, 5, 2).

4. The daughter of the above (No. 2) wife of Antipater; she was married to Alexas Selcias (Joseph. Ant. xviii, 5, 4).

5. A daughter by the marriage preceding (ii.).

Cyprius (Κύπριος), the modern Kefris, one of the largest islands in the Mediterranean, and next to Sicily in importance. It is about 140 miles in length, and varies in breadth from 50 to 5 miles. The interior of the island is mountainous, a ridge being drawn across the entire length, attaining its highest elevation near the central region anciently called Olympus. It had several names in early ages, mostly poetical. From its numerous headlands and promontories, it was called Κεφαλή, Κύβρις, or the Ηχώδ, and from its evergreen fertility, Μαρμαι, Μοκαρίς, or the Μαμήρης (Horace, Carm. iii. 28, 9). Its proximity to Asia Minor, Phoenicia, and Egypt, and its numerous havens, made it a general rendezvous for merchants. "Corn, wine, and oil," which are so often mentioned in the Old Testament as the choicest productions of Palestine (Deut. xii. 17; 1 Chron. ix. 29; Neh. x, 59; Jer. xxxi, 12), were found here in the highest perfection. The forests also furnished large supplies of timber for shipbuilding, which rendered the conquest of the island a favorite project of the Egyptian kings. It was the
beast of the Cypriots that they could build and complete their vessels without any aid from foreign countries (Amman, Marcell. xiv. 8, § 14). Among the mineral products were diamonds, emeralds, and other precious stones, alab, and asbestos; besides iron, lead, zinc, with a portion of silver, and, above all, copper, the far-famed Cyprus. The principal mines were in the neighborhood of Tamasus (Strabo, xiv. 6; iii. 245, ed. Tauczn.). Pliny ascribes the invention of brass to this island (Nat. Hist. xxxiv. 2). Cyprus is a famous place in mythological history. The presiding divinity of the island was Venus, who had a celebrated temple at Paphos, and is hence often called the Paphiaca and the goddess of gardens. Her inhabitants were luxurious and effeminate (Herod. i. 119; Athen. 12, p. 516; Clearch. apud Athen. 6, p. 255). Nevertheless, literature and the arts flourished here to a considerable extent, even at an early period, as the name of the Cyprus Curium, ascribed by some to Homer, sufficiently attests (Herod. ii. 118; Athen. 15, p. 689). Situated in the extreme eastern corner of the Mediterranean, with the range of Lebanon on the east and that of Taurus on the north distinctly visible, it never became a thoroughly Greek island. Its religious rites were half Oriental, and its political history has almost always been associated with Rome and Asia.—Smith's Dict. of Class. Geog. s. v. See Paphos.

Cyprus was originally peopled from Phoenicia (Ge- senius, Mon. Phoen. p. 122). Amasis, king of Egypt, subdued the whole island (Herod. ii. 183). In the time of Herodotus the population consisted of Athenians, Arcadians, Phoenicians, and Ethiopians (vii. 90); and for a long time the whole island was divided into nine petty sovereignties (Xenoph. Cyrop. viii. 6, 21; Pliny, v. 36; Diod. Sic. xvi. 45). It became a part of the Persian empire (Herod. iii. 19, 91), and furnished ships against Greece in the expedition of Xerxes (ib. vii. 80). For a time it was subject to Greek influence, but afterward became tributary to Persia. After the battle of Issus it joined Alexander, and after his death fell to the share of Ptolemy. In a desperate sea-fight off Salamis (q. v.), at the east end of Cyprus (B.C. 306), the victory was won by Demetrius Pollior- cetes; but the island was recovered by his rival, and afterward it received the power of the Ptolemies, and was regarded as one of their most cherished possessions (Livy, xiv. 12; Josephus, Ant. xiii. 10, 4; Strabo, xiv. 684; Diod. Sic. xix. 59, 79; xx. 21, 47). It became a Roman province (B.C. 58) under circum- stances inconsiderable to Rome (Strabo, xiv. 684; Flor. iii. 173, 1; Dion Cassius, lii. 31; xxxix. 22). At first its administration was joined with that of Cilicia, but after the battle of Actium it was separately governed. In the first division it was made an imperial province (Dion Cass. liii. 12). From this passage and from Strabo (xiv. p. 683) it has been supposed by some, as by Baronius, that Luke (Acts xii. 7) used the word *procolos* (procolos, "distant,") because the island was still connected with Cilicia; by others, as by Grotius and Hammond, that the evangelist employs the word in a loose and general manner. But, in fact, Dion Cassius himself distinctly tells us (ib. and liv. 4) that the emperor afterwards made this island a senatorial province, so that Luke's language is in the strictest sense correct. Further confirmation is supplied by coins and inscriptions, which mention oth- ern procolous of Cyprus not very remote from the time of Sergius (q. v.) Paulus. The governor appears to have resided at Paphos, on the west of the island. Under Flavius Josephus it received the road from Jerusalem at the death of Stephen, and then as furnishing disciples who preached the Gospel to Gentiles at Antioch. Thus, when Paul was sent with Barna- bas from Antioch on his first missionary journey, Cy- prus was the first scene of their labors (Acts xiii. 4–15). Again, when Paul and Barnabas separated and took different routes, the latter went to his native island, taking with him his relative Mark, who had also been there on the previous occasion (Acts xv. 39). Another Christian of Cyprus, Muson, called 'an old disciple,' and therefore probably an early convert, is men- tioned Acts vii. 59. For the persecutions which drove the disciples from Jerusalem at the death of Stephen, and then as furnishing disciples who preached the Gospel to Gentiles at Antioch. Thus, when Paul was sent with Barna- bas from Antioch on his first missionary journey, Cy- prus was the first scene of their labors (Acts xiii. 4–15). Again, when Paul and Barnabas separated and took different routes, the latter went to his native island, taking with him his relative Mark, who had also been there on the previous occasion (Acts xv. 39). Another Christian of Cyprus, Muson, called 'an old disciple,' and therefore probably an early convert, is men- tioned Acts vii. 59. For the persecutions which drove the disciples from Jerusalem at the death of Stephen, and then as furnishing disciples who preached the Gospel to Gentiles at Antioch. Thus, when Paul was sent with Barna- bas from Antioch on his first missionary journey, Cy- prus was the first scene of their labors (Acts xiii. 4−15). Again, when Paul and Barnabas separated and took different routes, the latter went to his native island, taking with him his relative Mark, who had also been there on the previous occasion (Acts xv. 39). Another Christian of Cyprus, Muson, called 'an old disciple,' and therefore probably an early convert, is men- tioned Acts vii. 59. For the persecutions which drove the disciples from Jerusalem at the death of Stephen, and then as furnishing disciples who preached the Gospel to Gentiles at Antioch. Thus, when Paul was sent with Barna- bas from Antioch on his first missionary journey, Cy- prus was the first scene of their labors (Acts xiii. 4−15). Again, when Paul and Barnabas separated and took different routes, the latter went to his native island, taking with him his relative Mark, who had also been there on the previous occasion (Acts xv. 39). Another Christian of Cyprus, Muson, called 'an old disciple,' and therefore probably an early convert, is men-
tage of the current, which sets northerly along the coast of Phoenicia, and westerly with considerable force along Cilicia." See SHIPWRECK (or PAUL). All the ancient notices of Cyprus are collected by Meursius (Opera, vol. iii, Flor. 1744). Comp. Cellarii Notit. ii, 266 sq.; see also Engel's Kypros (Berlin, 1843) and Ross's Reisen nach d. Insel Cypern (Halle, 1852). Further accounts may be found in Mannert, Geographicus, VI, ii, 492-454. Modern descriptions are given by Pococke, East, ii, 210-235; Wilson, Landa of Bible, ii, 174-179; Turner, Levant, ii, 40, 528; Mariti, Vingìn in Cyper. (Flor. 1679); Unger and Kotsche, Die Insel Cypern (Wien, 1865); Cesnola, Cyprus (Lond. 1877).

CYPRUS, CHRISTIANITY IN. Bishops of Cyprus are for the first time mentioned in the 4th century. Soon Constantia became the seat of a metropolitan who asserted and maintained his independence of all the patriarchs. At the beginning of the 5th century the patriarch John of Antioch made an effort to have Cyprus incorporated with his patriarchal district, but the Ecumenical Council of Ephesus (431), before which the newly-elected metropolitan Illeginus and two other Cypriote bishops pleaded their right, decided in favor of the independence of Cyprus. Ever since the churches of Cyprus have constituted an independent group of the orthodox Greek Church.—Wetzer und Welte, Kirchen-Lex. ii, 964 sq.

CYTRUS, St. See DUVERGIER DE HAURANNE.

Cypros (Kupí̂n̄, Ghorma, in modern Arabic), a city in Upper Libya, founded by a colony of Greeks from Thera (Santorini), a small island in the Egean Sea (Thirwall's History of Greece, vol. ii, ch. 12). Its name is generally supposed to be derived from a fountain (but according to Justin, Hist. xiii, a mountain), called Kupía, Cyre, near its site. It was built on a table-land, 1800 feet above the level of the sea, in a region of extraordinary fertility and beauty. It was the capital of a district, called from it Cypros (Barca), which extended from the Gulf of Plata (Bomia) to the Great Syrtis (Gulf of Sidra). With its port Apollonia (Musa Soosa), about ten miles distant, and the cities Barca, Thucira, and Hesperia, which at a later period were named Ptolemais, Arrinoc, and Berenice (Strabo, xvii; vol. iii, p. 496, ed. Tauchn.), it formed the Cyrenaic Pentapolis (Mol. i, 4, 5; Livy, x, 5; Ptolem. iv, 4; 11; Amm. Marcell. xxii, 16). It is observable that the expression used in Acts ii, 10, "the parts of Libya about (εἰς) Cyrene," exactly corresponds with a phrase used by Dion Cassius (Αἰσθήσεις ὑπ' ἑπιφάνειαν, iii, 12), and also with the language of Josephus (ἡ πρὸς Κυρπίναν Ἀἰσθήσει, Ant. xvi, 6, 1). See LBYA. Its inhabitants were very luxurious and refined, and it was, in a manner, a commercial rival of Carthage (Forbiger, Handb. der alt. Geogr. ii, 380 sq.; Ritter, Erdk. i, 946 sq.). The Greek colonization of this part of Africa under Battus began as early as B.C. 631, and it became celebrated not only for its commerce, but for its philosophers, physicians, and poets (Herod. iv, 155, 164). It would seem that the old Hellenic colonists cultivated friendly relations with the native Libyans, and to a much greater extent than usual became intermingled with them by marriage relationships (Herod. iv, 168 189). For above 180 years the form of government was monarchical; it then became republican, and at last the country became tributary to Egypt, under Ptolemy Soter. It was besieged by the Romans by Apion, the natural son of Ptolemy Physcon, about B.C. 97 (Tactitus, Ann. xiv, 18; Cicero, De leg. Agrar. ii, 19), and in B.C. 75 formed into a province (Strabo, xvii, 1). On the conquest (B.C. 67) the two were united in one province, and together frequently called Crete-Cyrene. See CRETE. An insurrection in the reign of Trajan led to great disasters, and to the beginning of its decay. In the 4th century it was destroyed by the natives of the Libyan desert, and its wealth and honors were transferred to the episcopal city of Ptolemais, in its neighborhood. The Saracens completed the work of destruction, and for centuries not only the city, but...
the once populous and fertile district of which it was the ornament, has been almost lost to civilization. During three parts of the year the place is tenanted by wild animals of the desert, and during the fourth part the wandering Bedouins pitch their tents on the low grounds in its neighborhood.—Smith, Dict. of Class. Geog. s. v.; Penny Cyclopedia, s. v. Cyrenaica, Cyrene; Rawlinson's Herodotus, iii, 108 sq.

Jews in Cyrene (confirmed by Philo, who speaks of the diffusion of the Jews southward to Ethiopia, ade. Plut. p. 528) prepare us for the frequent mention of the place in the N. T. in connection with Christianity. Simon, who bore our Saviour’s cross (Matt. xxvii, 52; Mark xv, 21; Luke xxiii, 26), was a native of Cyrene. Jewish dwellers in Cyrenaica were in Jerusalem at Pentecost (Acts ii, 10). They even gave their name to one of the synagogues in Jerusalem (vi, 9). Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch (xi, 20), and among those who are specially mentioned as laboring at Antioch, when Barnabas and Saul were sent on their missionary journey, is Lucas of Cyrene (xiii, 1), traditionally said to have been the first bishop of his native district. Other traditions connect Mark with the first attempted settlement of Christianity in this part of Africa. See AFRICA.

See Della Cella, Viaggio da Tripoli, etc. (Genoa, 1819); Pacho, Voyage dans la Marmarie, la Cyrique (Paris, 1827-29); Trige, Rec Cyrenenses (Hafn. 1828); Beechey, Expedition to Explore the north Coast of Africa (London, 1836); Barth, Reisen durch das Punische u. Kyrenische Küstengeland (Berlin, 1849); Hamilton, Wanderungen in North Africa (London, 1856), p. 78; Smith and Porcher, Hist. of Discoveries at Cyrene (London, 1865).

Cyrene (Κυρήνας, Cyrenian, “of Cyrene,” Matt. xxvii, 82; Acts xi, 20; xiii, 1), a native of Cyrene (q. v.) or Cyrenaica, in Africa (Mark xv, 21; Luke xxiii, 26; Acts vi, 9).

Cyrene (Græcoized Κρήνας, Luke ii, 2; see Deyling, Obs. ii, 431 sq., for the Latin Quiros; see Meyer, Comment. in loc.). His full name was PUBLIUS Sulpicius Quiros (see Sueton. Tib. 49; Tacit. Ann. ii, 80). He is the second of that name mentioned in Roman history (see Smith, Dict. of Class. Biog. s. v.), and was consul with M. Valerius Messala, B.C. 12. From the language of Tacitus (Ann. iii, 48), it would appear that he was of obscure origin, a supposition apparently favored by
his surname, Quirinius, if rendered (as it might perhaps be) the Cyrenian, but opposed by it if referred to the old Sabine opulent of Romulus. He is more likely to have been the son of the consul of the same name, B.C. 42. Tacitus, however, states (ut sup.) that he was a native of Lanuvium, near Rome, and was not a member of the ancient Sabulician family; and that it was owing to his military abilities and active services, he was able to become consul under Augustus. He was subsequently sent into Cilicia, where he was so successful in his campaign as to receive the honor of a triumph. In B.C. 1, or a year or two afterwards, Augustus appointed him to direct the counsels of his grandson C. Caesar, then in Armenia; and on his return he visited the city of Tyre, which was at that time living at Rhodes. Some years afterwards, but not before A.D. 5, he was appointed governor of Syria, and while in this office he took a census of the Jewish people. He was a favorite with Tiberius, and on his death, A.D. 21, he was buried with public honors by the senate at the request of the emperor. (Dion Cass. liv. 28; Tacitus, Ann. iii. 22; Strab. xii. p. 569; Josephus, Ant. xiv. i. 3.)—Smith, Dict. of Class. Biog. s. v.

The mention of the name of Quirinius in connection with the census which was in progress at the time of our Lord's birth presents very serious difficulties, of which the solution of these historical facts critical inquiry has not yet attained an entirely satisfactory solution. The passage is as follows: αὐτή ἡ ἀπογραφὴ πρώτη ἐγένετο ἡμιμονεύοντος τῆς Συρίας Κυρινίου, translated in the Authorized Version thus: "Now this taxing was first made when Cyrenian was governor of Syria." Instead of "taxing" it is now agreed that the rendering should be "enrolment" or "registration" (of which use of the word ἀπογράφασθαι many examples are adduced by Wetstein), as it is clear from Josephus that no taxing did take place till many years after this period. The whole passage, as it now stands, may be properly read "This first enrolment took place while Cyrenius was governor of Syria." This appears very plain, and would suggest no difficulty were it not for the knowledge which we obtain from other quarters, which is to the effect, 1. That there is no historical notice of any enrolment at or near the time of our Lord's birth; and, 2. That the enrolment which actually did take place under Cyrenius was not until ten years after that event. The difficulty begins somewhat before the text now cited; for it is said that "in those days there went out a decree from Caesar Augustus that the whole world should be taxed" (enrolled). But since no historian mentions an enrolment as a part of the general emi- nent of the whole empire, and since, if it had taken place, it is not likely to have been mentioned in connection with the emperor of Syria, it is now usually admitted that Judea only is meant by the phrase rendered "the whole earth" (but more properly "the whole land"), as in Luke xxii, 29; Acts xi. 28; and perhaps in xxii, 30. The real difficulties are thus reduced to the two now stated. With regard to the enrolment, it may be said that it was probably not deemed of sufficient importance by the Roman historians to deserve mention, being confined to a remote and comparatively unimportant province. Nor was it perhaps of such a nature as would lead even Josephus to take notice of it, if it should appear, as usually supposed, that no trace of it can be found in his writings.

Quirinius held a census in Judea after the banishment of Archelaus (Joseph. Ant. xviii, i. 1), which took place A.D. 6. It is called by Josephus, "the enrolment (ἀπογραφή)" in Acts x. 37. Hence it is evident that he cannot have held a census in Judea in the year of Christ's birth, as is said in Luke ii, 2, in the capacity of head of the province of Syria (the census, however, being a general one throughout the empire, according to the emperor's command, v, 1). At that time Q. Sentius Saturninus (Tert. adv. Marc. iv, 19), or, if Jesus was born after B.C. 5, Q. Quintilius Varus, must have been governor of Syria (Tiber. Chron. i. 394 sq.). The interpreters have attempted various methods of reconciling the words of Luke, "This taxing was first made when Cyrenian was governor of Syria," Luke ii, 2, with the chronology of Josephus. (See Wolf, Chr. i. 576 sq.; Zorn, Histor. Fisci Jud. p. 91 sq.; Thies, Krit. Anlaut über den Gesch., p. 77 sq.; Thiersch, Gesch. d. Christh. Welt, ii. 301 sq., whose references, however, are not precise; K. Nahmacher, De Augusto ter censum agens, Helmst. 1758, ii 4; Huschke, Úeb. d. zur Zeit der Ge- burt J. Ch. gehalt. Cens. Bresl. 1840; Wieseler, Chron. Synop. p. 111 sq.). Apart from these, those who cut the knot by proposing a division of the Coena Domini (as Beza in his first three ed., Pfaff, Venema, Kuinol, Olahusen, and others), we notice the following:

1. Some suppose that πρώτη, first, stands for προτάρια, former (comp. John i, 15, προτότος μου, before me), and that the genitive ἡμιμονεύοντος τῆς Συρίας Κυρινίου is governed by the comparative rendering, the census took place before Quirinius was governor of Syria. (So J. G. Her- wart, Admir. Æth. Theol. Myst. propul. Monach. 1626, p. 188; Petavius, Bynius, Clericus, J. Perizo- nius, De August. Orbis Terrar. Descr., in his Disquis. de Prætor. p. 908 sq.; Zeltner, Heumann, De Censu Antiqu. 1782, and in his Dissertation, l. 789 sq.; Althin, Censorinus, Coll. Hist. lat. antiquitatis, ii. 119 sq.; Stobæus, Verm. Aufsatzes, p. 68; Michaelis, Ueber d. Geburts- und Sterbejahrc Christi, i. 59 sq.; Tholuck, Gläubigard. p. 182 sq., and others.) But this would be strange Greek, even if προτάρια stood in the passage (comp. Fritzsche on Rom. ili. 421 sq., where also the passage of the Sept. Jer. xxix, 2, compared by Tholuck, is settled); and the possibility of writing πρώτη for it is not established by the reference to John, and certainly such a use would be especially avoided where, as here, every reader must naturally understand the passage as the Auth. Ver. renders it. More recently, Huschke, ut. sup. p. 89; Wieseler, ut. sup. 117 sq., and an anonymous writer in Rheinwald's Repertor. xxxvi. 105, have discovered that Luke purposely places the superlative before the genitive to express this meaning: this census as the first (i. e. of all Roman censuses) before Quirinius became governor of Syria; and that this construction is also usual with the comparative degree, which they would fill out thus: πρὸ τῆς ἄπογραφης γεγονότος τῆς ἡμιμονεύ- σης κ. τ. λ. Surely no one acquainted with Luke's style could suppose him to have written such jargon, and expressed this complicated idea with words on their face mean nothing very different. This is the result of considering a language not only in the light of one's study, but in that of living intercourse.

2. Several have tried conjectural emendation (comp. Bowyer, Critical Conject. on the N. T. i. 117 sq.). Hermann gives as another's suggestion Κρονιοῦ, corresponding to the Latin Saturninus. Whiton, Prim. N. T. (Lon. 1749), reads ut ήτο το γεγονός τῆς Συρίας, δυτικα τι δι του γεγονός μισθ. τῆς Συρίας, i. e. This first census took place when Saturninus was governor of Syria, and a second under Quirinius. But the last clause has no pertinence here. L. Cappellus and Huttenius, De mon. Evangel. p. 781, put Κυρινίου, Quirinius, or Κ. Oiaphos, Q. Varus, instead of Quirinius, and supposed Saturninus B.C. 6 (see Josephus, Ant. xvii, 5, 2; Tacit. Hist. v, 9). Michaelis, Einleit. ins N. T. i. 7, 41, would read πρὸ τῆς after πρώτη (i. e. before that under Quirinius, etc.), which might easily have dropped out (comp. R. Rouiller, Discer. Sacr. Amst. 1780, No. 4). H. Venema, De genealogiâ, § 83, and the text by οὐκ ἂπογραφή, πρώτη, ή βι (i. e. δυτικα) γεγονός μισθ., etc., i. e. This was the first census; but the second took place when Quirinius, etc. But again the second clause is out of place. Valesius (ad Euseb. H. E. i, 5) would at once write Saturninus for Quirinius. All such changes of the text, especially in the face of the una-
nymity of manuscripts and versions (see Griesbach in loc.), is entirely forced.

3. Rejecting all these methods of reconciliation, some here suppose a mistake or misrecolletion on Luke's part (Ammom, Bibl. Theol. ii, 271; Comm. de Censu Quir. Erlangen, 1810; Leben J., ii, 201 sq.; Thiese, Kris. Comm. ii, 885; Strauss, Leben J., p. 262 sq.; Wies, Evangel. Gesch. i, 294 sq.), it being, at any rate, a new fact, which was the despair of the days.

So Winer, who still holds the census as a fact, and thinks Quirinius may have conducted it (Neander, Leben J., p. 25; Meyer on Luke, ii, 2), the only error being in naming him governor of Syria (comp. Alte u. Neuere, 1727, p. 120).

Certainly it is not to be supposed that, in the short time mentioned by the census of Quirinius (Acts v, 37), and mistated it thus, for the mention of it in Acts shows that he was well acquainted with it; and even in ii, 2, the word first seems to imply the other.

4. Another mode of getting over the difficulty is sanctioned by the names of Calvin, Valesius, Wetstein, Hales, and others. First, changing ab Is into ab Is, they obtain the sense: "In those days there went forth a decree from Augustus that the whole land should be enrolled; but the enrollment itself was first made when Cyrenius was governor of Syria." The supposition here is, that the census was commenced under Augustus, and continued under that of Quirinius, which was carried on for two years after, under Quirinius. Dr. Robinson (Add. to Calmet, in "Cyrenia") objects to this view the entire absence of any historical basis for it. But he must at the time have been unmindful of Hales, who, in his Chronology (iii, 48-58), has worked out this explanation with more than his usual care and success. Hales reminds us that a little before the birth of Christ, Herod had marched an army into Arabia to redress certain wrongs which he had received; and this proceeding had been so misrepresented to Augustus that he wrote a very harsh letter to Herod, the substance of which was, that "having hitherto treated him as a friend, he would now treat him as a subject." And when Herod sent an embassy to clear himself, the emperor repeatedly refused to hear them, and so Herod was forced to submit to all the impieties (τραπεζαμίας) offered to him (Joseph. Anti. xvi, 9). Now it may be conceived, as an attempt on the part of Herod to shew the performance of his threat of treating him as a subject by the degradation of his kingdom to a Roman province. For soon after Josephus incidentally mentions that "the whole nation of the Jews was taken an oath of fidelity to Caesar and the king jointly, except 6000 of the Pharisees, who, through their hostility to the regal government of its order." The decision is determined by its having been shortly before the death of Pheroras, and coincides with the time of this decree of enrolment and of the birth of Christ. The oath which Josephus mentions would be administered at the same time, according to the usage of the Roman census, in which a return of persons, ages, and properties was required to be made upon oath, under penalty of confiscation of goods, as we learn from Ulpian.

That Cyrenius, a Roman senator and procurator, was employed to make this enrolment, we learn not only from Luke, but by the joint testimony of Justin Martyr, Julian the Apostate, and Eusebius; and it was made while Saturninus was president of Syria (to whom it was attributed by Tertullian), in the thirty-third year of Herod's reign, corresponding to the date of Christ's birth. Cyrenius, who is described by Tertullian as "an active soldier and rigid commissioner," was a strict and enlightened procurator. He was the friend of Herod and his subjects, and probably came to execute the decree with an armed force. The enrolment of the inhabitants, "each in his own city," was in conformity with the wary policy of the Roman jurisprudence, to prevent insurrections and to expedite the business; and if this precaution was judged prudent even in Italy, much more must it have appeared necessary in the province like Judea and Galilee.

At the present juncture, however, it appears that the census proceeded no farther than the first act, namely, the enrolment of persons in the Roman register. For Herod sent his trusty minister, Nicolas of Damascus, to Rome, who, by his address and presents, found means to mollify and undeceive the emperor, so that he proceeded no farther with the census, "so that the time was suspended; but it was afterwards carried into effect upon the dismissal and banishment of Archelaus, and the settlement of Judea, as a Roman province. On this occasion the trusty Cyrenius was sent again, as president of Judaea, to complete the enrolment in its full extent, to ratify the property of Archelaus, and to complete the census for the purposes of taxation. This taxation was a poll-tax of two drachmas a head upon males from fourteen, and females from twelve to sixty-five years of age—equal to about fifteen pence of our money. This was the "tribute money" mentioned in Matt. xxvi, 24-27. The payment of it became very obnoxious to the Jews, and the imposition of it occasioned the insurrection under Judas of Galilee, which Luke himself describes as having occurred "in the days of the taxing" (Acts v, 37). By this statement, connected with the slight emendation of the text already indicated, Hales reconciles the two words 'taxing' and 'census' afterwards, under Quirinius. Dr. Robinson (Add. to Calmet, in "Cyrenia") objects to this view the entire absence of any historical basis for it. But he must at the same time have been unmindful of Hales, who, in his Chronology (iii, 48-58), has worked out this explanation with more than his usual care and success. Hales reminds us that a little before the birth of Christ, Herod had marched an army into Arabia to redress certain wrongs which he had received; and this proceeding had been so misrepresented to Augustus that he wrote a very harsh letter to Herod, the substance of which was, that "having hitherto treated him as a friend, he would now treat him as a subject." And when Herod sent an embassy to clear himself, the emperor repeatedly refused to hear them, and so Herod was forced to submit to all the impieties (τραπεζαμίας) offered to him (Joseph. Anti. xvi, 9). Now it may be conceived, as an attempt on the part of Herod to shew the performance of his threat of treating him as a subject by the degradation of his kingdom to a Roman province. For soon after Josephus incidentally mentions that "the whole nation of the Jews was taken an oath of fidelity to Caesar and the king jointly, except 6000 of the Pharisees, who, through their hostility to the regal government of its order." The decision is determined by its having been shortly before the death of Pheroras, and coincides with the time of this decree of enrolment and of the birth of Christ. The oath which Josephus mentions would be administered at the same time, according to the usage of the Roman census, in which a return of persons, ages, and properties was required to be made upon oath, under penalty of confiscation of goods, as we learn from Ulpian.

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5. The preceding explanations all render παρηγημ"art; first, as an adverb, but it is clearly not susceptible of such a construction, being an adjective regularly qualifying διωγμός, evidently for the purpose of distinguishing the present "taxing" from a subsequent one under the same authority, namely, that mentioned in the Acts. The writer of an elaborate article in the Journal of Sacred Literature (October, 1861) indeed urges that Luke ought to have said ἡ διωγμός, evidently for the purpose of distinguishing the present "taxing" from a subsequent one under the same authority, namely, that mentioned in the Acts. The writer of an elaborate article in the Journal of Sacred Literature (October, 1861) indeed urges that Luke ought to have said ἡ διωγμός, evidently for the purpose of distinguishing the present "taxing" from a subsequent one under the same authority, namely, that mentioned in the Acts. The writer of an elaborate article in the Journal of Sacred Literature (October, 1861) indeed urges that Luke ought to have said ἡ διωγμός, evidently for the purpose of distinguishing the present "taxing" from a subsequent one under the same authority, namely, that mentioned in the Acts. The writer of an elaborate article in the Journal of Sacred Literature (October, 1861) indeed urges that Luke ought to have said ἡ διωγμός, evidently for the purpose of distinguishing the present "taxing" from a subsequent one under the same authority, namely, that mentioned in the Acts.
theetical character of the clause is probably the cause of this somewhat blurred antithesis in its phraseology. It is, however, not necessary for the truth of the fact, just as we do for the fact of the existence of the first enrolment itself.—Kitto, s. v. See Syria.

A. W. Zumpt, of Berlin, in his Commentatio de Syria Romanorum provinciae a Cesarre Augusto ad T. Verresamnum, has recently shown it to be probable that Quirinus was the brother, not the son, of Licinius. He supported this by the following considerations: In B.C. 9 Sentius Saturninus succeeded M. Titius in the province of Syria, and governed it three years. He was succeeded by T. Quintilius Varus (Joseph. Ant. xvii, 5, 2), who, as it appears, remained governor up to the end of B. C. 1. (Tacit. Ann. iii, 4. 1.) He was appointed to the command in Germany, in which he lost his life in A.D. 7. We also lose sight of the governor of Syria till the appointment of P. Sulpicius Quirinius in A.D. 6. Now, from the maxim acted on by Augustus (Dion. Cass. iii, 25), that none should hold an imperial province for less than three or more than five years, Varus cannot have been governor of Syria during the twelve years from B.C. 6 to A.D. 6. Who, then, were the missing governors? One of them has been found—L. Volusius Saturninus, whose name occurs as "legatus Syria" on a coin of Antioch, A.D. 4 or 5. But his proconsulate will not fill the whole period. We must therefore suppose, with Credner, that Quirinus was then sent to Palestine as procurator of Syria simply to take the census of the people, whose number Augustus wished to know. But this is simply multiplying hypotheses. Comp. also Huschke, p. 73 sqq. This view appears the more probable, since Quirinus, who was a favorite with the emperor, was then in the East on his commission (Tacit. Ann. iii, 48; ii, 42). There is also an inscription (Muratori, Theod. Inscript. i, p. 670) which states that Q. Zemili. Palicanus Secundus, by order of Quirinus, held a census in Apamea (in Syria), and, likewise by his order, conquered the Itureans in Lebanon. But, though the word ἀρχηγὸς is not limited to a permanent governor of a province, yet Luke could hardly use such a phrase as this (ἀρχηγοῦ τοῦ Σιρίας) of an extraordinary officer. In common language this could only mean "being governor of Syria" (see, besides, Huschke, p. 65 sq.). Just as little does it support the view of Tischendorf (Tisch. Text. p. 293) when he makes Quirinus to have filled, as governor, an interim between Saturninus and Varus.

7. Assuming, on the authority of Luke, that an enrolment actually did take place at the time of our Lord's birth, a modification of the last foregoing hypothesis is necessary. In this case Varus must be the procurator of Syria, and Quirinius was then joint governor of Syria along with Saturninus. It is known that a few years previous to this date Volumnius had been joined with Saturninus as the procurator of that province, and the two, Saturninus and Volumnius, are repeatedly spoken of together by Josephus, who styles them equally governors of Syria (Ant. xvi, 9; 1; 9, 8). Josephus does not mention the recall of Volumnius; but there is certainly a possibility that this had taken place before the birth of Christ, and that Cyrenius, who had already distinguished himself, had been sent in his place. He would then have been under Saturninus, a ἀρχηγός, "governor," of Syria, just as Volumnius had been before, and as Pilate was afterwards, of Judea. That he should here be mentioned as such by Luke rather than Saturninus is very naturally accounted for by the fact that he returned, ten years afterwards, as procurator or chief governor, and then held a second and more important place for the purpose of registration, taxation, and archelaus was deposed, and Judea annexed to the Roman province of Syria. The only real objection to this solution is the silence of all other history. But, although profane history does not affirm the fact of Cyrenius having formerly been procurator of Syria, yet it does not in any way deny it; and we may therefore safely rest upon the authority of the sacred historians for the truth of this fact, just as we do for the fact of the existence of the first enrolment itself.—Kitto, s. v. See Syria.

Cyprus (Kypreia, "lady," 2 John, ver. 1, 9). A Greek term signifying mistress, and used as an honorary title of address to a female (so Epict. Eckh. 40), as in English. But in 2 John it appears to be the proper name of the distinguished female to whom John directed his epistle (see Alford, Gr. Text. vol. v, proleg. p. 186 sqq.). That Cyprus is not the correct of the Greeks there is no doubt (Gruteri Inscript., p. 1127). Others regard the associated term ἱδρύησις ("elect") as a proper name, q. d. Electa (q. v.), and the word in question as a common title. See John, Epistles of.
Cyril, said to have been pope, and, according to Romish tradition, to have, for the sake of St. Ursula and her 11,000 maids, forsook the papal see to suffer martyrdom with them at Cologne (Aug. 8th). His existence is probably as mythical and fictitious as that of the 11,000 virgins. The church and college of St. Cyril (formerly St. Dionysii), at Neubauhaus, near Worms, claims to have possessed his relics since the beginning of the 9th century.

Cyril, patriarch of Constantinople at the end of the 6th century, and successor of John Chrysostom after 595, took, like his predecessor, the title of πρεσβυτερος των παλαιωτων, which he caused to be confirmed by a council. A Romish bishop, Great, opposed him at first without success, but by giving his support to the usurper Phocas he finally gained his end, and Cyril had to renounce his title. He is said to have died of grief in 606. — Herzog, Real-Encyklopädie, iii, 221.

Cyril (Sr.) (Κύριλλος), of Alexandria, was born in Alexandria towards the end of the 4th century, and was educated under his uncle Theophilus, bishop of that city, and died in 412, when Cyril was elected patriarch of Alexandria. One of his first steps, according to Socrates, was to plunder and shut up the churches of the Novatians (Socr. Hist. Eccl. vii, 7). He led on a furious mob, which drove out the Jews, who had enjoyed many privileges in the city for ages. This act, which was a Monophysite, and the government of the city, and made him henceforth the implacable opponent of the bishop. An attack was made on the governor in his chariot by a band of 500 monks; and one who severely wounded him having suffered death on the rack, Cyril, in his church, pronounced a subseq.-over his body as that of a martyr (Socrat. i. vii. c. 14). He is also charged with the murder of Hypatia, the celebrated daughter of the mathematician Theon; but his share in this atrocity was only indirect. See Hypatia. The titles of Doctor of the In- carnation and Champion of the Virgin have been given to Cyril on account of his violent dispute with Nestorius. "The condemnation and deposition of Nestorius having been decreed by Pope Celestine, Cyril was ap- pointed to execute the sentence, for which he prevailed at a council of sixty bishops at Ephesus. John, patri- arch of Antioch, having a few days afterwards held a council of forty-one bishops, who supported Nestorius and his party, the emperor appealed to the pope to the emperor Theodosius, who forthwith committed both Cyril and Nestorius to prison, where they remained for some time under rigorous treatment. Cyril, by the influence of Celestine, was at length liberated and restored (481) to the see of Alexandria, which he retained until his death, which occurred in 444" (Engl. Cy- clops. s. v.). See Nestorius. Cyril’s doctrinal writings are chiefly on topics connected with the controversies on the Trinity. The following are some of the principal treatises: Thesaurus on the Trinity, intended as a complete refutation of Arianism. In Dialogues on the Incarnation, in Five Books against Nestorius, and in an ample Commentary on St. John’s Gospel the same subject is continued. Ten books against Julian contain replies to that emperor’s three books against the Gospels, which, if Cyril’s quotations are faithful, were as weak and absurd as the answers. Seventeen books On Worship in Spirit and Truth show that all the Mo- saic laws are nothing but allegory of the Gospel; “the proof,” says Dr. Adam Clarke, “how Scripture may be tortured to say anything.” Thirteen books on the Pentateuch and the Prophets are written with a similar view. Thirty pastoral Homilies announce, as cus- tomary at Alexandria, the time of Easter. Sixty-one Epistles hardly all relate to the Nestorian controversy. Cyril’s Syriac Epistles contain curses against Nestorius, who as solemnly replied with twelve curses against Cyril. His writings abound in turgid praises of Mary, though he did not hold her to be with- out sin. “The history of none among the Christian fathers is more disgraceful to the Christian character than that of St. Cyril of Alexandria—a man immoder-ately ambitious, violent, haughty, suspicious, and as unfit for a bishop as a violent, bigoted, unskilful theologian could possibly be—but resolved that if the meek inherit the earth, the violent should have possession of the sees” (Clarke, Succession of Sacred Literature, ii, 137). “But the faults of the personal character are nothing compared to us to the merits of Cyril as a theologian. He was a man of vigorous and acute mind, and extensive learning, and is clearly to be reckoned among the most im- portant dogmatic and polemic divines of the Greek Church. Of his contemporaries Theodoret alone was his superior. He was the last considerable repre- sentative of the Alexandrian theology and the Alex- andrian Church, which, however, was already beginning to degenerate and stiffen; and thus he offsets Theodo- ret, who is the most learned representative of the Antiochian school. He aimed to be the same to the doc- trine of the incarnation and the person of Christ that his predecessor was to the doctrine of the Trinity; and Cyril had been to the doctrine of the Trinity a cen- tury before. But he overstrained the supra- naturalism and mysticism of the Alexandrian theology, and in his zeal for the reality of the incarnation and the unity of the person of Christ he went to the brink of the Monophysite heresy; and, in fact, the great words of Athanasius, though not by his spirit, because the Nicene age had not yet fixed beyond all inter- change the theological distinction between οὐραίος and εὐφροσύνης” (Schaaf, Church History, § 171). The best edition of the Opera Omnia of Cyril, in Greek and Latin (Paris, 1659), is that of Chatelet (7 vols. fol.). This edition is followed by Migne, in his Patrologia Graeca Completa (lxvii-lxxxv). His Comm. in Lucan Evangeliwm was re-edited in Latin by R. P. Smith (Oxford, 1858); and in an English version, by the same, with notes (Oxf. 1859). See Clarke, Succession Soc. Lit. ii, 137; Cave, Hist. Lit. Anno 412; Tillemon, Mémoires, xiv, 272; Butler, Lives of the Saints, Jan. 28; Neander, Church History, ii, 458-498; Lardner, Works, vol. iv; Dorner, Person of Christ (Edinb. trans.), div. i, vol. ii.

Cyril (Sr.) (Κύριλλος), of Jerusalem, is supposed to have been born in that city about A.D. 315. He was ordained deacon by Macarius about 336, and was consecrated priest by the patriarch about the same time. After the death of Maximus, Cyril was chosen to succeed him (A.D. 360). A luminous appearance in the heavens, called the “Apparition of the Cross,” is said to have marked the beginning of his episcopate (Socrates, Hist. Eccl. ii, 28). He soon became involved in disputes with the Arian Acacius, bishop of Caesarea, who com- menced a persecution against him, which terminated in his deposition by a council in 357. He was restored to his see, but was deposed a second time by the Arian Council of Constantinople in 369. On the accession of Julian, Cyril returned to his bishopric, but was ex- pelled a third time (A.D. 367). Finally, under Theo- donus, he was banished from the empire in 381, and died, cleansed of all charges against his orthodoxy, May, 866. “An incident noticed by all the biographers of St. Cyril is the celebrated attempt and failure of the emperor Julian to rebuild the temple of the Jews at Jerusalem, ostensibly for the pur- pose of preserving the temple, but, in truth, with the sinister view of falsifying the prophecies respecting its irreparable destruction” (see Gregory Nazianz. Ort. 4 adv. Julian; Theodoret, Socrates, Philostorgius, So- zomen, and bishop Warburton’s Dissertation on the subject, p. 88).

The extant writings of St. Cyril are in the Greek language, and consist of eighteen books of Catecheses, or sermons, delivered during Lent to the catechumens (called before baptism Ἴλαμματες); five similar dis-
A portion of the tribe embraced Christianity, but there is no proof of a christening of the whole tribe and of the organization of a national Church. After his return to Constantinople he again lived with his brother Methodius in ascetic retirement until he was sent by the emperor as a missionary to the South Slavic tribes. The Greeks and Romans, missionaries had for some time been at work among the Slav, but in which, anxious to preserve its independent national- ity, mistrusted both. Constantine gained their confidence by convincing them that he sympathized with their national sentiments, and had in view nothing but their conversion to Christianity. He became the founder of a Slavic church, but the exact limits cannot at present be defined. About 863 they arrived at the court of Rastislav, the seat of which we do not know, but which was probably at a point far to the south-east from the present Moravia. By disseminating the Scriptures and celebrating divine worship in the Slavonic language, they soon founded a flourishing Slav Church in the territory of Rastislav and other Pannonian princes. When pope Nicholas I heard of their successes he invited them to Rome. In 868 they followed this invitation, accompanied by many disciples. Their Slav Church and Slavic mass attracted great attention, and the successor of Nicholas (who in the meanwhile had died), Adrian II, received them with marks of great favor. They presented the pope with the relics of Clemens Romanus, and the pope approved their work, inclusive of the Slavic translation of the Bible and the Slavic liturgy, and declared his intention to organize the new church. The Slav Church became an independent ecclesiastical province, under Constantine and Methodius as bishops. But Constantine, who felt the end of his life approaching, preferred to remain as a monk in Rome, assumed the name of Cyril, under which he has since been known in Church history, and died about 870. The work of evangelization was continued by his brother Methodius. The works which were formerly ascribed to Cyril (Apologia Morales, Vienna, 1630; Opuscula de Diction, Venice, 1467) are spurious.—Herzog, Real-Encyclopedia, iii, 228; Schafarik, Slav. Alterthümer, ii, 471; Wattenbach, Beiträge zur Geschichte christl. Kirche in Mähren u. Böhmen (Vienna, 1841). Acta Synodorum, iv 14; Dobrowsky, Cyril and Method (Prague, 1823). Philipat (Russian bishop of Riga), Cyrilus und Methodius (German transl., Miltan, 1847). McLean, Missions in the Middle Ages, chap. xiii. Cyril Lucar (Cyrillus Lucard), a Greek patriarch of Constantinople, noted for his efforts to introduce into his Church the doctrines of the Reformed (Calvinistic) churches. He was born about 1568 in Candia, which at that time was under the sovereignty of Venice and the chief seat of Greek scholarship. He studied for several years in Venice, and was influenced by the works of the Greek scholars through several European countries. In Geneva, where he studied for some time, he became acquainted with several prominent theologians of the Reformed Church. In Lithuania he was rector of a literary institution at Ostrog, and took a prominent part in opposing the projected union of the Greek
churches of Poland and Lithuania with Rome. After his return to his native land, he was soon promoted by the patriarch of Alexandria to the dignity of an archimandrite. In 1602 Cyril succeeded Melchisedec as patriarch of Alexandria. While holding this position he carried an active correspondence with David de Leeu, de Willem, and the Remonstrant Uttenbogaert of Holland, Abbott, archbishop of Canterbury, Leger, professor of Geneva, the republic of Venice, the Swedish king; Gustavus Adolphus, and his chancellor, Axel Oxenstierna. Many of these letters, written in different languages, are still extant. They show that Cyril was an earnest opponent of Rome, and a great admirer of the Protestant Reformation. He sent for all the important works, Protestant and Roman Catholic, published in the Western countries, and sent several young men to England to get a thorough theological education. The friends of Cyril in Constantinople, and among them the English, Dutch, and Swedish ambassadors, endeavored to elevate Cyril to the patriarchal see of Constantinople. They would have succeeded in 1613, after the banishment of the patriarch Timotheus, but for the unwillingness of Cyril to pay the amount demanded by the Turkish government. After the death of Timotheus in 1621, he was elected his successor by a unanimous vote of the synod. His life as patriarch was full of vicissitudes. The Jesuits, in union with the agents of France, several times procured his banishment, while his friends, supported by the ambassadors of the Protestant powers in Constantinople, obtained, by means of large sums of money, his recall. During all these troubles, Cyril, with remarkable energy, pursued the great task of his life. In 1627 he obtained a printing-press from England, and at once began to print his Confession of Faith and several catechisms. But, before these documents were ready for publication, the printing establishment was destroyed by the Turkish government at the instigation of the Jesuits. Cyril then sent his Confession of Faith to Geneva, where it appeared, in 1629, in the Latin language, under the true name of the author, and with a dedication to Cornelius de Haga. It created throughout Europe a profound sensation, and many were inclined to regard it as spurious. Cyril, however, openly confessed the authorship, published in 1633 a Greek edition of the Confession, and in 1636, in a letter to the professors of Geneva, declared his concurrence in the principal doctrines of the Reformed Church. Many opponents, however, now rose against him in the Greek Church, and in 1638 a synod convened at Constantinople to try him. But, before sentence was pronounced, the Janissaries arrested him by order of the government, carried him to a boat, stripped him, and cast the corpse into the sea. Some friends found the corpse and buried it upon an island, and ten years later a solemn funeral was held at Constantinople. Several synods condemned the innovations attempted by Cyril, but the Confession of Faith was generally treated by them as spurious.

Cyril was the first to use in the procession of the Holy Spirit the compromising formula ιερος χαρα&omicron;ης καὶ νεωθ&omicron;ραν (a panis per filium). It teaches abso-
lute predestination, denies moral freedom prior to regeneration, declares strongly against the rights claimed by the popes, and acknowledges only two sacra-
ments, baptism and the Lord's Supper. It recommends the reading of the Bible, distinguishes the canonical from the deuterocanonical books, and rejects the ven-
eration of images. It has been published by Kimmel in his Libri symbol. eccles. Graecae.—Thom. Smith, Collectanea de Cyrillici Lucari (London, 1707); Bohmsstell, De Cyrillici Lucari (Halle, 1724); Herzog, Real-Encyklop. d. kirch. u. luth. Wiss., 4 (519). Picard, De institutionibus der Ostorientalischen Kirche, etc. (Munich, 1862, 8vo); Stanley, Eastern Church; Princeton Review, v, 312; Murdoch's Mohelm, Church History, iii, 947, note 5 (N. Y. 1854).

Cyrus (Hebraized Koresh, קְרֶשׁ, ' Cyrus, son of Ahasuerus, was the third Persian king (486-465) who conquered the Medes and Babylon, prosecuted the Edomites, and is described in the Bible (Ezra 1, 1) as a godly king. He made the Jews return from Babylon (Ezra 1, 1). His kingdom is described in the Bible as a kingdom of peace and prosperity (Ezra 1, 1).

Cyrus is said to have been the founder of the Achaemenid dynasty, which ruled the Persian Empire from 550 to 330 BC. His reign is celebrated in the Bible for his role in the restoration of the Hebrews to Jerusalem after the Babylonian exile (Ezra 1, 1). He is also known for his benevolence and generosity, which are reflected in his treatment of the Jews and his support of religious freedom (Ezra 1, 1). His tomb is said to be located in the city of Babylon (Ezra 1, 1).
Pasargades (Arrian, Esp. Al. vi, 29), the scene of his first decisive victory (Rawlinson, Herod. I, 278).

"It is impossible to insist upon the details of the outline thus sketched. In the time of Herodotus Cyrus was a boy; but in the annals of authentic details of his actions, the empire which he left is the best record of his power and plans. Like an Oriental Alexander, he aimed at universal dominion; and the influence of Persia, like that of Greece, survived the dynasty from which it sprang. In every aspect the reign of Cyrus marks an epoch in universal history. The fall of Sardis and Babylon was the starting-point of European life; and it is a singular coincidence that the beginning of Grecian art and philosophy, and the foundation of the Roman constitution, synchronize with the triumph of the Arian race in the East (Niebuhr, Gesch. Asa. p. 282)." The following points demand especial consideration, and we therefore elaborate them at considerable length.

1. His Parentage. — Herodotus (1,107) and Xenophon (Cyrop. i, 2, 1) agree that he was son of Cambyses, prince of Persia, and of Mandane, daughter of Astyages, king of the Median empire. In an Assyrian inscription, which is called the "Edict of Assurbanipal," the Median king, Artaxerxes, speaks of Cyrus as "the powerful king." (Rawlinson, Herod. I, 191). Ctesias denies that there was any relationship at all between Cyrus and Astyages (Pers. Exc. 2). According to him, when Cyrus had defeated and captured Astyages, he adopted him as a grandfather, and invested Amytis, or Amyntis, the daughter of Astyages (whose name is in all probability only another form of Mandane), with all the honors of queen dowager. His object in so doing was to facilitate the submission of the more distant parts of the empire, which were not yet conquered; and he reaped excellent fruit of his policy in winning the homage of the ancient, rich, and remote province of Bactria. Ctesias adds that Cyrus afterwards married Amytis. It is easy to see that the latter account is by far the more historical, and that the story followed by Herodotus and Xenophon is that which the courtiers published in aid of the Persian prince's design. Yet there is no reason for doubting that, on the whole, Cyrus belonged to the Achaemenian royal clan of the military tribe of the Persians. See Sartonius, De rationib. cur in expon. vita et reg. Cyri, Xenophonm potius quam Herodot, sit credendum (Lübben, 1771). A different view is taken in Smith's Dict. of Class. Biog. s. v. See Darius (the Med.).

9. In the conquest of the Tarsians. — It was the frequent visits of the Persian monarchs, and probably therefore of the Medes before them, to choose the provincial viceroys from the royal families of the subject nations, and thereby to leave to the vanquished much both of the semblance and of the reality of freedom. This was to account for the first step of Cyrus towards eminence. But as the Persian armies were at that time composed of ruder and braver men than the Medes (indeed, to this day, the men of Shiraz are proverbially braver than those of Isfahan), the account of Xenophon is credible, that in the general war of the empire Cyrus won the attachment of the Medes by his bravery, and by all that is told, the atrocious cruelties of Astyages may have revoluted the hearts of the Median nobility. See Persia.

5. Transition of the Empire from the Medes to the Persians. — Xenophon's romance omits the fact that the transference of the empire was effected by a civil war. Where Cyrus was bold, his Hero of the 8th chapter, I. c., confesses it (iii. 4. 7, 12). Herodotus, Ctesias, Isocrates, Strabo, and, in fact, all who allude to the matter at all, agree that it was so. In Xenophon (I. c.) we find the Upper Tigris to have been the seat of one campaign, where the cities of Larissa and Mespila were besieged and taken by Cyrus. From Strabo we learn that the decisive battle was fought on the spot where Cyrus afterwards built Pasargades, in place for his native capital. This agrees with Herodotus's account of two armies being successively lost, which may mean that the war was ended in two campaigns. Yet Ctesias represents Astyages as finally captured in the palace of Ecbatana. Cyrus (says Herodotus) did not Astyages harm, wards for him at first, in the end of his life. Ctesias, however, states that he was first made ruler of the Bactrians, and afterwards murdered by a suanah sent by Cyrus to bring him home to visit his family. The date of the accession of Cyrus is fixed by the unanimous consent of the ancient chronographers as occurring in B.C. 550 (Africanus, op. Euseb. x. 10; Clinton, ii. s. an.).

The Medes were by no means made subject to the Persians at first. It is probably true that, as Herodotus and Xenophon represent, many of the noblest Medes sided with Cyrus, and during his reign the most trusted generals of the armies were Medes. Yet on this hypothesis one cannot account for the phenomenon of a Darius the Mede, who, in the book of Daniel, for two years holds the government in Babylon, after the capture of the city by the Medes and Persians. Indeed, the language used concerning the kingdom of Darius might be explained as Oriental hyperbole, and Darius be interpreted simply as the Mede who was supposed to have conquered more Medes. The Medes were it not for the fact that Cyrus is clearly put forward as a successor to Darius the Mede. Many have been the attempts to reconcile this with the current Grecian accounts; but there is one only that has the least plausibility, viz. that which, with Xenophon, teaches that Astyages had a son still living (whom Xenophon calls Cyaxares), and that this son is no other than Darius the Mede; to whom Cyrus, by a sort of nephew's ploy, conceded a nominal supremacy at Babylon. See Cyaxares. In the reign of the son of Cyrus the depression of the Medes probably commenced. At his death the Median conspiracy took place, after the defeat of which the Medes doubtless sunk lower still. At a later time they made a general insurrection against the Persian power, and its suppression seems to have brought them to a level with Hyrcanians, Bactrians, and other vassal nations which spoke the tongue of Persia; for the nations of the eastern province were accomplished masters of language (Strabo, xv. 2, p. 311). See Meda.

4. Military Career of Cyrus. — The descriptions given us in Ctesias, and in Plutarch's Artaxerxes (the latter probably taken from Ctesias), concerning the Persian mode of fighting, are quite Homeric in their character. No skill seems to be needed by the general; no tactics are thought of; he does his duty best by behaving as the bravest of common soldiers, and by acting the part of champion, like a knight in the days of chivalry. We cannot suppose that there was any greater advance of the military art in the days of Cyrus. It is against this fact that we stand the Lydians, the Greeks of Asia Minor, and the Babylonians. We may doubtless add Susians, which must have been incorporated with his empire before he commenced his war with Babylon; where also he fixed his military capital (Susa, or Shushan), as more central for the necessities of his administration than Pasargades. Yet in the latter province, as Herodotus most correctly loved home of the Persian court, the place of coronation and of sepulture (Strabo, xv. 3, p. 318; and Plut. Artax. init.). All Syria and Phoenicia appear to have come over to Cyrus peaceably.

With regard to the Persian war, the few facts from Ctesias that we have already expected as differing from Herodotus, carry with them high probability. He states that, after receiving the submission of the Bactrians, Cyrus made war on the Sacians. A Scythian
(I. e. a Slavonic) people, who seem to have dwelt, or perhaps rather roved, along the Oxus, from Bokhara to Khiva; and that, after alternate successes in battle, he attached the whole nation to himself in faithful allegiance. Their King is called Amorges by Ctesias. They are undoubtedly the same people that Herodotus (vii, 64) calls Amuros Sacerosi; and it is highly probable that they gave to the district of Margians its name. Their women fought in ranks as systematically as the men. Strabo has correctly told us of a tradition (xv, 2, p. 387) that Cyrus escaped with but seven men through the deserts of Gedrosia, seeing from the "Indians"—which might denote an unsuccessful war against Candahar, etc., a country which certainly was not reduced to the Persian empire until the reign of Darius Hystaspis.

The closing scene of the career of Cyrus was in battle with a people living on one or both banks of the river Iaxartes, now the Syr-Daria. Herodotus calls the enemy the Massagetans, who roamed along the north bank of the river: according to Ctesias it was the Derbiceans, who seem to have been on the south. Both may, in fact, have combined in the war. In other respects the narrative of Ctesias is beyond comparison more credible, and more agreeable with other known facts, except that he introduces the fiction of Indians with elephants aiding the enemy. Two battles were fought on successive days, in the former of which Cyrus was mortally wounded, but was carried off by his people (B.C. 529, according to Clinton). In the next, the Scythian cavalry and the faithful Amorges came to support him, and the Derbiceans sustained a total and bloody defeat. Cyrus died the third day after his wound: his body was conveyed to Pasargadae, and buried in the celebrated monument, which was broken open by the Macedonians two centuries afterwards (Strabo, vi, 8). A description is given of the tomb in Arrian (vi, 29): it was a neat quadrangular edifice, with a low door leading into a little chamber, in which lay a golden sarcophagus, containing the body of Cyrus. The inscription, reported by Aristobulus, an eyewitness, is this: "O man, I am Cyrus, who acquired the empire for the Persians, and was king of Asia. Grudge me not, then, this monument." It is generally supposed to have perished, but Sir R. K. Porter has sought to identify it with an extant building known by the natives as that of "the mother of Suleiman" (Travel., i, 496). His name is found on monuments at Mergab, north of Persepolis (Hick, Vet. Med. N. Peru. Monum.).

5. Conduct and Relations of Cyrus towards the Jews. —Hitherto the great kings, with whom the Jews had been brought into contact, had been open oppressors or seductive allies; but Cyrus was a generous liberator and a just guardian of their rights. An inspired prophet (Isa. xlv, 28) recognised in him "a shepherd" of the Lord, an "anointed" king (Isa. xlv, 1; Ἰεροῦσαλήμ). Messiah"; and the title seemed to later writers to invest him with the dignity of being in some sense a type of Christ himself (Jerome, Comm. in Isa. xlv, 1). His successors are connected in the prophecy with their religious issue; and if that appear to be a partial view of history which represents the remnant of captive Israelites to their own land as the final cause of his victories (Isa. xlv, 28-xxiv, 4), it may be answered that the permanent effects which Persia has wrought upon the world can be better traced through the Jewish people than through any other channel. The laws, the liquor, the religion, the very ruins of the material grandeur of Persia have passed away, and still it is possible to distinguish the effects which they produced in preparing the Jews for the fulfillment of their last mission. In this respect, also, the parallel, which has already been hinted, holds good. Cyrus stands out clearly as the representative of the East, as Alexander afterwards of the West. The one led to the development of the idea of order, and the other to that of independence. Ecclesiastically the first crisis was signified by the consolidation of a Church, the second by the distinction of sects. The one found its outward embodiment in "the great synagogue," the other in the dynasty of the Assumans.

The kings of Assyria and Babylon had carried the Jews into captivity, both to remove a disaffected nation from the frontier, and to people their new cities. By undoing this work, Cyrus attached the Jews to himself as a garrison at an important post. But we may believe that a nobler motive inspired with this. The Persian religion was primitively monothestic, and strikingly free from idolatry; so little paganism in its spirit that, whatever of the mystical and obscure it may contain, not a single impure, cruel, or otherwise immoral practice was united to any of its ceremonies. It is credible, therefore, that a sincere admiration of the Jewish faith actuated the noble Persian when he exclaimed, in the words of the book of Ezra, "Go ye up and build in Jerusalem the house of Jehovah, God of Israel; he is God"—and forced the Babylonian temples to disgorge their ill-gotten spoil. It is the more remarkable, since the Persians disapproved the confinement of temples. Nevertheless, impediments to the fortification of Jerusalem afterwards arose, even during the reign of Cyrus (Ezra iv, 5). See Captivity.

Perhaps no great conqueror ever left behind him a fairer fame than Cyrus the Great. His mighty achievements have been borne down to us on the voice of the nation which he elevated; his evil deeds had no historian to record them. What was his singular honor and privilege to be the first Gentile friend to the people of Jehovah in the time of their sorest trouble, and to restore them to the land which light was to be broken forth for the illumination of all nations. To this high duty he is called by name by the prophet (Isa. xlv, 28; xlv, 1), and for performing it he seems to be entitled "the righteous man" (xli, 2; xlv, 13). There are also important passages in Jeremiah (xxv, 12; xxix, 10; xxviii, 7-13) that predict the same event, without mentioning the name of Cyrus as the agent. The corresponding history is found in the books of Daniel and Ezra. The language of the proclamation in Ezra i, 2, and 2 Chron. xxxvi, 22, seems to countenance the idea that he was...
acquainted, as he easily might be through Daniel, with the prophecy of Isaiah respecting him. See Daniel.

The "first year of Cyrus" there spoken of is not the year of his elevation to power over the Medes, nor the date of the conquest of Persia, nor yet that of the fall of Babylon, B.C. 538; but at the close of the two years succeeding this last event, during which "Darius the Mede" held the viceroyship of Babylon, i.e. in B.C. 536. It was not till then that Cyrus became actual ruler over Palestine, which continued to be attached to the Babylonian department of his empire (see Brown's Ordo Secularum, p. 178). The edict of Cyrus for the rebuilding of the Temple (2 Chron. xxxvi, 22, 23; Ezra 1, 1-4; iii, 7, iv, 3; v, 18, 17; vi, 3) was, in fact, the beginning of Judaism; and the great changes by which the nation was transformed into a church are clearly marked. (On the identity of the times of Cyrus and Daniel, see Jour. Sac. Lit. July, 1854, p. 455 sq.; Jan. 1855, p. 864 sq.)

(1.) The lesson of the kingdom was completed by the captivity. The sway of a temporal prince was at length felt, but looked to only a faint image of that Messianic kingdom to which the prophets pointed. The royal power had led to apostasy in Israel and to idolatry in Judah, and men looked for some other outward form in which the law might be visibly realised. Dependence on Persia excluded the hope of absolute political freedom, and offered a sure guarantee for the liberty of religious organization.

Dā bah. See GLAD.

Dab'areh, a less correct mode of Anglicising (Josh. xxxii, 28) the name Daberath (q. v.).

Dabarita. See DABERATH.

Dab'basheth (Heb. Dabb'se'beth, דַבְבָשֵׁת, "he makes a camel's bump, as in Isa. xxx, 6, q. d. Camel-bump Hill; Sept. דבשאתי, Alex. דבשאתי, Vat. בְּבַשָּׁתָה; Vulg. Dannusseth), a place on the boundary-line of the tribe of Zebulon, between Mahalah and Jokneam (Josh. xix, 11; see Eusebian Canons, in loc.); apparently the modern Jebel Dabasheth, which seems likewise to correspond to one of the places named Gabatha (Euseb. Ga'baštã and Ga'bašāدت), located by Jerome (Onomast. s. v. Gabatho) near Diosarea, in the plain of Legio (Robinson, Researches, iii, 201, whose map places it east of Ukunins, apparently by an error); see Van de Velde, Memoir, p. 140). Gabatha is again visited by Dr. Robinson (Later Res. p. 113), but is not described by him (comp. Ritter, Erdkunde, xvi, 748). Knobel suggests (Jos. erklârt, p. 458) that the name of the Onomasticon may have arisen from a Hebrew epithet (דבשאתי, i. e. Gibeah, q. d. the hill of the plain), a view which its isolation from the camel ridgel seems to confirm (Ritter, xvi, 700), although in modern times seems to be worn a slight, if any, reminiscence.

Dabaroth (Heb. Duberath), דַבְרָוָות (once, Josh. xix, 12, with the art. kab-Dabarath, דַבְרָוָות; once, 1 Chron. vii, 72, "Dubberath," דַבְרָוָה), according to Först a fem. form of דַבְרָה, pastore. Sept. in Josh. דבְרָוָת, and דַבְרָוָה וּר. דבְרָוָה, in Chron. אָבוֹס וּר. דבְרָוָה; Vulg. Duberath), a town in the tribe of Issachar (Josh. xix, 28, where the A. V. has "Dabarach"), near the border of Zebulon (Josh. xix, 12, where it is named next to Chisloth-tabor), and assigned to the Levites (1 Chron. vii, 72). It is probably the same with the village Dabero (לַדַבּרָה), mentioned by Eusebius and Jerome (Onomast. s. v. as lying near Mt. Tabor, in the region of Diosarea (Reland, Palest. p. 787); and also the Dabaratha, repeatedly mentioned by Josephus (דַבְרָוָתָו נַעַרְו), the title of one of the heads of the families of "porters" that re
turned from Babylon (1 Esdr. v, 28); the same with Akeb (q. v. No. 2) of the Heb. text (Exra ii, 42).

Da Costa, Isaac (a descendant of Uriel Acosta, q. v.), was born Jan. 14, 1798, at Amsterdam, where he also pursued his studies until 1817, when he went to Leyden to devote his time to the study of law and belles lettres. After a time he abandoned Judaism and embraced Christianity, and became one of the most active opponents of the new rationalistic opinions. A circle of religiously inclined persons gathered about him, and to these he expounded the Bible until after the Revolution of 1800, when he visited different cities of Holland and delivered in the principal churches and other places of public worship sermons on the Bible as proved by the reasoning powers of man (De wilde en onoverwinnele geuangelien (1840, 2 vols.); De waarheid en waarheid van het Oude Testament (1843); Paulus (1846); Beschouwing over het evangelie van Lukas (1856); De apostel Johannes en zijne schriften. —Pifer, Univers.-Lexikon, xix, 681.

Da'dus'us (Δαδούσας) t. d. Δαδόςος, Vulg. Lodo- dorus), the "captain of the treasury" among the exiles at Tiberias (Joseph. Ant. viii, 46. In the Jewish exiles of Alex. and Judas Macc.); evidently a corruption (through the blending with the preceding particle τη) of the Ido (q. v. of the Hebrew text (Exra viii, 17).

Da'mon, in Greek δαμόν, and its derivative δαμα- nóν, both rendered "devil" in the English version of the New Test.; in the original, however, they are carefully distinguished from the term δαίμον. See δαίμων. These two words, δαμόν and δαμανον, are used, as synonyms, by poets, in the sense of sacred writers. The stigmata which the Greek authors themselves assign to them all point to some supposed characteristic of those intelligent beings to whom the words are applied. For example, Plato, in his Cratylus (l, 698, ed. Servan.), derives the word from δαμαων, "knowing" (of which, indeed, the form δαμαων is found in Archil. [206], in allusion to the idea of superior intelligence and consequent efficiency ascribed to demons; Euseb. (Prop. Evang. iv, 5) from ἐπαινεων, "to be terrified;" others, as Proclus (in Hesiod.), from δαιω, "to distribute," because devils were supposed to assign the lots or destinies of mankind (in which case they would be similar to Moys). The subject is extremely encumbered with superstition.

1. By heathen writers the terms in question are employed with considerable latitude. In Homer, where the gods are but supernatural men, δαμαων is used interchangeably with δαιω (II, xxvii, 99, 39; comp. 104), hence any particular divinity, as Venus (II, 112); afterwards in Hesiod (Op. 121), when the idea of the gods had become more exalted and less familiar, the δαιων are spoken of as intermediate beings ("minores diles et majores hominibus," Liv. viii, 20; Adam, Rom. Antig. p. 267), the messengers of the gods to men. This latter usage of the word evidently prevailed afterwards as the correct one, although in poetry, and even in the vague language of philosophy, ρδαιμων was sometimes used as equivalent to ρδης to any superhuman nature. Aristotle applies δαιμων to the Divinity, Providence (Rhetor. ii, 23). But Plato (Symp. p. 202, 20) fixes it distinctively the more limited sense of being the spirits of good men, "made perfect" after death (Plato, Crat. p. 888, quotation from Hesiod). It was also believed that they became tutelary deities of individuals (to the purest form of which belief Socrates evidently referred in the doctrine of his δαιμωνον) and hence δαιμων was frequently used in the sense of the "guardian" or "destiny" of a man (as in the tragedians constantly, thus recurring, it would seem, directly to its original derivation.

2. Demons were of two kinds; the one were the souls of good men, which, upon their departure from the body were called heroes, were afterwards raised to the dignity of demons, and subsequently to that of gods (Plutarch, De Defect. Orac.). Plato (Cratylus, ut sup.) says, "The poets speak excellently who affirm that when good men die they attain great honor and dignity, and become demons." It is also asserted that Iamblichus, Hierocon, and Simplicius use the words angels and demons indiscriminately. Philo (De Gignantibus) says that souls, demons, and angels are only different names that imply one and the same substance; and he affirms (De Somn.) that Moses calls those angels whom the philosophers call demons. It was also asserted that Iamblichus, Hierocon, and Simplicius use the words angels and demons indiscriminately. Philo (De Gignantibus) says that souls, demons, and angels are only different names that imply one and the same substance; and he affirms (De Somn.) that Moses makes those angels whom the philosophers call demons. It was also asserted that Iamblichus, Hierocon, and Simplicius use the words angels and demons indiscriminately.

3. The heathens held that some demons were malignant by nature, and not merely so when provoked and offended. Plutarch says, "It is a very ancient opinion that there are certain wicked and malignant demons, who envy good men, and endeavor to hinder them in the pursuit of virtue, lest they should be partakers of greater happiness than they enjoy" (Plut. Dion. i, 958, Paris, 1624). On this passage bishop Newman remarks, "This was the opinion of all the later philosophers, and Plutarch undeniably affirms it of the very ancient ones" (Desert. on the Proph., Lond. 1826, p. 476). Pythagoras held that certain demons sent diseases among men and cattle (Plato, Resp. p. 514, ed. Amstel.). Zaleucus, in his preface to his Laws (opod Stoiboem, Serm. xi-ii), supposes that an evil demon might be present with a witness to influence him to injustice.

4. By Hellenistic writers.—In the Septuagint the words δαιμων and δαιμωνον, though not found very frequently, are yet employed to render different Hebrew words; generally in reference to the idols of heathen worship, as in Psa. xciv, 8, for δαιμωνον, the "empty," the "vanities" (rendered χρυσαυροισκοτα, etc., in Lev. xix, 4; xxvi, 1); in Deut. xxxii, 17, for δαιμωνον, "lords" (comp. 1 Cor. viii, 5); in Isa. lxxv, 11, for γαδ, the goddess of Fortune: sometimes in the sense of avenging or evil spirits, as in Psa. xci, 6, for δαιμωνον, "pestilence," i. e. evidently "the destroyer;" also in Isa. xxxiii, 21; xxxv, 14, for δαιμωνον, "haired," and δαιμωνον, "dwellers in the desert," in the same sense in which the A. V. renders "satyr." See Spectre. In the book of Tobit (iii, 8) we meet with "an evil demon" (αρμόδους δαιμωνον). See Αρμόδιος.

In Josephus we find the word "demons" used always of evil spirits; in vii, 6, 8, he says expressly, "Demons are no other than the spirits of the wicked,
that enter into men and kill them, unless they can obtain some help against them; * and he speaks of their exorcism by a constant von the Greek, as in Thuc. ii. 8, and of also Act. vii. 8, 2; vii. 2, 5. Writing as he did with a constant view to the Gentiles, it is not likely that he would use the word in the other sense, as applied to heathen divinities.

By Philo the word appears to be used in a more general, and, as it were, equivalent to "angels", and referring to both good and evil. See GIANT.

III. The New-Testament writers always use the word in a bad sense when they speak as from themselves. In the Gospels generally, in James ii, 19, and in Rev. xvi, 14, the demons are spoken of as spiritual beings at enmity with God, and rendering the earth and its inhabitants not only with disease, but, as is marked by the frequent epithet "unclean," with spiritual pollution also. In Acts xix, 12, 18, etc., they are exactly defined as "evil spirits" (τα νεκρατά τα νεκρα). They "believe" the power of God "and tremble" (James ii, 19); they recognise our Lord as the Son of God (Matt. viii, 29; Luke iv, 41), and acknowledge the power of his name, used in exorcism, in the place of the name of Jehovah, by his appointed messengers (Acts xix, 15), and look forward in terror to the judgment to come (Matt. xviii, 29). The description is precise that of a nature akin to the angelic (see ANGEL) in knowledge, but with the distinctive addition of the idea of positive and active wickedness. Nothing is said either to support or to contradict the common Jewish belief, that in their ranks might be numbered the spirits of the wicked dead. In support of it are often quoted the fact that the demoniacs sometimes haunted the tombs of the dead (Matt. xvii, 26), and the supposed reference of the epithet ἀδικον ματ, "unclean," to the ceremonial uncleanness of a dead body. In 1 Cor. x, 20, 21; 1 Tim. iv, 1; and Rev. ix, 20, the word δαιμονία is used of the objects of Gentile worship, and in the first passage it is opposed to the word θεός (cf. Hebrews reference to Deut. xxxii, 17). So also is it used by the Athenians in Acts xvi, 18. The same identification of the heathen deities with the evil spirits is found in the description of the damsel having a "spirit of divination" (νεκρατά τώνων, cf τώνων) at Philippi, and the exorcism of her as a demoniac by Paul (Acts xvi, 16); and it is to be noticed that in 1 Cor. xii, 27 a similar attitude is assumed with those who accepted the Pauline doctrine as an idol, but accepts the truth that it is so, yet declares that all which is offered to it is offered to a "demon." See PYTHIANS. Indeed, it has been contended that evidence is found in the Old Test. to show that demons who had possessed the bodies of men are objects of immediate worship among the heathens (Deut. xxvi, 14; Ps. cvii, 26; Isa. vii, 19), and it is in contradistinction to these that Jehovah is so frequently called "the Being God" (Deut. v, 6, etc. etc.; see Farmer's Essay on the Demoniacs, passim). More particularly, as to their nature, demons are νεκρατά, or spurs, (comp. Matt. xvi, 15; 1, 12; xii, 43-49; Mark ix, 20; Luke x, 27, etc.). Hence there is ascribed to them inteligence and will (Mark i, 24; Luke iv, 54; James ii, 19; iii, 14), as well as great power (Matt. vi, 4, 28-32; Mark ix, 4, 28; Ephi. vi, 12). Whether they are to be reckoned as belonging to the class, and as fallen from the original condition of the angels, does not clearly appear from any statement of Scripture. As the messengers and agents of Satan (q. v.), they may be either the one or the other; but the probability seems to be that they belong to the same class as himself (see Doddridge, Family Expositor, i, 23, London, 1798). Campbell, Pioneers, 238, is more careful to call the Prince of the Demons; the demons whom our Lord cast out are collectively called Satan (Matt. xii, 24-29; Luke xii, 16); and the phrase "unclean spirits," which is applied to them (Matt. x, 1; Mark iii, 11; vi, 7, etc.), is applied also to fallen angels (Rev. xvi, 18; xviii, 2), and even in the singular to Satan himself (Mark iii, 30; comp. 22). These considerations, with the other, it probable that the designation of the N. T. belong to the number of those angels "who kept not their first estate," and we conclude probably (though attempts have been made to deny the inference) that they must be the same as "the angels of the devil" (Matt. xxv, 41; Rev. xii, 7, 9), "the principalities and powers against whom we wrestle" (Eph. vi, 12, etc.).

2. As to character, demons are described as evil, unclean (νεκρατά, αδικονματ), (Matt. xii, 45; x, 1, etc.), as belonging to the kingdom of darkness, and used by Satan for his wicked designs (Matt. ix, 34; xxv, 41; Eph. vi, 12, etc.).

3. As to their abode, they are represented as "res- erved in everlasting chains under darkness unto the judgment of the great day" (Jude 6; comp. 2 Pet. ii, 4). They are said also to be in the aya (Luke viii, 31; comp. Rev. xiv, 1-11). See AYAS. Such descriptions, however, can be understood as intimating nothing more than their being in a state of punishment, and under control; for the activity which is ascribed to them is incompatible with the idea of their being in a state of confinement; and, besides, such passages as Eph. ii, 2; vi, 12, would lead to the conclusion that a sphere of extended physical freedom is assigned to these forms;

III. The fathers frequently refer to demons in their writings. By some they are represented as angels who, originally created holy, fell into rebellion and sin (Joan. Damasc. Expos. Fidel., ii, 4), while others represent them as the fruit of the intercourse of angels with women (Justin M. Apol. ii, 6), and others that they are the souls of the giants whom the daughters of men bore to devils (Pseudo-Clementin., viii, 18). They also teach that they are αώνια, yet in not such a sense as to be absolutely impassable, but as αγία (Clem. Alex. p. 791; comp. Chrysostom, Hom. cxxvii, Theodoret, in Jaa. xii). They all describe them as evil, as deceiving and destroying men, as being the object of worship to the heathen, and as employed by God to punish the wicked (Origen, Contra Cel., v, 324; viii, 399, etc.). See the passages collected in Sinner, Thes. s. v. θαύμα, and in Ustert, Paulin. Lehrbuch; (Anh. iii, p. 421 sq., 5th ed.; comp. also on the subject of the article in Encyclopaedia, and with those who accept the doctrine of the pseudepigraphic (Viteb. et Lips. 1812-22)); Lindinger, De Hebrav, arte med. de Demonum (Wittenburg. 1774); Pisaneki, Beliebung der sogenannten. biblih, Dämonologie (Danz. 1778); Schmid, De lupus demonum (Wittenberg. 1775). See DUCMONIAC.

Demoniaco (δαιμονιακος), rendered "possessed with a devil"; also δαιμονια γυμνος, a term (in the Gr.) frequently used in the New Test., and applied to persons suffering under the possession of a demon or evil spirit [see DEMON], such possession generally showing itself visibly in bodily disease or mental derangement. In the description of the unclean spirit in the nearly equivalent sense in classical Greek (as in Esch. Choep., p. 566; Sept. c. Theb., p. 1001; Eurip, Phen. p. 888, etc.), except that the word of spirit distinctly evil and rebellious, hardly existed, such possession was referred to the will of the gods or to the vague prevalence of an "Angor fury. Neither word is employed in this sense by the Sept., or the LXX, nor is it seen, for example, constantly in Josephus) the belief in the possession of men by demons, who were either the souls of wicked men after death or evil angels, was thoroughly established among all the Jews, with the exception of the Sadducees alone. Demonized persons, in the N. T., are generally regarded as having a demon or demons occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by the demoniacs was ascribed to the indwelling demon. Plato (apud Clem. Alex. Strom. i, 405,
Oxon.) affirms that " daemoniacs do not use their own dialect or tongue, but that of the demons who have entered into them." Lucian says "the patient is silent; the demon returns the answer to the question asked." Apollonius thus addresses a youth supposed to be the whole world, "hardened by the demon, and not by thee" (comp. Matt. viii, 26 and 81; Mark v, 2; ix, 12; Luke viii, 27, 31). With regard to the frequent mention of daemoniacs in Scripture, three main opinions have been started.

1. That of Strauss and the mythical school, which makes the whole of daemoniacs, or demoniacal possession, merely symbolic, with a basis of fact. The possession of the devils is, according to this idea, only a lively symbol of the prevalence of evil in the world, the casting out of the devils by our Lord a corresponding symbol of his conquest over that evil power by his doctrine and his life. This notion is based on the mythical theory as a whole: with regard to this special form of it, it is sufficient to remark the plain, simple, and prosaic relation of the facts as facts, which, whatever might be conceived as possible in highly poetical and awesomely figurative passages, would make their assertion here not a symbol or a figure, but a lie. It would be as reasonable to expect a man with a symbolically symbolic name like Tintadil or Thycyides in their accounts of contemporary history.

2. The second theory is, that our Lord and the evangelists, in referring to demoniacal possession, spoke only in accommodation to the general belief of the Jews, without any intention on his part to convey a falsity. It is concluded that, since the symptoms of the affliction were frequently those of bodily disease (as dumbness, Matt. ix, 32; blindness, Matt. xii, 22; epilepsy, Mark ix, 17-27); or those seen in cases of ordinary insanity (as in Matt. viii, 26; Mark v, 1-5); since, also, people have a habit of attributing to the devil or to daemoniacs as a "fall of Satan," and again in Matt. xxiii, 25-30, when he was accused of casting out demons through Beelzebub, and, instead of giving any hint that the possessed were not really under any direct and personal power of evil, he uses an argument, as to the division of Satan against himself, which is really an application of the same argument to the Jews. And, moreover, one passage becomes inextricable and almost incoherent. Lastly, the single fact recorded of the entrance of the demon at Gadara (Mark v, 10-14) into the herd of swine, and the effect which that entrance caused, is sufficient to overthrow the notion that our Lord and the evangelists do not assert or imply any objective reality of possession. In the face of this mass of evidence, it seems difficult to conceive how the theory can be reconciled with anything like truth of Scripture.

But, besides this, it must be added that, to say of a case that it is one of disease or insanity, gives no real explanation of it at all; it merely refers it to a class of cases which the Bible and the Scripture historical tradition regards as a "fall of Satan," and leaves the further question, how did the disease or insanity arise? Even in disease, whenever the mind acts upon the body (as e. g. in nervous disorders, epilepsy, etc.), the mere derangement of the physical organs is not the whole cause of the evil; there is a deeper one lying in the mind. Insanity may indeed arise, if a case, from the physical injury or derangement of those bodily organs through which the mind exercises its powers, but far often it appears to be due to metaphysical causes, acting upon and disordering the mind itself. In all cases where the evil lies not in the body, but in the mind, to call it only disease or insanity is merely to state the fact of the disorder, and give us all explanation of its cause. It is an assumption, therefore, which requires proof, that, amid the many inexplicable phenomena of mental and physical disease in our own days, there are none in which one gifted with "discernment of spirits" might see signs of what the Jesuits call "the spiritual influence", no exception to the rule. The truth is, that here, as in many other instances, the Bible, without contradicting ordinary experience, yet advances to a region where human science cannot follow. As generally it connects the existence of mental and bodily suffering in the world with the introduction of evil, so also with the power of moral evil to a spiritual and personal source, so also it asserts the existence of inferior spir-
its of evil, and it refers certain cases of bodily and mental disease to the influence which they are permitted to exercise directly over the soul and indirectly over the body. Indirectly applicable to this influence certainly is, as all action of spirit on spirit is found to be; but no one can pronounce a priori whether it be impossible or improbable, and no one has a right to elucidate the strong expressions of Scripture in order to reduce its declarations to a level with our own ignorance. See CONDESCENSION.

Thus, we turn to the ordinary and literal interpretation of these passages, that there are evil spirits (see DEMON), subjects of the Evil One, who, in the days of the Lord himself and his apostles especially, were permitted by God to exercise a direct influence over the souls and bodies of certain men. This influence is clearly distinguished from the ordinary power of corruption and temptation wielded by Satan through the permission of God. Its relation to it, indeed, appears to be exactly that of a miracle to God’s ordinary Providence, or of special prophetic inspiration to the ordinary gifts of the Holy Spirit. Both are bestowed by the same divine principles, and tend to the same general object; but the former is a special and direct manifestation of that which is worked out in the latter by a long course of indirect action. The distinguishing feature of possession is the complete or incomplete loss of the sufferer’s reason or power of will; his actions, his words, and almost his thoughts are mastered by these evil spirits (Mark i. 24; v. 7; Acts xix. 16), till his personality seems to be destroyed, or, if not destroyed, so overborne as to produce the consciousness of a twofold will within him, like that sometimes felt in a dream. In the ordinary tempation and assaults of Satan, the will itself yields to the temptation, and by yielding gradually assumes, without losing its apparent freedom of action, the characteristics of the Satanic nature. It is solicited, urged, and persuaded against the strivings of grace, but not overborne.

Such possession, however, is only the special and, as it were, miraculous form of the “law of sin in the members,” the power of Satan over the heart itself, recognized by Paul as an indwelling and straying power (Rom. vii. 23). Nor can it be doubted that it was rendered possible in the first instance by the consent of the sufferer to temptation and to sin. That it would be most probable in those who yielded to sensuality. These traits may easily be correlated from general observation of the tyranny of a habit of sensual indulgence. The cases of the habitually lustful, the opium-eater, and the drunkard (especially when struggling in the last extremity of delirium tremens) bear, as has often been noticed, many marks very similar to those of the spiritual possession. There is in them physical disease, but there is often something more. It is also to be noticed that the state of possession, although so awful in its wretched sense of demoniacal tyranny, yet, from the very fact of that consciousness, might be less hopeless and more capable of instant cure than the deliberate habit of wilful sin. The spirit might still retain marks of its original purity, although through the flesh and the demoniac power acting by the flesh it was enslaved. Here, also, the observation of the suddenness and completeness of conversion seen in cases of sensualism, compared with the greater difficulty in cases of moral and spiritual sin, tends to confirm the record of Scripture.

It was but natural that the power of evil should show itself, in more open and direct hostility than ever, in the age of our Lord and his apostles, when its time was short. It was natural also that it should take the special form of possession in an age of such unprecedented activities, in which it succeeded his coming, and continued till the DeVean of Christianity was felt. Nor was it less natural that it should have died away gradually before the great di-rect, and still greater indirect influence of Christ’s kingdom. Accordingly we find early fathers (as Just. Mart. Dial. c. Tryph. p. 811 B.; Tertullian, Apol. 32, 57, 49) alluding to its existence as a common thing, mentioning in the name of Jewish exorcism in the name of Jehovah as occasionally successful (see Matt. xxii. 27; Acts xix. 13), but especially dwelling on the power of Christian exorcism to cast it out from the country as a test of the truth of the Gospel, and as one well-known benefit which it already conferred on the people. By degrees the mention is less and less frequent, till the very idea is lost or perverted. See EXORCIST.

Such is a brief sketch of the scriptural notices of possession. That round the Jewish notion of it there grew up, in that noted age of superstition, many foolish and evil practices, and much superstition as to exorcisms and exorcists (comp. Tob. viii. 1-8; Joseph. Ant. viii. 2, 5), of the “vagabond exorcists” (see Acts xia. 13), is obvious, and would be inevitable. It is clear that Scripture does not in the least sanction or even condone to notice such things; but it is certain that in the Old Testament (Old Testament) 1 Sam. xvi. 18; 2 Kings xxi. 6; xxiii. 24, etc.) and in the New, it recognises possession as a real and direct power of evil spirits upon the heart. See POSSESSION (with a devil).

Dagan. See CORN; AGRICULTURE.

Dagger (־כָּרֶב, che-rob, usually "sword"), any sharp instrument, especially a military weapon (Judg. iii. 16, 21, 22). See SWORD.

Daggert, Herman, a Congregational minister, was born at Walpole, Mass., Sept. 11, 1768, and graduated at Brown University, 1786. He entered the ministry in the fall of 1786, and after preaching a year in Southold, L. I., was ordained pastor in Southampton, April 12, 1792. In 1796 he removed to West Hampton. In 1801 he was ordained pastor over the churches of Fire Place and Middle Island, which he resigned in 1807. In 1818 he became principal of the For. Miss. School at Cornwall. This position he resigned in 1824, and died May 19, 1832.—Sprague, Annals, ii. 291.

Daggett, Naphthali, D.D., a Congregational minister, was born at Attleborough, Mass., Sept. 8, 1727; graduated at Yale 1748, and was ordained pastor in Smithtown, L. I., 1751. He was elected Prof. of Divinity in Yale College, 1766, and remained there until his death, Nov. 23, 1780. He occupied the presidential chair in the college for twenty years, from 1766 until 1777. When the British landed at West Haven, 1776, his patriotic ardor led him to take up arms, and he was very rudely treated by the enemy. His death was hastened by his sufferings. He published a few sermons.—Sprague, Annals, i. 479.

Dagobert. See DAIMBERT.

Da’gon (Heb. Dagon’, דָּגוֹן; Sept. and Josephus, Δαϊμόνιος), the national god of the Philistines. Some have derived the name from דָּגָן, grain (Sanchoniathon, Πρόγμνων. ed. Orelli, p. 26, 32; Bochart, Hieros. i. 81; Beyer, ad Stid. p. 285); but the derivation from דָּגָן, a fish, with the diminutive (i.e. ending) termination in (Genesis, Thea. p. 520), is not only more in accordance with the principles of Hebrew etymology (Ewald, Ηεβ. Гραμ., p. 321, 341), but is most decisively established by the terms employed in 1 Sam. v. 4. It is there said that Dagon fell to the earth before the ark, that he stood and the palms of his hands were broken off, and that “Dagon was left on him. If Dagon is derived from דָּגָן, fish, and if the idol, as there is every reason to believe, had the body of a fish with the head of a man, the head of a fish by which it is commonly meant... why a part of the statue is there called Dagon in contradistinction to the head and hands, but not otherwise. That such was the figure of the idol is asserted.
by Kimchi, and is admitted by most modern scholars. It is also supported by the analogies of other fish deities. It was also supported by the Syro-Arabsians (see Herod. ii. 72; Eillan, Anais. x. 46; XII. 2; Xenophon. Anab. i. 4, 9; Strabo, xvii. 812; Diod. Sic. ii. 4; Cicer. Nat. Deor. iii. 15; comp. Munkcr, Ed. a. Kurr. p. 102; Movera, Phmar. p. 491 sq.; Creuzer, Symbol. ii. 78 sq.). Besides the Aegeratia (q. v.) of the Syrians (which was the female counterpart of Dagon), the Babylonians had a tradition, according to Berossus (Herodi. Ques. superant. ed. Richter, p. 48, 84), that at the very beginning of their history an extraordinary being, called Uanna, having the entire body of a fish, but the head, hands, feet, and voice of a man, emerged from the Erythraean Sea, appeared in Babylonia, and taught the rude inhabitants the use of letters, arts, religion, law, and agriculture; that, after long intervals between, other similar beings appeared and communicated the same precious lore in detail, and that the last of these was called Odakon (Udakon). Selden is persuaded that this Odakon is the Philistine god Dagon (De Dita Syris, p. 265), a conclusion in which Niebuhr coincides (Gesch. Aegy. p. 417), but from which Rawlinson dissents (Herod. i. 482). The relationship between Dagon and Aegeratia (q. d. "fish" and "great fish" or Derketo (which is but an abbreviation of the last name) is so great in other respects that Selden accounts for the only important difference between them—that of sex—by referring to the androgynous nature of many heathen gods. It is certain, however, that the Hebrew text, the Sept., and Philo Byblius (in Euseb. Prep. Ev. i. 10) make Dagon masculine ("Dagon"). The fish-like form was a natural emblem of fruitfulness, and as such was likely to be adopted by seafaring tribes in

The most famous temples of Dagon were at Gaza (Judg. xvi. 21-80) and Ashdod (1 Sam. v. 5, 6; 1 Chron. x. 10). The former was employed as a theatre (see further, Arch. i. 444, 456), and was once overturned by Samson (Judg. xvi.). The latter temple was destroyed by Jonadab in the Maccabean wars (1 Mach. x. 84; xi. 4; Josephus, Ant. xii. 4, 5). There would also seem to have been a third in the vicinity of Jericho, which was demolished by Ptolemy (Joseph. War. i. 2, 3). The site of this temple of Schwarz claims (Pala. ii. 423) to have discovered in a stream still bearing the name of Dugra, or fish-river: it is but a relic of the ancient Dock, or Docris (q. v.). Traces of the worship of Dagon likewise appear in the names Caphar-Dagon (near Jamin), and Beth-Dagon in Judah (Josh. xvi. 41), and Asher (Josh. xix. 27). See Beth-Dagon.

Besides the female figure of Aegeratia, there have lately been discovered among the Assyrian moans (Bat- pta, pl. 82-85) figures of a male fish-god, not only of the forms given above (Layard, Niniveh, ii. 358), but occasionally with a human form and feet, the fish only covering the back like a cloak (Layard, Babylon, p. 301). Colonel Rawlinson has also deciphered the name dagon on the cunieform inscriptions (q. v.). See Ro-
this north Beth-dagon, it is not difficult to discover, from the precise topographical statement of the sacred writer, that this city was situated at the point where the boundary-line of the tribe, after crossing the ridge south of the promontory of Carmel towards the east, intersects the stream of the Kishon, on the confines of Zebulon. It is remarkable that, as there is a modern Beth-dejan in the south which yet cannot be identified with, but is far to the north-west of, the southern Beth-dagon, so there is still, in the central district of the Holy Land, a second Beth-dejan, which is equally distant from our northern Beth-dagon, only in the opposite direction of south-east. In the fertile and beautiful plain of Skilm, a little to the east of Naphtali (Shemer, loc. cit.), we are described on the east end of it, on some low hills, a village called Beth-dejan (Bibb. Researches, iii, 102; Later Researches, p. 296). This Beth-dejan Thomson thinks has no counterpart in the Beth-dagons of the Bible. The French traveller, De Saulcy, is not of this opinion, but identifies the village near Nabalus with the Beth-dagon of Chron. x, 10; because "this village is only one day's march from Jilboa, the locality in the mountain to the north-east of Jenin, which was unquestionably the scene of Saul's disaster" (Dead Sea, i, 101). If his conjecture be right, we must identify this as the


city of the father of Manasses.

In the western half-trIBE of Manasses (some distance from Mount Gilead), where the Philistines, after their victory, placed Saul's head in the temple of their god—his body and those of his sons having been carried (the same distance north-east) to Bethshan, whence the Jabez-Giladites afterwards rescued them. It is no doubt aids this view that we are not otherwise informed where the temple was in which they deposited their ghastly trophy; moreover, the phrase (in ver. 9)

Δυτικά τῆς Ἰουδαίας, denoting a circuit of the adjacent country, which had been evacuated by Israel, and was then occupied by the enemy (ver. 7), very well suits the relative positions of this Beth-dejan and Bethshan, equally distant from the fatal field, and in different directions.

With regard to the Beth-dagon of 1 Mac. x, 88, Genisenius (Thee, p. 194) expresses a doubt whether this passage means only Dagon's temple at Azotus, or a Beth-dagon, a town so called in the neighborhood. In that case we might regard this as a city in the vicinity of Azotus (Blau, however, equally to Dr. Robinson's western Beth-dejan, and Eusebius's Chaphar-dagon, already mentioned. It will be observed that in the 8th verse Beth-dagon occurs as a proper name, as it also does in the original, By2ραδος, whereas, in the next verse, the temple of the Philistine god is described by the appellative τῷ του βως. On the whole, however, there does not appear to be sufficient reason for the distinction.

Dailley, David, a Methodist Episcopal minister, was born in Gloucester County, N. J., March 1, 1790, was converted in 1805, entered the itinerancy in 1812, became superannuated in 1855, and died May 4, 1866. For more than forty years he was a useful minister and preacher, and was eminent in the theology of the plan of salvation." He filled many important stations with uniform and excellent success. He was one of the editors of the revised Hymn-book of the Methodist Episcopal Church now in use. —Minutes of Conferences, vi, 219.

Dailley, Jean, minister of the French Reformed Church, and one of the most learned theologians of his age. He was born at Chatellerault, Jan. 6, 1544, and became tutor in the family of Duplessis-Mornay (q. v.) in 1612, and was ordained in 1628. Most of the remainder of his life was spent as minister of Charenton. He died April 15, 1670. In theology Dailley belonged to the moderate school of Saumur (q. v.). "His discourses are characterized by a heart-stirring eloquence, and it has been remarked of him that he had all the eloquence of Saurin without any approach to his turbid and bombastic style. The work by which Dailley is best known is his treatise De nos Patres, a work designed to check or moderate the excessive reverence which is felt in many quarters for the writers of ecclesiastical antiquity. It rendered an important service to the Protestant cause in this country and time, and may still be consulted with great advantage." It was published in 1629; in Latin in 1636 (Genev. 1640); and a translation into English in 1651, under the title of A Treatise concerning the right Use of the Fathers in the Decisions of Controversies that are at this Day in Religion (now ed. by Jekyll, Lond. 1681, 2mo); De Patre & Sacerdoti sua humanae (Amst. 1640); De la Censure des Pères sur la Foi des Images (8vo); De Confessiones et act. uniones (Genev. 1659, 4to); De Agricultura Confessionis (Genev. 1661, 4to); De Pseudologiapha Apostolica (1658, 8vo); and 20 volumes of sermons. —See Haag, La France Protestant, iv, 151. Rich, Dic. Dictionary, v. v.; Life of Dailley, prefixed to his Dailley, Dictionary; Chase, in Bibliotheca Sacra, iv, 5 sq.; Bylye, Dictionary, v. v.; Hoefer, Nouv. Dic. Gen. xii, 790.

D'Ally. See AILLY.

Daily occurs in the Eng. version of our Lord's Prayer as the rendering of εὐπλησθέντας (Matt. vi, 11; Luke xi, 3), which literally means for subsistence, i.e. needful, as it probably should have been translated. The same Greek word occurs nowhere else, although several Heb. and Greek words are thus translated in other passages (notwithstanding, however) (Dr. Brew's edition of Matthew, N. Y. 1860, p. 30), maintains the correctness of the Auth. Vers., as does also Schwarz (in Lange's Matthew, p. 121). But this involves a palpable tautology. See DAIY. Treatises on the phrase "daily bread" have been written in Latin by Kirchmayer (Vienn., 1711). Korbholz (XII. 1677). Stoll (1675). Pfeiffer (Regiom. 1699). Zorn (Opusc. 1, 465-568). See LORD'S PRAYER.

DAILY OFFERING or SACRIFICE (τὸν θυσίαν θυσίαν, the continual offering; Josephus θυσίαν θυσίαν, ivνχ ανικτελον, ivνχ ανικτελον, War, vii, 2, 1), in Daniel (viii, 12 sq.; xi, 31; xii, 11) and the Talmud (simply τῇ θυσίαν, "the continual," sacrificationum jure), was a burnt-offering of two-year-old lambs, which were daily immolated in the name of the whole Israelitish people (κατὰ τῆς ἡμερας ἡμερας). Joseph. Ant. iii, 10, 1) upon the great altar; the first lamb early (as it became light, Mishnah, Tuma, iii, 2; no reliance is to be placed upon Zorn's treatise De certa temp, in juge sacrificial ap. Etr. offertio, in the Miscell. Lipp. Nov. ii, 1 sq.), the other (/signup, "the evening oblation," Dan. ix, 21) at evening (more definitely signup, between the two evenings [see PASSOVER]; according to Pesch, vi, 1, the evening-offer was sacrificed as a rule between the eighth-and-a-half and the ninth-and-a-half hour (9 oclock P. M.), but on Sabbath and Passover-Eve [14th Nisan] one hour earlier; Josephus, Ant. xiv, 5, 3, designates "about the ninth hour" as the time; comp., however, Jonathan's Targum, Gen. xxix, 27. This was the usual termination of a fast [q. v.], Dan. ix, 21; Acts iii, 1; iv, 2, 3, 30, x, 1, xiii, 1, xv, 10, 11, xii, 1, xvi, 5, on the 24th and 25th: was either on a piece of fine, even flour as a meat offering, and a quarter of a bin of wine as a drink offering (Exod. xxix, 38-42; Num. xxviii, 3-8; Ezra iii, 5). It was not superseded by the Sabbath or festival offerings (Num. xxviii, 9 sq., 18 sq; not even by those of the Passover, Exod. v, 1). The regulations concerning the preparation of
DAIMBERT

DALE

the priests for this annual religious service, the allotment of the several operations, and the ritual of the sacrifices itself, were eventually prescribed in the tract 

Tumid (Mishna, v, 10), which Iken has illustrated with erudite illustration (Brem. 1738, and in Ugošini The

Seur. xix); comp. also Luscan, De Sacrisio Quo dul. 

(Lips. 1716). In the (last) temple there was a lam

baptism in the north-east corner for the special purpose of this offering (Tumid, iii, 8). See Sacrist

DAILY SERVICE OR PRAYERS. In the ancient Church, wherever it was practicable, daily service was established, at which every clergyman was compelled to attend, under pain of suspension or deprivation, whether it was his duty to officiate or not. This subject is determined by several councils, by the first council of Toledo, and by that of Agde: the law of Justinian punishes the neglect of this duty with degradation, because of the scandal it gives to the laity. In some churches a daily celebration of the Lord's Supper seems to have been recommended, and to some extent practiced, and one extant testimony on this subject in Tertullian, Cyprian, and Ireneus; the last of whom says," It is the will of our Lord that we should make our offering at his altar frequently, and without intermission." But there was no fixed and express rule as to the time of celebration. The rubric of the Church of England requires that all priests and deacons are to offer up daily the morning and evening prayer, either privately or openly, not being led by sickness or some other urgent cause. And the curate that ministered in every parish church or chapel, being at home, and not being otherwise hindered, shall say the same in the parish church or chapel where he ministered, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word and to pray with him." But this rule is now a dead letter.—Prayer-book, Preface; Bingham, Orig. Eccl. bk vi, chap iii, § 5, 6; Procter, On Common Prayer, p. 155-197.

Daimbert or Dagobert, the first Latin patriarch of Jerusalem. While he was bishop of Pisa, pope Urban II conferred upon him the sovereignty of Corsica for life. He was one of fifty bishops appointed him papal legate in the East. In Nov. 1096, Daimbert was present at the Council of Clermont when Urban II preached the first crusade, and he joined the crusade at the head of troops from Pisa and Genoa. When Daimbert arrived in Palestine, Godfrey of Bouillon was in command of the forces of Jerusalem. A general meeting of the Christian chiefs, held on Christmas, 1099, Daimbert was elected patriarch of Jerusalem, in the place of one Arnulfus who was deposed. Godfrey had to leave to Daimbert the sovereignty of Jaffa, and that of quarter of Jerusalem in which the Church of the Resurrection was situated. On the death of God

frey, Daimbert aspired to the throne of Jerusalem, but finally had to yield to Baldwin, and to crown the new king. Falling out with Baldwin, he was expelled by the latter, and Arnulfus returned to the patriarchate. Daimbert went to Italy, and prevailed upon pope Pas
cal II to decide in his favor. He intended to return to Jerusalem and to enforce the papal decision, but died on his way at Palermo, in 1107.—Hoefer, Biogra

phie Générale, xli, 792.

Dal'nan (Daiis v. r. Deiis, Vulg. Desmons), the name of one of the heads of temple-servants that returned from Babylon (1 Esdr. v, 21); evidently a corruption (" being mistaken for ") for the REZIN (q. v.) of the Heb. texts (Ezra ii, 48; Neh. viii, 50).

Datyah. See Vultura.

Dala'ah (1 Chron. iii, 24), the same name elsewhere more correctly Anglicized DHALAH (q. v.).

Dalberg, Karl Theodor, baron of Dalberg, was born Feb. 8, 1744, at Jersheim, near Worms; he studied at Göttingen and Heidelberg; became, while yet very young, prebendary of Mayence, and canon of Worms and Würzburg. In 1772, as governor of Erfurt, he gave a great impulse to agriculture, commerce, and industry. In 1787 he became coadjutor of the elector of Mayence and the bishop of Worms; was the elector of Mayence and the bishop of Worms; and soon after archbishop had made bishop of Hamburgh 1788, and soon after arch

by of Tarsus. The last electors of Mayence died in 1802, and, as by the treaty of Luneville, he had been abdol

of Mayence on the one side of the Rhine, Alberg became and on the other secularized, 1798 a great credit

arch-chancellor, which position he held till (secured the forty years; but by abdicating the convents and the precedence of clergy, and by sympathy for the Emperor of

in 1804 he was present at the retirement of the emperor at Paris. When the accession of the Rhine he formed he had to resign his office, but, in exchange, was made prince-primate of the confiscation, and was Napoleon's adviser in spiritual and ecclesiastical matters. He afterwards became grand-duke of Frankfort, and appointed Eugene Beauharnais as his successor. In 1818 he renounced his title, went first to Constance, where he protected the vicar general Wessenberg from the enmity of the pope, and afterwards returned to Regensburg, where he lived in retirement, in 1838, to an age of 100 years, and died Feb. 10, 1817. His principal works are, Betrachtungen d. u. Universum (Frankf. 1777; 6th ed. 1819); Verhällniss zwischen Moral und Staatskunst (Frankf. 1786); Grundzüge d. Ästhetik (Erf. 1791); Von d. Bescamatien als allgemein. Grundleh. d. Weltschafi (Erf. 1793); Betrachtungen uer d. Charakter Karlis d. G. (Erf., 1806); Pericles (Rome, 1811). See Kramer, Gedichttnisschrift auf K. v. Dalberg (Gotha, 1817); Hoefer, New. Lii

sion, with the help of Job and the pool of Siloam), in which Absalom reared his family monument (2 Sam. xviii, 18). See ABSALOM'S TOMB.

Dale, the king's (Δαλ'νος, valley of the king), the name of a valley apparently near the Dead Sea, where Melchisedek met Abraham (Gen. xiv, 17); otherwise called the Valley of Shavek (q. v.), but identified by some with another of the same name (the modern Valley of Japheth, or, rather, its southern part, opening into the plot used for the king's garden, about the well of Job and the pool of Siloam), in which Absalom reared his family monument (2 Sam. xviii, 18). See ABSALOM'S TOMB.

Dale, or Daled, Antonius van, was born Nov. 8, 1688, in Haarlem. He was brought up to business against his will. At the age of thirty he applied himself to the study of the ancient languages, and at the same time to that of medicine. He became a practising physician, and attained distinction in his profession. His faithful and disinterested attention to his poor patients secured him high praise. He also exercised for a time his preaching gift among the Mennonites; but his sermons were overloaded with learned citations, and hence were hardly acceptable to the people. His European reputation rests, however, on the learned works which he wrote against what he regarded as superstition. In 1688 he published De oraculis Ethniciorum dissertationes duas, quorum prior de ipsoorum divinatione ac defectu, posterior de oisam in oraculis (Amst. 1690). In this work he expressed the opinion that demoniac influence was exerted in connection with the oracles of the ancients, and that sorcery is to be ascribed to Satan. The work produced a great sensation. Fontenelle made free use of it in the composition of his Histoire des Oracles (Paris, 1707, 12mo). He wrote several other works in Latin, and one in the French tongue, on the subject, discrediting belief in Satanic agency, especially when applied to the interpretation of Scripture. He also published a Dissert. super Aristeis de LXX interpretationibus, with a history of ceremonies of baptism among the Jews, and among the various Christian communities (Amst. 1704, 4to). He died Nov. 26, 1706, deeply la-
this north Beth-dagon, it lights, and Prof. More from the precise topography, 
writer, that this city was 
the boundary line of David Dale, pastor of an 
other of the promontory at Glasgow. Since the 
strings the stream 
formed a connection with 
of Zebulon. It is 
ery Bezl-Dejam in Καλαμαναναυα, deriv. unknown, 
nown, titled with, but is fed by Lightfoot, Hor. Hebr. p. 555; 
Beth-dagon so 526 for the Salmons, Σαλμόν, a 
the Holy Land in the Talmud as lying near Tiberi- 
far distant mentioned only in Mark xii, 10, where we 
opposite dirmus, after feeding the multitude in the 
beautitul East of the Sea of Galilee, took a boat and (Shezhep) the regions (i.e. ρα μην) of Dalmanutha: 
, 11, on 56 parallel passage (Matt. xv. 38) states that he 
called to the borders of Magdala. From this we 
may conclude that Dalmanutha was a town on the west 
side of the lake near Magdala. The latter stood close 
on the shore, at the southern end of the little plain 
of Gennesaret, at the present Mejdil. See Magdala. 
 Immediately south of it is a precipitous hill juts out into 
the sea. Beyond this, about a mile from Magdala, a 
newly overlaid village from the west. At its 
embrace some cultivated fields and gardens, amidst which, 
just by the sea, are several copious fountains, 
rounded by heavy ancient walls and the ruins of a 
village. The place is called "Ain el-Bardich, "the cold 
fountain" (Robinson, Res. iii, 27), and has, with great 
probability, been called Dalmanutha (Porter, in Smith and Kitto, s. v.; Tristram, Land and 
Israel, p. 429). See CAPERNUM. Thomson thinks 
it may be the present ruined site called Dalamania, on 
the river south of the lake, although he admits this 
somewhat too far from Magdala (Land and Book, ii. 60). 
Schwarz (Palest. p. 180) finds it in the "cave of Tel- 
imsa" (Στέθυνατα), mentioned in the Talmud, situated 
probably on the cliffs above Mejdil (Van de Velde, Memoir, p. 334), which, he learns, was also called 
Talmanutha.

Dalmaťa (Δαλματία, deriv. unknown), a 
mountainous country on the eastern shore of the Adriatic 
Sea (Pliny, iii, 38; Strabo, vi, 315), between the 
river Titius and Drinus, and the Belian and Scordian 
hills, south of Laburnia (Pliny, iii, 26), which, 
 altogether with it, formed, after the expedition of Tiberius, 
A.D. 9, the first province of the empire; for which, 
indeed, it was often spoken of synonymously (Cony-
beare and Howson's St. Paul, ii. 126). Its 
principal towns were Salona, Epidaurus, Lissus, etc. (Ptolomy, 
i, 17, 4). It derived its name from the Dalmate, a 
barbarous but valiant race, supposed to be of Thracian 
origin, and who were very skilful in navigating the sea 
along their coasts, and extremely bold in their pira-
ceries. The capital, Dalminium, was taken and de-
broyed by the Romans, B.C. 157; the country, how-
ever, was not completely subdued till the time of 
Augustus. The modern name of the country is the same 
as the ancient. Education and morality are here at a 
lower ebb than in any other part of the Austrian em-
pire (see the Penny Cyclopedia, s. v.; Smith's Dict. of 
Class. Geog. s. v., and the travellers there referred to). See ILLYRICUM.

During Paul's second imprisonment at Rome, Titus 
left him to visit Dalmatia (2 Tim. iv, 13), but for what 
purpose is not stated, unless we may conjecture that it 
was to regulate the affairs of the Church in that region 
(Cellarini Notit. i, 614 sq.), in the vicinity of which Paul 
had formerly preached (Rom. xv. 19). See TRITES.

At present Dalmatia is a crown-land of the Austrian 
empire, the emperor bearing among his other titles 
that of king of Dalmatia. According to the last cen-
sus of 1887, the population amounted to 476,101, 
mostly Slav. Of these, 896,836 were Roman Catholics, 
under the archbishop of Zara and five bishops (Sebeni-
cico, Spalato, Lesina, Ragusa, and Cattaro); 138 United 
Greeks (in three congregations, belonging to the dio-
cese of Kreuz, in Croatia; 78,744 members of the 
orthodox (non-United) Greek Church, under one bishop, 
who formerly resided at Sebenico since 1852; at 
Zara; 4,825 Lutherans; 34 Reformed; and 288 Israelites. 
The Roman Catholics have 297 parishes, 122 chapels, 
councils, and 69 monasteries; the orthodox Greeks, 92 
parishes, 9 chaplaincies, and 11 monasteries.—Allgemeine 
Real-Encyclopädie, iii, 73.

Dalmatic, the characteristic dress of the deacon 
in the administration of the Eucharist, so-called 
from its use at Dalmatia, or first used by the 
Dalmatian clergy (Durandus, Rat. iii, 1). It is a 
robe reaching down to the knees, and open at each 
side for a distance varying at different periods. It is 
not marked at the back with a cross like the chasuble, 
but in the Latin Church with two narrow stripes, the 
remains of the anguina cleri worn on the Roman 
dress. In the Greek Church it is called colobium, 
and is covered with a multitude of small crosses.

The dalmatic is seen, in some old brasses, worn over the alb 
and the stole, the fringed extremities of which reach 
just below it. It was adopted at a later period by the 
higher clergy on the Continent. It is sometimes worn 
over the dalmatic. Its symmetrical meaning is 
thus explained by the ritualists: "The deacon's robe 
of white with purple stripes, with the right sleeve 
plain and very full, but the left fringed or tasselled, 
is the image of bountifulness towards the poor. It is 
the robe given to deacons and sub-deacons when they were chosen by the apocrises to serve the 
tables; and a deacon should have a dalmatic with broader 
sleeves than a sub-deacon, because he should have 
a larger generosity, while a bishop should have one 
with sleeves much broader and wider than the deacon's, 
because of the same reason in an ascending ratio. A 
dalmatic signifies an immaculate life as well as hospi-
tality, and it has two stripes before and behind to 
show that a bishop should exercise his charity to all, 
both in prosperity and adversity. The transverse 
line, which forms a cross behind, is, of course, in 
allusion to the cross which the great Bishop of our souls bore 
when on his way to Calvary."

Dal'phon (Heb. דילפון, דילפון, prob. Persian; 
Sept. Διαλύφων v. r. και αἰθλῶν; Vulg. Delphon), 
the second of the ten sons of Haman; killed by the Jews 
on the 18th of Adar (Esth. ix, 7), B.C. 478.

Dam (דיא, mother), the female parent of young 
birds (Deut. xxii, 6, 7), or lambs (Exod. xxii, 30; 
Lev. xvii, 27). With the Mosaic regulations of mer-
ciful treatment toward these creatures spoken of in 
these passages, compare the similar ordinance respecting 
birling a kid in its own mother's milk (Exod. 
xxiii, 19), and the treatise of Heumen, De leges 
paradoxe (Götz 1748, and in his Byglog. Diss. ii, 262 sq.). See BEAST.

Damages, whether to person or property, according 
to the Mosaic statutes. See also FIXM.

1. Injury to limb, in the case of a free Israelite, enti-
ted an equal infliction (jus talionis) upon the same 
part of the body of the aggressor (Exod. xxii, 23-25; 
Lev. xxiv, 19 sq.; Dent. xiii, 21; comp. Matt. v, 22); 
in the case of a slave it effected his freedom (Exod. 
xxi, 26 sq.; comp. Philo, Opp. ii, 392). Pecuniary 
satisfaction, however, in the former case, was a well-
established custom (Josephus, Ant. iv, 8, 50), so that 
retaliation was probably resorted to only in cases of 
intentional or malicious injury (comp. Exod. xxii, 22 
 sq.; see Magdala, s. v.). According to the Greek leg-
islation also (Dios. Ch. xii, 17; Diog. Laert. i, 57), as 
well as the law of the Roman Twelve Tables (see Gell. 
xx, 1; comp. Heinecc. Antic. Jur. Rom. iv, 18, 8, and 
Oppos. min. p. 218 sq.; on the German usage, see
Strodtmann, *Deutsche Alterthümer*, p. 45, sanctioned this natural and simple judicial observance of "like for like" (Comp. Douglass *Aequ. et Mal.* i, 92, 11; Dane, in *Machabees*’ N. T. Text. Talm. p. 488 sq.). Among the Israelites, however, it does not seem to have often been enforced (Comp. Lightfoot, *Hort. Hebr.* p. 382), and corporal injuries, at least under the monarchy, were almost always compromised by a sum of money (generally among the Turks; see Hammer, *Oman. Reich*, i, 14 sq.). The Talmudic interpretation growing out of this enactment may be seen in *Baba Kamma*, viii, 1. See RESTITUTION.

2. Wounding a free person in an affray (where both parties might be presumed to be pretty nearly equally to blame, the injury, however, must have been inflicted with a stone or the fist, גון יונק; comp. Philo, ii, 317, רף יכו; not with a proper weapon, Josephus, *Ant.* iv, 8, 38; also in a suddenly outwrecking quarrel between them that gave no evidence of long-considered harm), which rendered the individual unfit for use, required compensation for the loss through sickness and the expense of cures (*Exod.* xxii, 18 sq.; ver. 19 prescribes that this mulct should cease when the wounded person became able to go about again); should he die, however, no further payment was to be exacted (Philo, *Opp.* ii, 317; comp. *Baba Kamma*, viii, 1). More severe excution followed when in a fray a pregnant woman was so injured as to suffer abortion, for then the law of life for life prevailed in full (*Exod.* xxii, 22; accord. to Josephus, however, *Ant.* iv, 8, 38, and *Phil.* ii, 317, pecuniary reparation was allowed in such cases likewise). See PUNISHMENT.

3. Damage to one’s property by cattle (*Exod.* xxii, 5), or accidental spread of fire in the field (ver. 6), called for full remuneration of the loss (as also among the Romans; see *Wallis, Gesch. d. röm. Rechts*, p. 612), and such claim is to be paid for in kind, although a commutation in money certainly might obtain (Philo, *Opp.* ii, 389). For fuller details, see the Talmudic treatise *Baba Kamma*, iv, 1. When a hired animal or article was injured no special restitution was required (*Exod.* xxii, 15). It was otherwise, however, with property placed in trust. See DEPOT. On the jurisdiction of all cases, see ELDERS.

Damarias (*Deumarsou*), an Athenian woman converted to Christianity by Paul’s preaching (Acts xvii, 34), A.D. 48. Chrysostom (De *Sororibus*, iv, 7) and others held her to have been the wife of Dionysius the Areopagite, but apparently for no other reason than that she is mentioned together with him in this passage. Grotius and Hemsterhuis allege that her name should be *DamaMaria* (signifying θεῷ νήφος, which is frequently found as a woman’s name; but the pronunciation of θ and ρ was not uncommon both in pronunciation and writing (Lobeck on *Phrynichus*, p. 602).

Damascene (*Δαμασκινον*), an inhabitant (2 Cor. xi, 22) of the city of Damascus (q. v.).

Damascenus, Joannes. See JOHN OF DAMASCUS.

Damascenus (Heb. *Damme*; נְדָמַס; *Darmas*; Δαμασκόν, by resolution of the Dageish, 1 Chron. xviii, 6, 6; once *Dammes*; נְדָמָס, probably by erroneous transcription for the last, 2 Kings xvi, 17), 15, 17), 14; *Ach. act.* Gesseniu, 725, p. 345 sq.), from its commerce; *Arab. Dimesski; Gr. Δαμασκον*, one of the most ancient, and at all times one of the most important of Oriental cities. It is called by the natives *Ar-Sham,* and is capital of an important paschallary of this latter name, and indeed is the chief capital of Syria. It was sometimes spoken of by the ancients as an Arabian city, but in reality it belongs to Syria (Coele-Syria, Strabo xvi, 756; Ptolemy, v, 15, 22). In 2 Sam. viii, 5, 6, "the Syrians of Damascus" are spoken of, and the words "Syria of Damascense" are found in Isa. vii, 8. It is expressly said, "the head of Syria is Damascus;" also, Isa. xvii, 3, "the kingdom is to cease from Damascus;" so that this place was obviously the metropolis of a Syrian empire. It gave name (Syria Damascena, Flin. *Hist. Natural.* v, 13) to a district of Syria, which, in 1 Chron. xix, 6, is distinguished as "Syria-Maacha" in the A.V. The city is even mentioned in the cuneiform inscriptions (q. v.). There has never been any doubt of its identity.

1. Situation. Damascus occupies the most beautiful site in Syria, or perhaps in all Western Asia. At the eastern base of Anti-Libanus lies a vast plain, having an elevation of about 2200 feet above the level of the sea. It is bounded on the north by the river Awaj, which runs between them, and from six to eight days’ journey from Jerusalem. Its celebrity is of early date. Strabo (xvi, p. 756) speaks of it in eulogistic terms. In a religious point of view, also, its repute was great. Julian (*Ep.* 24) terms it "the great and sacred Damascus, surpassing every city in the beauty of its site, and the magnitude of its shrines, as well as theateness of its seasons, the limpidness of its fountains, the volume of its waters, and the richness of its soil." The Abana (q. v.), now called Barada, rising high up on the western flank of Anti-Libanus, forces its way through the chain, running for some time among the mountains, till suddenly it lurates through a narrow slot upon the open country east of the hills, and diffuses fertility far and wide. "From the edge of the mountain-ramae," says a modern traveller, "you look down on the plain of Damascus. It is here seen in its widest and fullest perfection, with the visible explanation of the whole secret of its great and enduring charm, that which it must have had when it was the solitary seat of civilization in Syria, and which it will have as long as the world lasts. The river is visible at the bottom, with its green banks, rushing through the cleft; it bursts forth, and as if in a moment scatters over the plain, through the length of thirty miles, in a prodigious volume of water which had hitherto been confined to its single channel. . . . Far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Bagdad. In the midst of this plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rises, striking out its white arms of streets hither and thither, and its white minarets above the trees which embosom them, the city of Damascus. On the right tower the snowy height of Hormon, overlooking the whole scene. Close behind are the serrated limestone summits where you stand literally between the living and the dead" (Stanley, *Palestine*, p. 402). Another writer mentions among the produce of the plain in question "walnuts, pomegranates, figs, plums, apricots, citrus, pears, and apples" (Addison’s *Rom. and Palmyra*, ii, 95). Olive-trees are also a principal feature of the scene. Besides the main stream of the Barada, which runs directly through the town, supplying its public cisterns, baths, and fountains, a number of branches are given off to the right and to the left, which irrigate the meadows and corn-fields, turning what would otherwise be a desert into a garden. Although greatly weakened in volume, flow on towards the east for about twenty miles, when they pour their waters into two small and shallow lakes, which lie upon the verge of the desert. Two other streams, the
Wady Helbon upon the north, and the Awaj upon the south, which flows direct from Hermon, increase the fertility of the Damascene plain, and contend for the honor of representing the "Phparaz" (q. v.) of Scripture. The city stands on the banks of the main stream, about two miles distant from, and 500 feet below the pass through which it emerges into the plain. The modern Oriental architecture does not bear close inspection, but when seen from a distance it is singularly imposing. Tapering minarets and swelling domes, tipped with golden crescents, rise up in every direction from the confused mass of white terraced roofs, while in some places their tops gleam like diamonds amid the deep green foliage. In the centre of the city stands the great mosque, and near it the massive towers of the castle.

2. History.—According to Josephus (Ant. i, 6) Damascus was founded by Us, the son of Aram, and grandson of Shem. It is first mentioned in Scripture in connection with Abraham, whose steward was a native of the place (Gen. xv. 2). We may gather from the name of this person, as well as from the statement of Josephus, which connects the city with the Aramaeans, that it was a Shemitic settlement. According to a tradition preserved in the native writer Nicolaus, Abraham staid for some time at Damascus after leaving Charran and before entering the promised land, and during his stay was king of the place.

"Abraham's name was," he says, "even in his own day, familiar in the mouths of the Damascenes, and a village was shown where he dwelt, which was called after him" (Fragm. 30). This last circumstance would seem, however, to conflict with the notion of Abraham having been king, since in that case he would have dwelt in the capital. In the village of Buzeh, three miles north of the city, is a highly venerated shrine, called for the last eight centuries "the house of Abra-

ham." (On these fables, see Julian, Epist. 24, p. 329; Cellarii Notitiae, ii. 442 sq.; Mannert, VI. i. 407 sq.; Justin, xxxvi. 2; Eusebius, Orig. xxv. 1; D'Herb etot, Biblioth. Or. i. 70.) See Abraham.

Nothing more is known of Damascus until the time of David, when "the Syrians of Damascus came to succour Hadadezer, king of Zobah," with whom David was at war (2 Sam. viii, 5; 1 Chron. xviii, 5). On this occasion David "slew the Syrians 22,000 men," and in consequence of this victory became completely master of the whole territory, which he garrisoned with Israelites. "David put garrisons in Syria of Damascus; and the Syrians became servants to Da-

vid, and brought gifts" (2 Sam. viii, 6). Nicolaus of Damascus said that the name of the king who reigned at this time was Hadad; and he ascribes to him a do-

mination not only over Damascus, but "over all Syria except Phonicia" (Fragm. 81). He noticed his attack upon David, and related that many battles were fought between them, the last, wherein he suffered defeat, be-

ing "upon the Euphrates." According to this writer, Hadad the first was succeeded by a son, who took the same name, as did his descendants for ten generations. But this is irreconcilable with Scripture (see Müller, Orig. regni Damascus. Lips. 1714; also in Iren. The·

aur. i. 721 sq.). It appears that in the reign of Solomon a certain Rezon, who had been a subject of Ha-
dadezer, king of Zobah, and had escaped when David conquered Zobah, made himself master of Damas-
cus, and established his own rule there (1 Kings xi, 23-35). He was "an adversary to Israel all the days of Solomon ... and he abhorred Israel, and reigned over Syria" (Joseph. Ant. viii, 7, 6). Afterwards the family of Hadad appears to have recovered the throne, and a Benhadad, who is probably Hadad III of Nico-
lāüs, a grandson of the antagonist of David, is found in league with Baasha, king of Israel, against Aza (1 Kings xv, 19; 2 Chron. xvi, 8), and afterwards in league with Assas against Baasha (1 Kings xv, 20). He made a successful invasion of the Israelitish territory in the reign of that king; and in the reign of Omri he not only captured a number of Israelitish cities, which he added to his own dominions, but even seems to have exercised a species of lordship over Samaria itself, in which he acquired the right of "making himself streets" (1 Kings ii, 84; comp. Nic. D. Prosm. 81, ad

fin.). He was succeeded by his son, Hadad IV (the Benhadad II of Scripture, and the Ben-idri of the Assyrian inscriptions), who came at the head of thirty-two subject kings against Ahab, and laid siege to Samaria (1 Kings xx, 1). The attack was unsuccessful, and was followed by wars, in which victory declared itself unmistakably on the side of the Israelites; and at last Benhadad was taken prisoner, and forced to submit to a treaty whereby he gave up all that his fa-

ther had gained, and submitted in his turn to the su-

zerainty of Ahab (ib. xx, 13-34). The terms of the
tary later (B.C. cir. 742), it is as allies of Israel against Judah (2 Kings xv, 37). We may suspect that the chief cause of the union now established between two powers which had been so long hostile was the necessity of combining to resist the Assyrians, who at the time were steadily pursuing a policy of encroachment in this quarter. Scripture mentions the invasions of Pul (2 Kings xv, 19; 1 Chron. v, 26), and Tiglath-Pileser (2 Kings xv, 29; 1 Chron. v, 26); and there is reason to believe that almost every Assyrian monarch of the period made war in this direction. It seems to have been during a pause in the struggle that Rezin, king of Damascus, and Pekah, king of Israel, resolved conjointly to attack Jerusalem, intending to depose Ahaz and set up as king a creature of their own (Isa. vii, 1-6; 2 Kings xvi, 5). Ahaz may have already been suspected of a friendly feeling towards Assyria, or the object may simply have been to consolidate a power capable of effectually opposing the arms of that country. In either case the attempt signally failed, and only brought about more rapidly the evil against which the two kings wished to guard. Jerusalem successfully maintained itself against the combined attack; but Eliah, which had formerly been built by Assuriah, king of Judah, in territory regarded as Syrian (2 Kings xiv, 22), having been taken and retained by Rezin (ib. xvi, 6), Ahaz was induced to throw himself into the arms of Tiglath-Pileser, to ask aid from him, and to accept voluntarily the position of an Assyrian feudatory (ib. vii, 7-8). The aid sought was given, with the important result that Rezin was slain, the kingdom of Damascus brought to an end, and the city itself destroyed, the inhabitants being carried captive into Assyria (ib. ver. 9; comp. Isa. vii, 8, and Amos i, 6). Among the sculptures lately discovered on the site of Nineveh are thought to be delineations of this siege and capture of Damascus. Rawlinson even reads the name of the city on an obelisk connected with them (Bonomi, Nineveh, p. 234 sq.). Assyrian remains have lately been discovered in a mound near Damascus (Journal of Sa-

Final Assault of Damascus. From the Assyrian Monuments.

Captivity of the Inhabitants. From the same.

cred Literature, October, 1854, p. 218; January, 1855, p. 463). See Assyria.
It was long before Damascus recovered from this serious blow. As Isaias and Amos had prophesied in the day of her prosperity that Damascus should be "taken away from being a city and be a ruinous heap" (Isa. xvii. 1), that "a fire should be sent into the house of Hazael which should devour the palaces of Ben-hadad" (Amos i. 4), so Jeremias, writing about B.C. 600, declares "Damascus is walled, feeble, and turneth herself to flee, and fear bath seized on her; anguish and sorrows have taken her as a woman in travail. How is the city of praise not left, the city of my joy!" (Jer. xlix. 24-35). Since then the province of Assyria until the capture of Nineveh by the Medes (B.C. 625), when it submitted to the conquerors. Its wealth and commercial prosperity appear to have declined for a considerable period, probably on account of the ravages of Tiglath-Pileser, and the captivity of the most influential and enterprising of its people. The city was afterwards given in succession by the Egyptians, Babylonians, and Persians. We have no particulars of its history for a period of three centuries. Under the rule of the Persians it was the capital of the province of Syria, and the residence of the satrap. We do not know at what time Damascus was rebuilt, but Strabo says that it was the most sumptuous place in Syria during the Persian period (xvii. 2, § 19). When Darius, the last king of Persia, made his great effort to repress the rising power, and bar the progress of Alexander of Macedon, it was in this city he deposed his family and treasures (Arrian, Exp. Art. ii. 11). The fate of Damascus, with that of all Western Asia, was decided by the battle of Issus, in which the Persian army was almost annihilated. Damascus now became the capital of a province which Alexander gave to his general Laomedon (Plut. Alex. 83). During the long wars which raged between the Seleucids and the Ptolemies, Damascus had no separate history; it sometimes fell to the one, and sometimes to the other. Antioch was founded, and became their favorite residence, and the capital of the Seleucids; but when the Syrian kingdom was divided in B.C. 126, Damascus was made the second capital. Its territory embraced Coele-Syria, Phoenicia, and the country east of the Jordan, and it was afterwards governed in succession by four princes of the family of Seleucus. Damascus and Antioch thus became the seats of rival factions, and aspirants after complete sovereignty (Joseph. Ant. xiii. 13, 4, and 18, 1). The last of these princes, Antiochus Dionysus, was killed in battle against Attalus, king of Arabia, and the Damascenes forthwith elected Aretas his successor (Josephus, Ant. xiii. 15, 1), B.C. 84. In the year B.C. 84, the Romans, under Pompey, invaded and captured Syria, constituted it a province of the empire, and made Damascus the seat of government (ib. xiv. 2, 3, and 4, 5; Mom. Choren. i. 14; Apian. Bell. Mithrid. p. 224). From Josephus (War. i. 2; xxvi. 2; xx. 2; comp. Acts ix. 2) it appears that its population contained great numbers of Jews.

For twenty years Damascus continued to be the residence of the Roman procurators. The city prospered under their firm and equitable rule, and even after their removal to Antioch did not decline. Strabo, who flourished at this time, describes it as one of the most magnificent cities of the East. Nicolaus, the famous historian and philosopher, the friend of Herod the Great and Augustus, was now one of its citizens (Strabo, Geogr. xvi. 1; Josephus, Ant. xvi. 10, 8). But the strong arm of Rome was not sufficient to quell the fiery spirit of the Syrians. The whole country was rent into factions, and embroiled by the unceasing rivalries and wars of the princes. The government of Syria was thus thrown into confusion, and Vitellius returned to Antioch (Joseph. Ant. xviii. 5, 1-8). It appears that now Aretas, taking advantage of the state of affairs, followed up his successes, advanced upon Damascus, and seized the city. It was during his brief rule (or some earlier one) that Paul visited Damascus on his return from Arabia (Gal. i. 16, 17). See ARETAS. His zeal as a missionary, and the energy with which he opposed every form of idolatry, had probably attracted the notice and excited the enmity of Aretas; and consequently, when informed by the Jews that the apostle had returned to the city, he was anxious to get rid of him, and governed the governor to watch the gates day and night for that purpose (Acts ix. 24; 2 Cor. xi. 32). See Neander, Planting and Training of the Christian Church, i. 106). The Romans adorned Damascus with many splendid buildings, the ruins of which still exist. Some of them were erected by Titus, who in the reign of the emperor of the city, and one of the most celebrated architects of his age, to whose genius we are indebted for one of the most beautiful monuments of ancient Rome, the Column of Trajan (Dion Cass. lxix). A little later it was reckoned to Decapolis (Plin. Hist. Nat. v. 16), after which it was given to the bishop of the city, and the most celebrated church and dedicated to John the Baptist. When the first general council assembled at Nice, Magnus, the metropolitan of Damascus, was present with seven of his suffragans. But the Roman empire was now waxing feeble, and the religion which, by its establishment as a national cultus, had spread into the most remote provinces, from life into the declining state, was itself losing its purity and its power. Damascus felt, like other places, the demoralizing tendencies of a corrupt faith. In the beginning of the 7th century a new and terrible power appeared upon the stage of the world's history, destined, in the hands of an all-wise though mysterious Providence, to overthrow a degenerate empire and chastise an erring Church. In A.D. 634 Damascus opened its gates to the Mohammedans, and thirty years later the first caliph of the Omeyyads transferred the seat of his government to that city. It now became for a brief period the capital of a powerful empire including Syria, Mesopotamia, Persia, Northern Africa, and Spain (Elmacin, Hist. Sarrac. xiii). In A.D. 750 the Omeyyads were supplanted by the dynasty of Albas, and the court was removed to Bagdad. A stormy period of four centuries now passed over the old city without leaving a single incident worthy of special note. An attack of the Crusaders (A.D. 1148) under the three chiefs, Baldwin, Conrad, and Louis VIII, might have claimed a place here had it not been so disgraceful to the Christian arms. It is enough to say that the cross never displaced the crescent on the battlements of Damascus. The ruins of Nureddin and a few more commemorate the bright epochs in the city's history. Two centuries later came Timur, who literally swept Damascus with "the broom
DAMASCUS

of destruction." Arab writers sometimes call him el-Walsh, "the wild beast," and he fully earned that name. Never had Damascus so fearfully experienced the horrors of conquest. Its wealth, its famed manufactories, and its well-filled libraries, were all dissipate

A century later it fell into the hands of the Turks, and, with the exception of the brief rule of Ibrahim Pasha, it has ever since remained nominally subject to the sultan.

The Mohammmedan population of Damascus have long been known as the greatest fanatics in the East. The steady decay that has been going on in the wealth and influence during the last thirty years has tended to excite their bitter enmity. In July, 1860, taking advantage of the war between the Druses and Maronites, and encouraged also by the Turkish au

The first act in the long history of Damascus. (There is a work by Pieritz on the Persecution of the Jews at Damascus, Lond. 1840.) Damascus is still the largest city in Asia. In the town, about 20,000. Of these, 6000 were Jews and 15,900 Christians. The Christian population has been almost exterminated by the above massacre of the greater portion of the males. The pasha ranks with the first officers of the empire, and the city is the head-quarters of the Syrian army.

3. Commerce.—Damascus has always been a great centre for trade. The difficulties and dangers of the mountain passes to the west of Anti-Libanus and the line of traffic between Egypt and Upper Syria follow the circuitous route by Damascus rather than the direct one through Cæle-Syria, while the trade of Tyre with Assyr

But the passage-trade of Damascus has probably been as important and as direct as any other. Its merchants have profited largely by the caravans which continually passed through it on their way to distant countries. It is uncertain whether in early times it had any important manufactories of its own. According to some expositors, the passage in Amos iii, 12, which we translate in Damascus on a couch (ךְֵּ֣בֶּ֣שׁ פִּזְרַ֣פְרַֽפְרַֽפְרַֽפְרַֽפְרַֽפְרַֽפְרַֽפְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְרַֽרְr

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The private houses of Damascus share, with the plain, the admiration of all visitors. No contrast could be greater than that between the outside and inside. The rough mud-walls and mean doors give poor promise of wealth or beauty within. The entrance is always through a narrow winding passage—sometimes even a stable-yard—to the "outer court," where the master has his reception-room, and to which alone male visit

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products of nearly all nations—Indian muslins, Manchester prints, Persian carpets, Lyons' silks, Birmingham cutlery, Cashmere shawls, Mocha coffee, and Dutch sugar.

4. Topography, Antiquities, etc.—The old city, the nucleus of Damascus, stands on a rock of the river, and is surrounded by a tottering wall, the founda
tions of which are Roman, and the superstructure a patchwork of all succeeding ages. It is of an irregular oval form. Its greatest diameter is marked by the "street called Straight," which intersects it from east to west, and is about a mile long. This street was anec
dently divided into a number of blocks or quarters, each surrounded by walls, and at each end were triple Roman gateways, still in a great measure entire. In the old city were the Christian and Jewish quarters, and the principal buildings and bazaars. On the north, west, and south are extensive suburbs. The internal aspect of the city is not prepossessing, and great is the disappoint
ment of the stranger when he leaves the delicious environs and enters the gates. Without, nature smiles joyously, the orchards seem to blush at their own beauty, and the breeze is laden with perfumes. Within, all is different. The works of man show sad signs of neglect and decay. The houses are rudely built; the lanes are narrow; the shops close; stones and interp

The bazaars are among the best in the East. See BAZAAR. They are narrow covered lanes, with long ranges of open stalls on each side; in these their owners sit as stiff and statuette-like as if they had been placed there for show. See MERCHANT. Each trade has its own quarter. Every group in the bazaars would form a lively picture. The costumes are strange; the costumes of the women are strangely grouped with panniered donkeys, gayly-ca

The principal khams or caravansaries are spacious build

They are now used as stores and shops for the principal merchants. The great khan, Assad Pasha, is among the finest in Turkey. A noble Saracenic portal opens on a large quadrangle, ornamented with a marble fountain, and covered by a series of domes supported on square pillars. Many of the mosques are fine specimens of Saracenic architecture. Their deep

They are mostly built of alternate layers of white and black stone, with string courses of marble arranged in chaste patterns. But they are all sadly kept, and many of them are now ruined. The private houses of Damascus share, with the plain, the admiration of all visitors. No contrast could be greater than that between the outside and inside. The rough mud-walls and mean doors give poor promise of wealth or beauty within. The entrance is always through a narrow winding passage—sometimes even a stable-yard—to the "outer court," where the master has his reception-room, and to which alone male visit

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was a native of Damascus, studied in Alexandria and Athens, and taught the Neo-Platonic philosophy in the latter city. In consequence of the persecution of paganism by the emperor Justinian, Damaskios, in 529, emigrated to Persia, where he was well received by Khosroes, who, at the treaty of peace in 585, obtained his freedom and returned to the land of his religious belief. He is the author of a number of works, the most important of which is entitled Ἱππί ἄποστολος (edited by J. Kopp, Frankfurt, 1826). On his life and opinions, see Kopp, preface to the above work, and Jules Simon in Dictionnaire des Sciences Philosophiques.—Hoefter, Biog. Générale, xii, 842.

Damaskus I., pope, born in Spain (others say in Rome). A.D. 906, succeeded Liberius as bishop of Rome A.D. 366. He opposed Urciuoli, who obtained the election, and in their disgraceful strife many people were murdered. He was a man of vigorous intellect, and extended the power of the see of Rome very greatly. The emperor Gratian conferred upon him, in 578, the right to pass judgment upon those clergy who were in opposition to either party who had been nominated from Rome, and, at the request of a Roman synod held in the same year, instructed the secular authorities to give to him the necessary support. Damascus was a vigorous opponent of Arianism; a synod held by him in 388 condemned the two Ilyrian bishops Ursacius and Valerian, and another, held in 390, condemned Anicius of Milan. He also exerted himself for putting an end to the Antioch schism, and took part in the Ecumenical Council of Constantinople of 381. One of his best acts was to make Jerome his secretary, and to aid him in his version of the Bible. He died in 394, and after his death was soon enrolled in the company of saints, being commemorated on Dec. 11. See Damascl Opera, edited by Merenda (Rome, 1754, fol.; Paris, 1840, 8vo); Moschel, Ch. Hist. bk. ii, cent. iv, pt. ii, ch. ii, note 40; Millman, Hist. of Latin Christianity, i, 108 sq.; Christian Remembrancer, Oct. 1854, 288 sq.

Damascus II., pope, originally Poppo, a native of Bavaria. He was bishop of Brixen, and was elected pope in 1048, upon the recommendation of the emperor Henry III, on the day of the abdication of Benedict X, and died twenty-three days after his election, 1048.

Damian (Damianus of Damasc), Peter, an eminent cardinal and reformer in the Roman Church, born at Ravenna about 1007. His parents appear to have taken part in the/revolutions with his father Elisha; but these local incidents are necessarily even more doubtful than those which have reference to the comparatively recent age of the apostles. There are even spots pointed out as the scene of events in the life of Abraham (Stanley, p. 404).

The health of Damascus is healthful except during July, August, and September, when fever and phthisis are prevalent, engendered by filth and unwholesome food. The thermometer ranges from 80° to 87° Fahr. during the summer, and seldom falls below 45° in winter. There is usually a little snow each year. The rain begins about the middle of October, and continues at intervals till May. The rest of the year is dry and cloudless.

A full description of Damascus, with notices, plans, and drawings, is given in Porter's Five Years in Damascus (London, 1853, 2 vols. 8vo); and in the Jour. Soc. Lit. July, 1853, p. 245 sq.; Oct. 1853, p. 45 sq.; see also Addison's Damascus and Palmyra (London, 1853); Walch, Antiquités Damascos, illustrée (Gen. 1757); (a copious treatise, giving all facts known in his day); also in his Acta Apostol. ii, 81 sq.); Kelly, Syria (chap. xv), and travellers in Palestine generally. See Syria.
increase of spiritual power. Altogether Damas was among the foremost men of his age, both morally and intellectually. His works were collected by Cajetan (Rome, 1566-1615, 8 vols. fol.), and have been several times reprinted. He was the author of an Inauguratio in that of Bassanis (1788, 4 vols. fol.). His life is given in the first volume of his works; also in Vita P. Damiani, by Laderchi (Rome, 1792, 4to); and in the Acta Sanctorum, Feb. iii, 406 sq. See Dupin, Eccl. History, vol. ix. ch. viii.; Monheim, Ch. Hist., bk. iii, c. xi, pt. ii, chap. ii, n. 67; Chabre, Ch. History of the Church, s. v.; History of Sacred Literature, iv. 598; Schroder, Kirchengeschichte, xxii. 523 sq.; Lea, Sacrae Doctoris Celisby (1867), chap. xii.

Damiati or Damiatics. The followers of Damasius of Alexandria (q. v.) were so called.

Damià, Monophysite patriarch of Alexandria (+ 601), expressed himself on the doctrine of the Trinity in a sense similar to that of Sabellius. He maintained that in the divinity (μορφή) of the Father, the Son, and the Holy Ghost is an essential characteristic (ἐσχατολογία) divided among the three, so that they are God only in their unity, not each one in himself (κατὰ τοῦτον αὐτῶν), and that in this unity they constitute the one divine essence (μίαν οἰκείαν καὶ φῶς). His followers were called Damiatites, after him, or Angelists, from Angelium, the place where they held their assemblies. In Alexandria, their adversaries were called Tarasino-centricus (Ταράσιοναρχία), as, going still further than the Tritheists, they acknowledged four gods, namely, the Father, the Son, the Holy Ghost, and the higher Being, which, in his nature (φύσι) and in himself (κατὰ τοῦτον αὐτῶν), is God. Herzog, Real-Encyclopädie, iii. 268; Monheim, Ch. Hist., bk. iv, ch. vi, pt. ii, n. 4; Hagenbach, Hist. of Doctrine, § 96.

Daminus, St. See COSSAR.

Damin. See ADAMI.

Dammim. See EPHES-DAMMIM

Damnation, condemnation. This word is used to denote the final loss of the soul, but it is not always to be understood in this sense in the sacred Scripture. Thus it is said in Rom. xii, 2, "They that resist shall receive to themselves damnation," i. e. condemnation, "from the rulers, who are not a terror to good works, but to the evil." Again, in 1 Cor. xi, 29, "He that eateth and drinketh unworthily... eateth and drinketh damnation to himself," i. e. condemnation; exposes himself to severe temporal judgments from God, and to the judgment and censure of the wise and good. Again, Rom. xiv, 23, "He that doubteth is damned if he eat," i. e. is condemned both by his own conscience and the word of God, because he is far from being satisfied that he is right in so doing.

Dan (Heb. id., a judge; Sept. Δην'), the name of a man and his tribe and of two towns. See MAHANEH-DAN; DAN-JAAN.

1. (Josephus translates Θεόδωρος, Ant. i. 19, 8.) The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen. xxii, 6), born B.C. 1916. The origin of the name is there given in the exclamation of Rachel — "God hath judged me ("αἰτείων με', δαμνήσαι με')... and given me sons," i. e. called the name Dan," i. e. "judge." In the blessing of Jacob (Gen. xlix, 16) this play on the name is repeated — "Dan shall judge ("Δανίων, γαβόν') his people." Dan was own brother to Naphtali; and, as the son of Rachel's maid, in a closer relation with Rachel's sons, Joseph and Benjamin, than with the other members of the family. It may be noticed that there is a close affinity between his name and the name of Dinah, the only daughter of Jacob. See JACOB.

Tribe of Dan.—Only one son is attributed to this patriarch (Gen. xxxvi, 23); but it may be observed that "Hashim" is a plural form, as if the name, not of an individual, but of a family; and it is remarkable—whether as indicating that some of the descendants of Dan are omitted in these lists, or from other causes—that when the people were numbered in the wilderness of Sinai, this tribe was one of the most numerous of all the tribes, containing 62,700 men able to serve. The position of Dan during the march through the desert was on the north side of the tabernacle (Num. ii, 25). Here, with his brother Naphtali, and Asher, the son of Zilpah, before him, was his station, the headmost of the long procession (Ii. 31; x. 25). The names of the "captain" (Χριστοῦ) of the tribe at this time, and of the "ruler" (the Hebrew word is the same as before), who was one of the spies (xii, 13), are preserved; and also is the name of the unworthy man who played a prominent part at that time, "Aholib, the son of Abishamach, of the tribe of Dan," associated with Bezeal in the design and construction of the fittings of the tabernacle (Exod. xxxi, 6, etc.). The numbers of this tribe were not subject to the violent fluctuations which increased or diminished some of its brethren (comp. the figures given in Num. i. 50, and it arrived at the threshold of the Promised Land, and passed the ordeal of the rite of Baal-peor (Num. xxxv) with an increase of 1700 on the earlier census. The remaining notices of the tribe before the passage of the Jordan are unimportant. It furnished a "prince" (or "military officer") to the government of the land; and it was appointed to stand on Mount Ebal, still in company with Naphtali (but opposite to the other related tribes), at the ceremony of blessing and cursing (Deut. xxvii, 13).

After this nothing is heard of Dan till the specification of the inheritance allotted to him (Josh. xix, 48). He was the last of the tribes to receive his portion, and that portion, according to the record of Joshua—strange as it appears in the face of the numbers just quoted—was the smallest of the twelve. But, notwithstanding its smallness, it had eminent natural advantages. On the north and east it was completely embraced by its two brother tribes Ephraim and Benjamin, while on the south-east and south it joined Judah, and was thus surrounded by the three most powerful states of the whole confederacy. Of the towns enumerated as forming "the border of its inheritance," the most easterly which can now be identified are Aijalon, Zorah (Zarephath, and Leshem of Beth-shemesh, q. v.). These places are on the slopes of the lower ranges of hills by which the highlands of Benjamin and Judah descend to the broad maritime plain, that plain which on the south bore the distinctive name of "the Shefelah," and more to the north, of "Sharon." From Japho—afterwards Joppa, and now Yafa—on the north, to Ekron and Gathrimmon on the south—a length of at least fourteen miles—that noble tract, one of the most fertile in the whole of Palestine, was allotted to this tribe. By Josephus (Jos. v. 1, 22, and 8,1) this is extended to Ashdod on the south, and Dan at the foot of Carmel, on the north, so as to embrace the whole, or nearly the whole, of the great plain, including Jamnia and Gath. (This discrepancy may be accounted for by supposing that the Danites at some period may have overrun the country thus far, when the Philistines were hounded by the powerful Ephraimites and the more powerful Judah.) But this rich district, the corn-field and the garden of the whole south of Palestine, which was the richest prize of Phoenician conquest many centuries later, and which, even in the now degenerate state of the country, is enormously productive, was too valuable to be given up without a struggle by its original possessors. The Amorites were called the "children of Dan into the mountain, for they would not suffer them to come down into the valley" (Judg. i. 24)—forced them up from the corn-fields of the plain, with their deep black soil, to the villages whose ruins
The following is a list of all the places in the tribe of Dan mentioned in Scripture, with their probable identification:

<table>
<thead>
<tr>
<th>Town</th>
<th>Map</th>
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<tbody>
<tr>
<td>Dan</td>
<td></td>
</tr>
<tr>
<td>Zorah</td>
<td></td>
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<tr>
<td>Eshtaol</td>
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<tr>
<td>Mahaneh-Dan</td>
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<td>Shobal</td>
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</tr>
<tr>
<td>Zohar</td>
<td></td>
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</tbody>
</table>

The mention of this tribe in the "blessings" of Jacob and Moses must not be overlooked, but it is difficult to extract any satisfactory meaning from them. According to Jewish tradition, Jacob's blessing on Dan is a prophetic allusion to Samson, the great "judge" of the tribe; and the execration with which it closes was that actually uttered by Samson when brought
INTO THE TEMPLE AT GAZA. (See The Targum Pr. Jona-
than on Gen. xli, 16, 17; and the quotations in Ka-
lisch's Genesis ad loc.) Modern critics likewise see
an allusion to Samson in the terms of the blessings
which they presume on that account to have been
written after the destruction of the temple as a
caution to the Jews (1 Chron. xvi, 92). Jerome's ob-
servations (Qu. in Gen.) on this pas-
sage are very interesting. Herder's interpretation
as given by Stanley (Palestine, p. 388) is as follows: "It
is doubtful whether the delineation of Dan in Jacob's
blessing relates to the original settlement on the west-
er border of the land, or to the later outpost. Herder's
explanation will apply almost equally to both.
'Dan,' the judge, 'shall judge his people;' he be the
son of the concubine no less than the sons of Leah; he
the frontier tribe no less than those in the places of honor
shall be 'as one of the tribes of Israel.' "Dan shall
be a serpent by the way, an adder in the path, that is,
of the invading enemy by the north or by the west,
'that biteth the heels of the horse,' the indigenous
serpent biting the foreign horse unknown to Israelite
warfare, 'so that his rider shall fall backward.' And
his war-cry as from the frontier fortresses shall be,
'For Thy salvation, O Lord, I have waited!' In the
blessing on Dan the light of Beer-sheba brightens the sight of
Dan. The northern Dan alone appears, with the same char-
acteristics, though under a different image: 'a lion's
whelp in the far north, as Judah in the far south: he
shall leap from Bashan'—from the slopes of Her-
mon, where he is coughed watching for his prey."

2. (Georgus rô dadan.) The Sanscrit name for the
most northern district is Dan, the common expres-
sion "from Dan even to Beer-sheba." The
name of the place was originally Laish or Lehem
(Josh. xix, 47). Its inhabitants lived "after the man-
er of the Zidonians," i. e. engaged in commerce, and
without defense. But it is nowhere said that they
were infected with the Phoenician belief that the spirits
from the parliament of Huram—his mother 'of the
daughters of Dan,' his father 'a man of Tyre' (2 Chron.
ii, 14). They seem to have derived their security
from the absence of any adverse powers in their
neighborhood, and from confidence in the protection
of Sidon, which was, however, too far off to render aid
in the case of such a sudden assault as that by which
they were overpowered. This distance of Sidon was
carefully noted by the Danites spies as a circumstance
favorable to the enterprise; and it does not appear
that Sidon ever made any effort to dispossess the
invaders. Living in their own home, and a line of
priests was established, which, though belonging to
the tribe of Levi and even descended from Moses,
was not of the family of Aaron, and therefore not belong-
ing to the regular priesthood. To the form of this im-
age and the nature of the idolatry we have no clew,
not to the special relation which existed between it
and the calf-worship afterwards instituted there by
Jeroboam (1 Kings xii, 29, 30). It only appears that
Jeroboam took advantage of the confirmed idolatry
of the Danites (Judg. xviii, 30), erected a temple in
their city, and set up there one of his golden calves for
the benefit of the Danites. To whom a pilgrimage to Jerusalem
would not have been politic, and a pilgrimage to Beth-
el might have been irksome (1 Kings xii, 29). The
latter worship is alluded to by Amos (viii, 14) in a pas-
sage which possibly preserves a formula of invocation
or adjuration in use among the worshippers; but the
passage is very obscure. The worship of the Danites
may be traced to this day in the secret rites of the Norse-
ian Druids saints of the vicinity (Newbold, Jour. As.
Soc. xvi, 27). After the establishment of the Danites
at Dan it became the acknowledged extremity of the
country, and the formula "from Dan even to Beer-
sheba" is frequent throughout the historical books (Judg.
xx, 1; 1 Sam. iii, 20; 2 Sam. iii, 10; xvii, 11; xxiv,
2, 15; 1 Kings xv, 19). This is not ancient; it is
reversed, and becomes "from Beer-sheba even to Dan"
(1 Chron. xxi, 2; 2 Chron. xxx, 6). It is occasionally
employed alone in a somewhat similar meaning;
thus, in Jer. viii, 16, "The snorting of his horses
was heard from Dan; the whole land trembled at the
sound of the trumpeting of the horse-tongue." (Gen.
xiv, 15). Dan was, with other northern cities, laid waste
by Benhadad (1 Kings xv, 20; 2 Chron. xvi, 4), and this
is the last mention of the place.

Various considerations would incline us to the sur-
ception that Dan was a holy place of note from a far ear-
lier date than its conquest by the Danites. These are:
(1.) The extreme reluctance of the Orientals—appar-
enient in numerous cases in the Bible—to initiate a
sanctuary, or to adopt for worship any place which had not
enjoyed a reputation for holiness from pre-historic
times. (2.) The correspondence of Dan with Beer-
sheba in connection with the life of Abraham—the or-
iginal site of the city has been mentioned, and has
developed in some diversity of statement. (3.) More
particular the incident in the very clear
and circumstantial narrative of Gen. xiv, 14, as if well
known even at that very early period. Its mention
in Deut. xxxiv, 1, is also before the events related
in Judg. xviii, though still many centuries later than
the time of Abraham. But the subject is very difficult,
and we can hardly hope to arrive at more than con-
jecture upon it. With regard to Gen. xiv, 13, four
explanations suggest themselves. a. That another
place of the same name is intended. (See Ka-
lisch, ad loc. for an ingenious suggestion of Dan-ja
n.) b. Against this view is the interference from
the passage of Exodus concerning the "Daughters of
Dan," the "sons of Dan," the "daughters of Dan,"
and the "Danites." (3.) The name is peculiar to the
characteristic, genuine air of the story in Judges,
which fixes the origin of the name so circumstantially.
Josephus (Ant. v, 3, 1) speaks positively of the situ-
ation of Laish as "not far from Mount Libanus and the
springs of the lesser Jordan, near (kere) the great
plain of the city of Sidon" (compare also Ant. viii, 6,
4); and this, as just said, identifies with the Dan in
Gen. xiv, 14 (Ant. i, 10, 1). In consonance with this
are the notices of Jerome, who derives the word "Jor-
dan" from the names of its two sources. In Deut.
xxxiv, 1, also, we find the phrase "all the land of
Gilead unto Dan" employed by Moses some fifty years
before the conquest of Lebanon. The locality of the
town is spoken of as "the chief of the Danites," it is
"from Sidon," and "in the valley of Esech that is by
(2) Beth-rehob;" but as this latter place has not
been identified with certainty, the position of Dan
must be ascertained by other means. Josephus says
that its was the "lesser" fountain of the Jordan
... in the plain of Sidon, a day's journey from that
city, and that the plain around was of extraordinary
fertility (Ant. i, 10, 1; 5, 8; 8, 4; War, iv, 1, 1). Eusebius
and Jerome are still more explicit—"A village,
four miles distant from Dan, called Prennus or seven
miles from Tyre; it was the boundary of Judah (nepos rjç
Iouaiaic), and at it the Jordan took its rise." Jerome
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adds, "De quo et Jordanian flumen erumpens à loco sortitus est nomen. Jor quippe ῥηπίου, id est, fluvium sive rivum Nebiši vocatur, (v. Prov. 21, v. s. v.; Dan). Some others, both ancient and modern, have contended Dan with Paneas or Cassarea Philippus (Philos-torgius, History, vii, 8; Theodoret in Genes.; Sanson, Geog. Sac. s. v.; Alford on Matt., xvi, 13). This error appears to have arisen chiefly from indefinite remarks of Jerome in his commentary on Ezek. xlviii, 18: "Dan ... ubi bodis Paneas, quae quondam Cassarea Philippi vocabatur;" and on Amos vii, 13, "Dan in terminis terrae Judaeae, ubi nunc Paneas est." It is plain from Jerome's words in the Omomasticon that he knew the true site of Dan, and therefore those notices must be understood as meaning that Cassarea Philippus was in his day a principal town in the locality where Dan was situated, and that both were upon the border of Palestine. The Jerusalem Targum calls it "Dan of Cassarea," intimating its vicinity to the latter (on Gen. xiv, 14; see Rendel, Palest. p. 919-21). In perfect agreement with this is the position of Tell el-Kadi, a mound from the foot of which gushes out "one of the largest fountains in the world," the main source of the Jordan (Robinson, Later Res. iii, 380-383). The tell itself, rising from the plain by some steep terraces, has its long, level top strewn with ruins, and is very probably the site of the town and citadel of Dan. The spring is called el-Ledisin, possibly a corruption of el-Ledia, in Robinson, iv, 380, from the stream from the spring Nahr el-Dhem (Wilson, ii, 173), while the name, Tell el-Kadi, "the Judge's mound," agrees in signification with the ancient name. Those who have visited it give the exact agreement of the spot with the requirements of the story in Judg. xviii—a good land and a large, where there is no want of anything that is on the earth (Thomson, Land and Book, ii, 320). Tell el-Kadi is cup-shaped, resembling an extinct crater, and is covered with a dense jungle of thorns, thistles, and rank weeds. Its circumference is about half a mile, and its greatest elevation above the plain eighty feet. There are some traces of old foundations, and heaps of large stones on the top and sides of the southern part of the rim, where perhaps the citadel or a temple may have stood. There are also ruins in the plain a short distance north of the tell. There are doubtless other remains, but they are now covered with grass and jungle. At the western edge of the mound is the largest of the great fountains, and there is a smaller one within the cup, shaded by noble oak-trees (Porter, Damascus, i, 308). About a quarter of an hour north, Burckhardt noticed ruins of ancient habitations; and the hill which overhangs the fountain appears to have been built upon, though nothing is now visible (Burckhardt, Syria, p. 42; Robinson, Researches, iii, 301-358).

1. "Dan also" stands in the A.V. as the rendering of רדש (Vedan, lit. and Dan; Sept. translates undistinguishably), an Arabian city mentioned in Ezek. xxvii, 19 as a place from which clothes, wrought iron, cassis, and other spices were brought to Tyre. By it is probably meant the city and mart of Aden, in connection with which our prophets enumerate the very wares: "The town of Aden is small, but celebrated for its seaport, from which vessels sail bound for India, China, and neighboring countries, returning with cargoes of iron, Damascus sword-blades . . . cardamom, cinnamon . . . myrobolan . . . and various kinds of rich figured cloths." (H. C.) (See McCulloch's Gazetteer, s. v. Aden.) See VEDAN.

Dana, Daniel, D.D., a Presbyterian minister, was born at Ipswich, Mass., July 24, 1771, and was educated at Dartmouth College, where he graduated in 1788, for several years he was employed as a tutor. In 1798 he was licensed "as a qualified candidate preacher of the Gospel of Christ." In 1794 he was ordained pastor of the Presbyterian church in Newburyport, and after a successful ministry of twenty-six years was transferred to Hanover, New Hampshire, as president of Dartmouth College, where he remained from that position as unerring with his feelings, and settled in Londonerry as pastor of the church, where he remained four years and a half. In 1826 he became pastor of the Second Presbyterian church at Newburyport, which position he resigned in 1845, in the seventy-fifth year of his age. Dr. Dana was regarded as "one of the most able, devoted, and useful ministers of the period in which he lived." He died August 26, 1859. He edited Gibbon's Memoirs of Pious Women (1802), and Flavel's Works, and published numerous tracts and sermons.—Wilson, Presbyterian Almanac, 1861, p. 84; Princeton Review, Jan., 1867; Sprague, Life of Daniel Dana, D.D. (Boston, 1866).

Dana, James, D.D., a Congregational minister, was born in Cambridge 1738, graduated at Harvard 1758, and in 1768 was installed pastor at Wallingford, Conn. He became pastor of the First Church, New Haven, 1778; was dismissed July 30, 1805; and died Aug. 18, 1812. He was made D.D. by the University of Edinburgh, 1768. Dr. Dana published "An Examination of Edwards on the Will" (1770); "An Examination of the Stane, continued" (1778); and a number of occasional sermons. In his later writings, to Edwards, he held "that men themselves are the only efficient causes of their own volitions; nor do they always determine according to the greatest apparent good; the affections do not follow the judgment; men sin against light, with the wiser choice, the greatest good full in their view. Through the impotentions of their passions, they determine against the greatest apparent good. This is the case with every sinner who resolves to delay repentance to a future time. Self-determination is the characteristic of every moral agent. The absence of liberty he deemed inconsistent with moral agency; and by liberty he meant, not merely liberty in regard to the external action, but liberty of volition; an exemption from all circumstances and causes having a controlling influence over the will—a self-determining power of man, as a real agent, in respect to his own volitions. On the whole, he regarded the scheme of Edwards as acquitting the creature of blame, and impeaching the truth and justice of the Creator."—Sprague, Annals, i, 565.

Danibas (Δανίβας), a small town placed by Ptolemy (v, 15, 24) in Palmyrene, a subdivision of his Cale-Syria; also mentioned under the name Danibos in the war between the emperor Julian and the Persians (Zosim. Hist. iii, 27, 7). It does not appear to correspond to any of the three places of a similar name mentioned by Eusebius (Amnibos, Δανιβας, and Jerome (Onomac.) in Syria). It lay in the region of Moabitis. It was the seat of a bishopric (Notit. Eccles.,) and has lately been identified by Porter (Damasci, i, 346)—from an Arabic MS, written in the 7th century by Macarius—with Saida, now a large village at the foot of Anti-Lebanon, with a convent and extensive ruins (Van de Velde, Memoir, p. 906).

Danaeus, or Danaus, LAMBERT, an eminent French Protestant divine, was born in Lyons, 1530. He first studied afterwards theology, and became minister at Geneva, and subsequently at Leyden; finally at Orthez, in Navarre, where he died in 1598. He was the first writer who treated Christian ethics separately from theology (Ethics Christianae, lib. ii, Genev. 1577). He was a strong Calvinist, as shown in his Lettres de Lyonnais. He elicited much controversy, and wrote largely in controversy. We have in English his Commentary on the Minor Prophets, translated by Stockwood (Lond. 1594, 4to). See Haag, La France Protestante, iv, 192; Theol. Stud. u. Krit. 1850, p. 22.
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Dance. This act is usually denoted in Heb. by some form of בְּרָע, chal, which literally signifies to twist (and is often applied to scrivling under pain, as of birth, or trembling under fear), and hence probably refers to the swirling motions of the Oriental sacred dances (Judg. xxii, 21, 22; Ps. xxx, 11; cxlii, 3; cl, 4; Jer. xxxii, 4, 13; Lam. v, 15; Exod. xv, 20; xxxii, 19; Judg. xi, 34; 1 Sam. xviii, 6; xxi, 21; xxi, 5; Car. 34, and similar idea of moving in a circle is radically contained in the word בְּרָע, chappag, translated "dancing" in 1 Sam. xxx, 16. Another term thus rendered (Eccles. iii, 4; Job xxi, 11; Isa. xiii, 21; 1 Chron. xv, 29) is דָּשְׁנָא, rashah, which simply means to skip or leap for joy, as it is elsewhere rendered, and is nearly equivalent to a fourth term thus rendered (2 Sam. vi, 14, 16), "דָּשְׁנָא, karar", which means to jump or spring. In the New Test. the terms rendered "dance" are γυρός (radically expressive of the same idea of circular motion), applied to a festive occasion in connection with music (Luke xv, 25), and οἰκογενέα, literally to leap up and down, but conventionally used in later times to denote a regular dance according to rule. The same term, in general, is applied to the elaborate pas- tom://dance of Roman times (Matt. xiv, 6; Mark vi, 22). (See Smith's Dict. of Asia. Antiq. s. v. Saltatio, Pantomimus.) As motions of joy and sorrow universally express themselves in music and gymnastics of the body, efforts have been made among all nations, but especially among those of the South and East, in proportion as they seem to be more demonstrative, to reduce as to measure and to strengthen by union the more pleasurable—those of joy. The dance is spoken of in holy Scripture generally as symbolical of some rejoicing or jubilation, as for the sake of contrast with mourning, as in Eccles. iii, 4, "a time to mourn and a time to dance" (comp. Ps. xxx, 11; Matt. xi, 17). Children dance spontaneously (Job xxi, 11; Matt. xi, 17; Luke vii, 22).

1. At a very early period, dancing was enlisted into the service of religion among the heathen; the dance, enlivened by vocal and instrumental music, was a usual accompaniment in all the processions and festivities of the gods (Strabo, x); and, indeed, so indispensable was this species of violent erriment, that no ceremonial was considered duly accomplished—no triumph rightly celebrated, without the aid of dancing. The Hebrews, in common with other nations, had their sacred dances, which were performed on their solemn anniversaries, and other occasions of commemorating some special token of the divine goodness and favor, as means of drawing forth, in the liveliest manner, their expressions of joy and thanksgiving. The performers were usually a band of females, who, in cases of public rejoicing, volunteered their services (Exod. xv, 20; 1 Sam. xviii, 6), and who, in the case of religious observances, composed the regular chorus of the temple (Psa. cxlii, 3; cl, 4), although there are not wanting instances of men also joining in the dance on these occasions of religious festivity. Thus David deem ed it no way derogatory to his royal dignity to dance on the auspicious occasion of the ark being brought up to Jerusalem (2 Sam. vi, 14, 16). The word used to describe his attitude is significant of violent efforts.

II. 7 T

Arab Dance. Music is led by the principal person of the company, the rest imitating the steps. The evolutions, as well as the songs, are extemporaneous—not confined to a fixed rule, but varied at the pleasure of the leader; and yet they are generally executed with so much grace, and the time so well kept with the simple notes of the music, that the group of attendants show wonderful address and propriety in following the variations of the leader's feet. The missionary Wolff describes a festival of some Eastern Christians, where one eminent individual, who led the song as well as the dance, conducted through the streets of the city a numerous band of people, who leaped and danced in
imitation of the gestures used by him. When the late deputation of the Church of Scotland were on their way through Palestine, their Arab guides, to relieve the tedium of the journey, sometimes "commenced a native song and dance; one of them, advancing a little before the rest, began the song, dancing forward as he repeated the words; when the rest, following him in regular order, joined in the chorus, keeping the time with a dextrous clapping of hands. They sang several Arabian songs, responding to one another, dancing and clapping their hands." In their "dancing dervishes" the Turks seem to have adopted into their system the enthusiastic raptures, at once martial and sacred, which (e.g. in the Roman Salii) seem indigenous in many Southern and Eastern races from the earliest times.

In the earlier period dancing is found combined with some song or refrain (Exod. xv, 20; xxii, 18, 19; 1 Sam. xxii, 11), and with the çymb, or tambourine (A. V., "timbrel"), more especially in those impulsive outbursts of popular feeling which cannot find sufficient vent in voice or in gesture singly. Nor is there any more strongly popular element traceable in the religion of the ancient Jews than the opportunity so given to female prophetesses and to women in general for enthusiastic intercessions for Jehovah on momentous crises of national joy, and thus root the theocracy in their deepest feelings, more especially in those of the women, themselves most easily stirred, and most capable of exciting others. The dance was regarded even by the Romans as the worship of the gods, and thus had a place among sacred thinæ (Servius ad Virg. Bucol. v, 78). A similar sentiment is conveyed in Psal. xxxvi, 10: "All my bones shall say, Lord, who is like unto thee?" So the "tongue is the best member among many, the "glory" (Psal. liv, 8) of the whole frame of flesh, every part of which is to have a share in the praises of God. Similar to that found in the Greeks is the reference by Athenaeus to Socrates as a fragment in praise of dancing (Athen. xiv, 627; comp. Arrian, Alex. iv, 11). Plato certainly (Leg. vii, 6) reckon dancing (ρυθμις) as part of gymnastics (γυμναστικης). So far was the feeling of the purest period of antiquity from attaching the notion of effeminacy to dancing, that the ideas of this and of warlike exercise are mutually interwoven, and their terms almost correspond as synonyms (Homer, Ili. vii, 617; comp. Creuzer, Symb. ii, 367; iv, 474; and see especially Lucian, De Salte, paras.). Women, however, among the Hebrews made the dance their especial mode of expressing their feelings; and when their husbands often did not return or returned on beholding the life and home, they felt that they too ought to have some share in the event, and found that share in the dance of triumph welcoming them back. The "eating, and drinking, and dancing" of the Amalekites is recorded, as is the people's "rising up to play" (במה, including a reveling dance), with a tacit censure; the one seems to mark the lower civilization of the Amalekites, the other the looseness of conduct into which idolatry led the Israelites (Exod. xxxii, 6; 1 Cor. x, 7; 1 Sam. xxx, 16). So, among the Bedouins, native dances of men are mentioned (Lynch, Dead Sea, p. 295), and are probably an ancient custom. The Hebrews, however, save in such moments of temptations, seem to have left dancing to the women. But, more especially, there were no doubt dances of a religious nature, whose nearness of kin to the champion of the moment gave her a public character among her own sex, seems to have felt that it was her part to lead such a demonstration of triumph or of welcome; so Miriam (Exod. xv, 20), and so Jephthah's daughter (Judg. xi, 94), and similarly there no doubt was, though none is mentioned, a chorus and dance of women led by Deborah, as the song of the men by Barak (comp. Judg. v, 1 with Exod. xv, 1, 29). Similarly, too, Judith (xv, 12, 13) leads her own song and dance of triumph over Holopherne. There was no such leader of the choir mentioned in the case of David and Saul. Hence, however, the "answer" the entire chorus in Exod. xv, 21, the women in the latter case being one another as they played" (1 Sam. xviii, 7), that "answer" embodying the sentiment of the occasion, and forming the burden of the song. The "coming out" of the women to do this (Judg. xi, 84; 1 Sam. xviii, 6; comp. "went out," Exod. xv, 20) is also a feature worthy of note, and implies the object of meeting, attending upon, and conducting home. So Jephthah's daughter met her father, the "women of all the cities" came to meet and celebrate Saul and David, and their host, but Miriam in the same way "goes out" before "Jehovah" the "man of war," whose presence was desired. This marks the activity of David's conduct when, on the return of the ark of God from its long sojourn among strangers and Lorders, he (2 Sam. vi, 5-22) was himself chereges; and here, too, the women, with their timbrels (see especially ver. 5, 19, 20, 22), took an important share. This fact brings out more markedly the feelings of Saul's daughter Merab in keeping aloof from her sainted brother, "looking through a window" at the scene. She should, in accordance with the examples of Miriam, etc., have herself led the female choir, and so come out to meet the ark and her lord. She stays with the "household" (ver. 20), and "comes out to meet" him with representatives perhaps feeling the rebuke to her apathy. It was before "the handmaids," i.e. in leading that choir which she should have led, that he had "uncovered" himself; an unkiningly exposure as she thought it, which the dance rendered necessary—the wearing nacrely the ephod or linen tunic. The occasion was meant to be popularly viewed in connection with David's subjugation of various enemies and accession to the throne of Israel (see 1 Chron. xxi, 23—xxiii, 8); he accordingly thinks only of the honor of God who had so advanced him, and in that forgets self (comp. Muller, De Davide ante Arc. Eusebii, xxxii). From the mention of "damsels," "timbrels," and "dances" (Psal. lxii, 26; cxlix, 8; cl, 4) as elements of religious worship, it may perhaps be inferred that David's feeling led him to incorporate in its rites that popular mode of festive celebration. This does not seem to have survived him, for as Saulschulte remarks (Archd. der Hebr. i, 290), in the absence of religious rites, the Israelites of David and Josiah, no notice of them occurs; and this, although the "words," the "writing," and the "commandment of David" on such subjects are distinctly alluded to (2 Chron. xxxix, 30; xxx, 4, 15). It is possible that the banishing of this popular element, which found its vent, no doubt in the idolatrous rites of Baal and Asarte (as it certainly did in those of the golden calf, Exod. xxxii, 19), made those efforts take a less firm hold on the people than they might have done, and that David's more comprehensive scheme might have retained some ties of feeling which were thus lost. On the other hand was doubtless the peril of the loose morality which commonly attended festive dances at heathen shrines. Certainly in later Judaism the dance was included among some religious festivities, e.g. the feast of tabernacles (Mishna, Succah, v, 3, 4), where, however, the performers were men. This was probably a mere following the example of David in the letter. Also in the earlier period of the Judges the dances of the virgins in Shiloh (Judg. xxi, 19—28) were certainly part of a religious festivity. It seems also from this last instance clear, and from the others probable, that such dances were performed by maidens apart from men, which gives an additional point to the reproach now mentioned. With the修建 of the temple the figure of the dance was a doubtful question, nor is it likely to have lacked such variety as would adapt it to the various occasions of its use. The terms employed, however, all point to dancing in a ring. In
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modern Oriental dances a woman leads off the dance, the others then follow her with exact imitation of her the prevailing sense as to the impropriety of respectable individuals taking part in it; and hence the gay circles of Rome and its provinces derived all their entertainment, as is done in the East to this day, from the exhibitions of professional dancers. Under the patronage of the emperors, and of their luxurious tributaries, like Herod, the art was carried to the utmost perfection, the favorite mode being pantomime, which, like that of the modern Almehs or Arab women, was often of the most licentious description (see Lane's Mod. Eg. ii, 105–9; St. John's Nubia, p. 268 sq.). A story of love was chosen—generally an adventure of the gods—as the plan of the dance, and the address of the performer consisted in representing, by the waving of his hands, the agility of his limbs, and the innumerable attitudes into which he threw himself, all the various passions of love, jealousy, disgust, that sway the human breast. (See at large Lucian's Treatise on Dancing.)

Amateur dancing in high life was, as that writer informs us, by no means uncommon in the voluptuous times of the later emperors. But in the age of Herod it was exceedingly rare and almost unheard of, and therefore the condescension of Salome, who volunteered, in honor of the anniversary of that monarch's birthday, to exhibit her handsome person as she led the mazy dance in the saloons of Macherus—for, though she was a child at this time, as some suppose (Michaelis, Introd.), she was still a princess—was felt to be a compliment that merited the highest reward. The folly and rashness of Herod in giving her an unlimited promise, great as they were, have been equalled and even surpassed by the munificence which many other Eastern monarchs have lavished upon favorite dancers. Shah Abbas (to mention only one anecdote of the kind), having been on a particular occasion extremely gratified with a woman who danced before him, and being at the time much intoxicated, made her a present of a magnificent Khan that yielded him a considerable revenue. Next morning his minister reminded him of his extravagant liberality, whereupon, being now cool and ashamed of his folly, he sent for the dancer, and obliged her to be contented with a sum of money (Thevenot's True in Persia, p. 100). It is by no means improbable that Herod too was flushed with wine, and that it was from fear he should retract his promise if she delayed till the morning that Herodias sent immediately for the head of the Baptist.

It remains to notice further that the Jewish dance was performed by the sexes separately. There is no evidence from sacred history that the diversion was promiscuously enjoyed, except it might be at the erection of the defiled calf, when, in imitation of the Egyptian festival of Apis, all classes of the Hebrews intermingled in the frantic revelry. In the sacred dances, to not only to enliven feasts, but in the celebration of domestic joy (Luke xv, 25; Matt. xiv, 6). Notwithstanding, however, the strong partiality cherished for this insipiring amusement, it was considered beneath the dignity of persons of rank and character to practise it. The well-known words of Cicero, that "no one dances unless he is either drunk or mad," express

Female Sacred Dance.—From the Egyptian Monuments.
although both sexes seem to have frequently borne a part in procession or chorus; they remained in distinct and separate companies (Psa. lxviii, 25; Jer. xxxi, 13).

Dancing formed a part of the religious ceremonies of the Egyptians, and was also common in private entertainments (see Wilkinson's Ant. Eg. abridgment, i, 135 sq.). Many representations of dances both of men and women are found in the Egyptian paintings.

The "feast unto the Lord," which Moses proposed to Pharaoh to hold, was really a dance (27; see above).

Hist. de la Danse (Par. 1794); Hecker, Die Tanzeurb (Berlin, 1832). See Musical Instruments.

Dancers, a fact which appeared to the Rhine and in the Netherlands about 1374. They paraded the streets, entered houses and churches half naked, crowned with garlands, dancing and singing, uttering unknown names, falling senseless on the ground, and exhibiting other marks of demoniacal agitation. It was customary for persons of both sexes, in their public worship, to begin dancing; and, holding each other's hands, to continue their extraordinary violence till they fell down on the ground breathless. They

Male Dance in Figures among the ancient Egyptians.

A modern Oriental dancing-party is thus described by Layard (Nineveh, i, 119): "The dance of the Arabe, the Delbè, as it is called, resembles in some respects that of the Albanians, and those who perform in it are scarcely less vehement in their gestures or less extravagant in their excitement than those wild mountaineers. They form a circle, holding one another by the hand, and, moving slowly round at first, go through a shuffling step with their feet, twisting their bodies into various attitudes. As the music quickens their movements are more active; they stamp with their feet, pull their war-cry, and jump as they hurry round the musicians. The motions of the women are not without grace; but as they insist on wrapping themselves in their coarse cloaks before they join in the dance, their forms, which the simple Arab shirt so well displays, are entirely concealed. When those who formed the delbè were completely exhausted by their exertions, they joined the lookers-on and seated themselves on the ground. Two warriors of different tribes, furnished with shields and naked cimeters, then entered the circle, and went through the sword-dance. As the music quickened the excitement of the performers increased. The bystanders at length were obliged to interfere and to deprive the combatants of their weapons, which were replaced by stout stakes. With these, they labored one another unmercifully, to the great enjoyment of the crowd. On every successful hit, the tribe to which the one who dealt it belonged set up their war-cry and shouts of applause, while the women defied us with the shrill ralek, a noise made by a combined motion of the tongue, throat, and hand vibrated rapidly over the mouth. When an Arab or a Kurd hears this taclek he almost loses his senses through excitement, and is ready to commit any desperate act. A party of Kurdish jesters from the mountains entertained the Arabs with performances and imitations more amusing than refined. They were received with shouts of laughter. The dances were kept up by the light of the moon the greater part of the night."

See Renz, De saltationibus Jud. vet. relig. (Lips. 1738); Danov, De choræis sacræ Libr. (Grzb. 1766); Spooner, De saltat. vet. Hebr. (in Ugolini Theosur. xxi); Zellner, De choræs vet. Hebr. (Altorf. 1726); Altenon, De choræs Paulo Interdicta (Misen. 1744); Brömöl, Fratellæ der ersten Christen (Jen. 1701); Grünenberg, De saltatione Christiano legit (Rest. 1704, 1719, 1730); Purmann, De saltatione (Fret. 1785); Burette (in the Mem. de l'Acad. des Inscr. i, 58 sq.); Bonnot, affirmed that during these intervals of vehement agitation they were favored with wonderful visions. They evinced open contempt for the authority, rites, and doctrines of the Roman Church, and were considered as possessed with devils. The same phenomena appeared at Strasbourg in 1418.—Moebius, Ch. Hist., ii, 416; Gieler, Ch. History, § 212.

Dancing. A form of religious dancing sometimes made part of the public worship of the early Christians. The custom was borrowed from the Jews, in whose solemn processions choirs of young men and maidens, moving in time with solemn music, always bore a part. It must not be supposed that the "religious dances" had any similarity to modern amusements; they were rather processions in which all who took part marched in time with the hymns which they sung. The custom was very early laid aside, probably because it might have led to the adoption of such objectionable dances as were employed in honor of the pagan deities. Prohibitions of dancing, as an amusement, are found in the Church fathers and in the decrees of the councils. See Bingham, Orig. Exch. bk. xvi, ch. xi, § 15. On dancing as an amusement, see Crane, On Dancing, N. Y. 12mno.

Dandini, Girolamo, a Roman theologian and papal legate, was born at Cesena in 1554. After being professor of philosophy at the University of Paris, and professor of theology at the University of Padua, he entered the order of Jesuits, and became its provincial in Poland and at Milan. In 1596 he was sent by Clement XI as nuncio to the Maronites in order to effect their union with the Church of Rome, but in this mission he was not successful. He died at Forli Nov. 29, 1634. He is the author of a work on Ethica Sacra (Cesena, 1651; Antw. 1676, fol.). He published a report on his mission to the Maronites (Misione Apostolica al Patriarcha e Maroniti del Monte Libano (Cesena, 1656; Paris, 1675; English, 1698). According to the French translator, Richard Simon, Dandini gave an incorrect account of the creed of the Maronites.—Pierre, Univer. Lex. iv, 688; Hoefer, Biog. Gm. xii, 919.

Danforth, Calvin, a Methodist Episcopal minister, was born at Fort Covington, Franklin Co., N. Y., Nov. 28, 1809, was licensed to exhort in 1828, entered the Oneida Conference in 1880, was superannuated in 1884, went South for his health, and took a situation in an academy at Warrenston, Ga., still retaining his connection with the Church in the North. In 1887
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...he served for a time as professor of mathematics in Covington Manual Labor School, but his health soon failed. By medical advice he went to St. Augustine, Fla., where he died in great peace in May, 1889. Mr. Danforth endeared himself to thousands by his piety, zeal for good works, love for souls, and eloquence.

Minutes of Conferences, ii, 675; Gorrie, Black River Conf. Memorial.

Danforth, Joshua Noble, D.D., a Presbyterian minister, was born in Pittsfield, Mass., in 1792. He was educated at Williams College, and in his last year there determined to devote himself to the ministry. After three years study in the Princeton Theological Seminary, (1818-21), he took his first pastoral charge at Newcastle, Del.; his second was at the City of Washington. After a short time spent in the service of the American Colonization Society, he became pastor of a Congregational Church at Lee, Mass., and afterwards of the Second Presbyterian Church at Alexandria, Va., where he remained fifteen years. Everywhere where his ministry was productive of abundant fruit. He was also a frequent writer in the periodical press. Finally he re-entered the service of the Colonization Society, and remained in it till a short time before his death, which occurred Nov. 14, 1861, at Washington.

—Wilson, Presbyterian Almanac, 1862, p. 386.

Danforth, Samuel, a Congregational minister, was born at Framingham, Suffolk Co., England, September 10, 1626, and came with his father to New England in 1634. He graduated at Harvard in 1648, and was chosen tutor and fellow. In 1650 he was installed colleague pastor in Roxbury, where he labored during his life, which ended Nov. 19, 1674. He studied astronomy profitably, and published several astronomical and theological remarks upon the comet (1664).—Sprague, Annals, i, 138.

Danforth, Samuel, son of the preceding, was born Dec. 18, 1666, and graduated at Harvard College in 1683. He was one of the most learned and eminent ministers of his day. In the beginning of the year 1705, through his labors, a deep impression was made upon the minds of his people, and a revival occurred, of which an account is given in some letters of Mr. Danforth, preserved in Prince's Christian History. He published a eulogy on Thomas Leonard, 1718, and the election sermon, 1714. He left behind him a very large manuscript, a part of which is now in the library of the Massachusetts Historical Society. It seems to have been from Eliot's Indian Bible, as there is a reference under every word to a passage of Scripture. He died Nov. 14, 1727.

Daniel (Heb. and Chald. Dim'el, דניאל, also [Ezek. xiv, 14, 20; xxviii, 5] in the shorter form Daniel, דניאֵל; see below), the name of at least three men:

1. (Sept. דניאל v. r. דניאל, Vulg. Daniel.) King David's second son, "born unto him in Hebron." "Of Abigail the Carmelitess" (1 Chron. iii, 8), B.C. cir. 1051. In the parallel passage, 2 Sam. iii, 8, he is called Chilseb. For the Jewish explanation of the origin of the two names, see Bochart, Hieros. ii, 56, p. 635.

2. (Sept. and N. T. דניאֵל, Josephus דניאֶל.) The celebrated prophet and minister at the court of Babylon, whose life and prophecies are contained in the book bearing his name. The exact meaning of the name is disputed. The full form (דניאֵל) is probably more correct, and in this the god appears to be not merely formative, but a pronoun suffix (דניַל, דניאל), so that the sense will be God is my Judge (C. B. Michaelis ap. Rosenmuller, Schol. § 1). Others interpret the word as the Judge of God, and the use of a god formative is justified by the parallel of Melchizedek, etc. (Hitzig, § 2). This interpretation is favored by the Chaldean name, Beltheszazzar (גַּשְׁזָּעַר, i, 7, i.e. the prince of Bel; Sept. [Theod.]; בַּלעֲשַׂעָר; Vulg. Belushassar), which was given to Daniel at Babylon (Dan. i, 7), and contains a clear reference to his former name. Hitzig's interpretation ("Pala tischacora = Erfinder und Versacher") has nothing to recommend it. Such changes have been common at all times; and for the simple assumption of a foreign name, compare Gen. xii, 45; Ezek. i, 11, v, 14 (Sheshach). See Name.

Daniel was descended from one of the highest families in Judah, if not even of royal blood (Dan. i, 8; comp. Josephus, Ant. x, 10, 1; of Zedekiah, according to Epiphanius, Opp. ii, 242). Jerusalem was thus probably his birth-place, though the passage (Dan. ix, 24) quoted in favor of that opinion is explained away by many commentators as not at all conclusive. He appears to have possessed considerable personal endowments (Dan. i, 4). He was taken to Babylon (while yet a boy, according to Jerome, ad loc. Joen. i, 276, ed. Ven.; of twelve years, says Ignatius, ad Magnes. p. 56, ed. Cotek.), together with three other Hebrew youths of rank, Ananias, Azariah, and Mishael, and was appointed to the service of the people of Judah in the fourth year of Jehoiakim, B.C. 606. He and his companions were obliged to enter the service of the royal court of Babylon, on which occasion he received the Chaldean name Beltheszazzar (q. v.), according to Eastern custom when a foreigner takes place in any office of life, and more especially if his personal liberty is thereby affected (comp. 2 Kings xxiii, 34; xxiv, 17; Esth. ii, 7; Ezra v, 14). In this his new career, Daniel received that thorough polish of education which Oriental etiquette renders indispensable in a courtier (comp. iii, 5; Plato, Acad. § 87), and was more especially instructed "in the writing and speaking Chaldean." (Dan. i, 4), that is, in the dialect peculiar to the Chaldeans. See Chaldee Language. In this dialect were composed all the writings of the ecclesiastical order, containing the substance of all the wisdom and learning of the time, and in the knowledge of which certainly but few favored laymen were initiated. That Daniel had distinguished himself, and already at an early period acquired renown for high wisdom, pious, and strict observance of the, Mosaic law (comp. Ezek. xiv, 14, 20; xxviii, 5; Dan. i, 8-16), is too evident from passages in the truly authentic Scriptures to require any additional support from the ill-warranted apocryphal stories concerning the delivery of Susannah by the wisdom of the lad Daniel, etc. A proper opportunity for evincing both the acuteness of his mind and his religious notions soon presented itself in the custom of the Eastern courts to entertain the officers serving them from the royal household (Athenens, iv, 19, p. 145, ed. Casaub.). Daniel was thus exposed to the temptation of partaking of unclean food, and of participating in the idolatrous ceremonies attendant on heathen banquets. Like Joseph in earlier times, he gained the favor of his guardian, and was divinely supported in his resolve to abstain from the "...cups and dishes for fear of the king's (Dan. i, 8-16). His prudent proceedings, wise bearing, and absolute refusal to comply with such customs, were crowned with the divine blessing, and had the most important results. Another reason of a sanitary nature may also be assigned for this temperance, as it is probable he was at this time undergoing the emaciating process after emaculation, in accordance with the barbarous custom of Oriental courts. See Exunuch.

At the close of his three years' discipline (Dan. i, 6, 18), Daniel had an opportunity of exercising his peculiar gift (Dan. i, 17) of interpreting dreams (comp. Herod. i, 84; Diod. Sic. ii, 29) on the occasion of Nebuchadnezzar's dream (Daniel ii, 1-27 sq.). In consequence of his success, by the divine aid —like Joseph of old in Egypt—he rose into high fa-
vior with the king, and was intrusted with two important offices—the governorship of the province of Babylon, and the head-inspectorship of the sacredotal caste (II Kings, 25:22). See Daniel. Considerably later in time, in the reign of Nebuchadnezzar we find Daniel interpreting another dream of the king's, to the effect that, in punishment of his pride, he was to lose for a time his throne, but to be again restored to it after his humiliation had been completed (Dan. iv). Here he displays his astonishing love, loyalty, and concern for his princely benefactor, but also the energy and solemnity becoming his position, pointing out with vigor and power the only course left for the monarch to pursue for his peace and welfare. Under the unworthy successors of Nebuchadnezzar, Daniel and his merits seem to have been forgotten, and he was removed from his high posts. His situation at court appears to have been confined to a very inferior office (comp. Dan. viii, 27); neither is it likely that he should have retained his rank as head inspector of the order of the Magi in a country where those were the principal actors in effecting changes in the administration over a changeover to the tenement took place. We thus lose sight of Daniel until the first year of king Belshazzar (Dan. v, 7, 8), when he was once more comforted and rewarded with two remarkable visions (Dan. vii, viii), which disclosed to him the future course of events, and the ultimate fate of the most powerful of the earthly world, but which clarified the relations to the kingdom of God, and its development to the great consummation. He afterwards interpreted the handwriting on the wall which disturbed the feast of Belshazzar (v, 10-28), though he no longer held his official position among the magi (Dan. v, 7, 8, 12), and probably lived at Susa (Dan. viii, 7; comp. Joseph. Ant. x. 11, 7; Bochart, Geogr. Sacri iii, 14). After the conquest of Babylon by the united powers of Media and Persia, Daniel, being made first of the three presidents of the empire (comp. 1 Esdr. iii, 9), seriously busied himself under the short reign of Darius the Mede or Cyrusares II with the affairs of his people and their possible return from exile, the term of which was fast approaching, according to the prophecies of Jeremiah. In deep humility and prostration of spirit he then prayed to the Almighty, in the name of his people, for forgiveness of their sins, and for the Divine mercy in their behalf; and the answer is one of the most remarkable pages in the history of the world, containing the substance of his prayer, for the visions of the seer were extended to the end of Judaism (Dan. ix). In a practical point of view, also, Daniel appeared at that time a highly favored instrument of Jehovah. Occupying, as he did, one of the highest posts of honor in the state, the strictness and scrupulousness with which he fulfilled his official duties could not fail to rouse envy and jealousy in the breasts of his colleagues, who well knew how to win the weak monarch, whom they at last induced to issue a decree imposing certain acts, the performance of which they well knew was altogether at variance with the creed of which Daniel was a zealous proselyte. This was the Decree of the Drew of Miflas. For his disobedience the prophet suffered the penalty specified in the decree; he was thrown into a den(q. v.) of lions, but was miraculously saved by the mercy of God—a circumstance which enhanced his reputation, and again raised him to the highest posts of honor. He had at last the happiness to see his most ardent wishes accomplished—to behold his people restored to their own land. Though his advanced age would not allow him to be among those who returned to Palestine, yet did he never for a moment cease to occupy his mind and heart with his people and their concerns (Dan. x, 12). At the accession of Cyrus he still remained in office (vi, 28; comp. v, 31; Bel and Dr. 2), though he does not appear to have remained at Babylon (comp. Dan. i, 21). In the third year of Cyrus he had a series of visions, in which he was inform-

From the period the accounts respecting Daniel are vague and confused (see Prideaux, Connection, i, 206). According to the Mohammedan tradition (D'Herbeot, Bibl. Or. i, 56), he was surrounded with a climate, and was preserved from the open air, probably in the garden of his residence, near the ashes of his Prophet, and there died at the age of 116. Tradition also says that he was carried to heaven by the angel Gabriel. The Book of Daniel is said to have been written at the time of Nebuchadnezzar, and the events related in it are supposed to have taken place during the reign of Josiah. The book is divided into two parts, the first dealing with the prophecies of the Babylonian period, and the second with the prophecies of the Persian period. The latter part of the book is considered by some to be a forgery, and not by others to be a genuine work of Daniel. The book is a valuable source of information regarding the history of the Jewish people, and contains many valuable prophecies concerning the future. The book is a valuable source of information regarding the history of the Jewish people, and contains many valuable prophecies concerning the future.

Various apocryphal fragments attributed to Daniel are collected by Fabricius (Cod. Petavi. Y. T. 1, 1124), and his works are extravagantly lauded by the Rabbins (Gemara, Toma), but it is surprising that his fame in later times seems to have been obscured (Hottinger, Hist. Orient. 92). Comp. Epiph. Vit. Dan. ii, p. 243, ed. Petav.; Vit. Dan. ap. Fabric.; Josephus, Ant. x, ii, 7. See Daniel, Apocryphal Additions to.

DANIEL, Book of. This important and in many respects remarkable book takes its name not only from the principal person in it, but also and chiefly from him as its real author, there being no just cause of doubt that, as the book itself testifies, it was composed by Daniel (comp. vii, i, 28; vii, 2; ix, 2). It occupies, however, but a third rank in the Hebrew canon; not among the Prophets, last in the Hagia-graphta, owing apparently to the correct view of the composers of the canon, that Daniel did not exercise his prophetic office in the more restricted and proper sense of the term" prophecy," but stood to the theocracy in a different relation from those real prophets whose career and functions consisted exclusively in declaring the messages they received, and in the communication which they held with God. These latter are termed, in the ancient Hebrewidiom, הָגָּיוֹן, prophecy, or prophecy, in contradistinction to הָעַנְנִי, seers, who, though they were equally favored with divine revelations, were nevertheless not prophets by profession, a calling that claimed the entire service of a man's whole life. See Canon. The Babylonian exile supplied the outward training and the inward necessity for this last form of divine teaching; and the prophetic visions of Ezekiel form the connecting link between the characteristic types of revelation and prophecy (comp. Lucke, Versuch, i, 17 sq.; Hitzig, Daniel, Vorles., § 9; Hilgenfield, Die Jud. Apok. 1 sq.). This book has given rise to many and various polemical discussions both in ancient and modern times.

1. The book of Daniel divides itself into two parts, historical (ch. i-vi) and prophetic (ch. vii-xiv), arranged respectively in chronological order. In the first seven chapters, accordingly, Daniel is spoken of historically (i, 8-21; ii, 11-40; iv, 8-27; v, 1-29; vi, 2-28; vii, 1), in the last six, he is spoken of prophetically as the writer (vii, 15-28; viii, 1-xx, x, 19-xxii, 5). Its object is by no means to give a summary historical account of the period of the exile, or of the life of Daniel himself, since it contains only a few isolated points both as to historical facts and prophetic revelations. But the plan or tendency which so consistently runs through the whole book is of a far different character; it is to show the extraordinary and wonderful means which the Lord made use of, in a period of the deepest misery, when the theocracy seemed dissolved and fast approaching its extinction, to afford assistance to his people, proving to them that he had not entirely forsaken them, and making them sensible of the fact that his merciful presence still continued to dwell with them, even without the Temple and the Land of Promise.

The wonders related in Daniel (ch. i-vi) are thus mostly of a peculiar, prominent, and striking character, and resemble in many respects those performed of old time in Egypt. Their diverse tendency was, on the one hand, to lead the heathen power, which proudly fancied itself to be the conqueror of the theocracy, to the acknowledgment that there was an essential difference between the world and the kingdom of God; and, on the other, to impress degenerate and callous Israel with the notion that the kingdom of God was still the same as it was of old in Egypt. The following are the essential features of the prophetic tenor of the book of Daniel, while the visions in ch. ii and vii, together with their different symbols, may be considered as embodying the leading notion of the whole. The development of the whole of the heathen power till its complete overthrow, and the last triumph of the kingdom of God, appeared to the prophet in the shape of four powers of the world, each successive power always surpassing the preceding in might and strength, namely, the Babylonian, Medo-Persian, Greek, and Syrian (otherwise Roman). The kingdom of God proves itself conqueror of them all; a power which alone is everlasting, and shall find its utmost glorification in the appearance of the Messiah, as Judge and Lord of the world. Until the coming of the Messiah, the people of God have yet to go through a period of heavy trials. That period is particularly described, ch. viii and ix, in the struggles of the Maccabean time, illustrative of the last and heaviest combats which the kingdom of God would have to endure. The period until the appearance of the Messiah is a fixed and sacred number—seventy weeks of years (ch. ix). After the lapse of that period ensues the death of the Messiah; the expiration of the people is realized; and the name is revealed, and the Temple and the kingdom of God are in punishment given up to destruction. The true rise from this fall and corruption ensues only at the end of time, in the general resurrection (ch. xii). The interpretation of Daniel has hitherto proved an inexhaustible field for the ingenuity of commentators, and the certain results are comparatively few. According to the literal and natural view, which is followed as the fourth book of Ezra [see Ezechias] and the epistle of Barnabas (ch. iv), the four empires described in ch. ii and vii are the Babylonian, the Medo-Persian, the Greek, and the Roman. With nearly equal consent it has been supposed that there is a change of subject in the eleventh chapter (xi, 31 sq.), by which the seer passes from the persecutions of Antiochus to the times of Antichrist. A careful comparison of the language of the prophecy with the history of the Syriam kings must, however, converge every candid student of the text that the latter hypothesis is wholly unfounded and arbitrary. The whole of the eleventh chapter forms a history of the struggles of the Jewish Church with the Greek powers up to the death of its great adversary (xi, 45). This conflict, indeed, has a typical import, and foreshadows in its characteristic outlines the abiding and final conflict of the people of God and the powers of evil, so that the true work of the interpreter and prophet must be to determine how the picture of each event signalized in the prophetic picture, that he may draw from the past the lesson of the future. The traditional interpretation of the four empires seems to spring from the same error as the other, though it still finds numerous advocates (Hofmann, Auberlen, Keil, Havernick, Hengstenberg, and most English commentators). It originated at a time when the triumphant advent of Messiah was the object of immediate expectation, and the Roman empire appeared to be the last in the series of earthly kingdoms. The long interval of conflict which has followed the fall of the Roman has filled the imagination of the Christians, and in succeeding ages the Roman period has been unnaturally prolonged to meet the requirements of a theory that took its rise in a state of thought which experience has proved false. See Horn, Little.

The parallel character and striking fulfilment of Daniel's prophecies, many of which are carried out with a detail elsewhere unknown, may be seen from the following synoptical table. Those relating to the seventy weeks (ch. ix, 24-27) will be treated separately under that head.

2. The language of the book is partly Chaldean (i. 4, 7, 26) and partly Hebrew. The latter is not unlike that of Ezekiel, though less impure and corrupt, and not so replete with anomalous grammatical forms. The Chaldean is noways than of the Chaldaean proper,
HARMONY OF DANIEL'S PROPHECIES OF THE

I. Babylonian Empire.

This is depicted at its acme under Nebuchadnezzar, who attained the universal sovereignty of Western Asia and Egypt. Griffins or winged lions are a common emblem on the Assyrian sculpture. The empire subsequently degenerated, and, at the same time, became more civilized.

II. Persian Empire.

The original element was Media, where bears abound. Persia was the higher born and more elevated side. The three ribs are probably Lydia, Assyria, and Babylonia, which were successively absorbed by Cyrus. He was victorious in every direction except eastward. The kings following him were: 1. Cambyses; 2. Darius Hystaspis; 3. Xerxes, who first exerted all his resources against Greece.

Copper denotes the mercenary Greeks. The leopard represents their avarice and pertinacity. The four wings are indicative of double velocity. Alexander marched with unsurpassed rapidity. He was the sole ruler of his dynasty. His dominions were divided, shortly after his premature death, between 1. Ptolemy, in Egypt and the Mediterranean coast; 2. Seleucus, in Asia; 3. Lycaonacus, in Thrace; 4. Cassander, in Greece.

IV. Syrian Monarchy.

This was of a mongrel character, the native Oriental element corresponding to the clay, and the foreign Greek to the iron. These were combined in all sorts of affinities. The ten toes may symbolize the numerous satrapies which fell to the share of Seleucus. This dynasty is depicted as fierce, from contrast with the lenient government preceding, and especially from its intolerance towards the Jewish religion.

1. Seleucus Nicator was originally Ptolemy's general at Babylon, but soon managed to secure not only the entire East, but also the province of Syria (including Palestine). 2. Antiochus Siderr was engaged in subduing the Gauls. 3. Antiochus Theos made peace with Ptolemy Philadelphus by marrying Berenice, his daughter; but soon repudiated her in favor of Laodice, his former wife, who avenged herself by poisoning him and killing her rival with her infant.

Berenice's brother, Ptolemy Euergetes, avenged her death by invading Syria, carrying away immense spoil.

4. Seleucus Callinicus attempted to retaliate by attacking the Egyptian province, but was forced to retire with defeat. 5. Seleucus Crurus, his son, renewed the attempt, but was slain; and his brother, 6. Antiochus the Great, pushed the campaign to the border of Egypt. This roused Ptolemy Philopator, who assembled an army, with which he totally routed Antiochus at Gaza; but he then concluded a truce with him.

Fourteen years afterwards, Antiochus returned with the spoils of his Eastern campaigns to renew his designs against...
FOUR GREAT ORIENTAL KINGDOMS

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<th>CHAP. VII.</th>
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<td>17 These great beasts, which are four, are four kings, which shall arise out of the earth.</td>
<td>8 Then I lifted up my eyes, and saw, and beheld, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.</td>
<td>90 The ram which I saw resting on his right hand were the kings of Media and Persia.</td>
<td>9 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all.</td>
<td>40 And by my strength through my riches shall he stir up all against the realm of Cicera. And a mighty king shall stand up, that shall deal with great dominion, and do according to his will.</td>
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<td>19 Then I said, These great beasts, which were divers and divers, and four was the number of them; from all the others, exceding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet.</td>
<td>22 Then he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all the others; and it shall have ten heads; and the kingdom shall be divided even to the ten heads.</td>
<td>49 Now that being broken, wherefore were four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.</td>
<td>29 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: but his kingdom shall be plucked up, even for others beside those.</td>
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<td>26 And of the ten horns that were in his head, and of the ten kings that shall arise:</td>
<td>28 And of the ten horns that were in his head, and of the ten kings that shall arise:</td>
<td>34 And the ten horns out of this kingdom are ten kings that shall arise:</td>
<td>5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; but his dominion shall be a great dominion.</td>
<td>9 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.</td>
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<td>29 Then said he unto me, These four horns are four kings that shall arise out of his realm.</td>
<td>30 And the ten horns out of this kingdom are ten kings that shall arise:</td>
<td>54 And the ten horns out of this kingdom are ten kings that shall arise:</td>
<td>8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.</td>
<td>20 But the son shall stand up, and shall inherit the kingdom and wealth of his father. But his dominion shall be broken, and shall be divided to the ten kings: and shall be given into the hands of ten princes: and the kingdom shall be divided even to the ten princes.</td>
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<td>33 And these ten kingdoms shall be ten princes; and another kingdom shall be strong out of these nations. But he shall not have dominion with the prince of the kingdom of the north, nor with the son of the kingdom of the south; but he shall be divided even to the ten princes: and the kingdom shall be divided to the ten princes.</td>
<td>36 And these ten princes may stand up, with this prince that shall rise: and another shall be strong out of the ten: and he shall stand up, and increase: and he shall go into the fort of the king of the south, and shall enter into his house, and the daughter of the king shall be his by a covenant with the prince of the kingdom of the north.</td>
<td>10 But his sons shall stir up his power, and shall bring a multitude of great forces: and he shall direct his forces against the south, and shall overcome many ten thousands: but he shall not prevail.</td>
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<td>37 And these ten princes may stand up, with this prince that shall rise: and another shall be strong out of the ten: and he shall stand up, and increase: and he shall go into the fort of the king of the south, and shall enter into his house, and the daughter of the king shall be his by a covenant with the prince of the kingdom of the north.</td>
<td>11 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; but his dominion shall be a great dominion.</td>
<td>12 And when he hatcheth away the multitude, his heart shall be lifted up: and he shall cast down many ten thousands: but he shall not prevail.</td>
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<td>38 And these ten princes may stand up, with this prince that shall rise: and another shall be strong out of the ten: and he shall stand up, and increase: and he shall go into the fort of the king of the south, and shall enter into his house, and the daughter of the king shall be his by a covenant with the prince of the kingdom of the north.</td>
<td>13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.</td>
<td>14 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; but his dominion shall be a great dominion.</td>
<td>8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.</td>
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The Egyptian provinces, and, with the assistance of a party of the Jews, he defeated the Egyptian general at the sources of the Jordan, besieged and captured the remainder of the Egyptian force in Zidon, and got full possession of Palestine. He then concluded a hollow alliance with various Ephiphanes, giving him his daughter Cleopatra, with the Palestinian provinces as a dowry, hoping that she would favor his purposes, an expectation in which he was ultimately disappointed. He then turned his arms against the Greek colonies of Asia Minor and the Illyrian cities, which the Romans under Scipio, who compelled him to sue for peace on the most humiliating terms. He was killed while attempting to plunder a temple in his own dominions. 1. Seleucus Philopator was reconciled with efforts to raise the enormous fine imposed by the Romans upon his father as the price of peace, and was at length assassinated by his minister, 3. Heliodorus, who held the throne a short time, although, 9. Demetrius Soter, son of the last king, was rightfully heir, and, 10. Ptolemy Philometor was entitled to the Palestinian provinces by virtue of his mother's dowry right.

11. Antiochus Epiphanes, brother of Seleucus, artfully and quietly secured the succession, expelling Heliodorus, and ignoring the claims of his nephews Demetrius and Ptolemy. (Daniel styles him "vile," in contrast with his surname "illustrious," and notes the Hellasizing corruptions of his reign in Judaea, as detailed below.) The guardians of the latter prince resenting this, a struggle ensued, in which Antiochus twice defeated the Egyptians in a pitched battle on their own borders. He then pretended to make a truce with them, but only as a cover for enticed Egypt with a small force, and seizing quietly upon the capital and other points. On his return from his second campaign into Egypt, he endeavored to carry out the scheme of introducing Greek customs among the Jews. In a third campaign he continued his successes, and in a fourth he was likely to capture Alexandria and reduce the whole Egyptian power, when he was peremptorily ordered to desist by the Romans. On his way home he vented his chagrin at this interference upon the unhappy Jews, in whose quarrels he meddled, despising the high priest, abolishing the sacrificial offerings, interdicting the ritual, and bitterly persecuting all who refused to apostatize to paganism. The Temple remained closed to all but heathen victims for three years and a half (190 B.C.), and was shortly afterwards rededicated on Dec. 25, B.C. 105 (making 1835 days), and a half years (1900 days) from the first act of profanation in the removal of the legitimate pontiff. Antiochus's disregard for even the native deities is evident from his renewal of his father's attempt to plunder the temple of the Syrian Venus. Yet he made the most violent efforts to introduce the worship of Jupiter Capitolinus.

The remainder of his reign is obscure, owing to the nearly total loss of the ancient records concerning Egypt, etc., referred to by Daniel as being so successful. It is certain, however, that the last act of his reign was a campaign in the north-eastern provinces, and that he perished miserably (one account says as a falling mule) as he was hastening to the support of his generals, who had been defeated by the Jewish patriots and rebels. The Maccabees had raised the standard of civil and religious liberty in Judaea, and, after a long and severe struggle, the Jews secured their independence. This they retained for a century, a period of great political and spiritual prosperity in g-neral, which Daniel and the other prophets speak of in such glowing terms as being introductory to the Messianic times, the Gospel "kingdom of heaven," never to end.

8 I considered the horns, and, behold, and of the other there came up which came up, and among them was one more strong than all the others, and it had eyes and horns. 9 I beheld even till great waters were dried up, and the heaven was darkened, and the body was destroyed, and given to the burning flame. 10 As concerning the rest of the beasts, they had their dominion taken away: yet their dominion was prolonged for a season and time.

44 And in the days of these kings shall the God of heaven set up a certain kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 45 And the same king shall be strong, and the people of the same language shall be girded with gold: and all nations shall serve him: and dominion shall be given to the people of the same language, which shall continue till the end of the whole realm.
and another shall rise after them, and he shall be different from the first, and he shall subdue three kings.

9 And out of one of them came forth a little horn, which waxed exceeding great, till it was woful: and he entered into the midst of the saints, and cast asunder the truth: and the saints were given into his mouth, and his dominion was set with white exaltation.

10 And in the latter time of their kingdom, when the transgression of sin is finished, they shall be finished for the understanding of the people, and the king of_true shall be smitten.

11 And in the land of transgressors shall he set himself to change times and laws; and in the land of language shall he understand a speech.

12 And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also by the Prince of the covenant.

13 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

14 And he shall enter even into the house of the king of the south, and shall work against him: and the king of the south shall be moved in his heart against him, and shall publish a speech against the Prince of princes; but he shall not accomplish his purpose, because he shall be given into his hand.

15 And he shall speakexceedingly great things: and there shall no one be able to stand before him, neither shall there be any finding against him, but he shall do according to his own will, and stand up for his own kingdom, and there shall be none to stand against him; and he shall stand in the glorious land, and by his hand shall he consume.

16 And he shall set his face to enter with the strength of his whole kingdom, and upright men with him; and he shall cause arouse himself with the strength of his heart, and he shall come against the king of the south, and they shall fight, even the king of the north shall come toward the glorious land.

17 And he shall also set his face to enter into the house of the God of truth, and shall cause工ast to be cast down, and shall also judge with truth, and with judgment shall he do judgment; and with the truth shall he cause to prosper the judgment.

18 And with the prince of the covenant shall he cause arouse himself, and with him shall stand the daughter of women: and a mother shall be found with them.

19 Then shall be turned toward the fort of the holy land; but he shall not succeed, nor be able to stand, for the son of the Cohen shall stand against him, and cause him to stumble.

20 And they shall effect a league with the prince of the north; and he shall open their house, and cause their treasures to come out by force.

21 And in the latter time of their kingdom, when the transgression of sin is finished, they shall be finished for the understanding of the people; and the king of the south shall be moved in his heart against him, and shall publish a speech against the Prince of princes; but he shall not accomplish his purpose, because he shall be given into his hand.

22 And the king of the north shall come, and cast up a mount, and take the most fortified cities; and the arms of the south shall not withstand, neither shall any living thing abide in his land; but he shall stand in the glorious land, and by his hand shall he consume.

23 And the king of the north shall come, and cast up a mount, and take the most fortified cities; and the arms of the south shall not withstand, neither shall any living thing abide in his land; but he shall stand in the glorious land, and by his hand shall he consume.

24 And his power shall be mighty, but not for all his substance: and he shall stand against the prince of princes, but he shall not prevail against him.

25 And he shall speak great words against the Most High, and shall wear out the holy ones of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times, and the dividing of time.

26 And the Anointed One of High shall come, and fight with the saints of the high ones; and he shall prevail against them; and also against the prince of princes shall he stand up; and another shall stand against the prince of princes; and he shall be given into his hand, and into the dominion and kingdom of the Anointed One of High; and he shall prosper in his place.

27 And when the Anointed One of High shall come, he shall fight with the saints of the high ones; and he shall prevail against them; and also against the prince of princes shall he stand up; and another shall stand against the prince of princes; and he shall be given into his hand, and into the dominion and kingdom of the Anointed One of High; and he shall prosper in his place.

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but a corrupt vernacular dialect, a mixture of Hebrew and Aramaic, formed during the period of the exile. It resembles mostly the Chaldean pieces in Ezra, but differs greatly from the dialect of the later Targums (see Hillenfeld, Ezra u. Dan. and ihre neuesten Bearbeitungen, 1866). It is not a Chaldaic language.

The style is, even in the prophetic parts, more prosaic than poetical, as Lowth has already observed. The historical descriptions are usually very broad and prolix in details; but the prophecies have a more rhetorical character, and their delivery is frequently somewhat regular. Their style is descriptive, painting with the most lively colors the still fresh impression which the vision has made on the mental eye.

3. The unity of the book has been disputed by several critics, and more especially by Eichhorn and Bertholdt, who conceived it to have been written by more than one author, on account of some contradictions which they thought they had discovered in it, such as in i, 21, compared with x, 1; and in i, 5-18, compared with ii, 1. With regard to the first supposed contradiction, we consider the meaning of i, 21, to be that Daniel had lived to see the first year of the reign of Cyrus, as a particularly memorable, and, for the exiled Jews, the most important year of their captivity, for it was the 60th year of their captivity, and also the 60th year of the Temple's destruction, by means of which he had lived. His death, however, was not the end, but the beginning of a new period of their captivity. His death, therefore, is not a contradiction, but a confirmation of his prophecy.

Respecting the second supposed contradiction, the matter in ch. i, 5-18, belongs properly to the collocation of Nebuchadnezzar, which term is there applied to Nebuchadnezzar, the king of Babylon, whose reign is counted only from the year of his actual accession to the throne. These attempts to disturb the harmony of the work are also disannounced by the connecting thread which evidently runs through the whole of the book, setting the single parts continually in mutual relation to each other. Indeed, most critics have pointed out that the hypotheses, based on the book as a closely connected and complete work in itself.

4. Much greater is the difference of opinion respecting the authenticity of the book. The oldest known opponent of it is the heathen philosopher Porphyry, in the third century of the Christian era. The greater the authority in which the book of Daniel was held at that time by both Jews and Christians in their various controversies, the more was he anxious to dispute that authority, and he did not disdain to devote one whole book (the twelfth)—out of the fifteen which he had composed—entirely to the subject at issue. He therefore maintains that the author of the book of Daniel was a Palestinian Jew of the time of Antiochus Epiphanes, that he wrote it in Greek, and fraudulently gave to past events the form of prophecies. Porphyry was answered by Eusebius of Caesarea, Methodius of Tyre, and Apollinaris of Laodicea. But their works, as well as that of Porphyry himself, are lost, and we know the latter only from the numerous quotations and refutations in the Commentary of Jerome.

Porphyry found no successor in his views until the time of the English deists, when Collins attempted to attack the authenticity of Daniel, as was done by Somier in Germany. After this a few critics, such as J. D. Michaelis and Eichhorn, disputed the authenticity of the first six chapters. The learned Swiss, Corrodi (Freimuth, Versuch, etc., Berlin, 1778), went still further, and, reviving the views of Porphyry, questioned the genuineness of the whole book. The question of its authenticity was then debated in many more offshoots, at later congregations, and especially by Hengstenberg (Die Authentike der Dan. erneuert, 1831, translated by Ryland, Edinb. 1847, 8vo), Havérmick (Newe krit. Untersuch., Hamb. 1838, 8vo), Delitzsch (in Herzog's Enzyklopädie, s. v. 1854), Keil (Lehrb. der Einl. in der A. T. Frank. 1855, 8vo), Davidson (Introduction to the O. T. II, Lond. 1846, 8vo), who maintain the affirmativeness, and by Bleek (Berl. theolog. Zeitschr. iii, 1829),


The real grounds on which most modern critics rely in rejecting the book are the inadequacy of its narratives" and "the minuteness of its prophetic history." "The contents of the book," it is said, "are irrational and impossible" (Hitzig, § 5). It is obvious that it is impossible to answer such a statement without entering into general views of the providential government of the world, which are incompatible with the contents of the book. The events of the narratives are exceptional and surprising; but revelation is itself a miracle, however it be given, and essentially as inconceivable as any miracle. There are times, perhaps, when it is required that extraordinary signs should arrest the attention of men, and fix their minds upon that Divine Presence which is ever working around them. Prophecies may become a guide to nature. Special circumstances may, and, according to the Bible, usually do determine, the peculiar form which the miraculous working of God will assume at a particular time; so that the question is, whether there is any discernible relation between the outward events and the wonders narrated in the book. It is impossible to apply this remark to the case of Daniel.

The position which he occupied was as exceptional as the book which bears his name. He survived the exile and the disappointment which attended the first hopes of the Jews. The histories which had been connected with the name of Daniel, the forerunners of earlier prophets were now felt to be far off, and a more special revelation may have been necessary as a preparation for a period of silence and conflict. The very character of the Babylonian exile seems to have called for some signal exhibition of divine power. As the first exodus was distinguished by great marvels, it might appear that the return should be also (comp. Mic. vii, 15; Delitzsch, p. 272, etc.). National miracles, so to speak, formed the beginning of the theocracy; personal miracles, the beginning of the Church. To speak of an "aimless and lavish display of wonders" is to disregard the representative significance of the different acts, and the relation which they bore to the future fortunes of the people. A new era was inaugurated by fresh signs. The Jews, now that they were left among the nations of the world, looked for some sure token that God was able to deliver them and work out his own purposes. The persecution of Antiochus Epiphanes and the defeat of the nation was looked upon, by the people no longer sought without what at length they had found within. They had withstood the assault of one typical enemy, and now they were prepared to meet all. The close of special predictions coincided with the consolidation of the national faith. See Antiochus Epiphanes.

The following are the more important of the arguments which evidence the genuineness of the book (see the works on the Authenticity of Daniel, by Boyle [Lond. 1865] and Waters [ib. ed.]).

1. The existence and authority of the book are most distinctly testified by the New Testament. Christ himself refers to it (Matt. xxiv, 16), and gives to himself (in virtue of the expression in Dan. vii, 13) the name of Son of Man; while the apostles repeatedly appeal to it as an authority (1 Cor. vii, 2; 2 Thess. ii, 8). Apart from the general type of apocalyptic composition which the apocryphal writers derived from Daniel (Rev. xxiv, 16), there is another type of the New Testament incidentally acknowledges each of the characteristic elements of the book, its miracles (Heb. xi, 33, 34), its predictions (Matt. xxiv, 15), and its doctrine of angels (Luke i, 19, 26). To the objection that Christ and the writers of the New Testament are here no real authority, inasmuch as they accommodate themselves to the Jewish notions and views, we reply that the genuineness of the book of Daniel is...
so closely connected with the truth of its contents—in other words, that the authenticity of the book is so immediately connected with its authority—that it is impossible to doubt its genuineness without suspecting at the same time a wilful cheat in its contents; so that the accommodation in this case to national views would be tantamount to wilfully confirming and sanctioning an unpardonable fraud.

(2.) The period of the exile would be altogether incomprehensible without the existence of a man like Daniel, whose great influence with his own people, and effecting their return to Palestine by means of his high station in the state, as well as through the peculiar assistance of God with which he was favored. Without this assumption, it is impossible to explain the continued state of independence of the people of God during that period, or to account for the interest which Cyrus took in their affairs. The exile and its termination are indicative of uncommon acts of God towards highly-gifted and favored men; and the appearance of such a man as Daniel is described in that book as having been, is an indispensable requisite for the right understanding of this portion of the narrative.

(3.) An important hint of the existence of the book in the time of Alexander is found in Josephus (Ant. xi, 8, 4), according to which the prophecies of Daniel had been pointed out to that king on his entrance into Jerusalem. It is true that the fact may have been somewhat obscured in its details by Josephus, yet it is historically undeniable that Alexander did bestow great favors on the Jews, a circumstance which is not easily explained without granting the fact recorded by Josephus to be true in the main. See Alexander the Great.

(4.) The first book of the Maccabees, which is almost contemporaneous with the events related in it, not only presupposes the existence of the book of Daniel, but actually betrays acquaintance with the Alexandrian version of the same (1 Macc. i, 54; comp. Dan. ix, 37; xi, 59; comp. Dan. iii, iii), a proof that the book must have been written long before that period.

(5.) If the book had been written in the Maccabean period, there would probably have been produced in that period some similar prophetic and apocalyptic productions, composed by Palestinian Jews. Of such, however, not the slightest notice can anywhere be found; so that our book—of if the Maccabean time—forms an isolated enigmatical phenomenon in the later Jewish literature.

(6.) The reception of the book into the canon is also an evidence of its authenticity. In the Maccabean age the canon had long been completed and closed; but, even doubting that point, it is not likely that, at a time when so much scrupulous adherence was shown towards all that was baulked by time and old usage, and when scriptural literature was already flourishing—it is not probable, we say, that a production then recent should have been raised to the rank of a canonical book.

(7.) We have an important testimony for the authenticity of the book in Eus. xiv, 14, 20; xxviii, 3. Daniel is there represented as an ancient character, as a model of justice and wisdom, to whom had been allotted superior divine insight and revelation. This sketch perfectly agrees with that contained in our book.

(8.) The book betrays such an intimate acquaintance with Chaldaean manners, customs, history, and religion as none but a contemporary writer can fairly be supposed to possess. Thus, e.g. the description of the Chaldaean magians and their regulations perfectly agrees with the accounts of the classics respecting them. The account of the illness and insanity of Nebuchadnezzar is confirmed by Berosus (in Joseph C. Apion. i, 20). The edict of Darius the Mede (Dan. v) may be satisfactorily explained from the notions peculiar to the Medo-Persian religion, and the importance attached in it to the king, who was considered a sort of incarnate deity. The scene and characters of the book are Oriental. The colossal image (222), iii, 1, not necessarily a human figure; the term is applied familiarly to the cross, Buxtorf, Lee. Rob. v., v., the first three persons of the trinity being the three confessors (iii, 16), the decree of Darius (vi, 7), the lions’ den (vi, 7, 19, 21), the demand of Nebuchadnezzar (ii, 5), his obeisance before Daniel (ii, 46), his sudden fall (iv, 33; comp. Eusebius, Prep. Ec. iv, 41; Joseph. c. Ap. i, 20), are not only consistent with the nature of Eastern life, but in many instances directly confirmed by other evidence. See Darius the Minx for the difficult cases of i, 1; ii, 41; 31.

(9.) The religious views, the ardent belief in the Messiah, the purity of that belief, the absence of all the notions and ceremonial practices of later Judaism, etc., the agreement of the book in these respects with the genuine prophetic books, and more especially with the prophets in and after the exile—all this testifies to the genuineness of Daniel. In doctrine the book is closely connected with the writing of the Maccabees, and forms a last step in the development of the ideas of Messiah (vii, 18, etc.), of the resurrection (xii, 2, 5), of the ministry of angels (viii, 16; xii, 1, etc.), of personal devotion (vi, 10, 11; i, 5), which formed the basis of later speculations, but received no essential addition in the intervening period. See Daniel (The Great).

(10.) The linguistic character of the book is most decisive for its authenticity. In the first instance, the language in it, by turns Hebrew and Aramaic, is particularly remarkable. In that respect the book bears a close analogy to that of Ezra. The author must certainly have been equally conversant with both languages—linguistic element exactly suited to a Hebrew living in the exile, but not in the least so to an author in the Maccabean age, when the Hebrew had long since ceased to be a living language, and had been supplanted by the Aramaic vernacular dialect. The Hebrew in Daniel bears, moreover, a very great affinity to that in the other later books of the Old Testament, and has, in particular, idioms in common with Ezekiel. The Aramaic, also, in the book differs materially from the prevailing dialect of the later Chaldean parapHRastic versions of the Old Testament, and has much more relation to the idiom of the book of Ezra. Nor is the mention of Greek musical instruments (iii, 5, 7, 10, "ρύθμος, κιθαρά, θάρτης, σαμβιχ; κύτταρος, χορίανιον, χορέους, ψαλτήριον"), for these words only can be shown to be derived from the Greek (De Wette, Einl. p. 255 b.), other than suitable to a time when the intercourse of the East and West was already considerable, and when a brother of Alceus (B.C. 600-500) had gained distinction “at the farthest end of the world, aiding the Babylonians” (Alc. Frag. 33, Bergk. ; Brandis, in Delitzsch, p. 274). (For a full view of the criticism, history, and literature of the book of Daniel, see Daniel’s Commentary on the Apocrypha. There is no Chaldean translation of Daniel, and the deficiency is generally accounted for, as in the parallel case of Ezra, by the danger which would have existed in such a case of confounding the original text with the paraphrase; but, on the other hand, the whole book has been published in Hebrew. Kennicott prepared a special commentary on the Chaldean portions (ed. Schulte, Hal. 1782, 8vo); comp. Bird (Lectures, Lond. 1845).

The Greek version has undergone singular changes. At an early time the Sept. translation was supplanted in the Greek Bibles by that of Theodotion, which in the time of Jerome was generally “read by the churchries” (c. Rufus). In Josephus (in Joseph C. Apion. i, 20), for which Jerome was unable to account (Pref., in Vers. Dan.), may have been made in consequence of

I. Their Character.—I. The first of these pieces is incorporated into the narrative of Daniel. After the three confessors were thrown into the furnace (Dan. iii, 23), Azarias is represented as praying to God for deliverance (Song of the three Children, 3-22); and in answer the angel of the Lord slights them from the fire which consumes their enemies (23-27), whereas “the three, as one mouth,” raise a triumphant song (29-68), of which a chief part (35-66) has been used as a hymn (Benedicite) in the Christian Church since the fourth century (Rahm, Apol. II, 55; comp. Connell, Tolstoi, p. 14). Like other similar fragments, the chief parts of this composition are given at the end of the Psalter in the Alexandrine MS. as separate psalms, under the titles of “The Prayer of Azarias” and “The Hymn of Our Fathers”; and a similar arrangement occurs in other Greek and Latin psalters.

2. The two other pieces appear more distinctly as appendices, and offer no semblance of forming part of the original text. The History of Susannah (or The Judgment of Daniel) is generally found at the beginning of the book (Gr. SS. Vet. Lat.), though also it occurs after the 12th chapter (Vulg. ed. Comp.). The History of Bel and the Dragon is placed at the end of the book, and in the Sept. version, it bears a special heading as “Part of the Prophecy of Habakkuk” (in prophétias Αμαξακοῦν νιού ἡγούμενοι τῆς φυλῆς λαού).

II. Their Currency.—The additions are found in both the Greek texts—the Sept. and Theodotion—in the Old Latin and Vulgate, and in the existing Syriac and Arabic versions. On the other hand, there is no evidence that they ever formed part of the Hebrew text, and they were originally composed, the Syriac (Polychronius ap. Mai, Script. Vet. Nov. Col. I, p. 113, says of the hymn expressly ωκίμα ἐν ρώς Ἑβραϊ-κοῦς ὤ κεν εἰς ρώς Σουραί-κος βῆλικοῦ). From the Sept. and Vulgate the fragments passed into common use, and they are commonly quoted by Greek and Latin fathers as part of the Sept. text (especially Lactant., Ep. ad Afric.; Tertull., de Pudic. 17, etc.), but rejected by those who adhered to the Hebrew canon. Jerome, in particular, called attention to their absence from the Hebrew Bible (Præf. in Dan.), and, instead of any commentary of his own, adds shortly Origen’s remarks “on the fables of Bel and Susanna” (Comm. in Dan. xili, 1). In a later manner, he notices shortly the Song of the three Children, “last he should seem to have overlooked it” (Comm. in Dan. iii, 29).

III. Their Derivation.—Various conjectures have been made as to the origin of the additions. It has been supposed that they were derived from Aramaic originals (Dilh. in Exod. ii, 2. Sapi. 8, gives a list of the documents at length), but the intracacies of the text is wholly insufficient to establish the point. The character of the additions themselves indicates rather the hand of an Alexandrine writer; and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work (comp. Fritzsche, Essig. Handb. zu den Apost. i, 151).

The abruptness of the narrative in Daniel furnished an occasion for the introduction of the prayer and hymn; and the story of the Dragon seems like a strange exaggeration of the record of the deliverance of Daniel (Dan. vi), which may naturally have formed the basis of these legends. Nor is it strange that in the history of Susanna a pointed allusion to the name of the prophet, though the narrative may not be wholly fictitious.

The Sept. appears to be the original source from which all the existing recensions of the fragments were derived (comp. Hodi, De Bibl. text. p. 568). Theodotion seems to have made little more than to copy out the Sept. text, with improvements in style and language, which are considerably greater in the appended narratives than in the Song incorporated into the canonical text. Thus, while the history of Susanna and Bel and the Dragon contain large additions which are complete and embellish the story (e. g. Hist. Sus. 15-18; 20; 21; 24-27; 46, 47, 49, 59; Bel and Dr. 1, 9-13; Eichhorn, p. 431 sq.), the text of the Song is little more than a repetition of that of the Sept. (comp. De Magistris, Daniel, etc. p. 254 sq.; Eichhorn, Einleit. in der Apokryph. Schrift. p. 422 sq.). The Polyglot-Syriac, Arabic, and Latin versions are derived from Theodotion, and the Hexaplar-Syriac from the Sept. (Eichhorn, p. 430, etc.).

The stories of Bel and Susanna received various embellishments in later times, which throw some light upon the manner in which they were originally composed (comp. Origen, Ep. ad Afric., § 7, 8; Bochart, Hieroz. iii, 3, Eichhorn, pp. 410, etc.), and which shows that Theodotion introduced into the narrative of Bel, to give some consistency to the facts, illustrates the rationalizing process through which the legends passed (comp. Delitzsch, De Habacuci vidit et orat., 1844). It is thus useless to institute any inquiry into the historic foundation which lies below the popular traditions, for, though the stories cannot be regarded as mere fables, it is evident that a moral purpose determined the shape which they assumed. A later age found in them traces of a deeper wisdom, and to Christian commentators Susanna appeared as a type of the true Church tempted by idolatry and heresy, overcome by the adversaries, and lifting up her voice to God in the midst of persecution (Hippol. In Sus., p. 689 sq., ed. Migne).—Smith, s. v.

V. Their Spuriousness.—These addenda are regarded as canonical by the Roman Church, but the only evidence that can be adduced for this authority being attached to the books of the Sept., Vulg., and other versions, and their quotation by the early Church fathers. On the other hand, these arguments are more than counterbalanced by the fact of their non-existence in the Heb. text, and the earliest Syriac, the weak authority of the Sept. as a source of the Syriac versions (especially Lactant., De nat. divin. of the Vulg., which is based up on it, and the general manner in which these fathers refer to them. Jerome, indeed, frequently and openly ridicules their ab-
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surd legends; and their own contradictions are sufficient to stamp them as spurious upon their very face.


3. (Sept. Daniel). A priest of the family of Ithma, who returned from the exile in the time of "Artaxerxes" (Ezra xiv, 3), B.C. 460. He is probably the same as the priest Daniel at last escorted in the covenant drawn up by Nehemiah (Neh. x, 6). B.C. 410. He has been confounded with the prophet in the apocryphal addenda to the Sept. (Dan. xiv, 1, Sept., not Theodotion), where he is called "a priest by the name of Daniel, the son of Abda" (Jerome, Prefat. in Dan. i).

Daniel the Stylist was born near Samosata about A.D. 410, and died near Constantinople about 490. He entered a monastery at twelve, and determined in middle life to imitate Simeon the Stylite (q. v.). In 461 he fixed himself on a pillar on the height called Anapla, near Constantinople, and exposed himself there day and night. It is said that he had the gift of prophecy, and at last ascended to heaven by the angels. He is celebrated as a saint in the Greek and Roman churches, Dec. 11. —Bulter, Lives of the Saints, Dec. 11.

Daniel, bishop of Winchester, a monk in the convent of Malmesbury, was raised to the see of Winchester in 705. The convent from whence came Boniface, the modern institute for the promotion of his diocese, and Daniel himself strongly encouraged Boniface in his resolution of preaching the Gospel on the Continent. He gave him, on the occasion of his first journey to Rome, two letters of introduction, one addressed to all Christians, kings, and bishops (epist. B. ed. Wurdsem, ed. 1), and another to Gregory II., which has been lost. He was in retirement, in relations with the world, and sustained by his advice, instructions, and sympathy (ep. B. ed. 12-14). In 721 he undertook a pilgrimage to Rome, and on his return furnished to Bede the sources of his history of the kingdom of Wessex, as the latter himself states in his Ecclesiastical History of the Anglo-Saxons. He became bishop of Worcester within the year of his renunciation of charge, and returned to the convent of Malmesbury, where he died in 745 or 746. The four letters mentioned above are all that remains of his writings; the ep. 14, by Wurtwein, is also to be found in Baronius A.D. 724. —Herzog, Real-Encyclopedia, s. v.; Wright, Bibliographia Literaria (Anglo-Saxon Period), p. 292 sqq.

Dan ite (Heb. always with the article and Dan),; Dan. 2, 39; Sept. αυτός, δαν, of δαναβίνα (Acts, 5, 17). Dan. 11, 24; D. 23, 2, 3; xivii, 4, 41; 1 Chron. xiii, 9; Dan. 8, 1 (of Dan). Judg. xviii, 30), a member of the tribe of Dan (q. v.).

Dan ja'an (Heb. but once and with m local appell. Dn'ah Ya'an, 2, 27, 72; Sept. Danan and Oidav n. in Danan and Ionay; Vulg. Dan silvestrium, a place named only in 2 Sam. xxiv, 6 as one of the points visited by Joab in taking the census of the people. It occurs after Gilgal, between "the land of Tabathibod" and Zidon, and therefore may have been somewhere in the direction of Dan (Lash), at the sources of the Jordan. The reading of the Alexandrian Sept. and of the Vulg. was evidently 227 73. Dan-jacar, the nearest translation of which is "Dan in the wood." This reading is approved by Gesenius (Thes. Heb. p. 386), and agrees with the well-wooded character of the country about Teld-Kabhi. See Daphine, Fürst (Habs. Handwörterbuch, p. 308) compares Dan-jaan with Bael-jaan, a Phoenician divinity whose name is found on coins. Tholeius suggests that Danjaan was originally Leaish, the 5 having fallen away, and 7 having been substituted for 2 (Exeg. Hilbbeck, on Sam. p. 257). There seems no reason for doubting that the well-known Dan, or Leahem, is intended. We have no record of any other Dan in the north, and even if this were not the case, Dan, as the accepted northern limit of the nation, was too important a place to escape mention in such a list as that in the text. Dr. Schultze, however, the late Frusius, Israelm, the ancient site called Damaun or Dungur, in the mountains above Khan-en-Naktra, south of Tyre, which he proposes to identify with Dan-jaan (Van de Velde, Memoir, p. 806). —Smith, s. v.

Dan'nah (Heb. Dammah, 1, 75), prob. murmuring, but Fürst thinks lovely; Sept. Parvi, r. Pravv, evidently by mistake of "for 7; Vulg. Damnau), a city in the mountains of Judah, mentioned between Scocoh and Kirjath-sannah (Josh. xv, 49), and evidently lying in the group south-west of Hebron (Keil, Comment. in loc.); possibly the modern ed-Dhakur, an isolated village on the hills west of Wady el-Khulil, consisting of stone hovels with remains of older structures, and surrounded by a fine grazing region (Robinson, Researches, i, 308, 311). Knobel (Exeg. Handb., in loc.) suggests the site Zammei, but this probably that of the ancient Zanoah.

Dannhauser, Conrad, a Lutheran divine, was born in the Breisgau 1628, and studied at the universities of Marburg, Altdorf, and Jena. In 1628 he became professor of eloquence, and later of theology at Strasburg, where also in 1628 he became pastor of the Cathedral church. He died in 1666. Dannhauser was a learned theologian, and an earnest Lutheran controver- sistent against Romanism and Socinianism (q. v.). For an account of his numerous writings, see Tholuck, Akademisches Leben d. 17 Jahrhunderts, sec. xvii, p. 274; and Tholuck's article in Herzog, Real-Encyclopedia, xix, 386.

Dante (properly Durante) Alighieri, one of the greatest Christian poets of all times, and, on account of his views of religion and the Church, generally counted among the forerunners of the Reformation of the sixteenth century. He was born at Florence May 8, 1265; according to others, May 27, 1268. He studied philosophy at the universities of Bologna and Padua; later, when an exile, he devoted himself to the study of philosophy at Paris. According to a state- ment of Boccaccio, he also visited England (v.); In his youth Dante took an active part in the politics of the native city, and in 1300 was for two months one of its two Priori. In the party strife between the Neri (Blacks), the unconditional adherents of the pope, and the Bionchi (Whites), who rather sympathized with the Ghibellines, Dante was one of the leading men of the latter. His party sent him to Rome to execute the plans of the Neri, who had implored the aid of Boniface VIII. The pope induced Charles of Valois, brother of Philip IV of France, to go to Florence to make peace. Charles recalled the exiled chiefs of the Neri and gave up the house and the property of the Bianchi to plundering. Many of the prominent men of the party, among them Dante, were banished. Dante never saw his native city again, and his subsequent life was very unsettled. After the last unsuccessful attempt of the "Whites" to re-enter Florence, he probably left Italy for Paris. When emperor Henry VII marched against Rome, Dante wrote enthusiastic letters in favor of the emperor against the pope. It is thought that his work De monarchia was compiled at the same time. The death of the emperor disappointed his last hope. The last years of his life
were spent at Ravenna, where prince Guido Novello da Polenta was his patron. He died Sept. 14, 1921.

The first powerful influence which awakened in him the poetical inspiration was the love which he entertained for Beatrice Portinari, then eight years old, the daughter of a rich citizen. How pure, chaste, and tender this love is testified by his first work, the Vite Nuove, which was published about 1300, and consists of a collection of poems, all having reference to his first love (best edition by Marchesi di Milano, 1868, Chambers). Dante died earthwards (1291) as the wife of the knight Simone de Bardi, and a few years after her death Dante married a lady named Gemma, of the powerful house of Donati, whom he had five or six children. A fruit of the philosophical studies in which he sought consolation for the death of Beatrice was the Commedia (Banquet), which was to consist of 15 trattati and 14 cansoni, of which, however, only 4 trattati and 3 cansoni were finished (best edition by Trivulzio, Milan, 1826).

But the great work, which has settled for all the ages the reputation of Dante as one of the greatest Christian poets, is his immortal Commedia, or, as it was afterwards called, the great Latin Comedy, written in terze rime, and consisting of 100 cantos, of which the first is introductory to the following visions, and 38 are devoted to Hell (Inferno), Purgatory (Purgatorio), and Paradise (Paradiso) each. "The poet is conducted first by Virgil, the representative of human reason, when he descends into the Inferno; then by Beatrice, the representative of revelation, and finally by St. Bernard, through the several heavens, where he beholds the triune God. Hell is represented in the poem as a funnel-shaped hollow, formed of gradually contracting circles, the lowest and narrowest of which is at the earth's centre. Purgatory is a mountain rising solitary from the ocean on that side of the earth which is opposite to us: it is divided into terraces, and its top is the terrestrial paradise, the first abode of man. From this the poet ascends through the seven planetary heavens, the heaven of the fixed stars, and the 'primum mobile,' to the empyrean, or fixed seat of God. In all parts of the region thus traversed there arise conversations with noted personages, for the most part recently deceased. At one time the reader is filled with the deepest sorrow, at another with horror and aversion; or the deepest questions of the then philosophy and theology are discussed and solved; and the most strange, and then the most pious, corruptions of Church and State, are depicted with a noble indignation" (Chambers). The conversations contained in the Divina Commedia give a full exposé of most of the fundamental doctrines of the Christian religion. The creation of the world, the fall of angels and man, and the atonement, are treated of with great fulness. The doctrine that salvation can be found in faith in Christ alone is repeatedly insisted on. The poet in many places complains of the morbid, social, and political deenergic of the time, and of the corruption of the Church and the papal see. He violently inveighs against indulgences and the false veneration of saints, reviling the clergy, and the decreets of the popes over the holy Scriptures, and thrusts three popes in succession into hell. A thorough reformation of the Church in head and members is expected, not from the popes, but from the emperors. "Fifty-two years after the poet's death, the republic of Florence was restored and the Bolognese, and, in 1581, a new annual sum for public lectures to explain the Divine Comedy to the people in one of the churches, and Boccaccio himself was appointed first lecturer. The example was imitated in several other places in Italy. The works of these men are among the earliest commentaries on Dante that were written, and are among the choicest of the work amounst by this time to about 800. Of a few deserve notice. They are, that printed at Full, in 1472—of the earliest of all, the Nicobattine II.
DANTÉ'S Leben und Werke (Jena, 1852); Floto, Dante Alighieri: sein Leben und seine Werke (Stuttgart, 1858); Paar, Ueber de Quellen der Lebensgeschichte Dante's (Göttingen, 1862). The best among recent Italian works is Balbo's Vita di Dante (2 vols. Turin, 1889). A list of English editions, translated and untranslated, is contained in an essay by S. G. F. Brandon in *Divina Commedia* is given in Colombi de Batine's *Bibliographia Danteana* (2 vols. Prato, 1845-1848). The best illustrations of the chief works of Dante are from Flaxman (Atlantic Danteano, Milan, 1872); Genelli, and Doré. In 1865, from the 14th to the 16th of May, the sixth centenary of the birth of Dante was celebrated at Florence with immense enthusiasm, and his statue (by Enrico Pazzi in Ravenna) erected at the Piazza della Cruce. See Brockhaus, *Conversations-Lexicon*, s. v.; Herzog, *Real-Encyclop.*, iii, 286.

DANS, Johann Andreas, a Lutheran theologian and distinguished Hebrew scholar, was born in 1564 at Sundhausen, near Gotha. He became professor at the University of Jena, first in the philosophical, and subsequently (1718) in the theological faculty, remaining, however, at the same time professor of the Oriental languages. He was the founder of a new school of Oriental philologists, and had the reputation of being the best Hebrew scholar of the age. He was intimate with Spener and Francke, but yet his private life was not beyond reproach. He died Dec. 22, 1727. The most important of his works are *Compendium grammaticae hebr. et chald. (3d edition, 1706); Biblia Hebraica emendat. (Frankfort, 1781); Literatur Eden- Chaldaeum (Jena, 1806);* the first Hebrew text that had been published under the title *Nuncius Tympanum* (nut-cracker). Jena, 1866.—Herzog, *Real-Encyclop.* xix, 388; Pfeifer, *Univers.-Lex.* iv, 735.

DANS, Johann Traugott Lieberrecht, a Protestant theologian of Germany, was born May 31, 1703, at Weimar. He studied at the universities of Jena and Göttingen, became in 1807 professor of theology at Jena, which position he retained until 1837, and died at Jena May 16, 1851. He was a man of immense learning in all departments of literature, an interesting writer on a number of subjects, and a popular professor. In his theological views he was a representative of the school of Biblical Rationalists, advocating the separation of Revelation and Supernaturalism in the same church, and opposing the views both of Schleiermacher and Strauss. Among his theological works the following are the most important: *Lehrbuch der Kirchgeschichte* (Jena, 1824); *Die Wissenschaft der geistlichen Beruf* (Jena, 1824); Théologie, *Encyclop.* de la Bible (Vienna, 1829); *Universal-Wörterbuch der theolog. und religionsgeschicht. Literatur* (Leipzig, 1837, sq.); *Initii Doctrinae Patrissicae* (Jena, 1839); *Geschichte des Tridentinen Concils* (Jena, 1846), according to Paul Sarpi. His edition of the *Libri Symbolici* ecclesiae Romano-Catholicae (Vienna, 1835) was dedicated to Gregorio XVI, Pontifex Maximus, ecclesiae Romano-Catholicae prior, with some good Protestant advice. He also published a biography of his deceased (1836) friend and colleague, H. A. Schott (Jena, 1836), and edited a posthumous work of the latter on the authenticity of the Gospel according to Matthew (Leips. 1837). One of his last works was *Two Conversations on the Species of Jesus by Strauss and G. R. H., the Geographiers,* 1839.—Herzog, *Real-Encyclop.* xix, 389 sq.

Daphné (*Δαφνή, the laurel; so called from the verdure of the place, or because this tree was sacred to Apollo*), the name of several localities mentioned in later writers.

2. A celebrated grove and sanctuary of Apollo near Antioch (q. v.), in Syria. Its establishment, like that of the city, was due to Seleucus, Nicator. The distance between the two places was about five miles (Strabo, xvi, 750), and in history they are associated most intimately together (Antioch being frequently called *A. i. Δαφνίς, and ή πόρος Δαφνίς, and conversely Daphne entitled Δ. ή πόρος Αντιόχου, Josephus, War, i, 12, 5; comp. Ant. xiv, 15, 11; xvii, 2, 1). The situation was of extreme natural beauty, with perennial fountains and abundant wood. The SeleucidsLocalized the celebrated sanctuary on the opposite side of the river, and according to Piranesi, the statue of Apollo and the river Peneus, and the nymph Daphne. Here he erected a magnificent temple and colossal statue of the god (Libanias, *De Daphno Tempio*, iii, 384). The succeeding Seleucid monarchs, especially Antiochus Epiphanes, embellished the place still further. A new temple was built, and the privileges of an asylum. It is in this character that the place is mentioned, 2 Mac. iv, 38. In the reign of Antiochus Epiphanes (B.C. 171), the aged and patriotic high-priest Onias, having rebuilt Melanaus for his sacrifice at Jerusalem, took refuge at Daphne, whence he was treacherously brought out, at the instance of Melanaus, and murdered by Andronicus, who was governor of Antioch during the king’s absence on a campaign. Josephus does not give this account of the death of Onias (Ant. xii, 5, 1). When Syria became Roman, Daphne continued to be famous as a place of pilgrimage and of worship. It was evidently an oracle under the name of Daphnius (Plin. *Hist. Nat.*, III, 26). The beginning of the decay of Daphne must be dated from the time of Julian, when Christianity in the empire began to triumph over heathenism. The site has been well identified by Pococke and other travellers at *Beit el-Macq*, "the House of the Water," on the left bank of the Orontes, to the south-west of Antioch, and on higher ground, where the fountains and the wild fragrant vegetation are in harmony with all that we read of the natural characteristics of Apollo’s sanctuary.—Smith, s. v. It is a small natural amphitheatre on the declivity of the mountains, where the springs burst with a loud noise from the earth, and running in a variety of directions for a distance of about two hundred yards, terminate in two beautiful cascades, which fall into the valley of the Orontes. The largest of the fountains rises from under a vertical rock, forming a small abyss or concavity, on the top and sides of which are the massive remains of an ancient edifice, perhaps those of the Temple of Apollo (Kelly's *Syria*, p. 261). For a translation of an ancient inscription recently discovered on the site, see the *Jour. Am. Or. Soc.* vi, 550. See Müller, *Antiq. Antioch-*no, p. 64; Smith’s *Dict. of Class. Geog.* s. v. See Antioch.

2. A town or village (Θυάπνη) near the fountains of the little J. (Josephus, War, iv, 1, sec. 1). Beldad (Palestine, p. 269) and others have considered this as identical with Dan, proposing to read Δαφνίς for Θυάπνη, and referring in support to Josephus, *Ant. viii, 8, 4*. Recent explorers have shown this to be an error, and have discovered the site of the Daphne of Josephus in the present Deafakhe, two miles to the south of Tell el-Kady, the site of Dan (Van de Velde, *Mémoire*, p. 806; *Syria and Palestine*, ii, 419; Robinson, *Later Researches*, p. 988; *Wilson, Bible Lands*, ii, 173; Thomson, *Land and Book*, i, 888).

3. In *Num. xxxiv, 11*, the clause rendered in the A. V. "on the east of" or "of the Sin. (q. v.)", should be rendered "on the east (of) the fountain," given in the Vulgate "contra fontem Daphnim." The word Daphnum is most probably a marginal gloss, and may perhaps refer to No. 2. Jerome, in his commentary on Ezekiel (c. 47), refers to the passage in Numbers, and gives reasons for concluding that "the fountain" is Daphne No. 1. The fountain of Jonathan, mentioned by Josephus, gives Daphne or Daphne as the equivalent of Riblah (q. v.) in *Num. xxxiv, 11* (q. v.). The error into which Jerome and the Targums have fallen appears to have arisen either from a confusion between Daphne on the Jordan with Daphne on the Orontes, or from mistaking the one for the other near the mouth of the Orontes for those at its source.

4. A fortified town on the Pelusiac branch of the
Nile (Δέρβα, Herod. ii. 90, 107), the TARPEZES (q. v.) of Scripture, distant from Pelusium sixteen Roman miles (Iblin. Ant. I. 6: Pelusio Memphis).

Dar. See MARBLE.

Dara (Heb. Dar'a, דָּרָא; Sept. Ἀραᾶ v. r. Ἀράα, Ἀραῖα), a contracted or corrupt form (1 Chron. ii. 6) of the name Dar'a (q. v.).

Darbytes. See PLYMOUTH BRETHEREN.

Darconim. See DARCUS.

Dar'da (Heb. Dar'da, דָּרְדָּא, pearl of knowledge; Sept. Δάρδαλα v. r. τὸν δαρδά; Josephus, Δάρδανος v. r. Δάρδανος, Ant. viii. 2, 5; Vulg. Darda), a son of Mabul, one of four men of great fame for their wisdom, but who were exiled by Solomon (1 Kings iv. 61). B.C. ante 1010. Ethan, the first of the four, is called "the Ezrahite," but it is uncertain whether the designation extends to others. In 1 Chron. ii. 6, however, the same four names occur again as "sons of Zerach," of the great family of Pharez, in the tribe of Judah, with the slight difference that "Darda" appears as "Dar." The identity of these persons with those in 1 Kings iv has been greatly debated (see the arguments in Bord in Bibl. 206-8); and though there cannot be much reasonable doubt that they are the same (Möser, Kritik. Unters. p. 287), although Keil argues that nothing can be proved from the mere identity of the names (Versuch ab. der Chron. p. 164). There is nothing to support the Jewish tradition (in the Book of Job) that they prophesied during the Egyptian bondage. See EZRA.

(1) A great number of Hebr. MSS. read Darda in Chron. (Davidson, Hebr. Text. p. 210), in which they are followed by the Targum and the Syriac and Arabic versions. See DARA.

(2) The son of Zerach would without difficulty be called in Hebrew the Ezrahite, the change depending merely on the position of a vowel point. And further, the change is actually made by the Targum Jonathan, which in Kings has "son of Zerach." See EZRAHITE.

(3) The word "son" is used in Hebrew so often to denote a descendant beyond the first generation that no stress can be laid on the "son of Mabul" as compared with the "sons of Zerach." For instance, of the five "sons of Judah" in 1 Chron. iv. 1, the first was really Judah's son, the second his grandson, the third his great grandson, and the fourth and fifth still later descendants. Besides, there is some plausibility in the conjecture that "Bene Mabul" means "sons of the choir" (comp. "daughters of music," Eccles. xii. 4), in which case the men in question were the famous musicians, two of whom are named in the titles to Psalms lxxxviii and lxiii. See MAHAL.

Dar. See THYSTLE.

Daric (דָּרִיכָה, darkemon), or דָּרִיכָה, odarcon, only in plur.; Talm. דָּרְכָה, darkon; Sept. χρυσός; Vulg. solidus, drachma; rendered "drum" (q. v.), Ezra ii. 69; viii. 27; Neh. vii. 70, 71, 72; 1 Chron. xxix. 7, a gold coin (Xenoph. Anab. i. 7, 18; i. 1, 9; vi. 6, 1; Cypor. v. 2; 7; Allian, i. 22; Plutarch, Artax. 22) current in Palestine in the period after the return from Babylon, and used even for the Temple tax (Mishn. Shkeal. ii. 4). That the Hebrew word is, in the Bible, the name of a coin and not of a weight, appears from its similarity to the Greek appellation of the only piece to which it could refer (Lysias in Eratosth. 11; Athen. xiii. 536). The mentions in Ezra and Neh. show that the coin was in use in Palestine under the name of or the corresponding to which the Hebrew and Greek words are only approximations, has been read by Grotefend, in the euniform inscriptions of Persopolis, as Darokus or Darusness (Heeren's Ideen, ii. 880), and by Beer as Dar-bashness (Aeg. Lit. Zeit. 38. 50, No. 5). Herodotus assigns to the name the sense of "bearing, or, according to another reading, îšîqîn, (vi. 98) probably meaning or a little less than that of an Attic mina, and is most probably that of an early didrachm of the Phoenician talent (see Böckh, Metrolog. Untersuch. p. 180). They must have been the common gold pieces of the Persian empire. The oldest that are often seen are referred to an earlier period than about the time of Cyrus, Cambyses, or Darius Hystaspis, and it is more probable that they are not anterior to the reign of Xerxes, or even to that of Artaxerxes Longimanus. There are, however, gold pieces of about the same weight, but of an older style, found about Sardis, which cannot be doubted to be either of Croesus or of an earlier Lydian king, in the former case the Kropo-ctis (eroroxjôs) of the Greeks (Rawlinson, Herod. i. 561). It is therefore probable, as these followed a Persian standard, that darics were struck under Cyrus or his nearer successors. The origin of this coin is attributed by the Greeks to a Darius, supposed by the moderns to be either Darius the Mede or Darius Hystaspis (see schol. ad Aristoph. Eccles. p. 741; Hengstenberg, Asia Minor, ii. p. 51). The Persians derived their distinctive appellation of the coin from this proper name cannot be doubted; but the difference of the Hebrew forms of the former from that of the latter (יוֹדָם renders this a questionable derivation. Genesius suggests the ancient Persian word Durâ (Lat. s. v.), "king," but in (this Theaur. s. v.) inclines to the view that the Hebrew name of the coin and that of Darius. In favor of the derivation from Durâ, it must be noted that the figure borne by these coins is not that of any one king, but of the king of Persia in an abstract sense, and that on the same principle the coins would rather be called regal coins than darics. The silver darics mentioned by Plutarch (Chim. 10) are probably the Persian silver pieces similar in type to the gold darics, but weighing a drachm and a third of the same gold darics.

Darius (Hebrew Daragewâš, דָּרָגֶעַשׁ, Ezra iv. 4; Neh. xii. 22; Dan. ix. 11, 11: Hag. i. 10, 15; ii. 10; Zech. 1. 7; vi. 1; Chald. the same as Zedrâ, 24: v. 5-15; Dan. vi. 31; vi. 1-28; Gr. Δαραγιας, 1 Esdr. ii. 80; iii. 1-8; iv. 47: v. 4, 2, 6, 73; vi. 1, 6, 7, 23, 34; vii. 1, 4, 5; 1 Macc. i. 1; xii. 7; Strabo Ναραγιας, xvi. 7, 6; Ctesias Δαραγιας), the name of several kings of Persia, three of whom are mentioned in the O. T. and the Apocrypha. The original form of the name to which the Hebrew and Greek words are only approximations, has been read by Grotefend, in the euniform inscriptions of Persopolis, as Darokus or Darusness (Heeren's Ideen, ii. 880), and by Beer as Dar-bashness (Aeg. Lit. Zeit. 38. 50, No. 5). Herodotus assigns to the name the sense of îšîqîn, or, according to another reading, îšîqîn, (vi. 98) probably meaning Persian Gold and Silver Darics.—From the British Museum. Actual size.
DARIUS

coeror or conservator. The former accords with holding fast, which is the sense of Dārđā, the modern Persian name of Darius, the latter with the derivation (according to Lassen, Inscr. Pers., p. 139) from Sanscrit drīt, to preserve. (See Gesenius, Thee. Heb. p. 320.) According to Pauly-Wissowa (v. i, 463), "the word does not appear to mean either ιπτερα, 'the worker,' as Herodotus states, or φυγημας, 'the wise,' as Herodotus, or πολεμος, 'the victor,' as the author of the Ethylogiwmion says. The root appears to be the Old Persian dar, 'to hold' or 'possess,' which is dār in Zend, dārī in Sanscrit, and dār in Modern Persian. The remainder of the word is thought to be a mere ascriptive, or appellative suffix, elongated on euphonic grounds, and no very satisfactory account can be given of it." The name occurs both in the Assyrian and Egyptian inscriptions. Cuneiform and Hieroglyphical Forms of "Darius." The title appears to have been the proper name of the son of Hystaspes, who first won it, but was assumed as a throne-name by Ochus (i. e. Darius Nothus), son and successor of Artaxerxes Longimanus (Ctesias, Pers. xviii, 57), in like manner as Artaces, successor of this Darius (ib. lxi, 57) and Bessus (Curt. vi. 6), both took the royal name of "Artaxerxes." (q. v.). See Smith's Dict. of Class. Biog. a. v. See Persia.

1. "Darius the Mede" ( Cyrus II, Dan. xi, 1, Sept. ㄚ Kīrō ; Chal. ㄚ Kīrō, Sept. ㄚ Dārōs ㄚ Mōđō; "the son of Ahasuerus of the seed of the Medes" (ix, 1, Sept. ㄚ Dārōs ㄚ wēz ㄚ αναιwus), who succeeded to ( Cyrus II) the Babylonian kingdom on the death of Belshazzar, being then sixty-two years old (Dan. vii, 81; ix, 1), B.C. 539. Only one year of his reign is mentioned (Dan. ix, 1; xi, 1), but that was of great importance for the Jews. Daniel was advanced by the king to the highest dignity (Dan. vi, 1 sq.), probably in consequence of his former services (compare Dan. vi, 17); and after his miraculous deliverance, Darius decreed an annual enjoining throughout his dominions "reverence for the God of Daniel" (Dan. vi, 25 sq.). See Daniel.

The statement (Dan. vi, 28) that "Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian," seems to represent him as the immediate predecessor of Cyrus. No Darius occupying this place, nor indeed any Darius anterior to the son of Hystaspes, is found either in profane history or (hitherto) on monuments. See Ahaseurus. Only the Scholiast on Aristoph. (Eccl. 602), followed by Suidas (v. ㄚ Dārās), and Harpocrat, says that the daric took its name from "another Darius, earlier than the father of Xerxes" (D. Hystaspes). Herodotus and Ctesias, differing widely on other respects, agree in making Astyages 1st king of the Median dynasty, with no male heir, conquered and deposed by Cyrus, first king of the Medo-Persian dynasty at Babylon. Xenophon, however, in the Cyropædia (1, 5, 5) introduces, as son and successor of Astyages, and uncle (mother's brother) of Cyrus, a second Cyrus, acting under whose orders Cyrus, Artaxerxes Mou, and his marriage with his daughter, unnamed, with Media as her portion. Josephus (Ant. x, 11, 1) clearly means the Cyaxares II of Xenophon when he says that "Darius was the son of Astyages, but known to the Greeks by a different name," and the statement of Aben Ezra, who reports from a book of the kings of Persia, that the king Darius was Cyrus' father-in-law, probably rests at last on the supposed authority of Xenophon. See Cyrus.

Darius. Under these circumstances, the extreme obscurity of the Babylonian annals has given occasion to three different hypotheses as to the name under which Darius the Mede is known in history.

1. The first of these, which identifies him with Darius Hystaspis, rests on no plausible evidence, and may be dismissed at once (Lange's, Dan. p. 219 sq.). See below, No. 2.

2. Another identification is that maintained by Marcus von Niebuhr (Gesch. Ass. u. Bab. p. 45), by which Darius is represented as the personal name of "Astyages," the last king of the Medes. It is contended that the name "Astyages" was national and not personal, and that Astyages represents the Mede called Cyrus, borne by the father of "Astyages" (Tob. xvi, 15). On the contrary, however, Ahaseurus (Heb. Achashweroosh) is Xerxes (cuneiform Klyxalrkh), and not Kvaszaph (cuneiform Ukwasalatka). The description of the unnamed king in Xerxes (Perse. 789 sq.) as one whose "feelings were guided by wisdom," is moreover assumed, on this view, to be applicable to the Darius of Scripture and the Astyages of Herodotus. Assuming the immediate fulfilment of the announcement of Dan. v, 28, in the catastrophe of vi, 1, Niebuhr (ib. p. 91 sq.) determines that Belshazzar is Evil-merodach, son and successor of Nebuchadnezzar; that, on his death (slain by Nergal, or his sister's husband), B.C. 559, Astyages, who is Daniel's Darius the Mede, reigned one year at Babylon, which year in the Canon is 1 Neriglissar; in the following year he was conquered by Cyrus, B.C. 558, in exact accordance with the apparent incompleteness of the political arrangements which Darius "purposed" to make (Dan. vi, 8, 1732). For the short duration of his supreme power may have caused his division of the empire (Dan. vii, 1)—a work congenial to his character—to fall into abeyance, so that it was not carried out till the time of his name-sake Darius Hystaspis: a supposition that may go for what it is worth. Daniel himself passed from the service of Darius to that of Cyrus, and did not again return to Babylon; so Dan. vi, 28 is explained. The mention, Dan. vii, 1, of the Medes and Persians makes a difficulty—not as Von Niebuhr puts it, because Evil-merodach has but two years in the Canon, for the actual reign may very well have reached its third year, but from the mention of Susa as the scene of the vision; for Susa, being Median, was not subject to any Chaldean king. The explanation gravely proposed by Niebuhr, that the Medes and Persians, at the time of the vision of Darius the Mede, continued to date by years of Belshazzar's reign, and this though he is related to have been present in Babylon the night in which Belshazzar was slain. The difficulty is not confined to Niebuhr's scheme: Belshazzar, whoever he was, was a Chaldean; and the explanation may be, that the prophet is at Susa, not in bodily presence, but transported in spirit to the city which was to be the metropolis of the Persian monarchy, the fate of which, under the emblem of the ram, is portrayed in the ensuing vision. See Daniel. After the fall of this Darius Astyages, Babylon regained its independence under Nabonned, to fall finally under the arms of Cyrus, B.C. 538. See Babylon.

The chronological difficulties which have been raised (Rawlinson, Herodotus, i, 83) against the identification of Darius with Astyages on the assumption that the events in Dan. v relate to the taking of Babylon by Cyrus (B.C. 539) have been removed by the supposition that after retaining the throne at seven years of age, are indeed set aside by the view of Niebuhr; but it is clogged with other objections (in addition to those already alluded to), which render it as untenable as it is ingenious and intricate, to say nothing of the fact that it is made up of a series of assumptions throughout. In the place, the supposition that Belshazzar was Evil-merodach is inadmissible; for it is now pretty well deter-
mined that he was the son of Nabonned, the actually last king of the Babylonian line. See Belshazzar.

Secondly, this hypothesis sets up a Medo-Persian prince at Babylon during the very time assigned by well-approved history to a native sovereign, and even then leaves a blank of eighteen years between him and Cyrus, whom Daniel's history and prophecies evi-
dently regard as the last king of Media.

8. There remains, therefore, but one other view, which was adopted by Josephus (Ant. x, 11, 4), and has been supported by many recent critics (Bertholdt, von Lengerke, Hävernick, Hengstenberg, Aubelen, and others). According to this, the "Darius" in question is the successor of Astyages, who is commonly regarded as the last king of Media. It is supposed that the reign of this Cyaxares has been neglected by historians from the fact that through his indolence and luxury he yielded the real exercise of power to his nephew Cyrus, who married his daughter, and so after his death received the crown by direct succession (Xen. Cyrop. l, 5, 2; iv, 5, 8; viii, 6, 19). It is true that the only direct evidence for the existence of a second Cyaxares is that of Xenophon's pedagogic romance. The title "Cyaxares," which has been quoted from an inscription (Aubelen, Daniel u. d. Obrifbrung, p. 18), is either a name non-loci (Diels, dervoerbr. Gesch. Ast. u. Bab. p. 514, n. 4); and the passage of Hecataius (Per. p. 786) is not very consistent with the character assigned to Cyaxares II. On the other hand, Herodotus expressly states that "Astyages" was the last king of the Medes, that he was conquered by Cyrus, and that he died without leaving any male issue (Herod. l, 73, 100, 127 sqq.); and Cyrus appears as the immediate successor of "Astyages" in the Chronicle of Eusebius (Chron. ad Ol. 54; Synec. p. 188; comp. Bel and Dragon, i). These objections, however, are not insuperable, and must give way before the manifest exigencies of the case (see Bertholdt's able exposition on the subject in his Commentar zu Dom.). We may add that an important chronological difficulty is best adjusted by assuming the existence and reign of this Cyaxares (Clinton's Fasti Hellenicæ, p. 301 sqq.). See Cyaxares.

2. "Darius, king of Persis," in whose second year the temple was resumed, and completed in his sixth (Ezra iv, 5, 24; vi, 15), under the prophecying of Haggai and Zechariah, is understood by most writers, ancient and modern, to be Darius son of Hystaspes, whose reign in the Canon extends from B.C. 521 to 465. Scaliger, however, makes him Darius Nothus (B.C. 497-465), a second of late Dr. Mill (The Evangelical Ac-
counts of the Birth and Parentage of our Saviour, etc., 1842, p. 163-165), who refers for further arguments to Hottinger (Pentas Dissertationum, p. 107-114).

Before we examine the grounds on which this conclusion rests, it will be convenient to consider the difficulties with which it is attended.

Zerubbabel, son of Shealtiel, as prince of the house of David, and Jeshua, son of Josedak, as high-priest, headed the first colony of exiles from Babylon in the first year of Cyrus (Ezra iii. 2), at which time neither can have been less than twenty years old. By these same twain the work of rebuilding the Temple was resumed and completed after its suspension. Now from the first year of Cyrus, in the Biblical reckoning (B.C. 538), to the second of Darius Nothus (B.C. 428), are 113 years; so that, if he be the Darius of this history, both Zerubbabel and Jeshua must have then reached the age of 180 years at least. This is incred-
ible; and as Scaliger said, it is "absurdly incredible, both from the history and the contemporary prophets as to a fact so extraordinary. Moreover, that the work of rebuilding the Temple should have been abandoned for a century and more is scarcely conceivable. Its suspension during fifteen or sixteen years is sufficient-
ly accounted for by the history and the representations of the prophets. The adversaries weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them to frustrate their purpose all the days of Cyrus, even until the reign of Darius'" (Ezra iv, 4, 5). Besides mole-
station: the builders in their work, they prevailed by their machinations, by the prattle of the Astartes, by the carelessness of their viceroy, to bring it to a stand-still, by interposing official obstacles, stopping the grants from the royal treas-
ury (vi, 4), and the supply of materials from the forest and the quarry (iii, 7). So the people were dis-
couraged: they said, "The time is not come for the house of the Lord's building. Consider the state of their own houses and the tilling of their lands (Hagg. i, 8). This is intelligible on the supposi-
tion of an interval of fifteen or sixteen years, during which, there having been no decree issued to stop it, the work was nominally in progress, only deferred, as the builders could allege at the time of its resumption, "Since that time (20 of Cyrus) even until now, hath it been in building, and yet it is not finished!" (Ezra v, 16). But in no sense could the Temple be said to have "been in building" through the entire reigns of Cambyses, Darius, Xerxes, and Artaxerxes I: there is no testimony to the fact, nor any means of accounting for it. Against the same fathers are "the residue of the people" who came from Babyl-
ion with Zerubbabel and Jeshua, some of whom had seen the first house in its glory (ii, 2, 8), i.e. who might be some 80 years old on the usual view, but on the other must have been 170 at the least. The prophet further admonishes his countrymen that the blights, droughts, and mildews which year by year disappoointed their labors in the fields were the chastisement of their want of faith in letting the house of God lie waste, while they dwelt in their "celled houses" (i, 4-17): so long as they had been guilty of this neglect, so long had they been visited with this punishment. On the one supposition, this state of things had lasted from twelve to fifteen years at most; on the other, we are required to imagine that the curve had been on the land for three successive generations, an entire century. Lastly, in the same second year of Darius, Zechariah distinctly intimates what length of time had elapsed since the destruction of the Temple—"threescore and ten years" (i, 12). So in vii, 5, mention is made of a period of 70 years, during which the people had "fasted and mourned in the fifth and seventh month." The events commemorated by those fasts were the destruction of the Temple in the fifth, and the order of Gershon and the sixth month of the same year. From that year to the dedication of Darius I are almost, if not exactly, 70 years. To the corresponding year of Darius II the interval is more than 100 years, and the mention of "those 70 years" is quite unintelligible, if that be the epoch of Zechariah's prophecying. Certainly, if the prophecies of Haggai and Zechariah, and the first five chapters of Ezra, are worth anything as testimony, "the second year of Darius" must lie within one generation from the decree of Cyrus, and not more than 70 years from the destruction of the first Temple.

The reasons alleged on the other side may be thus stated: 1. In Ezra iv, between the edict of Cyrus for the return of the exiles and rebuilding of the Temple, and that of Darius for the completion of the work after its discontinuance, two Persian kings are named, A-
hashverosh and Artacheshasheth, "which the names on the Zendic monuments will not permit us to apply to other kings than Xerxes and his son" (Dr. Mill, u. s. 156, note). See also Scaliger's sile-
ce, that of the history and the contemporary prophets as to a fact so extraordinary. Moreover, that the work of rebuilding the Temple should have been abandoned for a century and more is scarcely conceivable. Its suspension during fifteen or sixteen years is sufficient-
supposed to be Cambyses and the importor Smerdis, whom Justin (i, 9) calls Oroepas, Ctesias (de reb. Pers. 10) Sphendates, who reigned under the name of Cambyses' brother Tanyeres (see Ewangel. Græc. de V. J., i, 81 and 118). But nowhere on monuments is Cambyses called Kha,ya rya, or Smerdis Ar- takasahsa; the former is constantly Kabujula (Pars.), Kambudiya (Bab.), Kemath (hiero-gl.); the latter, Bart'nya (Pars.), Bardisla (Bab.). Moreover, as Ar- takasahsa (or —shaht) elsewhere in Ezra and Neh, is contrasted with Artaxerxes, and it seems almost of a doubt that Achashveresh in Esther is Xerxes, it would be strange if these two names were here applied to other quite different kings.

The true explanation of this difficulty, proposed long ago by Mr. Howes, and adopted by Dr. Hales, has been recently put forward by Bertheau (in the Kurzgefaßt. exeget. Hebr., on Ezra, Neh., and Esther, 1862, p. 69-73). This writer had formerly upheld the more usual view (Beiträge zu d. Gesch. d. Ir, p. 886); so had Vahlinger (in the Studia u. Kritiken, 1854, p. 124), who (6, 1857, p. 87) abandon it for the other. (See C. F. Keil, The Gesch. d. Griech. v. d. Venet. u. d. Krit. 1858, p. 524, and Bunsen, Bibelwerk.) It is clear that, as in iv, 24, the narrative returns to the point at which it stood in verse 5; in the interposed portion it either goes back to times before Darius, for the purpose of supplying omitted matter, or goes forward to record the successful machinations of the people of the land under the various kings, Xerxes and Artaxerxes. But nothing in the contents of ver. 6-23 intimates a reverting to an earlier time. After reading of Darius we naturally take for granted that Ahaseurus and Artaxerxes are later than he. It appears that the adversaries had succeeded in hindering the building of the Temple till the second year of Darius. In the be- ginning of the next reign (Xerxes) they "wrote an accusation," the purport and issue of which are not re- corded. In the following reign mention is made of another letter addressed to Artaxerxes, its contents not specified; but a second letter to the same king is given in extenso, together with the royal rescript. It is represented to the king that the Jews are building the city, and have "set up the walls thereof, and joined (excavated) the foundations." The rescript orders that this work be made to cease. Not a word is said of the Temple. It may indeed be alleged that the "walls are part of it, intended for its defence; but with the Temple the work has not been attempted by the king. But it is certain that at some time between the 7th and the 39th year of Artaxerxes some great reverse befell the colonists, in consequence of which the wall of Jerusalem was taken down, and the gate thereof burned with fire," Neh. i, 3 (for it is absurd to imagine that this can relate to the destruction inflicted by Nebuchadnezzar a hun- dred and forty years before), and the documents under consideration show what that reverse was. It was the result of that rescript of Artaxerxes, in virtue of which "Rehum and Shimshai and their companions went up to Jerusalem to the Jews," and made them to cease from building the city (ver. 21), not from building the Temple, which was finished long before. So far, all is plain and consistent. But at ver. 24, with the word...
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Havernick, Handb. der Einlei., in das A. T. II, 1, 266; Herzfeld, Gesch. des V. J. von der Zerstörung des ersten Tempels u. 1, 579; Keil, Apologie. Vernachl. über die Bäu-
cher der Perser, in: Jahrb. der P. W. 1838, p. 97. See also: Ewald, Gesch. des V. J. I, 219, note, makes Shechaniah son of Hananiah and father of Shemaiah, so that Hattush is fourth from Zerubbabel; and so Bertheau in the Kgl. exequt. Hdb. on 1 Chron. III, 2, which view is consistent with the usual chronology, as of course it is quite possible that a grandson of Zerubbabel may have been adult at the time of Ezra's mission, eighty years after the 1st of Cyrus. See, however, a different explanation in Strong's H. & E. pos. of the Gospels, p. 17, note.) See ZERUBBAEL. So, in
fact, the Hattush who accompanied Ezra is described (according to a reading, propounded by the passage, viii, 2, 8), 'of the sons of David, Hattush, of the sons of Shechaniah;' for the last clause is out of place as preixed to the following enumeration 'of the sons of Parosh,' etc. So the Sept. read it (ἀντωνία διὰ του 
Δαβίδ, Ἀρρασίων ἵνα ἴχνον τοῦ Σαμαρίαν) and the apocryphal version more plainly still (1 Esdr. viii, 29, το ἴχνον τοῦ 
Δαβίδ, Αρρασίων ὁ ἤρετος Σαμαρίαν). But still more probably a different Hattush (q.v.) is meant.

5. The concluding argument on the same side is derived from the 'circumstance that in the next ascent from Babylon after that of Ezra, and in the same reign, the principal opponent of Nehemiah in his work of rebuilding the wall was a son of Hattush [Saunbulat] who can be demonstrated to have continued an active chief of the Samaritans till the time of Alexander the Great, and to have then founded the temple on Mount Gerizim, Joseph. Ant. xi, 8, 2-4 (Dr. Mill, u. a.). Josephus's story is that Saunbulat, satrap in Samaria of Darius III, had given his daughter in marriage to a brother of the high-priest Jaddua, named Manasses, who, refusing to put her away, took refuge with his father-in-law, and became the first high-priest of the rival temple built on Mount Gerizim by permission of Alexander, and then engaged in the siege of Tyre. All this, with perhaps the merveilleux romance that follows about Alexander's reception by the high-priest Jaddua, needs a better voucher than Josephus before it can be accepted as history. The story about Manasses and Saunbulat is clearly derived from the last recorded act of Nehemiah, his expulsion of a son of Jochai, and grandson of the then high-priest Eliahith, who was coming to dwell to Saunbulat on the other side. It is remarkable that Josephus, in his account of Nehem-
iah, makes no mention of this act, and does not even name Saunbulat: the reason of which may be that, after referring the mission of Nehemiah, as also of Ezra, to the reign of Xerxes, to extend the life of this active chief of the Samaritans from that time to the time of Alexander, full 180 years later, would have been too absurd. See SAUNBULAT. So is the assump-
tion of Petermann (e. v., "Samar.,” in Herzog's Real-Encylo. xll, I, 867) that there were two Sa-
balata, one contemporary with Nehemiah, the other with Alexander, and that both had dau. sons married into the family of the high-priest (Jaddua and Jada-
du), whose husbands were therefore expelled. As to Jaddua, the fact may be, as Josephus represents it, that he was still high-priest in the time of Alexander. The six who are named in lineal succession in Neh. xii, 10, 11; Jeshua, Joil, kim, Eliahith, Jola, Johannan, and Jaddua, will fill up the interval of 200 years from Cyrus to Alexander. Of these, Eliahith was still high-priest in the thirty-second year of Nehemiah's Artachasahast, and later (xii, 6, 28); it is scarcely possible that this could be Artaxerxes Mnaemon, whose thirty-second year is removed from the first of Cyrus by more than 70 years, which is far too much for a succession of three high-priests. It does not follow from the mention of the successors of Eliahith down to Jaddua in xii, 10, 30, that Nehemiah lived to see any of them in the office of high-priest, but only that these genealogies and lists were brought down to his own times by the compiler or last redactor of this book (see under No. 8 below). See NA-
HUM-Daron.

6. DARIUS HYSPATRIS (i. e. son of Hystaspes or Vash-
tapas), the fifth in descent from Achemenidas, the found-
er of the Perso-Arian dynasty, or ninth in the succe-
sion of the Achemenids (comp. Herod. vii, 11), as he
styles himself In the Bishaitum (q. v.) Inscription (Raw-
linon, Herod. ii, 491), being third descendant from the younger brother of Cambyses, father of Cyrus, Darius, according to the popular legend (Herod. i, 284, 210), already marked out for empire during the reign of Cyrus. Cambyses having died without issue, and no other son of Cyrus surviving, Darius was hereditary successor to the throne, to which, as Herodotus relates, he was elected on the death of the pretended Smerdis by his fellow-conspirators. In the Canon, the date of his succession is B.C. 551, and the length of his reign 46 years, both points confirmed by Herod-
otus (vii, 1-4), according to whom he died five years after the battle of Marathon (therefore B.C. 486), after a reign of thirty-six years (also attested by an Egypt-
ian inscription, Belzoni, Mon. Arch. ii, 164). He devoted himself to the internal organization of his kingdom, which had been impended by the wars of Cyrus and Cambyses, and the confusion of the reign of Smerdis. His designs of foreign conquest were interrupted by a revolt of the Babylonians, under a pretender who bore the royal name of Nabakudrassar (Naboniadius, Gesch. Assy. u. Bab. p. 94), which was at length put down, and punished with great severity (B.C. cir. 516). After the subjugation of Babylon, Darius turned his arms against Scythia, Litya (Herod. iv, 145 sq.), and India (Herod. iv, 45). Thrace and Macedonia acknowledged his supremacy, and some of the islands of the Aegean were added to his dominion in Asia Minor and the seaboard of Thrace (B.C. 515-
506). Shortly afterwards he came into collision with Greece, and the defeat of Marathon (B.C. 490) only roused him to prepare vigorously for that decisive struggle with the West which was now inevitable. His plans were again thwarted by rebellion. Domes-
tical quarrels (Herod. vii, 2) followed on the rising in Egypt, and he died (B.C. 486) before his preparations were completed (Herod. vii, 4).

With regard to the Jews, Darius Hystaspis pursued the same policy as Cyrus, and restored to them the privileges which they had lost. For the usurpation of Smerdis is a religious as well as a political revolution, and the restorer of the Magian faith will-
ingly listened to the enemies of a people who had wel-
comed Cyrus as their deliverer (Ezra iv, 17 sq.) But in the second year of Darius, B.C. 520, as soon as his power had assumed some solidity, Haggai (Hag. i, 1; ii, 1, 10) and Zechariah encouraged their countrymen to resume the work of restoration (Ezra v, 1 sq.), and when their proceedings came to the king's knowledge he confirmed the decree of Cyrus by a new edict, and the Temple was finished in four years (B.C. 516; Ezra vi, 10), though it was apparently used earlier at that time (Zech. vii, 2, 8). The benefit consequent upon the Jews are not mentioned in his inscriptions. Of the satrapies, twenty in number, into which he formed the empire, Palestine would be part of the fourth, including Syria, Israel, and Cyprus. The fourth king of Persia, who should "be far richer than they all, and by his strength, through his riches, should poise all against their cheek in the realm of all," which was (at 520), may be Darius, if the pseudo-Smerdis is reckoned, but the description better suits Xerxes (see Hittig in the Kgl. exequt. Hdb. in loc.).

3. "Darius the Persian" (Σαραχθωνια, Sept. Δαριας ο πουργος) occurs (Neh. xii, 22) in a passage which merely states that the succession of priests was regis-
tered up to his reign. The question as to the person...
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here intended bears chiefly on the authorship of the passage. It may be briefly stated thus: If, as is more commonly believed, this king be Darius Nothus (originally Ochus), who came to the throne in B.C. 424, and reigned nineteen years, we must (assuming that the Jaddus here mentioned is the high-priest who went out to meet Alexander the Great [q. v.] on his entry into Jerusalem, Josephus, Ant. xvi. 6, 8) conceive either that Jaddus reached an age exceeding a century—for so long must he have lived, if he was already high-priest in the reign of Darius Nothus, and saw Alexander's entry; or that the Jaddus of Nehemiah and of Josephus are not the same person. Carpaeus has tried to prove that the Jaddus of ver. 22 was a Levite, and not the high-priest (Introduct. ad Libr. Vet. Test. p. 341). See JADDUS. If, however, the register was continued to a later time, as is not improbable, the occurrence of the name Jaddus (ver. 11, 22), who was high-priest at the time of the invasion of Alexander (q. v.), points to Darius III Codomannus, the antagonist of Alexander, and last king of Persia, B.C. 380-330 (1 Macc. i. 1). Compare Jahn, Archvii. ii, i, 272 sqq.; Kell, Lehrb. d. Einleit. § 155, 7, who defends at length the integrity of the passage. On this latter view, we must either assume that Nehemiah himself attained the age of 130 years at the time of his passage, or that his age was exaggerated by a later hand (Bertholdt, Einleit. iii, 1081). Perhaps the meaning of the verses in question only is, that the priests enumerated were those included in the genealogical records down to the time of the return from Babylon, I.e. as finally made out by Nehemiah and Ezra (ver. 26); and therefore containing those prospectively high-priests, although at the time but children. Supposing that Jaddus was five years of age at the time of the closing of the O.T. canon [see Ezr], in B.C. 406 (to which date Nehemiah undoubtedly lived), he would have been but about fifty years old on his accession as high-priest (q. v.), B.C. cfr. 560. Thus the register referred to in Neh. xii. 22, would date from a later time than the time of the Passover, the moon was at the full. This darkness may therefore be ascribed to an extraordinary and preternatural obscuration of the solar light, which might precede and accompany the earthquake that took place on the same occasion; for it has been noticed that often before an earthquake such a mist arises from sulphurous vapors as to occasion a darkness almost nocturnal (see the authors cited in a. A. of Matt. xxiv. 29, and compare Joel iii, 8; Rev. vi. 12 sqq.). See EARTHQUAKE. Such a darkness might extend over Judea, or that division of Palestine in which Jerusalem stood, to which the best authorities assign that name, as in some of the older manuscripts, it is necessary to limit the phrase πλοῦτος τοῦ γῆς, rendered "all the land." In the Acts of Pilate (q. v.), which have been quoted by Justin Martyr and Tertullian, we find the following document, in which this preternatural darkness is referred to. See ECLIPSE.

Darius II was named Ochus (Ochoc), but on his accession he was distinguished by the epithet Nurus (Nurus), from his being one of the seventeen illegitimates of Croesus I or Codomannus, who made him satrap of Hyrcania. He rebelled against Sogdianus, another brother, who had murdered their father, and, with the aid of several of the provincial satraps, succeeded in gaining supreme power, putting the usurper to death. He was a weak prince, completely under the control of his favorites, and especially of his wife Parysatis; and his reign was distinguished by continual insurrections, particularly that of the Egyptians, who succeeded in gaining for a while their independence (B.C. 414). Darius died in B.C. 405-4, and was succeeded by his older son Artaxerxes II (Cresilas, Pers. xiv. 1-13; Diod. Sic. xii. 72; xiii. 86, 70, 108; Xenoph. Hell. ii. 2; l. 8; Aesop. l. 1, 1). See CREATION.

Darkness. See DARC.

Darkness (properly ἃμμος, či šekh; σκοτος), the absence of light; the state of chaos as represented by the sacred writer in Genesis 1. See CREATION.

The plague of darkness in Egypt (Ex. vii. 21) was one so thick and intense as to seem almost palpable. The "palpable obscure" of Milton appears to express the idea in a forcible manner. The Tamil translation gives "darkness which causeth to feel," or so dark that a man is obliged to feel his way, and until he shall have so felt he cannot proceed. Some expositors are disposed to contend for the literal palpableness of this darkness by supposing that the agency employed was a wind, densely filling the air with particles of dust and sand. Such winds are not unknown in the Eastern deserts, and they are always very ap-
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connected with the coming of the Lord has reference to the judgments attendant on his advent. Darkness is often used symbolically in the Scriptures as opposed to light, which is the symbol of joy and safety, to express misery and adversity (Job xviii, 6; Ps. cvii, 10; caulis, 11; Isa. vii, 22; 1 x, 11; lxx, 9, 10; Ezek. xxx, 18; xxi, 7, 15; xxxix, 12); hence also captivity (Isa. xlvii, 5; Lam. iii, 6). 'He ... that marketh the morning darkness,' in Amos iv, 13, is supposed to be an allusion to the dense black clouds and mist attending earthquakes. 'The day of darkness' in Joel ii, 2, alludes to the obscurity occasioned by the flight of locusts in compact masses. See Locus.

In Ezek. xii, darkness is described as the accompaniment of his departure. The darkness of the evening, moon, and stars is used figuratively to denote a general darkness or deficiency in the government or body politic (Isa. xiii, 10; Ezek. xxxii, 7; Joel ii, 8-10).

In Eph. v, 11, the expression 'works of darkness' is applied to the heathen mysteries on account of the impure actions which the initiated performed in them. 'Outer darkness' in Matt. xii, 12, and elsewhere, refers to the darkness outside, in the streets or open country, as contrasted with the blaze of cheerful light in the house, especially when a convivial party is held in the night time. It may be observed that the streets in the East are utterly dark after noon, and that, except for showing thievery, there is nothing to light the way. Nor can even public or private lamps to impart to them the light and cheerfulness to which we are accustomed. This gives the more force to the contrast of the 'outer darkness' with the inner light. Darkness is used to represent the state of the dead (Job x, 21; xvii, 15). It is also employed as the proper and significant emblem of ignorance (Isa. ix, 2; lx, 2; Matt. vi, 23; John iii, 9; 2 Cor. iv, 1-6).

DARKON (Heb. Dar'kon), [Josh. v, 7]; according to Gesenius, strever; according to Fürst, porter; Sept. Δαρκών, Δαρκών; Vulg. Deron, a person whose 'children' or descendants were among 'Solomon's servants' that returned from Babylon with Zerubbabel (Ezra ii, 66; Neh. vii, 56). B.C. ante 586.

Darling (§§), yacht (I, only, hence beloved) stands (Psa. xxii, 21; xxxv, 17) for life (as a thing not to be replaced); hence self (like ψεύδω, soul; comp. "dear one").

DAROM (דָּאוֹר), Sept. לַיְיוֹן, and דָּאוֹרְיוֹ). This word is generally used in Scripture to denote the "south" (Ezk. xi, 24; Job xxxvii, 17). Its meaning in the name Dalor in Scripture, is doubtless irrelevant. Naphthali says, "Possesses thou the sea and Darom, the A.V. renders it the west and the south; the Seuhtugint, δαλοσαναν και λφα; the old Latin, "mare et Africam;" and the Vulgate, "mare et meridiem." The territory of Naphthali lay on the north-east of Palestine. It did not touch or go near the Mediterranean; consequently the "sea" and the Mediterranean. The sea of Galilee is doubtless referred to, the whole western shore of which belonged to Naphthali. The Seuhtugint rendering of Darom in this passage (יאֶּל, i.e. Africa) must be wrong. Naphthali never had any connection with Africa, or with that region on its northern frontier afterwards called Darom. The word seems here to denote a district near Tiberias, and probably the sunny plain of Gennesaret, which surpassed all the rest of Palestine in fertility (Joseph. War, iii, 10, 8). With this agrees the probable etymology of the word, which, according to Gesenius, signifies breadth; hence the Pois. 1 Darom.

In Ezek. xx, 46 (xxi, 2), Darom appears to be a proper name. "Son of man, set thy face towards Teman, and drop the word towards Darom." The A. V. translates both words "south," but the Seuhtugint more correctly גָּדוֹלָס and דָּאוֹרְיוֹ. Instead of דָּאוֹרְיוֹ Symmachus gives אֶלְיוֹ. We learn from Jerome and other ancient writers, that the plain which lies along the southern border of Palestine and extends towards Egypt was formerly called Darom. Thus, Jerome says, Dama "is a large village in Darom—that is, in the south country in the region of Kleutheropolis, several tens of miles distant from that city" (Onomast. a. v. Darom); and Eusebius describes Gerar as situated "in the territory of Darum." Darum is supposed to be an allusion to the dense black clouds and mist attending earthquakes. 'The day of darkness' in Joel ii, 2, alludes to the obscurity occasioned by the flight of locusts in compact masses. See Locus.

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Dart (in Prov. vii, 23, "κίτα, an arrow, as elsewhere, in Job xlii, 26, "μασαρ, an arrow; in 2 Sam. xviii, 14, μασαρ, she bet, a rod or staff, as elsewhere, in 2 Chron. xxxi, 5, τοκός, sheuck, any missile weapon; in Job xxxi, 29, μασαρ, bozach, a bladeopon; in the New. Test. Μασίας, Eph. vi, 16, or μασία, Heb. xv, 20, a javelin, an instrument of war"), s. n. arrow or light spear. It is thought that the Hebrews were in the habit of discharging darts from the bow while on fire. These fiery darts were made of the shrub rotemh or Spanish broom (the Sporium junceum of Linn.), which grows abundantly in the Arabian desert. It is uncertain in reference to the Hebrews whether these arrows are sometimes compared to lightnings (Deut. xxxiii, 23, 42; Psa. vii, 13; xxxv, 4; Zech. ix, 14). The fiery darts among the Romans, according to Ammianus Marcellinus, consisted of a hollow reed, to the lower part of which, under the point or barb, was fastened a round receptacle, made of iron, for combustible materials, so that such an arrow had the form of a distaff. This was filled with burning naphtha, and when the arrow or dart was shot from a slack bow (for if discharged from a tight bow the fire went out) it struck the enemies' ranks and remained fixed, the flame consuming whatever it met with; water poured on it increased its force, and there were powders that would not extinguish it but by throwing earth upon it. Similar darts or arrows, which were twined round with tar and pitch and set fire to, are described by Livy as having been made use of by the inhabitants of the city of Saguntum when besieged by the Romans (Hist. xx, 9). The apostle alludes to these fiery darts in Eph. vi, 11-16. See Armor.

DATARIUS (daturay), a chamberlain in the papal court. His title is derived from datum, usually prefixed to the date of the documents issued (e. g. datum, gives, August 20). He is always a prelate, and sometimes a cardinal, and receives his name from his office, which is to date certain petitions for benefices that have been presented and registered: he writes upon them Datum Rome opus, etc. He has the liberty of granting without acquiring the pope therewith, all benefices which do not produce upwards of twenty-four ducats annually; for such as amount to more he is obliged to get the provisions signed by the pope, who admits him to audience every day. If there be several candidates for the same benefice, he has the liberty of bestowing it on any whom he may select. His salary is two thousand crowns, exclusive of perquisites. When the pope's consent has been obtained, the datary subscribes the petition with the words Aumum sanctissi-
The fruit (Talm. פּוּטָן, Surenhusius, Мишнэна, ii, 253; vi, 91), which comes to maturity in about five months (August and September, or October), hangs in clusters (Cant. vii, 7) together, in form like the acorn, but mostly larger, and with a fine ruddy (Diod. Sic. 27). The fruits are sometimes used in a fresh state (Heliod. Αἰλ. ii, 28; comp. Hasselquist, p. 540) as a very common article of food (Burckhardt, Arab. p. 45, 575; Harmer, iii, 415), sometimes dried as a desert-fruit (Xenoph. Αραμ. ii, 8, 15), and sometimes their juice was pressed out (comp. Jonathan's Targum on Deut. viii, 8), which, as date-wine (ὄλευς φωσικός), was made use of from ancient times (Herod. i, 138; iii, 66; Xenoph. Αραμ. ii, 8, 14; Pliny, xiii, 9, xiv, 19; Philost. Apol. ii, 6, 1; Athen. xiv, 653; Strabo, xvi, p. 742; Dioscor. v, 40; Wilkinson, iii, 174 sq.), or occasionally boiled down into a kind of palm-honey (Targ. Jon. and Jeruz. on Deut. viii, 8; Strabo, xii, 742; Pliny, xiii, 9, 11; Ammian. Marcell. xxiii, 10; Josephus, War, iv, 8, 3; Shaw, p. 128; Heeren, Ιδεμ, i, ii, 46). See Wine. Honey. The dates (καρπός, δοκεωμεθαίνω) left by this last operation of squeezing, being still further subjected to the action of hot water, and thus macerated, are made into an inferior but palatable wine. The ripe dates are also at the present day pressed into large, firm, caky masses, which serve the travellers in caravans as a satisfying and refreshing aliment (Sonnini, ii, 26; Burckhardt, Arab. p. 45).
This is the form, similar to that of raisins or figs, in which they appear in modern commerce. From the twigs (ribs of the leaves) baskets are made (Mishna, Chel. 1:16, 22). The vine-twig is a tender-ware, whose fibres are twisted into ropes and thread, but the leaves themselves are manufactured into baskets, mats, and brooms (Horace, Sat. ii, 4, 68; Mishna, Ohaz. 1:9; Pococke, East, i, 306; Doblin, Wanderer, ii, 194: hence the palm-twigs were called καλλινωτρας or καλλινωτρας; compare with the papyruses in papyri). In accordance, in Cant. viii. 6, by צלפין, we should to understand the crown of the palm-acacias used for the clothing. Jerome, Opp. ii, 10; they are now made into fans). The Jews employed palm-branches on the Feast of Tabernacles (Lev. xxiii. 40; Neh. viii. 15; like the Egyptians in honor of Osiris, Minutolli, p. 16); and on festive occasions they carried the palm. Before princes and distinguished personages, and waved them in token of joy and triumph (Rev. vii. 9; comp. Virgil, Georg. ii, 47; Aen. vi, 111; Flutarch, Sympos. viii, 4, 1: I Macc. xiii, 61; John xii, 13; Philo, Opp. i, 101; Minutoli, Trans. tab. 18). Even the kernels of the dates are made use of at the present day as fodder for the burchardhars or burchardhars, A. (p. 59). The seed of the male tree, which sheds a fragrant odor, is greedily eaten by the modern Arabs (Welssted, i, 200). The wort is very sappy, but it lasts pretty well as building material for inside beams (Xenophon, Cyrop. vii, 5, 11; Strabo, xvi, 781; xvi, 738; xvii, 822). See generally Georg. Plaut. fo. 6 (Sprengel, Erstd. ii, 73 sq.); Plut. xiii, 6 sqq.; Descr. de l’Egypte, xii, 108 sqq.; Celsius, ii, 445 sqq.; Oken, Lehrb. d. Botanik, ii, 1108 sqq.; See Palkart.

De’athan (Heb. De’athan, דֶּאָתָן, spelled, q. d. Fontanus; Sept. Δαὴθος; Joseph. Δαὴθομος, Ant. iv, 2, 2), a Reubenite chieftain, son of Eliab, who joined the conspiracy of Korah (q. v.) the Levite, and with his accomplices was swallowed up by an earthquake (Num. xxvi, 1; xxvi, 9; Deut. xi, 6; Ps. cvii, 17; comp. Ezek. xlv, 18). B.C. cir. 1618. See Exodus.

Dathem, JOHANN AUGUST, an eminent Oriental scholar and Biblical critic, was born at Weissenfeld July 4, 1781, became professor of Oriental literature at Leipzig in 1782, and died March 17, 1791, at Leipzig. His chief work is Libri Vet. Test. ex recensione textus Hebr. notisque philol. et crit. illustrati (Halle, 1791, 8 vol.). He also edited the Gelasian, Philostratus, Scacra, and the Prolegomena to Walton’s Polyglott (Lips. 1777); a Syriac Psalter, with the translation and notes of Erpenius (Halle, 1788); and (posthumous) Opuscula ad Crinit. et interp. Vet. Test. spectantia (ed. by Rosenmuller, jun., Lips. 1795).

Dathanem (Δαθημας; Alex. and Joseph. Δαθημας; other MSS. Δαθημας; Vulg. Dathanem), a fortress (Ῥδ ἄπωμα; Joseph. φωνημων) in which the Jews of Gilead took refuge from the heathen (1 Macc. v, 9; Joseph. Ant. xii, 8, 1). Here they were relieved by Judas and Jonathan (1 Macc. v, 24). They marched from Bozora to Dathanem (vera. 28, 29), and left it for Maspha (Mizpeh) (ver. 35). The reading of the Persian documents points to Ramath, in the land of Gilead, which can hardly fail to be the correct identification. Ewald, however, Gesch. iiri, ii, 2, p. 559, note), would correct this to Damoth, which he compares with Dhamo, a place reported by Burckhardt (Syri. p. 196).

Dathanem, PETRUS, one of the Dutch Reformers, was born at Yperen, in Flanders. At an early age, he entered the Carmelite monastery at Poperingen. Here he became acquainted with the doctrine of the Reformation, and was so captivated by it that he soon resolved to leave the monastery and repair to England. In London he followed the occupation of a printer. Enjoying liberty of conscience under the reign of Edward VI, he applied himself diligently to the study of the Scriptures, in the knowledge of which he made such proficiency, that he was soon regarded as a competent master. When, in 1556, the English church in the reign of Edward VI was returned to its native land. West Flanders was at first the scene of his labors. He soon became known as one of the most zealous of the Reformed preachers. His enthusiasm, the cogenicity of his reasoning, and his rude but captivating eloquence, stirred the multitude. His sermons sometimes amounted to more than fifteen thousand. His labors were not confined to Flanders, but extended to Zealand and other parts of Holland. Obliged to flee for his life, he again sought refuge in the Palatinate, and at Frankenthal, whither many Dutch, French, and Wallonians had fled, he exercised his ministry. From here he went to Heidelberg, where he became preacher to John Casimir. In 1578 he was sent as delegate from Ghent to the General Synod at Dort, over whose deliberations he presided. He preached in various cities of Holland, but made Ghent the place of his permanent abode. Here he became involved in political affairs. His influence in his harangues was so great that the populace that the Romanists were driven out of the city, and great excesses were committed in and around Ghent. As a consequence he was again obliged to flee, and again he sought and found refuge with his former protector, John Casimir. In the midst of his active and fruitful life he still found time for literary pursuits. His translation of the Heidelberg Cathechism into Dutch was adopted, and has, with slight modifications, continued in use to the present time. He also gave a Dutch version of the Book of Psalms, according to the French of Beza and Marot. This was also adopted by the Reformed Church, and was used in public worship till 1778, when it was superseded by a version of higher poetic merit. His burning zeal and abundant labors contributed much to advance the cause of the Reformation in Holland.

Daub, KART, a German theologian of the Hegelian school, was born at Cassel March 20, 1765. In 1781 he became the head of the Academy of Law, which he had been studying since 1786. He was afterwards professor of philosophy in Hanau, and finally, in 1794, became professor of theology at Heidelberg. He died Nov. 22, 1836. Daub was one of the representatives of the new speculative theology. At first, especially in his Predigten nach Kantisches Grundriss (1794), and in his Katechism (Heidelberg, 1801), he was a Kantian; he afterwards inclined to Fichte; and in his Theologiemons (Heidelberg, 1806), and Einleitung in d. Studium d. Dogmatik (Heidelberg, 1810), he applied Schelling’s doctrine to theology. As the latter ended with theosophic dualism, so Daub, in his Judas Jacobus (Heidelberg, 1816; 2d ed. 1818), displayed a speculation almost bordering on Manichaeism. This work bears witness to his struggle with Hegel’s phenomenology and logic, but Hegel finally prevailed. Daub was a man of old German simplicity, great moral energy, and warm faith: yet, with a great talent for teaching, he was too abstract in his literary productions to influence a large circle. This is especially the case with his last work, Die dogmatische Theologie jetziger Zeit (Heidelberg, 1838). He was associated with Creuzer in publishing a periodical entitled Studien (Heidelberg, 1805—10, 6 vols.). His works have been published by Marheinecke and Dittenberger (Berlin, 1822). See Graetz, Geschichte der Juden, ii, 650; Lichtmo, s. v.; Kahnis, German Protestantism (Edinb. 1856, 12mo, p. 248); Rosenkranz, Einleitung zu Carl Duhm (Berlin, 1837); Strass, Charakteristik u. Kritik; Herzog, Real-Encyclopaed. xix, 391.
DAVENPORT

The condition of daughters, that is, of young women, in the East, their employments, duties, etc., may be gathered from various parts of Scripture, and seems to have borne but little resemblance to that of young women of respectable parentage among ourselves. Rebekah drew and fetched water; Rachel kept sheep, as did the daughters of Jethro, though he was a priest, or a priestess of the tribe of Ammon. Rachel formed domestic services for the family; Tamar, though a king’s daughter, baked bread; and the same of others. We have the same occupations for the daughters of princes in the ancient poets, of which Homer is an unquestionable evidence. See Child; Education; Education, MARRIAGE.

The original terms rendered “daughter-in-law” are in the Heb. אלף, kollak'; Sept. and New Test. νυγγε, both literally meaning a bride (as elsewhere rendered), and applied to a son’s wife.

DAVENPORT, John, D.D., bishop of Salisbury, was born in London about 1570, and was educated at Queen’s College, Cambridge. In 1594 a fellowship was offered him, which he accepted after his father’s death in 1595. In 1600 he was elected professor of divinity. In 1614 he was chosen master of his college, and in 1618 was one of the four divines sent to the Synod of Dort by James I. See Dort.

He returned to England in May, 1619, after having visited the most eminent cities in the Netherlands. In 1621 he was appointed to the see of Salisbury; but in 1630-81 incurred the displeasure of the king by a sermon on predestination, “all curious search into which” the king, in his declaration prefixed to the Thirty-nine Articles in 1628, had strictly enjoined “to be laid aside.” The bishop died of consumption in 1641.

He was a man of great learning. He published several works in English and Latin; etc., translated from the original Latin (Lond. 1844, 42, 2 vols. 8vo).—Biographia Britannica, iv, 629.

Davenport, Christopher, an English Romanist, was born at Coventry about 1588, and was sent to Merton College, Oxford, at 15, but was persuaded at 17 by a priest to go to the Romanist college at Douai, France, and thence to Ypres. Here he became a Romanist and a Franciscan. Under the name of Franciscus a Sancta Clara he came as a missionary to England, and was made chaplain to Henrietta Maria, consort of Charles I. Davenport was a man of learning and of good address, and he labored zealously and successfully for the cause of Rome. On the death of Charles I he went abroad, and only appeared in England in disguise until the restoration of Charles II, when he became chaplain of queen Catherine and provincial of the English Franciscans. He died May 31, 1680. Among his writings are, Paraphrastica Explicativa Articulorum Conf. Anglicum (1656; new transl., Lond. 1819, 12mo), Natura, Gratia, etc. (Lond. 1640; transl. into English, 1641, 8vo).—Biographia Britannica, iv, 629.
at Hilton Castle as chaplain, he became rector of St. Stephen's Church, London. After an interview with Mr. John Cotton he became a Nonconformist, and, to escape bishop Laud, he fled to Holland in 1638. In 1635 he returned to London, and sailed for Boston, Mass., where he arrived June 26, 1637. With a number of others he sailed on March 20, 1638, for Quinipiac, now New Haven. In 1639 a Church was formed and on August 22 Mr. Davenport was installed pastor. He was ordained, with Mr. James Allen as colleague, pastor of the first Church, Boston, Dec. 9, 1638, and died March 18, 1676. He published Instructions to the Elders of the English Church (1638); Report of some Proceedings against John Page (1634); Allegations of Scripture against the Baptizing of some kind of Infants (1634); Catechism concerning the chief Heads of the Christian Religion (London, 1639); and a number of occasional sermons.—Sprague, Amada, i, 94; New Gen. Biog. Dict., iv, 255.

David (Heb. David), נָ création [in the full form, נָי], in 1 Kings iii, 14, and in Chron., Ezra, Neh., Cant., Hos., Amos, Ezek. xxiv, 28, and Zech.), affectionate or beloved; Arab. in common usage Dāʾūd; Sept. Dāʾūd; N. T. Dāʾūd, older MSS. Dāʾud; Joseph, Dāʾūd, the second but most prominent of the line of Jewish kings. The prominence of this personage in the Old Testament history as well as in the Christian economy requires a full treatment of the subject here.

A. Personal Biography.—The authorities for the life of David may be divided into the following classes: (1.) The original Hebrew authorities: (1.) The narrative of 1 Sam. xvi, to 1 Kings ii, 10; with the supplement of 1 Chron. ii, 45 to unknown 1 to Jesse, 85. (2.) The "Chronicles" or State-papers of David (1 Chron. xxvii, 24), and the original biographies of David by Samuel, God, and Nathan (1 Chron. xxix, 29). These are lost, but portions of them are preserved in the foreground. (3.) The Davidic portion of the Psalms, including such fragments as are preserved to us from other sources, viz., 2 Sam. 1, 19-27; iii, 8, 38; xxii, 1-51; xxxii, 1-7. See Psalms. (4.) The collection of the events in the heathen histories, Nicolaus of Damascus in his Universal History (Josephus, Ant. vii, 5, 2), and Eupolemus in his History of the Kings of Judah (Euseb. Prap. Ev. i, 80). (5.) David's apocryphal writings, contained in Fabricius, Codex Apocryphus V. T. p. 890-1896. (1.) Psal. ch., on his history over Goliath; (2.) Cant. ch., with God, on madness, on his temptation, and on the building of the Temple. (8.) A charm against fire. Of these the first alone deserves any attention. (IV.) The Jewish traditions, which may be divided into three classes: (1.) The additions to the Biblical narrative contained in Josephus, Ant. vii, 8-18. (2.) The Hebrew traditions preserved in Jerome's Quaestiones Hebraicae in Libros Regum et Paralipomenon (vol. iii, Venice ed.).

It thus appears that David (born B.C. 1083) was the youngest son, probably the youngest child, of a family of ten. His mother's name is unknown. See Nahash. We can only conjecture her character from one or two brief allusions to her in the poetry of her son, from which we may gather that she was a godly woman, whose devotion to God's service her son commensurates at once to a token of God's favor to himself, and as a stimulus to him to consecrate himself to God's service (Ps. lxxxvii, 16; and perhaps cxxvi, 16). His father, Jesse, was of a great age when David was still young (1 Sam. xvii, 12). His parents both lived till after his final rupture with Saul (1 Sam. xxiii, 8). Certain points with regard to his birth and lineage deserve special mention.

(a) His connection with Moab through his ancestresses Ruth. This he kept up when he escaped to Moab and intrusted his aged parents to the care of the king (1 Sam. xxix, 8). This connection possibly gave greater breadth to his views, and even to his history, than if he had been of purely Jewish descent. Such is probably the significance of the express mention of Ruth in the genealogy in Matt. i, 5.

(b) His birthplace, Bethlehem (q. v.). His recol-
lection of the well of Bethlehem is one of the most touching incidents of his later life (1 Chron. xi. 17). From the territory of Bethlehem, as from his own patrimony, he gave a piece of ground to Chabnam, son of Barzillai (2 Sam. xix. 37, 38; Jer. xii. 17). It is this connection of David with Bethlehem that gave importance to the place again in later times, when Joseph went up to Bethlehem, "because he was of the house and lineage of David" (Luke ii. 4)." (David, son of Jesse, to whom the tribe of Judah, which the tribal feeling appears to have been stronger than in any of the others. This connection must be borne in mind throughout the story both of David's security among the hills of Judah during his flight from Saul, and of the early period of his reign at Hebron, as well as of the jealousy of the tribe at having lost their exclusive possession of him, which broke out in the revolt of Absalom.

(d) His relations to Zeruiah and Abigail. Though called in 1 Chron. ii. 16, sisters of David, they are not expressly called the daughters of Jesse; and Abigail, in 2 Sam. xvii. 25, is called the daughter of Nahash. It is too much to suppose that Jesse's mother had been the wife or concubine of Nahash, and then married by Jesse? This would agree with the difference of age between David and his sisters, and also (if Nahash was the same as the king of Ammon) with the kindnesses which David received first from Nahash (2 Sam. x. 2), and then from Shobi, son of Nahash (xvii. 27).

2. As the youngest of the family, he may possibly have received from his parents the name, which first appears in him, of David, the darling. But, perhaps for this same reason, he was never intimate with his brethren. The eldest brother, who alone is mentioned in connection with him, and who was afterwards made by him head of the tribe of Judah (1 Chron. xxvii. 18), treated him scornfully and impetuously (1 Sam. xvii. 28), as the eldest brothers of large families are apt to act; his command was regarded in the family as law (xx. 25); and the father looked upon the youngest son as hardly one of the family at all (xvi. 11), and as a mere attendant on the rest (xvii. 17). The familiarity which he lost with his brothers, he gained with his nephews. The three sons of his sister Zeruiah, and the one son of his sister Abigail, seemingly from the fact that their mothers were the eldest of the whole family, are probably of the same age as David himself, and therefore are very likely to be the three sons of Zeruiah—throughout life in the relation usually occupied by brothers and cousins. In them we see the rougher qualities of the family, which David shared with them, while he was distinguished from them by qualities peculiar to himself. The two sons of his brother Shimeah are both connected with his after history, and both seem to have been endowed with the sagacity in which David himself excelled. One was Jonadab, the friend and adviser of his eldest son Amnon (2 Sam. xiii. 3); the other was Jonathan (2 Sam. xxi. 21), who afterwards became the coadjutor of his son David (xvii. 25). It is a conjecture or tradition of the Jews preserved by Jerome (Qu. Hbr. on 1 Sam. xvii. 12) that this was no other than Nathanael the prophet, who, being adopted into Jesse's family, makes up the eighth son, not named in 1 Chron. ii. 18. But this is hardly probable.

The first record of David's appearance in history at one of the courts of the kings of the eight circuit is in the reign of Saul, with the assistance of the king and the prophet, in the idea of an Oriental king, instantly sent for him, and in the successful effort of David's harp we have the first glimpse into that genius for music and poetry which was afterwards consecrated in the Psalms. It is impossible not to connect the early display of David's skill in the harp and the extraordinary exercise of their vocation with tabret, psaltery, pipe, and harp (1 Sam. x. 5), in the pastures (Virid ; comp. Psa. xxiii. 2), to which he afterwards returned as to
his natural home (1 Sam. xix, 18). Whether any of the existing Psalms can be referred to this epoch of David's life is uncertain. The 23rd, from its subject of the shepherd, and from its extreme simplicity (though placed by Ewald somewhat later), may well have formed the basis of one of these psalms. The 8th, 19th, and 29th, which are universally recognised as David's, describe the phenomena of nature, and, as such (at least the two former), may more naturally be referred to this tranquil period of his life than to any other. The imagery of danger from wild beasts, lions, wild bulls, is a reminiscence of this time. And now, at any rate, he must have first acquired the art which gave him one of his chief claims to mention in after times—"the sweet singer of Israel" (2 Sam. xxiii, 1), "the inventor of instruments of music" (Amos vi, 5); "with his whole heart he sang songs and loved him that made him" (Eccles. xii, 6).

4. One incident alone of his solitary shepherd life has come down to us—his conflict with the lion and the bear in defence of his father's flocks (1 Sam. xvii, 34, 35). But it did not stand alone. He was already known to Saul's guards for his martial exploits, probably including the time when he had suddenly appeared in the camp his elder brother immediately guessed that he had left the sheep in his ardor to see the battle (xvii, 28). This new aspect of his character we are now introduced. B.C. 1068.

The scene of the battle is at Ephes-dammim (q. v.), in the frontier hills of Judah, called probably from this or similar encounters "the bound of blood." Saul's army is encamped on one side of the ravine, the Philistines on the other; the war-courser of Elah, or "the Terebinth," runs between them. A Philistine of gigantic stature, and clothed in complete armor, insults the comparatively defenceless Israelites, among whom the king appears to be well armed (xvii, 48, 50). The Philistine then challenges Saul. No one can be found to take up the challenge. At this juncture David appears in the camp, sent by his father with ten loaves and ten slices of cheese to his three eldest brothers, fresh from the sheepfolds. Just as he comes to the circle of wagons which formed, as in Arab settlements, a rude fortification round the Israelite camp (xvii, 20), he hears the well-known shout of the Philistine war-cry (comp. Num. xxiii, 21). The martial spirit of the boy is stirred at the sound; he leaves his provisions with the baggage-master, and darts to join his brothers (like one of the royal messengers) into the midst of the lines. Then he draws his damsel-sword from out the scabbard which —sees the dismay of his countrymen—hears of the reward proposed by the king—goes with the impetuosity of youth from soldier to soldier talking of the event, in spite of his brother's rebuke—he is introduced to Saul —undertakes the combat. His victory over the gigantic Philistine is rendered more conspicuous by his own diminutive stature, and by the simple weapons with which it was accomplished—not the armor of Saul, which he naturally found too large, but the shepherd's sling, which he always carried with him, and the five polished pebbles which he picked up as he went along, trusting in the mercy of the Lord, and put in his shepherd's wallet. Two trophies long remained of the battle—one, the huge sword of the Philistine, which was hung up between the ephod in the Tabernacle at Nob (1 Sam. xxvi, 9); the other the head, which he bore away himself, and which was either laid up at Nob, or subsequently at Jerusalem. See Non. Psalm cxii, 9 (or cxlv). It was a great thing for David; yet "The Lord smote Saul greatly that day; he was full of the Spirit of the Lord." He came out of Saul's hypochondria, David may naturally have returned home. 11. David's History in connection with Saul. —The victory over Goliath had been a turning-point of his career. Saul inquired his parentage, and took him finally to his court. Jonathan was inspired by the royal friendship which bound the two youths together to
the end of their lives. The triumphant songs of the Israelitish women announced that they felt that in him Israel had now found a deliverer mightier even than Saul; and in those songs, and in the fame which David thus acquired, was laid the foundation of that universal fame of which, in his lifetime, Saul towards him, mingling with the king's constitutional malady, poisoned his whole later relations to David. Three new qualities now began to develop themselves in David's character. The first was his prudence. It had already been glanced at on the first mention of him to Saul (1 Sam. xvi. 12), but it was the prominent feature of the beginning of his public career. Thrice over it is emphatically said, "he behaved himself wisely," and evidently with the meaning that it was the wisdom called forth by the necessities of his delicate and difficult situation. It was that peculiar Jewish caution which has been compared to the sagacity of a hunted animal, such as is remarked in Jacob, and afterwards in the persecuted Israelites of the Middle Ages. One instance of it appears immediately, in his answer to the trap laid for him by Saul's servants, "Seemeth it to you a light thing to be the king's son-in-law? seeing that I am a poor man and lightly esteemed?" (2 Sam. iv. 18). Secondly, he never hid magnanimous forbearance called forth, in the first instance, towards Saul, but displaying itself (with a few painful exceptions) in the rest of his life. He is the first example of the virtues of chivalry. Thirdly, his hairbreadth escapes, continued through so many years, impressed upon him a sense of dependence on the Divine help, clearly derived from this epoch. His usual oath or asswearer in later times was, "As the Lord liveth who hath redeemed my soul out of adversity" (2 Sam. iv. 9; 1 Kings i. 29); and the Psalms are filled with imagery taken even literally from shelter under purser, slipping down precipices (Psa. xxi. 36), hiding in places in rocks and caves, leafy covertes (xxi. 20), strong fastnesses (xviii. 2). This part of David's life may be subdivided into four portions:

1. His Life at the Court of Saul till his final Escape (1 Sam. xvii. 6-19).—His office is not exactly defined. But it would seem that, having been first armor-bearer (xxvi. 2; xviii. 2), then made captain over a thousand—the subdivision of a tribe—(xviii. 18), he finally, on his marriage with Michael, the king's second daughter, was raised to the high office of captain of the king's body-guard, second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir apparent, and second in the estimation of the king at his meals (xx. 25). David was now chiefly known for his successful exploits against the Philistines, by one of which he won his wife, and drove back the Philistine power with a blow from which it only rallied at the disastrous close of Saul's reign. He also still performed from time to time the office of minister. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out, at last convinced him that his life was no longer safe. He had two faithful allies, however, in the court—the son of Saul, his friend Jonathan, and his daughter—of whom the wife of Saul's guardian, Warned by the one and assisted by the other, he escaped by night, and was from that time forward a fugitive. B.C. 1062. Jonathan he never saw again except by stealth. Michael was given in marriage to another (Phaltiel), and he saw her no more till long after her father's death. See MICHAEL. To this escape the triumphs of the Psalms (e.g., xxviii. 5, 6) (according to Ewald) gives Ps. vi. and vii. to this period. In the former he is first beginning to contemplate the necessity of flight; in the latter he is moved by the plots of a person not named in the history (perhaps those alluded to in 1 Chron. xii. 7)—according to the translators, Gush, a Benjamite, and therefore of Saul's tribe. See CUSH, 2.

2. His Escape (1 Sam. xix. 28-xxi. 15).—He first fled to Naioth (or the pastures) of Ramah, to Samuel. This is the first recorded occasion of his meeting with Samuel since the original interview during his boyhood at Bethlehem. It might almost seem as if he had intended to devote that untainted and poetic gift to the prophetic office, and give up the cares and dangers of public life. But he had a higher destiny still. 'Up to this time both the king and himself had thought that a reunion was possible (see xx. 5, 26). But the madness of Saul now became more settled and frenzied in character, and David's danger was proportionately greater. It was this interview with Jonathan, of which the recollection was probably handed down through Jonathan's descendants when they came to David's court, confirmed the alarm already excited by Saul's endeavor to seize him at Ramah, and he now determined to leave his country, and take refuge, like Coriolanus, or Themistocles in like circumstances, in the court of his enemy. Before this last resolve he visited Nob (q. v.), the seat of the tabernacle (1 Sam. xxii.), partly to obtain a final interview with the high-priest Ahimelech (1 Sam. xxii. 9, 15), partly to procure food and weapons. On the pretext of a secret mission from Saul, he obtained from Ahimelech the sacred sword of Goliath (1 Sam. xix. 14-16), and the consecrated sword of Goliath, of which he said, "There is none like that; give it me." The incident was of double importance in David's career. First, it established a connection between him and the only survivor of the massacre in which David's visit had involved the house of Ahimelech. Secondly, it confirmed Ahimelech's surrender of the sacred bread to David's hunger (see Osiander, De Davide pomes propositio recipientis, Tubing. 1761) our Lord drew the inference of the superiority of the moral to the ceremonial law, which is the only allusion made to David's life in the N. T. (Acts v. 36, 39; Heb. vi. 4). It is also commemorated by the traditional title of Ps. lii. His hospitable reception, when in distress, by Ahimelech the priest, and the atrocious massacre innocently brought by him on Nob, the city of the priests (1 Sam. xxii. 9-19), must have deeply affected his generous nature, and laid the foundation of his cordial affection for the whole priestly order, whose ministrations he himself helped to elevate by his devotional melodies. See AHIMELECH, 1.

His stay at the court of Achish (q. v.) was short. Discovered possibly by "the sword of Goliath," his presence revived the national enmity of the Philistines against her. The expressions of Saul's knaves caused by his madness, by violent gestures, playing on the gates of the city, or on a drum or cymbal, letting his beard grow, and foaming at the mouth (1 Sam. xxi. 18, Sept.). (See Ortolin, De Davids dolore, Lips. 1706; Hebenstreit, De Dar. furorim simile, Vitr. 1712; Kraft, D Dieu, in medios Gehorsam, Erlang. 1768.) The 56th and 84th Psalms are both referred by their titles to this event, and the titles state (what does not appear in the narrative) that he had been seized as a prisoner by the Philistines, and that he was, in consequence of this stratagem, set free by Achish, or (as he is twice called) Ahimelech. See ACHISH.

3. His Life as an independent Outlaw (xxii, 1-xxvi, 25).—(1) His first retreat was the cave of Adullam, probably the large cavern (the only very large one in Palestine), not far from Bethlehem, now called Khurutin (see Bonar's Land of Promise, p. 244). From this he carried on its vices and internal evidences (as seen by Ewald) gives Ps. vi. and vii. to this period. In the former he is first beginning to contemplate the necessity of flight; in the latter he is moved by the plots of a person not named in the history (perhaps those alluded to in 1 Chron. xii. 7)—according to the translators, Gush, a Benjamite, and therefore of Saul's tribe. See CUSH, 2. (2) His Escape (1 Sam. xix. 28-xxi. 15)._—He first fled to Naioth (or the pastures) of Ramah, to Samuel.
Canaanites, of whom the name of one, at least, has been preserved, Ahimelech the Hittite (1 Sam. xxvi, 6). See ADULLAM.

(2.) His next move was to a stronghold, either the mountain afterwards called Haddumim, or, as is more likely, to Adullam. The latter was a city of Judah named by Josephus (War, vii, 8, 3) Masada, the Greekised form of the Hebrew word Metodah (1 Sam. xxii, 4, 5; 1 Chron. xii, 10), in the neighborhood of En-gedi. While there, he had deposed his aged parents, for the sake of greater security, beyond the Jordan, with their ancestral kinsman of Moab (ib. 3). Then, the young king, Nahash of Ammon, also treated him kindly (2 Sam. x, 2). Here another companion appears for the first time, a schoolfellow, if we may use the word, from the schools of Samuel, the prophet Gad, his subsequent biographer (1 Sam. xxii, 5); and while he was there he received the chivalrous exploit of the three heroes just mentioned to procure water from the well of Bethlehem, and David's chivalrous answer, like that of Alexander in the desert of Gedrosia (1 Chron. xi, 16-19; 2 Sam. xxii, 14-17). He was joined here by two separate bands: one a little body of eleven fierce Gadite mountaineers, who swam the Jordan in flood-time to reach him (1 Chron. xxi, 3), or, more probably, a detachment of men from Judah and Benjamin, under his nephew Amaazal, who henceforth attached himself to David's fortunes (1 Chron. xii, 16-18).

(3.) At the warning of Gad, he fled next to the forest of Hazarath (somewhere in the hills of Judah), and then again fell in with the Philistines, and again, apparently advised by Gad (xxii, 4), made a descent on their foraging parties, and relieved Keilah (q. v.), in which he took up his abode. While there, now for the first time in a fortified town of his own (xxii, 7), he was joined by a new and most important ally—Abiathar, the last survivor of the house of Ithamar, who came with the high-priest's ephod, and henceforth gave the oracles, which David had hitherto received from Gad (xxiii, 6, 9; xxii, 23). By this time the 400 who had joined him at Adullam (xxii, 2) had swelled to 600 (xxiii, 18).

(4.) The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for the little army to keep together. They escaped from Keilah, and dispersed, "whithersoever they could go," among the fastnesses of Judah. Henceforth it becomes difficult to follow his movements with exactness, partly from ignorance of the names, partly because the same event seems to be twice narrated (1 Sam. xxiv, 19-24; xxvii, 1-4, and perhaps 1 Sam. xxiv, 1-22; xxvi, 5-25). But thus much we discern. He is in the wilderness of Ziph. Once (or twice) the Ziphites betray his movements to Saul, who literally hunts him like a partridge; the treacherous Ziphites beating the bushes before him, and 3000 men being stationed by Saul to catch even the print of his footsteps on the hills (1 Sam. xxiii, 14, 22 [Heb. 24 [Sept.]; xxiv, 11; xxvi, 2, 20). David finds himself driven to the extreme south of Judah, in the wilderness of Maon. On two, if not three occasions, the pursuit of Saul is sight of his head. Of the first of these escapes, the memory was long preserved in the name of the "Cliff of Divisions," given to the cliff down one side of which David climbed, while Saul was surrounding the hill on the other side (xxiii, 25-29), when he was suddenly called away by the cry of a Philistine invasion. On another occasion the pursuit brought him all the way to the "spring of the wild goats" (En-gedi), immediately above the Dead Sea (1 Sam. xxiv, 1, 2). The rocks were covered with the pursuers. Saul entered, as is the custom in Oriental countries, for a natural necessity. The followers of David, seated in the dark recesses of the cave, saw the approach of him that was pursuing them from above, and their sobs broke their silence. They stared at the appearance of their king and David, with a characteristic mixture of horror and generosity, de-
the wives and children of the new settlement. A wild scene of frantic grief and recrimination ensued between David and his followers. It was calmed by an oracle of assurance from Abiathar. It happened that an important accession had just been made to David's family. When the news reached the rival tribe of Reuben and the new branch of the line to Gilboa, he had been joined by some chiefs of the Menasites, through whose territory he was passing. Urgent as must have been the need for them at home, yet David's fascination carried them off, and they now assisted him against the plunderers (1 Chron. xii, 9).

They overtook the invaders in the desert, and in an instant recovered the spoil. These were the gifts with which David was now able for the first time to requite the friendly inhabitants of the scene of his wanderings (1 Sam. xxx, 26 31). A more lasting memorial was the law which traced its origin to the arrangement made by him, formerly in the attack on Nabal, but now again, more completely, for the equal division of the plunder among the two thirds who followed to the field, and the one third who remained to guard the baggage (1 Sam. xxx, 25; xxv, 13). Two days after this victory a Bedouin arrived from the north with the fatal news of the defeat of Gilboa. The reception of the tidings in camp was as sad as the inundation of the solenm mourning, the vent of his indignation against the bearers of the message, the pathetic lamentation that followed, well close the second period of David's life (2 Sam. i, 1-27). B.C. 1053.

III. David's Reign.—(1) As King of Judah at Hebron. 7 years (2 Sam. ii, 1-5),—Hebron was selected, doubtless, because it was the ancient sacred city of the tribe of Judah, the burial-place of the patriarchs and the inheritance of Caleb. Here David was first formally anointed king—by whom it is not stated; but the expression seems to limit the inauguration to the tribe of Judah, and therefore to exclude any interference of Abiathar (2 Sam. ii, 4). To Judah his dominion was nominally confined. But probably for the first five years of the time the dominion of the house of Saul, whose seat was now at Mahanaim, did not extend to the west of the Jordan, and consequently David would be the only Israelite potentate among the western tribes. He then strengthened himself by a marriage with Maacah, daughter of Talmai, king of Geshur (2 Sam. iii, 3), a petty monarch whose dominions were near the sources of the Jordan, and whose influence at the opposite end of the land must have added a great weight into David's scale. From Abigail, wife of David, he was a crown of beauty. From other ranks of society he was able to increase his private fortune. Concerning his other wives we know nothing in particular, only it is mentioned that he had six sons by six different mothers in Hebron. The chief jealousy was between the two tribes of Benjamin and Judah, as Saul had belonged to the former; and a tournament was turned by mutual ill-will into a battle, in which Abner unwarily slew young Asahel, brother of Joab. "Long war," after this, was carried on between "the house of Saul and the house of David." We may infer that the rest of Israel took little part in the contest; and although the nominal possession of the kingdom might be held by the small tribe of Benjamin to struggle for some time against Judah, the skill and age of Abner could not prevail against the vigor and popular fame of David. Gradually David's power increased, and during the two years which followed the elevation of Ishboseth, a series of skirmishes took place between the two kingdoms. First came the encounter into the territory of Ishboseth (2 Sam. ii, 28). Next occurred the defection of Abner (2 Sam. iii, 12). A quarrel between Abner and Ishboseth decided the former to bring the kingdom over to David (see Ortol, De rebus Davidicis et Abertiis, Lips. 1705). The latter refused to treat unless, as a punishment, he took the head of his chief, Nathan, son of Saul, was restored to David. The possession of such a wife was valuable to one who was aspiring to the kingdom; and although David had now other wives, he appears not to have lost his affection for this his earliest bride. She, too, seems to have acquiesced in his claim as being greater than that of the man whom his father had arbitrarily bestowed her, and the former was considerably reduced (1 Chron. iii, 3). She was the first effaced her former attachment to David, although we afterwards find her betrayed into an unworthy act by her pride of position. After giving her back, Abner proceeded to win the elders of Israel over to David; but Joab discerned that if this should be so brought about, Abner of need would be made a post of chief captain. He therefore seized the opportunity of murdering him when he had come on a peaceful embassy, and covered the atrocity by pleading the duty of revenging his brother's blood. This deed was perhaps David's first taste of the miseries of royal power. He dared not proceed actively against his ruthless nephew, but he vented his abhorrence in a solemn curse on Joab and his posterity, and followed Abner to the grave with weeping. See ANMER. Anxious to purge himself of the guilt, he ordered a public wearing of sackcloth, and refused to touch food all the day. His sincere expressions of grief, however, moved the elders of all Israel. The whole Ishbossith (q. v.), left alone, was unequal to the government, and shortly suffered the same fate of assassination. David, following the universal policy of sovereni.ts (Tact. Hist. I, 44), and his own profound sense of the sacredness of royalty, took vengeance on the murderers, and buried Ishboseth in Abner's tomb at Hebron. During this period, it is stated against what people his marauding excursions were directed. It is distinctly alleged (2 Sam. iii, 27) that his men brought in a great spoil at the very time at which he had a truce with Abner; possibly it may have been won from his old enemies the Amalekites (1 Sam. xxxi, 2). The throne being now vacant, and the united voice of the whole people at once called him to occupy it. B.C. 1046. A solemn league was made between him and his people (2 Sam. v, 3). For the third time David was anointed king, and a festival of three days celebrated the joyful event (1 Chron. xii, 90). His little band had now swelled into "a great host, like the host of God" (1 Chron. xii, 22). The command of it, which had formerly rested on David alone, he now devolved on his nephew Joab (2 Sam. ii, 28). It was formed by contingents from every tribe of Israel. Two are specially mentioned as bringing a weight of authority above the rest. These were the eldest, the Levitical, tribe, formerly represented in David's being followed only by the solitary fugitive Abiathar, now came in strength, represented by the head of the rival branch of Eleazar, the high-priest, the aged Jehoiada and his youthful and warlike kinsman Zadok (1 Chron. xii, 27, 28; xxvii, 5). The kingdom was not at first a despot, but a constitutional one; for it is stated, "David made a league with the children of Israel" (1 Chron. xii, 3). This was anointed David king over Israel" (2 Sam. v, 3). This is marked out as the era which determined the Philistines to hostility (ver. 17), and may confirm our idea that their policy was to hinder Israel from becoming united under a single king.

Underneath this show of outward prosperity, two cankers were growing. The story of the rival states which David now assumed, had first made themselves apparent at Hebron, and affected all the rest of his career. The first was the formation of a harem, according to the usage of Oriental kings. To the two wives of his wandering life he had now added four, and including Michal, five (2 Sam. v, 5). This was an increase in the increasing power of his kinsmen and chief officers, which the king strove to restrain within the limits
of right; and thus, of all the incidents of this part of his career, the most plaintive and characteristic is his lamentation over his powerlessness to prevent the murder of Abner (2 Sam. iii. 31-80).

(11.) Reign over all Israel, 30 years (2 Sam. v. 5, to 1 Kings iv. 2). The trade between the Mediterranean and Israel was extremely lucrative to both, and the league between the two states was quickly very intimate. Unhallowed and profane as Jebsus had been before, it was at once elevated to a sanctuary which it has never lost, above any of the ancient sanctuaries of the land. The ark of the Lord was now removed from its first abode to a new and more solemn home. Uzzah, the servant of Saul, who touched it, was instantly smitten with marked solemnity, B.C.1043. A temporary halt (owing to the death of Uzzah) detained it at Obed-edom's house, after which it again moved forward with great state to Jerusalem. An assembly of the nation was convened, and (according to 1 Chron. xiii. 3; xv. 2-27) especially of the Levites. The musical arts, in which David himself excelled, were now developed on a great scale (1 Chron. xv. 16-22; 2 Sam. vi. 5). Zadok and Abiathar, the representatives of the two Aaronic 'families, were both present (1 Chron. xv. 11). Chenaniah presided over the music (1 Chron. xv. 22, 27). Obed-edom followed his sacred charge (1 Sam. vi. 17; 1 Chron. xxiii. 30). The prophetic assembly for the first time at the controlling adviser of the future (2 Sam. vii. 8). A sacrifice was offered as soon as a successful start was made (1 Chron. xv. 26; 2 Sam. vi. 18). David himself was dressed in the white linen dress of the priestly order, without his royal diadem, and played on stringed instruments (1 Chron. xv. 27; 2 Sam. vi. 14, 20). As in the prophetic schools where he had himself been brought up (1 Sam. x. 5), and as still in the impressive ceremonial of some Eastern dervishes, and of Seville cathedral (probably derived from the East), a wild dance was part of the religious solemnity. Into this David threw himself with unrestrained joy (cf. all the 'dancing' of all the cities of Palestine great in former ages, Jerusalem alone has vindicated by its long permanence the choice of its founder. The importance of the capture was marked at the time. The reward bestowed on the successful scaler of the precipice was the highest place in the army. Joab henceforward became captain of the host (1 Chron. xi. 6). The royal residence was instantly fixed there, fortifications were added by the king and by Joab, and it was known by the special name of the 'city of David' (1 Chron. xi. 7; 2 Sam. v. 9).

In the account of this siege, some have imagined the Chronicles to contradict the book of Samuel, but there is no real incompatibility in the two narratives. Joab was, it is true, already David's chief captain; but David was heartily disgusted with him, and may have sought a pretext for superseding him by offering the post to the man who should first scale the wall. Joab would be agitated by the desire to retain his office, at least as keenly as others by the desire to get it; and it is credible that he may actually have been the successful hero of that siege also. If this was the case, it will further explain why David, even in the fulness of power, made no further effort to expel him until he had slain Absalom.

The neighboring nations were partly enraged and partly awestruck. The Philistines had already made two ineffectual attacks on the new king (2 Sam. v. 17-20), both near the valley of Rephaim; and these were probably the first battles fought by David after becoming king of all Israel. A rebellion on their borders (a war, as it were, by the cities, and even of their own idols (1 Chron. xiv. 12). Tyre, now for the first time appearing in the sacred history, allied herself with Israel; and Hiram sent cedarwood for the buildings of the new capital (2 Sam. v. 11), especially for the palace of David himself (2 Sam. vii. 2). That the mechanical arts should have been in a very low state among the Israelites was to be expected, since, before the reign of Saul, even smiths' forges were not allowed among them by the Philistines. Nothing, however, could be more profitable for the Phcenicians than the security of cultivation enjoyed by the Israelites in the reigns of David and Solomon.
David 692  David
given to him, David henceforth made it one of the
great objects of his reign to gather means and materi-
als for this important undertaking, the credit of which
he is fairly entitled to divide with his son, by whom it
was actually executed: "See Solomon.
Great as might appear the advantage of establishing
the same city as the religious and civil metropolis,
the effect was, in one respect, most unfortunate; it offend-
ied the powerful and central tribe of Ephraim. They
had been accustomed to regard Shiloh as the rightful
abode of the ark. After David-jarim no envy was
felt, especially while the ark and its priests were
in obscurity; but when so much honor attended it;
when it became a peculiar glory to Judah and Benja-
min—tribes already too much favored; when a magni-
dificent edifice was erected to receive it, the seeds
were sown of that disaffection which ended in a rend-

ing of the tribes apart. Nor was the argument unres-

2. Foundation of the Court and Empire of Israel (2 Sam. viii-vii to xii).—The erection of the new capital at
Jerusalem introduces us to a new era in David's life.
It isindeed, during the reign of Saul, wefind the ark
had been preserved in obscurity. King David, who
had been a king, such as Saul had been before him,
or as the kings of the neighboring tribes, each ruling
over his territory, unconcerned with any foreign rela-
tions except so far as was necessary to defend his own
nation. But David, and through him the Israelites
who were now the monarch of the eastern world,
were rivals and enemies of the great sovereigns of
Egypt and Persia, with a regular administration and
organization of court and camp; and he also founded
an imperial dominion which for the first time realized
the prophetic description of the bounds of the chosen
people (Gen. xv, 18-22). The internal organization
now established lasted till the final overthrow of the
monarchy. The empire was of much shorter dura-
tion, continuing only through the reigns of David
and his successor Solomon. But, for the period of its
existence, it lent a peculiar character to the sacred
history. For once, the kings of Israel were on a level
with the great potentates of the world. David was
an imperial conqueror, if not of the same magnitude,
yet of the same kind as Rameses or Cyrus.

David 692  David

I have
made thee a great name like unto the name of the
great men that are in the earth" (2 Sam. vii, 9).

"Thou hast shed blood abundantly, and hast made
great war. But thou art not able to deliver thyself
out of the hand of my son David, because he is a man
of high spirit in direct service before me; and from this
time we may presume that the ceremonies of the great
day of atonement began to be observed. Previously, it
would appear, the connection between the priesthood
and the tabernacle had been very loose. The priests
fixed their abode at Nob, when the ark was at Kirjath-jea-
rim, a very short distance; yet there is nothing to
denote that they at all interfered with Abinadab in his
exclusive care of the sacred deposit.

After this event, the king, contrasting his cedar pal-
ace with the curtains of the tabernacle, was desirous
of having the people for the ark; such a step, more-
ever, was likely to prevent any religious change of its
abode. This design, when imparted to the prophet
Nathan, was received by him with warm encourage-
ment. He had to learn, however, that the seemingly
obvious fitness of a public measure did not excise a
prophet from the obligation of consulting the Lord be-
fore he proceeded to utter an authoritative opinion; and
the next day he had to return to the king with an in-

timation that he must abandon the intention of execu-
ting this great undertaking. The design is indeed
condemned; yet as he had been a warrior from his
youth, and had shed much human blood, he was pro-
moted above this task; so it was determined that this
sacred deposit should for a time be reserved for the
peaceful reign of his suc-
cessor. Encouraged by the divine approbation, and
by the high promises which were on this occasion

in his exclusive care of the sacred deposit.

a. In the internal organization of the kingdom the
first new element that has to be considered is the roy-

...
Of these, Absalom and Adonijah both inherited their father's beauty (2 Sam. xiv, 25; 1 Kings i, 6), but Solomon alone possessed any of his higher qualities. It was from a union of the children of Solomon and Absalom that the royal line was carried on (1 Kings xv, 2). The princes were under the charge of Jehiel (1 Chron. xxvii, 22), perhaps the Levite (1 Chron. xiv, 21; 2 Chron. xx, 14), with the exception of Solomon, who (according at least to one rendering) was under the charge of Nathan (2 Sam. xii, 25). David's strong parental affection for all of them is very remarkable (2 Sam. xiii, 1, 8; xx, 18; xvii, 5, 6; xix, 4; 1 Kings i, 6). b. The military organization, which was, in fact, inherited from Saul, but greatly developed by David, was as follows:

1. "The Host," i.e. the whole available military force of Israel, consisting of all males capable of bearing arms, and summoned only for war. This had always existed from the time of the first settlement in Canaan, and had been commanded by the chief or the judge who presided over Israel for the time. Under Saul we first find the recognised post of a captain or commander-in-chief in the person of Abner; and under David this post was given as a reward for the assault on Jerusalem to his nephew Joash (1 Chron. xi, 6; xxvii, 34), who conducted the army to battle in the absence of the king (2 Sam. xii, 26). There were 12 divisions of 24,000 each, who were held to be in duty month by month, and over each of them presided an officer selected for this purpose from the other military bodies formed by David (1 Chron. xxvii, 1–15). Besides this host, the register proceeds to recount twelve princes over the tribes of Israel, who may perhaps be compared to the governors of our own states in their military capacity. The enumeration of these great officers is remarkable, being as follows: 1, Of the Reubenites; 2, of the Simeonites; 3, of the Levites; 4, of the Aaronites; 5, of Judah; 6, of Issachar; 7, of Zebulon; 8, of Naphtali; 9, of Ephraim; 10, of Manasseh; 11, of Manasseh beyond the Jordan; 12, of Benjamin; 13, of Dan. Here the names of Gad and Asher are omitted without explanation. On the other hand, the Levites and Aaronites are recounted, as though they were tribes co-ordinate with the rest, and Zadok is named as prince of the Aaronites. It is not to be supposed that the Levites or Aaronites were wholly shut out from civil and military duties. It has already been remarked that Zadok (here chief of the Aaronites) was described in the beginning of David's reign as "a mighty man of valor" (1 Chron. xii, 26), and the same appellation is given to the sons of Shemaiah, a Levite (xxvi, 6). Beniah also, now captain of David's body-guard, was son of the late high-priest Jeshoiada (xxvi, 6, and xii, 27). The army was still distinguished from those of surrounding nations by its primitive aspect of a force of infantry without cavalry. The only innovations as yet allowed were the introduction of a very limited number of chariots (2 Sam. viii, 4), and of mules for the princes and officers instead of asses (2 Sam. xiii, 29; xviii, 9). According to a Musulman tradition (Koran, xxii, 80), David invented chain armor. The usual weapons were still spears and shields, as appears from the Psalms. For the general question of the numbers and equipment of the army, see ARMS and ARMY.

2. The body-guard. This also had existed in the court of Saul, and David himself had probably been its commanding officer (1 Sam. xxii, 14; Ewald). But it now assumed a peculiar organization. They were, at least in name, foreigners, as having been drawn from the Philistines, probably during David's residence at the court of Bath. They are usually called from this circumstance "Cerethites and Pelethites" (q. v.), but had also a body especially from Bath among them, of whom the name of one, Ittal, is preserved as a faithful servant of David (2 Sam. xv, 19). The captain of the force was, however, not only not a foreigner, but an Israelite of the highest distinction and purest descent, who first appears in this capacity, but who outlived David, and became the chief support of the throne of his son, named, Beniah, son of the chief priest Jehoiada, representative of the eldest branch of Aaron's house (2 Sam. viii, 18; xvi, 18; xx, 23; 1 Kings i, 88, 44).

3. The most peculiar military institution in David's army was that which arose out of the peculiar circumstances of his early life. The nucleus of what afterwards became the only standing army in David's forces was the band of 600 men who had gathered
round him in his wanderings. The number of 600 was still preserved, with the name of Gibborim, "heroes" or "mighty men." It became yet further subdivided into three large bands of 200 each, and small bands of 20 each. The small bands were commanded by thirty officers, one for each band, who together formed the "three," and the three large bands by three officers, who together formed "the three," and the whole by one chief, "the captain of the mighty men" (2 Sam. xxiii, 8-39; 1 Chron. xi, 9-47). There seems to have been a second set to "the three," and in this grade, as well as among the subalterns "thirty," one is missing, named as outranking his colleagues. There is considerable difficulty in adjusting their relative position, and two or three names appear to have been omitted. The sixteen additional names given in 1 Chron. xi may be those of alternates to "the thirty." Of the "thirty," some few only are known to have come elsewhere: Asahel, David's nephew (1 Chron. xxvi, 2; 2 Sam. ii, 18); Elhanan, the victor of at least one Goliath (1 Chron. xi, 26; 2 Sam. xxi, 19); Joel, the brother or son (Sept. of Nathan (1 Chron. xi, 32); Naharai, the armorer of Joab (1 Chron. xi, 39; 2 Sam. xxii, 87); Eliam, the son of Abihail (2 Sam. xxii, 94); Ira, one of David's priests (1 Chron. xi, 40; 2 Sam. vi, 22; Ps. lxxxviii, 14); Uriah the Hittite (1 Chron. xi, 41; 2 Sam. xxiii, 99; xi, 8). See Hofmann, Geschichte der Heiligen David's (in his Exeg. krit. Abhandlungen, No. vi).

The following is a corrected and classified list of the noted warriors of David's veterans. See each name in its alphabetical place.

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Jashobeam (son of Zarobai), a descendant of Hachmoni,</td>
<td>38.</td>
<td>Sobah (son of Ishshah), of the tribe of Reuben</td>
<td>38.</td>
</tr>
</tbody>
</table>

### Principal Three.

<table>
<thead>
<tr>
<th>2</th>
<th>Eleazar (son of Dodo), a descendant of Ahohai</th>
<th>37.</th>
<th>Jeduthun (son of Shemiramoth), of the tribe of Reuben</th>
<th>37.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Shammuel (son of Aias (Shage)), of the mountains of Judah</td>
<td>36.</td>
<td>Shuppim, an Ammonite</td>
<td>36.</td>
</tr>
</tbody>
</table>

### Secondary Three.

<table>
<thead>
<tr>
<th>5</th>
<th>Abishai (son of Zeruiah), captain</th>
<th>34.</th>
<th>Jashobeam (son of Zeruiah), captain</th>
<th>34.</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Benaiah (son of Jehoiada)</td>
<td>33.</td>
<td>Elkanah (son of Shallum)</td>
<td>33.</td>
</tr>
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</table>

### Subordinate Thirty.

<table>
<thead>
<tr>
<th>33.</th>
<th>Ithai (son of Ribai), a descendant of Bani, of the tribe of Reuben</th>
<th>32.</th>
<th>Azriel (son of Elkanah), of the tribe of Zebulun</th>
<th>32.</th>
</tr>
</thead>
<tbody>
<tr>
<td>38.</td>
<td>Eliah of Zareathah</td>
<td>27.</td>
<td>Eliah of Zareathah</td>
<td>27.</td>
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</tbody>
</table>

C. Side by side with this military organization were established social and moral institutions. Some were entirely for pastoral, agricultural, and financial purposes (1 Chron. xxvii, 25-31), others for judicial (1 Chron. xxvi, 29-32). Some few are named as constituting what would now be called the court or council of the king; the councils, Abibophel of Gilead and Jonathan the king's nephew (1 Chron. xxvii, 32, 33); the companion or "friend" Hushai (1 Chron. xxvii, 32; 2 Sam. xv, 16; xxxi, 19); the scribe Sheva, or Sebi-Enaith, and Beera, of the sons of Jehohanan (1 Chron. xxvii, 32); Jehohashaphat, the recorder or historian (2 Sam. xx, 24); and Adoram the tax collector, both of whom survived him (2 Sam. xx, 24; 1 Kings xi, 18; iv, 3, 6). The cabinet of David (if we may use a modern name) is thus given (1 Chron. xxvii, 32-34) with reference to a time which preceded Abishalom's revolt: 1, Jonathan, David's uncle, a councillor, wise man, and scribe; 2, Jehiel, son of Hachmoni, tutor (?) to the king's sons; 3, Abibophel, the king's counsellor; 4, Hushai, the king's companion; 5, after Abibophel, Jehohashaphat, the son of Seraiah; 6, Abiathar the priest. It is added, "and the general of the king's army was Joab." Each tribe had its own head (1 Chron. xxvii, 16-22). Of these, the most remarkable were Elihu, David's brother (probably Eliab), prince of Judah (ver. 18), and Jassiel, the son of Abner, of Benjamin (ver. 21). Twelve royal bailiffs are recited as a part of David's establishment (1 Chron. xxvii, 25, 31), having the following departments under their charge: 1, The treasures of gold, silver, etc.; 2, the magazines; 3, the tillage (wheat, etc.); 4, the vineyards; 5, the wine-cellar; 6, the olive and sycamore trees; 7, the oil-cellar; 8, the herds in Sharon; 9, the herds in the valleys; 10, the herds in the Carmel; 11, the herds in the oak-trees. The eminently prosperous state in which David left his kingdom to Solomon appears to prove that he was on the whole faithfully served, and that his own excellent intentions, patriotic spirit, and devout piety (measured, as it must be, by the standard of those ages), really made his reign beneficial to his subjects. But the more peculiar of David's institutions were those directly bearing on religion. Two prophets appear as the king's constant advisers. Of these, Gad, who seems to have been the elder, had been David's companion in exile, and, from his being called "the seer," belongs probably to the earliest form of the prophetic office. Nathan, who appears for the first time after the establishment of the kingdom at Jerusalem (2 Sam. vii, 2), is distinguished both by his title of "prophet," and by the nature of the prophecies which he utters (2 Sam. vii, 5-17; xii, 14), as the purest type of prophetical dispensation, and as the hope of the new covenant, which he represents in the person of Solomon (1 Kings 1). Two high-priestly representatives of the two rival houses of Aaron (1 Chron. xxvi, 3)—here again, as in the case of the two prophets, also appear: one, Abiathar, who attended him at Jerusalem, companion of his exile, and connected with the old time of the judges (1 Chron. xxvi, 36), joining him after the death of Saul, and becoming afterwards.
the support of his son; the other Zadok, who ministered at Gibeah (1 Chron. xvi. 39), and who was made the head of the Aaronic family (xxvii. 17). Besides these four great religious functionaries, there were two classes of subordinates—prophets, specially instructed in singing and music, under Asaph, Heman, the grandson of Samuel, and Jeduthun (1 Chron. xxv. 1-81); Levites, who sang, and who again were subdivided into the guardians of the gates and guardians of the treasures (1 Chron. xxvi. i, 28) which had been accumulated, since the re-establishment of the nation, by Samuel, Saul, Abner, Joab, and David himself (1 Chron. xxvii. 20-28).

But the various ministers and representatives of worship round the capital must have given a new aspect to the history in David's time, such as it had not borne under the disconnected period of the judges. But the main peculiarity of the whole must have been that it so well harmonized with the character of him who was its centre. As his early martial life still placed him at the head of the military organization which had sprung up around him, so his early education and his natural disposition placed him at the head of his own religious institutions. Himself a prophet, a psalmist, he was one in heart with those whose advice he sought and whose arts he fostered. Whether or not he had formally set himself apart as a priest, he yet assumed almost all the functions usually ascribed to the priestly office. He wore, as we have seen, the priestly dress, offered the sacrifices, gave the priestly benediction (2 Sam. vi. 14, 17, 18); and, as if to include his whole court within the same sacrosanct sanctity, banished, the captain of his guard, was a priest by descent (1 Chron. xxvii. 5), and joined in the sacred music (1 Chron. xvi. 6); David himself and "the captains of the host" arranged the prophetic duties (1 Chron. xxv. 1); and his sons are actually called "priests" (2 Sam. viii. 18; 1 Chron. xviii. 17, translated "chief," and ἀρχοντες, "chief rulers"), as well as Ira, of Manasseh (2 Sam. xx. 26, translated "chief ruler," but ἀρχοντες). Such a union was never seen before or since in the Jewish history. Even Solomon fell below it in some important points.

c. From the internal state of David's kingdom we pass to its external relations. David's further victories were now all but unimportant in comparison with his earlier triumphs. The defection of Moab, Zobah, Edom, Northern League stirred up by the Ammonites, Ammon (see Hase, De regni David. et Salomon. descriptio geogr. hist., Norimb. 1789, 1794). 1. The short and dry notice concerning the Philistines just gives us to understand that this is the era of their decline, and their subjugation, and their wealth were despoiled of their wealth (2 Sam. xvii. ii), and doubtless all their arms and munitions of war passed over into the service of the conqueror. 2. The Moabites were a pastoral people, whose general relations with Israel appear to have been peaceful. The slight notice of Saul's hostilities with them (1 Sam. xiv. 47) is the only breach recorded since the time of Eden and Ehab. In the book of Ruth we see them as friendly neighbors, and much more recently (1 Sam. xxi. 3, 4) David committed his parents to the care of the king of Moab. We know no cause, except David's strength, which now drew his arms upon them. A people long accustomed to peace, in conflict with a veteran army, was struck down at once, but the fierceness of his triumph may surprise us. Two thirds of the population (if we rightly interpret the words, 2 Sam. viii. 2) were put to the sword; the rest became tributary. 3. Who are meant by the Syrians of Zobah is still a question. We might follow the belief that it was a power of northern Syria, then aiming at extensive empire, which had not only defeated and humbled the king of Hamath, but had obtained homage beyond the Euphrates. The trans-Jordanic tribes in the time of Saul had founded a little empire for themselves by conquering their eastern neighbors, the Hagarines, and, perhaps, occasionally overran the district on the side of the Euphrates, which Hadadezer, king of Zobah, considered as his own. His efforts "to recover his border at the river Euphrates" first brought him into collision with David, perhaps by an attack which he made on the roaming Eastern tribes. David defeated not merely his army, but that of Damascus too, and put Seroboth, and put his Israelites garrisons into the towns of the Damascenes (see Michaelis, Hist. bellorum Dar. c. rege Nisibeno, in his Comment. Societ. Soc. Gott. 1763, ii, 71 sq.). In this career of success, we see, for the first time in history, the uniform superiority over raw troops of a power which is always fighting; whose standing army is ever gaining experience and military reputation. Another victory, gained "in the valley of salt," ought, perhaps, to be read, as in 1 Chron. xviii. 12, and in the superscription of Psa. lx, "over the Edomites," not "over the Syrians." The difference of the Hebrew textual letters is very slight, כנה ויהי. The verse which follows (2 Sam. viii. 14) seems to tell the result of this victory, viz. the complete subjugation and garrisoning of Edom, which, like Moab, was incorporated with David's empire. Immediately before this last conquest, as would appear, he wrote the 60th Psalm; and it is not improbable that himself, though not a priest, yet assumed almost all the functions usually ascribed to the priestly office. He wore, as we have seen, the priestly dress, offered the sacrifices, gave the priestly benediction (2 Sam. vi. 14, 17, 18); and, as if to include his whole court within the same sacrosanct sanctity, banished, the captain of his guard, was a priest by descent (1 Chron. xxvii. 5), and joined in the sacred music (1 Chron. xvi. 6); David himself and "the captains of the host" arranged the prophetic duties (1 Chron. xxv. 1); and his sons are actually called "priests" (2 Sam. vii. 18; 1 Chron. xviii. 17, translated "chief," and άρχοντες, "chief rulers"), as well as Ira, of Manasseh (2 Sam. xx. 26, translated "chief ruler," but ἀρχοντες). Such a union was never seen before or since in the Jewish history. Even Solomon fell below it in some important points.
natural strength of their border could not keep out veter-

an troops and an experienced leader; and though the

siegè of the city occupied many months (if, indeed, it

was not prolonged into the next year), it was at last

taken. It is characteristic of Oriental despotsim that

Josiah, who had so lately been invited to in-

vite David to command the final assault in person. David
gathered a large force, easily captured the royal town,
and despoiled it of all its wealth. His vengeance was
as much more dreadful on the unfortunate inhabitants
than formerly on the Moabites, as the danger in which
the Ammonites found themselves was not less im-

mense.

The persons captured in the city were put to

death by torture; some of them being sawed in pieces,
others chopped up with axes or mangled with harrows,
while some were smothered in brick-kilns (2 Sam. xii.
81; 1 Chron. xx. 3). This severity was perhaps ef-

fectual in quelling future movements of revolt or war;

for, until insurrections in Israel embolden them, for-

eign foes after this remain quiet. Others, however,

understand that these prisoners of war were merely

put to hard labor with the various instruments named.

(See Danz, De migetti D vris in Ammonitas crudel-
itate, Jen. 1710; Nippisch, De Ammomitas et Dom. abaque
necesse erat. 1747.) The royal crown, or "crown of Milcom,"
"was placed on David's head (2 Sam. xii. 30), and, according to Josephus (Ant.
vi. 5), was always worn by him afterwards. The He-

brew tradition (Jerome, Qu. Hebr. ad 1 Chron. xx. 2)
represents it as having been the diadem of the Am-

monite god Milcom, or Molech; and that Ittal the Git-

tite (doing what no Israelite could have done, for fear

of pollution) tore it from the idol's head and brought

it to David. The general peace which followed was

commemorated in the name of the "Pecusful" (Sola-

mon), given to the son born to him at this crisis.

To these wars in general may be ascribed psalms ix.
and xcv. 1-15; Job xxxviii. 1-11; 4 Kings iv.
19-20, 23-24, describing the assault on Petra. Psalm
xviii. (repea-

ted in 2 Sam. xxii. 11) is ascribed by its title, and appears

from some expressions to belong to the day "when

the Lord had delivered him out of hand of all his

enemies," as well as "out of the hand of Saul" (2 Sam.
xxii. 1; Psa. xlviii. 1). That "day" may be either

at this time or at the end of his life. Psalms
xx and xxii relate to the general union of religious

and of military excellencies displayed at this time of

his career. (Psalm xvi. 8, "Thou settest a crown of

pure gold;" not inumben, as it refers to the golden
crown of Ammon, 2 Sam. xxii. 30.)

8. David's subsequent History.—Three great calam-

ities may be selected as marking the beginning, mid-
dle, and close of David's otherwise prosperous reign,
which appear to be intimated in the question of Gade
(2 Sam. xxiv, 19), "a three years' famine, a three
months' flight, or a three days' pestilence."

a. Of these, the first (the three years' famine) intro-

duces us to the last notices of David's relations with
the house of Saul. There has often arisen a painful
suspicion in later times, as there seems to have been
at the time (xvi, 7), that the oracle which gave as the
cause of the famine, "a three days' pestilence," may
have been connected with the desire to extin-

guish the last remains of the fallen dynasty. But

such an explanation is not needed. The massacre
was probably the most recent national crime that had
left any deep impression; and the whole tenor of Da-

vid's career towards Saul's family is of an oppo-

tive kind. It was then that he took the opportunity of re-
moving the bodies of Saul and Jonathan to their own

ancestral sepulchre at Zelah (2 Sam. xxiv. 14); and it

was then, or shortly before, that he gave a permanent
home and restored all the property of the family to
Mephibosheth, the only surviving son of Jonathan (2
Sam. xiv. 18; xxii. 7). The seven who perished were
two sons of Saul by Rizpah, and five grandsons

—sons of Michal and Adriel (2 Sam. xvi. 8), as stated

in the common Hebrew and Greek text, and in our re-

ceived version; and Josephus imagines that they were

born of her after a second divorce from David. But

it is certain, from 1 Sam. xviii. 18, that Michal is here

mistakenly regarded, which would not have been done

in David's version. The description of the other

bereaved mother, Rizpah, the daughter of Aiah, who

took her station upon the rock, and watched the bodies

of her sons day and night, lest they should be devoured

by beasts of prey or torn by the birds of the air, is

also deeply affecting. But the passage was not so

heard by it. He would not allow public decency to

be any further offended to satisfy the resentment of

the Gibeonites, but directed the bodies to be taken
down and honorably deposited in the family sepulchre.

b. The second group of incidents contains the tragetic

of David's life, which grew in all its parts out of the

polygamy, with its evil consequences, into which

he had plunged on becoming king. (1.) Underneath

the splendor of his last glorious campaign against

the Ammonites was a dark story, known probably at

that time only to a very few, and even in later times kept

as much as possible out of the view of the people. But

it came to light, and now recounts itself, as the charac-

teristic of his career—the double crime of adultery with

Bathsheba, and of the virtual murder of Uriah. B.C. 1065.

The crimes are undoubtedly those of a common Ori-

ental despot. But the rebuke of Nathan, the sudden

revival of the king's conscience, his grief for the sick-

ness of the child, the gathering of his unholy and elder

brothers around him, his return of hope and prayers

are characteristic of David, and of David only. If we

add to these the two psalms, the 20th and the 51st,

of which the first by its acknowledged internal evi-

dence, the second by its title, also claim to belong to

this crisis of David's life, we shall feel that the instruc-

tion drawn from the sins more than compensated

us at least for the scandal occasioned by it. (See

Bebb, D. vtric peccans et pomulos, Argent. 1708.) But,

though the "free spirit" and "clean heart" of David

returned, and although the birth of Solomon was as

auspicious as if nothing had occurred to trouble the

victorious festival which succeeded it, the clouds from

this time gathered over David's fortunes, and hence-

forward "the sword never departed from his house"
(2 Sam. xii. 10). The outrage on his daughter Tamar,
the murder of his eldest son Amnon, and then the re-

volt of his best beloved Absalom, brought on the crisis
which once more swept him forth through days when
he fled from Saul; and this, the heaviest trial of his
life, was aggravated by the impetuosity of Joab, now,
perhaps, from his complicity in David's crime, more
unmanageable than ever.

(2.) Of all his sons, Absalom had naturally the

greatest pretensions, being, by his mother's side,
grandson of Talmal, king of Geshur; while, through

his personal beauty and winning manners, he was high

in popular favor. It is evident, moreover, that he was

the darling son of his father. When his own sister

Tamar had been dishonored by his half-brother Ar-

non, the eldest son of David, Absalom slew him in

vengeance, and fled with Saul's son in his father's

grandfather at Geshur. B.C. 1038. Joab, discerning
Absalom's longings for his son, effected his return after
three years; but the conflict in the king's mind is

strikingly shown by his allowing Absalom to dwell

two full years in Jerusalem before he would see his

face. See Absalom.

(3.) The rejection of Absalom against the king

was the next important event, in the course of which

there was shown the general tendency of men to look

favorably on young and unrivuted princes rather than

on those whom they know for better and for worse.

B.C. 1028. Absalom erected his royal standard at

Hebron first, and was由此 present his father

outright, which might probably have been done if the
energetic advice of Ahithophel had been followed. The revolt was then based apparently by the growing jealousy of the tribe of Judah seeing their king as sorbed into the whole nation; and if, as appears from 2 Sam. xii, 8; xxiii, 34, Ahithophel was the grandfather of Bathsheba, its main supporter was one whom David had provoked by his own crimes.

It was apparently early on the morning of the day after that news of the rebellion at Hobeon that the king left the city of Jerusalem on foot. He was accompanied by a vast concourse, in the midst of which he and his body-guard were conspicuous. They started from a house on the outskirts of the city (2 Sam. xv, 17, Sept.), and every stage of the mournful story of the event witnessed which was called forth a proof of the deep and lasting afflication which the king's peculiar character had the power of inspiring in all who knew him. The first distinct halt was by a solitary olive-tree (2 Sam. xv, 18, Sept.) that marked the road to the wilderness of the Jordan. Among his guard of Philistines and his faithful company of 600 he observed Itai of Gath, and, with the true nobleness of his character, entreated the Philistine chief not to peril his own or his countrymen's lives in the service of a fallen and a stranger sovereign. But Itai declared his resolution (with a fervor which almost ineluctably recalls a like profession made almost at the same moment—by the great towering gaints in David centuries afterwards) to follow him in life and in death. They all passed over the ravine of the Kecleron; and here, when it became apparent that the king was really bent on departure, "the whole land wept with a loud voice"—the mountain and the valley resounded with the wail of the people. At this point they were overtaken by the two priests, Zadok and Abiathar, bringing the ark from its place on the sacred hill, to accompany David in his flight—Abiathar, the elder, going forward up the mountain, as the multitude defiled past him. Again, with a spirit worthy of the king, who was prophet as well as priest, David turned them back. He had no superstitions belief in the ark as a charm; he had too much reverence for it to risk it in his personal peril. And now the whole crowd turned up the mountain pathway; all wailing, all with their heads muffled as they went; the king only distinguished from the rest by his unsanctified feet. At last, after an altar of worship, they were met by Hushai the Archite, the "friend," as he was officially called, of the king. The priestly garment, which he wore after the fashion, as it would seem, of David's chief officers, was torn, and his head was smeared with dust, in the bitterness of his grief. In fact, David saw his first gleam of hope. A moment before, the tidings had come of the treason of Ahithophel; and, to frustrate his designs, Hushai was sent back, just in time to meet Absalom arriving from Hebron. It was noon when David passed over the mountain top, and now, as Jerusalem was left behind, and the new scene opened before him, two new characters of life in connection with the hostile tribe of Benjamin, whose territory they were entering. One was Ziba, servant of Mephibosheth, taking advantage of the civil war to make his own fortunes. At Bahurim, also evidently on the downward pass, came forth one of its inhabitants, Shimei, in whose furious curses broke out the long-suppressed hatred of the fallen family of Saul, as well perhaps as the popular feeling against the murderer of Uriah. With characteristic replies to both, the king descended to the Jordan valley (2 Sam. xvi, 14; and comp. xvii, 22; Joseph. Ant. vii, 9, 4), and there rested for the long and eventful day at the ford or bridge (Abel) between them, where he was aroused by the arrival of the two sons of the high-priests, and by break of day they had reached the opposite side in safety.

To the dawn of that morning is to be ascribed Psa. iii, and (according to Ewald, though this seems less certain) to the psalmist (see further Psalms. xxv., 4; xlvii., by its title in the Sept., "When he was mourning him," belongs to this time. Also, by long popular belief, the Trans-Jordanic exile of Psa. xliii has been supposed to be David, and the complaints of Psa. liv and lxix to be levished against Ahithophel (q. v.), who, on finding his advice disregarded, committed suicide in a fit of offended pride and despair (see Schwarz, De morte Achitophelis, Wittenb., 1704).

The history of the remaining period of the rebellion is comparatively brief. Mahanaim was the capital of David's exile, as it had been of the exiled house of Saul (2 Sam. xvii, 24; comp. ii, 8, 12). Three great military chiefs of this period, with Zadoc and Abiathar, are mentioned in connection with the king, as supporting him: one, of great age, not before named, Barzillai the Gileadite; the two others, bound to him by former ties, Shobi, the son of David's ancient friend Nahash, probably put by David in his brother's place (xii, 50; x, 2), and Machir, the son of Ammiel, the former protector of the child of David's friend Jonathan (2 Sam. xvii, 57; cx, 4). Strengthened by the warlike Eastern tribes, and surrounded by his experienced captains, the king no longer hesitated to meet Absalom in the field. His forces were armed under the three great military officers who remained faithful to his fortunes—Joab, captain of the host; Abner, Joab's brother; and Amasa, who seems to have taken the place of Benaiab (had he warned in his allegiance, or was he appointed afterwards?), as captain of the guard (2 Sam. xviii, 2). On Absalom's side was David's nephew, Amasa (ib. xvii, 25). The warlike spirit of the old king and of his faithful followers at this extremity of their fortunes is well depicted by Hushai, "chafed in their minds, as a bear robbed of her whelps in the field (or a fierce wild boar in the Jordan valley, Sept.);" the king himself, as of old, "lodging not with the people," but "hid in some pit or some other place" (2 Sam. xvii, 8, 9). The final battle was fought in the "forest of Ephraim," resulting in a decisive victory on the part of David's forces, and terminating in the accident leading to the death of Absalom at the hand of Joab during the retreat. David was waiting the event of the battle in the gateway of Mahanaim. Two messengers, each endeavoring to outstrip the other, were seen running breathless from field to field. Absalom's chief of staff was Ahimeaz, the son of Zadok, already employed as a messenger on the first day of the king's flight. He had been entreated by Joab not to make himself the bearer of tidings so mournful; and it would seem that when he came to the point his heart failed, and he spoke only the words in which he was commissioned by the army. At this moment the other messenger burst in—a stranger, perhaps an Ethiopian—and abruptly revealed the fatal news (2 Sam. xviii, 19–32). See CRUSA. The passionate burst of grief which followed is one of the best proofs of the deep affection of David's character. He wrapped himself up in his sorrow, and even at the very same moment of triumph he could not forget the hand that had slain his son. He made a solemn vow to supersede Joab by Amasa, and in this was laid the lasting breach between himself and his powerful nephew, which neither the one nor the other ever forgave (2 Sam. xix, 15). Perhaps Joab on the former occasion, when he had persuaded the king to lead the king by pleading revenge for the blood of Asahel, but no such pretence could here avail. The king was now probably brought to his determination partly by his disgust at Joab, partly by his desire to give the insurgents confidence in his amnesty. If Amasa is the same as Amasai, David may have thereby retained a grateful remembrance of the cordial support of Abishai, which he had led a strong band to his assistance at the critical period of his abode in Ziklag (1 Chron. xii, 18); moreover, Amasa, equally with Joab, was David's nephew, their two mothers, Abigail and Zeruiah, being
sisters to David by at least one parent (2 Sam. xvii, 25; 1 Chron. ii, 13, 16). The unscrupulous Joab, however, was set at naught before long, by catching an opportunity, he assassinated his unsuspecting cousin with his own hand; and David, who had used the instrumentality of Joab to murder Uriah, did not dare to resent the deed (2 Sam. xx, 5-12).

The return was marked at every stage by rejoicing and public rejoicing, even Mephibosheth partially reinstated, Barzillai rewarded by the gifts long remembered, to his son Chimham (2 Sam. xix, 16-40; 1 Kings ii, 7). Judah was first reconciled. The embers of the insurrection still smouldering (2 Sam. xix, 41-43) in David's hereditary enemies of the tribe of Benjamin were put out by the majesty of boldness and sagacity in Joab, now, after the murder of Amasa, once more in his old position. David again reigned in undisturbed peace at Jerusalem (2 Sam. xx, 1-22).

(4). A quarrel, however, which took place between the men of Judah and those of the other tribes in bringing the king back, led, encouraged a Benjamite named Sheba to raise a new insurrection, which spread with wonderful rapidity. "Every man of Israel," are the strong words of the text, "went up from after David, and followed Sheba, the son of Bichri," a man of whom nothing besides is known. This strikingly shows the great length of the line of David's descent of reign had to a great degree exhausted the enthusiasm once kindled by his devotion and chivalry, and that his throne now rested rather on the rotten foundation of mere military superiority. Amasa was collecting troops as David's general at the time when he was treacherously assassinated by his cousin, who, then, with his usual energy, pursued Sheba, and blockaded him in Beth-massah before he could collect his partisans. Sheba's head was cut off and thrown over the wall; and so ended the now rising (2 Sam. xx, 1-22).

Yet this was not the end of trouble, for the intestine war seems to have inspired the Philistines with the hope of throwing off the yoke. Four successive battles are recorded (2 Sam. xxii, 15-22), in the first of which the aged David was nigh being slain. His faithful officers kept him away from all future risks, and Philistias was once more, and finally, subdued.

c. The closing period of David's life, with the exception of the opening. Graduated preparation for the reign of his successor. This calamity was the three days' pestilence which visited Jerusalem at the warning of the prophet Gad (see Blessig, De censu Dav. pestepatu hunc secuit, Arg. 1788; Becker, Quaer Deis Davidem pestislastis puniuit, in theTPS, 1741) which led to this warning was the census of the people taken by Joab at the king's orders (2 Sam. xxiv, 1-9; 1 Chron. xxii, 1-7, xxvii, 23, 24); an attempt not unnaturally suggested by the increase of his power, but implying a confidence and pride alien to the spirit inculcated on the kings of the chosen people. Joab's repugnance to the measure was such that he refused altogether to number Levi and Benjamin (1 Chron. xxxi, 6). The king also scoured to number those who were under twenty years of age (1 Chron. xxvii, 23), and the final result was never recorded in the "Chronicles of King David" (1 Chron. xxvii, 24). The plague, however, and its cessation were commemorated down to the latest times of the Jewish nation. Probably Psalms xxx and xxxxi have reference to this time. But a more certain memorial was preserved on the exact spot which witnessed the close of the pestilence, or, as it was called, "The Death." Outside the walls of Jeru-
salem, on Aranyah or Ornan, a wealthy Jebusite—perh-
haps even a descendant of the ancient king of Jebus (2 Sam. xxiv, 23)—possessed a threshing-floor; there he and his sons were engaged in threshing the corn gathered in the harvest (1 Chron. xxii, 20). At this spot an awful vision appeared, such as is described in

the later days of Jerusalem, of the Angel of the Lord stretching out a drawn sword between earth and sky over the threshing-floor. Before long at such a period was at once marked out for a sanctuary. David demanded, and Araunah willingly granted, the site; the altar was erected on the rock of the threshing-floor; the place was called by the name of "Moriah" (2 Chron. iii, 1); and for the first time a holy place, sanctified by a vision of the Divine presence, was recognised in Jerusalem. It was this spot which afterwards became the altar of the Temple, and therefore the centre of the national worship, with but slight interruption, for more than 1000 years, and it is even contended that the same spot is the rock, still regarded with reverence and devotion, in the centre of the Musulman "Dome of the Rock" (see Prof. Willis in William's Holy City, ii).

The selection of the site of this altar probably revived the schemes of the king for the building of a permanent edifice to receive the ark, which still remained inside his own palace in its temporary tent. Such schemes, we are told, he had entertained after the capture of Jerusalem, or at the end of his wars. Two reasons were given for their delay: one, that the ancient nomadic form of worship was not yet to be abandoned (2 Sam. vii, 6); the other, that David's wars unfitted him to be the founder of a seat of peaceable and powerful worship. The importance of David's reign was that his dynasty should continue "for ever" to prosecute the work (2 Sam. vii, 13; 1 Chron. xxii, 9, 10). Such a founder, and the ancestor of such a dynasty, was Solomon to be, and to him, therefore, the stores and the plans of the future Temple (according to 1 Chron. xxii, 2-19; xxviii, 1-xxix, 19) were committed.

d. The last commotion recorded took place when David's end seemed nigh, and Adonijah, one of his elder sons, feared that the influence of Bathsheba might gain the kingdom for her own son Solomon. B.C. 1015. Adonijah's conspiracy was foiled by Abi-
athar, one of the two chief priests, and by the redoubt-
led Joab; upon which David took the decisive measure of raising Solomon at once to the throne. Of two young monarchs, the younger and the less known was easily preferred, when the sanction of the existing government was thrown into his scale; and the cause of Adonijah, in the words of Nathan, Beniaia, Shimei, and Rei remaining firm, the plot was stifled, and Solomon's inauguration took place under his father's auspices (1 Kings i, 1-58). See Ado-
nijah. Anmerity was proclaimed to the conspirators, and was faithfully observed by Solomon till a later vi-
ation of Solomon's reign.

4. By this time David’s infirmities had grown upon him. The warmth of his exhausted frame was at-
tempted to be restored by the introduction of a young Shunamite, of the name of Abishag (q. v.), mentioned apparently for the sake of an incident which grew up in connection with her over the rest of his reigns (1 Kings i, 1: i, 17). His last song is preserved (see Pfeiffer, Erfahr. der sogenannten letzten Werke Davids, Altdorf, 1774; De Baer, In ultima erba Davidis, in the Bibl. Hag. ii, 489-504; Trendelenburg, In erba novissima Davidis, Gotting, 1779)—a striking union of the ideal of a just ruler which he had placed before him, and of the difficulties which he had to face in the city of David (1 Kings xxiii, 1-7). His last words, as recorded, to his suc-
cessor are general exhortations to his duty, combined with warnings against Joab and Shime, and charges to remember the children of Barzillai (1 Kings ii, 1-9).

He died B.C. 1013, at the age of seventy (2 Sam. xxx, 34; 1 Kings i, 4), and was buried in the city of David (1 Kings ii, 10). After the return from the captivity, "the sepulchres of David" were still pointed out "between Siloah and the house of the "mighty men," or "the guard-house" (Neh. iii, 15). His tomb, which became the general sepulchre of the kings of Judah, was point-
DAVID  699  DAVID, CITY OF

ed out in the latest times of the Jewish people. "His sepulchre is with us unto this day," says Peter at Pentecost (Acts ii, 29); and Josephus (Ant. vii, 15, 8; xiii, 8, 4, xix, 7, 11) states that Solomon, having buried a vast treasure in the tomb, one of its chambers was broken open by Hyrcanus, and another by Herod the Great. It is said to have fallen into ruin in the time of Hadrian (Dio Cassius, lix, 14, 11). In Jerome's time a tomb, so called, was the object of pilgrimage (Ep. ad Euch. 162, 4), but apparently in the neighborhood of Bethleem. The edifice shown as such from the Crusades to the present day is on the southern hill of modern Jerusalem, commonly called Mount Zion, under the so-called "Conaculum." For the description of it, see Barclay's City of the Great King, p. 299. For the traditions concerning it, see William's Holy City, ii, 505-518. The so-called "tomb of the kings" have of late been claimed as the royal sepulchre by De Saully (i, 162-215), who brought to the Louvre (where it may be seen) what he believed to be the lid of David's sarcophagus. But these tombs are outside the walls, and therefore cannot be identified with the tomb of his bones emplasically within the walls (see Robinson, iii, p. 252, note). The character of David has been so naturally brought out in the incidents of his life that it need not be here described in detail (see Niemeyer, Charakter, iv, 125 sq.). In the complexity of its elements, passion, tenderness, generosity as a soldier, the shepherd, the poet, the statesman, the priest, the prophet, the king—the romantic friend, the chivalrous leader, the devoted father—there is no character of the O. T. at all to be compared to it. Jacob comes nearest in the variety of elements included within it. But David's character stands at a higher point of the sacred history, and represents the Jewish people just at the moment of their transition from the lofty virtues of the elder system to the fuller civilization and cultivation of the later. In this manner he becomes naturally, if one may say so, the likeness or portrait of the last and greatest development of the nation and of the monarchy in the person and period of the Messiah. In a sense more than figurative, he is the type and prophecy of Jesus Christ. Christ is not called the son of Abraham, or of Jacob, or of Moses, but he was truly "the son of David." To his own people, his was the name most dearly cherished, after their first and only claim to life, if the choice of David was the choice of David, "the seed of David," "the throne of David," "the son of David," "the oat sworn unto David" (the pledge of the continuance of his dynasty), are expressions which pervade the whole of the Old Testament and all the figurative language of the New; and they serve to mark the lasting significance of his appearance in history.

His Psalms (whether those actually written by himself be many or few) have been the source of consolation and instruction beyond any other part of the Hebrew Scriptures. In them appear qualities of mind and religious perceptions not before expressed in the sacred writings. The writings of David—the love of nature, the sense of sin, and the tender, ardent trust in, and communion with, God. No other part of the Old Testament comes so near to the spirit of the New. The Psalms are the only expressions of devotion which have been equally used through the whole Christian Church—Abyssinian, Greek, Latin, Persian, Arabic, and Hebrew.

The difficulties that attend his character are valuable as proofs of the impartiality of Scripture in recording them, and as indications of the union of natural power and weakness which his character included. The Rabbis in former times, and critics (like Bayle) in later times, have exaggerated their weaknesses and exaggerated them to the utmost. It has often been asked, both by scoffers and the serious, how the man after God's own heart could have murdered Uriah, and seduced Bathseba, and tortured the Ammonites to death? An extract from one who is not a too-in dulgent critic of sacred characters expresses at once the common sense and a good lesson of the whole matter. "Who is called the 'man after God's own heart'? David, the Hebrew king, had fallen into sins enough—blackest crimes—there was no want of sin. And therefore the unbeliever sneer, and ask, 'Is this your man according to God's heart?' The sneer, I must say, is almost contemptuous. What are faults, what are the outward details of life, if the inner secret of it, the remorse, the temptations, the often baffled, never ended struggle of it be forgotten? . . . David's life and history, as written for us in these Psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best. Struggle often baffled—sore baffled—driven as into entire wreck; yet a struggle never ended, ever with tears, repentance, true unconquerable purpose begun anew" (Carlyle's Heroes and Heroes: or Hero-Worship). See generally Havercamp, Dav. res gestae vindicatam (L. B. 1735); Niemeyer, Uber Leben und Char. Dav. (Hal. 1779); Ewald, Leben Dav. (Gera, 1795); Hau ser, De Histor. Dav. (Tub. 1780); Hosmann, Hist. Sam. Sauth et Dav. (Kil. 1782); Feuerlein, Illustria Davisci facta et juris (Augs. 1715); Mober ton, David, the King of Israel (Lond. 1810); Oetinger, Life of David illustrated by Psalms (Lond. 1858); A. L. O. E., Shepherd of Bethlehem (1861); Hase, Diegi onom Gi Davida (Jen. 1784); Metzger, Donemur regis Dav. ad dominum Dei (Augvs. 1776); Serpulius, Personolia Davidae (vol. ix of his Personolia, Leipsic, 1720); Krummacher, David der König [from the Germ.], (Edin. 1867, N. Y. 1868). See Psalms.

B. In ityrs. The "House of David" (Isa. vii, 3, 18; Jer. xxi, 12; Zech. xiii, 1) signifies his family, posterity. "In David," that is, in the Book of David, the Psalms (Matt. xxii, 44-46; Heb. iv, 7; Ps. xcv, 7). The name "Davida" in Ezek. xxxiv, 28, 24; xxxvii, 24; Hos. iii, 5 denotes the expected Messiah. "The Son of David" is often applied to Jesus as a title of the Messiah (Matt. i, 1; ix, 27; xii, 23; xv, 22; xx, 50, 51; Mark x, 47, 48), but not in John's writings. So the "Root of David" is used in the same sense (Rev. xii, 5; xiii, 15; 1 Peter ii, 6). Herein the kingdom of the Messiah is designated by the apppellations "the Kingdom of David" (Mark xxi, 10); "the Throne of David" (Luke i, 32); "the Tabernacle of David" (Acts xv, 16; Amos ix, 10); "the Key of David" (Rev. iii, 7; Isa. xxii, 22; Matt. xvi, 19). DAVID, CITY OF. This name is applied in Scripture to two different places.

1. In 2 Sam. v, we read that David, having taken Jerusalem, and stormed the citadel on Mount Zion, "dwelt in the fort, and called it the city of David" (1 Chron. xi, 7). After that time the castle and palace of Zion appear to have been called "the City of Da vid," as containing the residence of David. So generally, and from Moriah and other sections of it (1 Kings viii, 1; iii, 1; 2 Chron. v, 2). In it David and most of his successors on the throne were buried (1 Kings ii, 10; 2 Chron. ix, 31, etc.). Mount Zion, or the City of David, is on the south-west side of Jerusalem, opposite Moriah, or the temple-hill, with which it was connected by a bridge spanning the deep valley of Tyropoeon. The tomb of David on Zion is to this day one of the most honored sanctuaries of the Mohammedans; and the square keep, called the Castle of David, on the northern end of Zion, is one of the most ancient and interesting relics in the Holy City. See JERUSALEM.

2. In Luke ii, 4 and 11, Bethlehem is called the City of David. Joseph and Mary went from Nazareth "unto the city of David, which is called Bethlehem."
This was David's birthplace, and the home of his youth. We know not at what time the little mountain village began to be called by his name; but there is no trace of such a designation in the O. T. It appears, however, to have been pretty generally used in the time of our Lord. See Bethle-

David, or David, Sr., patron saint of Wales, was, according to tradition, the son of the prince of Ceretica (Cardiganshire), and was born about the end of the 6th or beginning of the 7th century. Having resolved on a religious life, he spent, as was customary in those days, a probationary period in solitude, after which he commenced preaching to his countrymen. He built a chapel at Glastonbury, and founded twelve monas-
teries, the chief of which was at Menevia, in the vale of Ross. At the synod of Brey, in Cardiganshire, held in 519, David showed himself a strong opponent of the Pelagian heresy. Subsequently he became archbishop of Caerleon-upon-Usk, but transferred his see to Menevia, now called St. David's, where he died about the year 601. His life was written by Rice-
march, bishop of St. David's, who died about the year 1099. The Historia S. Davidis, by Giraldus Cambren-
sis, written about 1175, and published in Wharton's Antiquitates Cambriae, is little more than an abbreviation of Ricemarch's work.—Burler, Lices de Saiuis, March 1.

David, Christian, one of the founders of Hern-
hut, was born Dec. 31, 1690, at Sentlefle, Moravia, and was bred a carpenter. In early manhood he be-
came a Protestant. In 1722 he was sent to find a home in the persecuted Moravians, and secured one from Count Zinzendorf, at Bertholdsdorf, Lusatia. See Moravians. When the church was organized at Hernhut (their new abode), David was elected first of the twelve elders. His subsequent life was entirely devoted to missionary and Christian labors. In 1738 he led the first Moravian Mission to Greenland. In 1788 Wesley had several interviews with David at Hernhut. The after labors of David included two additional visits to Greenland, and eleven to Moravia; with others to Denmark, Holland, Wetteravia, Livo-
nia, and England. In the beginning of 1750 he visited all the congregations in Germany, and almost im-
mediately was sent to London. In July he re-em-
barked for Germany, visited the churches in Wettera-
via, and assisted at the synod held at Barly. From that period he resided at the church which his hands had founded. The toils of an honored and useful life were unexpectedly closed by his death, after a short illness, on Jan. 3, 1751. See also Stevens, History of Methodism, i, 97; Wesleyan magazine, March, 1892; Wesley, Works, iii, 86; v, 284.

David of Dinant (13th century) is said to have been a disciple of Amalrich of Bena (q. v.), who died A.D. 1207. The Council of Paris (A.D. 1209) not only condemned Amalrich, but also David of Dinant. Thomas Aquinas (Sent. ii, Dist. xvii, qu. i, art. i) speaks of some philosophers and other heathen thinkers of Da-
v, and attributes to him a doctrine in substance pan-
thetic: "God is the eternal substance; all things are God, and God is everything." Albertus Magnus speaks of a treatise of his, De Tomis. But, in fact, little is really known of David or his writings, except that he was one of the leaders of the pantheistic tendency in the Middle Ages. Neander (History of Dogmas, ii, 560, Ryland's translation) gives the chief authorities for what is known of David's doctrines, viz. Conc. Paris, a. 1209. In Martene Theaurum. Anecdot. iv, 163; Albertus Magnus, Summa F. J. Tract. iv, Quesmo 20, Membr. ii, ed. Logl. t. xvii, f. 76; Thomas Aquinas, in Sent. ii, Dist. xvii, qu. i, art. i, ed. Venet. t. x, p. 285, David "described God as the principium materiale omnium rerum, and in reference to the three depart-
ments of existence distinguished three principles:

master, the first indivisible principle of the corporeal world; in reference to the spiritual world—spirit, the invisible soul from which proceeds the soul; and in reference to the ideas of God—the first Individual in the eternal substance. Between these three principles no distinction could exist, for otherwise they must be referred back to a higher principle of unity. There are, therefore, three relations of the one divine Being to the corporeal, the spiritual, and the ideal worlds." See Baur, Vorles. b. d. Dogmenlehre, 1866, vol. ii, p. 328; Gifford, Hist. Rel. civ, vol. ii, § 74; Jansen, De Rebus, ii, 64 sqq.; Engelhardt, Amalrich von Bena, in d. kirchh. Abhandlungen. No. 3; Krelenin, Amalrich von Bena u. David von Dinant, in Stud. u. Krit. 1847, i, 571 sq.

David (Maronite archbishop, A.D. 1053) of Mount Libanos, wrote an Epistle to Arsenius concerning the Melchite and Maronite sects; also a Treatise on the opinions of the Eastern Christians, part of which was published by Abraham Echeclemis (a Roman Maroni-

t), Antiq. Orient. p. 459 (London, 1882). In the year 1059, at the request of the abbot Joseph, he translated from Arabic the Epistles of the fathers, and died in France, little more than an abridgment of his Ricemarch's work.—Butler, Lives of Saints, March 1.

David of Augsburg, a Franciscan of the 13th century, was a friend of Berthold of Ratisbon, whom he accompanied on his missionary journeys. He died in Augsburg in 1271. Three tractates of his are given in the Galler, Ch. Hist. Patrum, vol. x., viz. The Novice's Formula for the Reformation of the Outer Man, A Formula for the inner Man, and A Mirror of the seven Steps of a Religious. These tractates have accurately been as-
cribed to Bonaventura. Several of his works were written in the German language, and of this class six have been published by Pfleffer in his Deutsche Mystiker des 13ten Jahrhunderts (Leipzig, 1846).—Oudin, Com-
ment. de Script. Eccles. iii, 447.

David George, or Joris. See Joris.

David Nicetas. See NICETAS.

Davidiata, followers of David Joris. See Joris.

David's, Sr., an episcopal city in Pembroke, Wales. It has been the seat of a bishopric since about 519, when St. David (q. v.) transferred the archbish-
op's see to St. David's (before called Mynyw, and by the Romans Menevia) from Caerleon. It was in the Middle Ages a large city—the great resort of pilgrims to St. David's, St. Blane's, and St. Flavian. History of Methodism, i, 47, 179, 171. See also only a few good houses besides those of the clergy. It has a fine cathedral, and splendid remains of religious houses, episcopal palace, and St. Mary's College (founded by John of Gaunt), within a high embattled wall nearly a mile in circuit. The cathedral, founded in 1180, on the site of the monastery of St. David, is cruciform. Its dimensions, in the interior, arc as follows: length, 290 feet; breadth, 76; nave, 124; choir, 80; transept, 129; central tower, 127 feet high. Among the former bishops may be named Laud, Bull, South, and Horsley. The present incum-
bent (1678) of the see is Canon Johnell, the historian of Greece. The cathedral establishment in-
cludes a bishop, a dean, four canons, five vicars choral, and other officers residuary, with four archdea-
cons, and 12 prebendaries, or honorary canons, non-
residents.

Davidson, Robert, D.D., an eminent Presby-

terian divine and scholar, was born at Elkton, Md., in 1756, and graduated at the University of Pennsylvania 1771. In 1773 he was ordained by the Second Presby-

terian of Philadelphia, and became associate pastor of the First Church and professor of history in the Uni-

During the Revolution he was a zealous
Whig, and when the British occupied Philadelphia he retired to Delaware. In 1784 he was appointed vice-president and professor of belles-lettres in Dickinson College, and was also called to be pastor of the First Presbyterian Church in Carlisle. On leaving Phila-
delphia, he was asked D.D. by the General Assembly, but declined the offer.

In 1785 he was appointed by the Old Synod of New York and Philadelphia, along with Drs. Alison and Ewing, on a committee to prepare an improved version of the Psalms to take the place of Rome. In 1796 he was chosen moderator of the General Assembly, and in 1804 he succeeded Dr. Nisbet in the presidency of the college, which he resigned in 1809, in order to devote himself exclusively to his pastoral duties. He died at Carlisle Dec. 13, 1812. His publications are: A Dialogue, with two Odes to Music, 1775; An Essay on the Astronomical Telescope, 1784; The Christian in a Masonic World; Papers on Astronomy; Funeral Eulogium on Washington, 1799; The Christian's A, B, C, 1811; New metrical Version of the Psalms, 1812; Occasional Ser-
mons. —See Sprague, Annals, iii, 322.

DAVIS, SAMUEL, a Presbyterian minister, president of the College of New Jersey, was born near Summit Ridge, Newcastle County, Del., Nov. 8, 1725. He was educated at Fogg's Manor School, where he completed his theological studies also, and was licensed July 30, 1746. He was ordained as an evangelist in 1747, undertook a mission to Hanover County, Va., and on his arrival obtained a license from the General Court to officiate at four different places of worship. In 1748 he accepted a call to Hanover, and, having received an extension of his license, he divided his labors between five counties with great success. He subsequently claimed the privilege of the Act of Toleration for Virginia, and received a letter "under authority" in England confirming his views. In 1758 he went to England in behalf of the College of New Jersey, and returned to Virginia in 1756, when the First Presbyterian Church of Hanover was formed for him through his instrumentality. In 1769 he became president of New Jersey College, and removed to Princeton, where he died Feb. 4, 1761. It is deserving of record that in a discourse on the occasion of Braddock's defeat he made the following prophetic remark of Washington: "He may point out to the public that heroic youth, colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner for some important service to his country." In the pulpit he was at once instructive and persuasive, full of light, and power, and love; and his manner of delivery was worthy of his fine thought, splendid diction, and deeply evangelical spirit. His sermons, which are strikingly eloquent, have been often reprinted; the latest editions are those of Albert Barnes, with a life of the author (New York, 1851, 3 vols. 8vo), and that of the Presbyterians Board, with memoir by Dr. Sprague (Phila. 3 vols. 8vo).—Sprague, Annals, iii, 149.

DAVIS, Charles A., a Methodist Episcopal minister, was born Oct. 7, 1802, and was admitted on trial by the Baltimore Conference in 1824. During his itinerant life he filled many important appointments. He was stationed three times in Baltimore. He served also in Philadelphia, Washington, New York, Mont-
gomeryville, Circuit, Md., Alexandria, D. C., Annapolis, Md., and in the circuit of Winchester, Va., in 1828. In 1829, Va., he was one of the secretaries of the General Conference at its session in Philadelphia. For several years he was clerk in one of the departments of the general government in Washington, where he was received into the Virginia Conference of the Methodist Episcopal Church South, and filled an appointment in Rich-
mond, and also in Portsmouth, Va. While in Portsm-
outh he received the degree of D.D. from the University. The double duties devolving on him at Carlisle were dis-
charged with signal ability, industry, and success. His learning embraced a wide range, including eight languages, theology, and physics. He was especially devoted to astronomy, and invented an ingenious ap-
proximation to the earth's parallax from the north pole, and the latter conclusion he published in the American Journal of Science, 181, 1812.

DAVIS, John, a Methodist Episcopal minister, was born in Northumberland County, Va., Dec. 30, 1757, was converted at 19, entered the itinerancy of the Balt-
more Conference in 1810, and died in Hillsborough, Va., Aug. 13, 1853. Mr. Davis was a very important and useful minister for more than forty years. As soon as he was converted he began to exhort and preach publicly, and with great effect, even before he had become a member of the Church, and on a circuit in 1818 about one thousand souls were converted by his preaching. In person he was commanding, and his voice was excellent. His mind was well balanced and robust, and his social qualities fine. As a minis-
ter and presiding elder he had few equals, and he was always a leading member of the councils of the Church. He was an able agent and trustee of Dickinson College, and a member of every General Conference, save two, from 1816 to the time of his death.—Minutes of Con-
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mention other objections—it has been alleged that even in ritual points the Bible occasionally reckons the night as following, not as preceding the day (Lev. vii, 15). There seems, in fact, no other way of reconciling these apparent inconsistencies than to assume (comp. Mishnah, Chukin, v, 6) that no absolute rule had been laid down with respect to the commencement of the civil day, and that usage varied according to the customs of the people where the Hebrews were for the time sojourning. The prevalent method of computation; however, is evinced by the fact that the Jewish civil day still begins, not with the morning, but the evening—thus the Sabbath commences with the sunset of Friday, and with the sunset of Saturday. That this was the case in Judaea in our Saviour's day is evident from the evangelists' account of the Passion. In New England the same mode of reckoning the Sabbath was formerly common. See FESTIVAL.

The Jews are supposed, like the modern Arabs, to have adopted from an early period minute specifications of the parts of the natural day (see Jew. Sac. Lit. Jan. 1862, p. 471). Roughly, indeed, they were content to divide it into its "morning, evening, and noon-day" (Psa. lv, 17); but when they wished for greater accuracy they pointed to six unequal parts, each of which was again subdivided. These are held to have been:

(I.) Nisheph, נִשֵּׁה (from נָשַׁה, to blow), and shachak-ah, שַחַךָ-א, or the dawn. After their acquaintance with Peraea they divided this into (a) the time when the eastern and (b) when the western horizon was illuminated, like the Greek Leucotis—Matuta—and Aurora; or "the gray dawn" (Milton) and the rosy dawn. Hence we find the daw Shaharah as a proper name (see Psa. xli, 8). The word Talmud divides the dawn into four parts, of which there was, 1. Ajetiahl ha-shachak (q. v.), "the gazelle of the morning," a name by which the Arabs call the sun (comp. "eyebles of the dawn," Job iii, 9; בָּלָבָל מֵאָוֶת, Soph. Antig. 105). This was the time when Christ arose (Mark xvi, 2; John xx, 1; Rev. xii, 16; יָאָשִׁים, Matt. xxvi, 1). The other three divisions of the dawn were, 2. "when one can distinguish blue from white" (πρωί, αυριακως εις ηλιος, John xx, 1; "obscurum adhuc corporis lucis," Tacit. H. iv, 2). At this time they began to recite the phylacteries. 3. When the east began to grow light (אֲפִסָּה בָּאָה, Luke xxiii, 4) i.e., when the white light (Apost. 639; Wilkinson, Anc. Ec. iv, 274). 4. The time signified no longer the use of morning years (Gen. p, 67). Sometimes, however, they reckoned from sunrise (הַמַּעֲמַכְרָת, comp. Psa. i, 2; Lev. vii, 15). The less obvious starting-points of noon and midnight, the former adopted by the Etruscans, etc., the latter by the Roman priests, Egyptians, etc. (see, however, LeRoy, Chron. p. 130), and others, were chosen either as the culminating points, as it were, of light and darkness, or for astronomical purposes (Ideler, Hist. d. Chron. i, 29, 80, 100 sq.; comp. Tacit. Germ. 11; Macrobius, Sat. xxxiii, etc.). To the Hebrews, the moon had distinctly been pointed out as the regulator of time (Psa. civ, 19). Nevertheless, it has always been a moot point whether the Hebrews, at all times and in all respects, began their calendar or civil day with the night. (See Felseisen, De civili Judorum dip. Lpz. 1703; Federreuther, De diebus Egyptiacis, Aldt. 1757.) It has been argued that, if this had been the case, the lawgiver could not have designated those very evenings as being the "preparation of the night" (John xvi, 1); and that of the fast days, mentioned in Zech. vii, 19. only one begins with the previous evening. Finally—not to
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(8, dýniva), or real sunset; Josephus, War, vi, 9, 3; Gesenius, s. v.; Jahn, Bibl. Arch. 5. 101; Bochart, Hieros, I, 558.

See Evening.

The Hebrew also mid-day (Mishna, Pesach, iv, 1, 5, 6). See MIDNIGHT.

Since the Sabbath was reckoned from sunset to sunset (Lev. xxiii, 32, 34), p. 461, etc. See DAVEN.

In Ezek. iv, 4-5, a day is put symbolically for a year. Errorously supposing this statement to be a precedent, many interpreters of the prophecies have taken it for granted that one day stands for a year in the prophetic writings of Daniel and John. Such, however, is not the case; the word day is to be taken in its literal sense, unless the context expressly indicates the contrary. On the prophetic or year-day system (Lev. xxx, 4, 8; Num. xiv, 34), see a treatise in Elliot's Hor. Apoc. iii, 154, sq., and Prof. Stuart on "The Designations of Time in the Apocalypse," Bib. Repository, v, 80-88. See Year.

The ancients superstitiously held that certain days were lucky (füsiti) and others unlucky (nefüsiti), and the distinction was sometimes indicated by different colors in the calendar ("red-calendar" or rubric). See CALENDAR.

The duration of the Mosaic or demigamic days of the Hebrews was 12 months (Gen. 5-81), has been a matter of considerable dispute. The various opinions on this subject, and the difficulties in which most of them are involved, are stated under the head of CREATION. See also the articles COMMOSONY; SABBATH; MILLENNIUM; the M. R. Quarterly Review, April, 1865; Evangelical Quarterly Review, January, 1868 (art. GEOLOGY).

The word day of the sacred writers to denote an indefinite time (Gen. ii, 4; Isa. xxii, 5). The "day of temptation in the wilderness" was forty years (Heb. iii, 8). The "day of the Lord" signifies, generally, a time of calamity and distress (Isa. ii, 12; Joel ii, 11). It is also used of a festal day (Hos. vii, 5), a birthday (Job iii, 4), a day of ruin (Hos. i, 11; Job viii, 20); comp. tempus, tempora, reipublica, Cic., and dies Commemoratiunis, the judgment-day (Joel i, 15; 1 Thess. v, 2), the kingdom of Christ (John viii, 56; Rom. xiii, 12), and in other senses which are mostly self-explaining (see WENYAS, Symbol. Dict. s. v.). In Re 14. Cor. iv, 3, the "day of the Lord" is described as the "man's judgment:" Jerome (ad Alph. Quest. x) considers this a citation of Bochart, Hieros, ii, 471. On Rom. xiii, 12, there are two treatises—Kuinöl, Explication (Gies. 1688); Rachm. De nocte et die (Tubingen, 1764). See Time.

The phrases "last day" (or dafon), "that day," are "the general formulas of the prophets for an indefinitely left future opened up in perspective" (Stier, Words of Jesus, ii, 861, Am. ed.); designating the Mesianic period, with its introductory age, that of the Maccabees (after the return from exile), and its consummation in the millennium. See ESchatology. In a more literal and limited sense, the final judgment is designated. See Last Day.

DAY OF ATONEMENT. See ATONEMENT, DAY OF.

DAY'S JOURNEY (πολλαπλασιασθαι, ἐξῆς ἔγενον, Herod. iv, 101), a distance such as (in the East) a person might travel in a single day. Comp. SABBATH-DAY'S JOURNEY. According to Jonah iii, 3, the circuit of Nineveh was three days' journey. This mode of describing distances is also found in Greek, Roman, Arabian, and Persian writers (see Strabo, xvii, 885; Pliny, v, 4, 9; vi, 85; Livy, xxv, 15; xxx, 29; Athen. i, 7). It needs scarcely be remarked that in itself it would be a very vague and fluctuating measurement, the length of a day's journey depending so much on the peculiar circumstances under which each pedestrian travels
DAY (see Casaubon ad Strab. i, 85; Ubert, Geogr. d. Griech. u. Röm. i, ii, 58). But the ancient writers seem to have fixed a standard ordinarily employed by the length of a day's journey. According to Ptolemy (vol. ii, 15), in another (v, 55) to 150 (comp. Pausanias, x, 38, 2). According to Vegetius (Mili. i, 9), twenty Roman miles, which is 160 stadia, were reckoned for a day's journey. In the Arabian geographers the length of a day's journey is usually employed among themselves, as in the East at the present day (Tavernier, i, 48), it may be stated generally at about seven leagues, or from eighteen to twenty English miles, which is probably not far from the distance intended by that expression in Scripture, which occurs chiefly in the Pentateuch (Gen. xx. 36; xxxii. 23; Exod. v. 9; vii. 27; Num. xi. 31; Deut. i. 2), but also elsewhere (1 Kings xii. 4; 2 Kings iii. 9), and even in the Apocalypse (1 Macc. iv. 24, 28; vii. 45; Tobit vi. 1), in the New Test. (Luke ii. 44; Acts i. 12), often in Josephus, (Ant. xii. 4, 6; Ap. ii. 9; Lift. 52), and in the Talmud (see Olof, Lex. Rabb. p. 421). See Journey.

Day, Jeremiah, D.D., president of Yale College, was born in New Preston, Conn., August 3, 1774, and was educated at Yale College, where he graduated in 1793. After two years spent at Greensfield School, Williams College, and Yale, he was licensed as a minister of the Congregational Church in 1800, and in 1801 he was elected professor of mathematics and natural philosophy in Yale College. His health failing, he spent a year or two in travel and retirement, and did not begin his labors in college until 1808. He held that office until 1817, publishing meanwhile a series of mathematical text-books well-adapted to the wants of the time, and which had great success. On the 22d of April, 1817, he was chosen president of Yale College, and held that office till 1846, when his sense of the infirmities of age induced him to resign, against the judgment and wishes of his colleagues, as his judgment and governing faculties were yet in abundant vigor. Notwithstanding chronic feebleness of constitution, his careful habits of life, formed after physiological study of his own constitution, enabled him to preserve his intellectual vigor, and a fair degree of both mind and body, to the year of the year of his death, which occurred August 22, 1867. Besides his mathematical works, president Day wrote An Inquiry respecting the self-determining Power of the Will (1838; 2d ed. 1849), which was substantially a refutation of Cousin's view of the will as given in his Psychology, or Examination of the Will (1841; 1908, which is an abstract of Edwards, made in a lucid and truth-loving spirit. He also contributed numerous articles to reviews and journals. As a college officer, his moral and intellectual qualities combined to make him a model. See an admirable sketch by president Wooley, New Englander, Oct. 1867, art. v.

Dayman (דָּאָם, mōkāʾ ḥak, an adjutator), "an old English term meaning umpire or arbitrator (Job ix. 30). It is derived from day, in the specific sense of a battle, hence a warrior, a fighter, a man, a man's day, and so given in Wyckliffe's translation—is rendered 'man's judgment' in the A. V.). Similar expressions occur in German (eine Sache tagen=to bring a matter before a court of justice) and other Teutonic languages." The primitive meaning of the word דָּאָם (according to Gesenius, Thes. p. 329) is 'to be clear or manifest'; and in Hebr. "to be clear" (v. 30). By these last two words the word is rendered in nearly every passage of the A. V., including the ten instances of the Hebr. participle דָּאָם be't. It is not easy to conjecture why in Job ix. 38 alone the translators resorted to the not then common word דָּאָם. The marginal rendering umpire seems to convey best the meaning of Job in the passage, some one to compose our differences and command silence when either of us exceeds our bounds (Patrick, in loc.). Fürst's term, Schiedsman, (Handwörterb. p. 809), very well expresses this idea of authoritative arbitration. As to the old English noun dayman, Johnson's definition, surely, is hardly borne out by his solitary quotation from Spenser (Feste Quene, ii, 8); arbitrator or umpire would better express the sense. In Ireland's old translation of Litius (p. 137), Daymennes and Umpriers are used as synonyms. In the Bible of 1551, 1 Sam. ii. 25 is thus translated. "It is in primitive times such a person appears to have been appointed to prescribe just limits to such as were inommodate in their demands, and to impose his authority with those who exceeded the assigned bounds of their course. The laying the hand on both may allude to some particular ceremony; but it evidently also refers to the power of coercion which the dayman could exercise over both parties. See Mediator.

Day-spring (בִּשָּׁוֵץ, slakah ar, Job xxxviii. 12, elsewhere usually "morning"; awakarih, Luke i. 78, elsewhere "east"), signifies the first streaks of day-light, the first gleam of the day-break; and the expression in the above-cited passages it is used in its literal sense. This portion of time was at a later period, in imitation of the Persians, divided into two parts, the first of which began when the eastern, the second when the western division of the horizon was illuminated. See Astral. "Day-spring," the term by which the Baptist (Luke iii. 2, 5; xii. 21) style of the name, is explained in the latter half of the Gospel of John, in the Baptist is beautifully compared to the early twilight preceding the rising of the great moral sun, the Messiah (comp. Mal. iv. 2; Isa. lxi. 1-8; 2 Cor. iv. 6). See DAY.

Day-star (φωτόφορος, light-bearing, whence phosphorus), Lucifer, the morning-star, put (2 Pet. i. 19) as the emblem of the dawn of spiritual light and comfort to the benighted soul. See Lucifer.

Dean, Anglicized from the Gr. διάκονος, Lat. diacōnus (usually derived from διακόνης and σέθος, q. d. "one duty from running;" but better from an obsolete διακόινος or διακόνως, "to run," or hasten; kindred with διακόνως, to pursue: hence, strictly, a runner, i. e. messenger, Buttill, Lex. i. 218-221), a servant (as often rendered), 1. properly, of those who attend on guests or at a table. See John ii. 5; x. 5; xvi. 5; xix. 5; Xenoph. Mem. i. 5, 5). Among the Greeks these διάκονοι were a higher class than the δομινοι, or slaves (Athen. x. 192 b). 2. Generally, and with the name of the master or person served, a minister (as it is usually rendered in the N. T.) (Matt. xx. 26; xxii. 11; Mark xii. 26; John ii. 5; x. 5; xvi. 5; Acts vi. 8). Also an attendant of Christ, a disciple (John xii. 26), of a king (Matt. xxii. 11), and hence of God (Rom. xii. 4). 3. Specially, in relation to the Gospel and the Church, a minister or teacher, (a.) of the person for whom one minsters (1 Cor. iii. 5; 2 Cor. iii. 6; vi. 4; 1 Thess. iii. 2; 2 Cor. xii. 20); Col. i. 7; Eph. vi. 20; 1 Tim. i. 20; 2 Tim. i. 20; and, by antithesis, of Satan (1 Cor. xii. 15), (b.) Technically an officer of the primitive church, a deacon (Phil. i. 1; 1 Tim. iii. 8, 12, iv; 6; see Acts vi. 1-6).

1. Deacons in the N. T.—1. The office described by this title appears in the N. T. as the correlative of ερετήρ, bishop or presbyter (q. v.). The two are mentioned together in Phil. i. 1; 1 Tim. iii. 2, 8. The union of the two in the Sept. of Isa. x. 17, may have suggested both as fit titles for the officers of the Christian Church, or have led to the adoption of one after the other had been chosen on independent grounds. The coins, however, at all events, soon attracted notice, and was appealed to by Clement of Rome (1 Cor. xiiii) as prophetic. Like most words of similar import, it appears to have been first used in its generic sense,
DEACON

implying subordinate activity (1 Cor. iii, 5; 2 Cor. vii, 4), and afterwards to have gained a more defined connotation as applied to a distinct body of men in the Christian society.

2. The status of the office of deacon in the Church is usually supposed to be described in Acts vi, 1-6. The Hellenistic Jews complained that their widows were neglected in the daily ministrations. This neglect may be ascribed either to "the fact that their widows were not known, being forenamed in some way, bearing spirit, or possibly also the jealousy existing between the prophets whose news and their kindred from other lands. At first the apostles themselves, who had the charge also of the common fund (Acts iv, 35, 37; v, 2), superintended this service, employing intermediate agents, young men of the congregation probably (Acts v, 6–10), who had given cause for the complaint now mentioned. In proportion, however, as the Church extended, the more impracticable did it become for them to give themselves to such outward concerns without wrong to their proper spiritual work. It is not reason," said the twelve, 'that we should leave the Word of God and serve tables'—that is, superintend the daily love-feast and the distribution of alms. In order, therefore, that they might give themselves wholly to prayer and the preaching of the Gospel, and to provide against wrong and dissatisfaction by a fixed regulation, they proposed the election of seven men of good report, full of the Holy Ghost and of prudence, for this particular service, and set them apart to it soliumly, after they had been chosen by the people, with prayer and the imposition of hands. In the Acts, indeed, these officers are styled simply of ἵταρα, the seven (xxi, 8), and not deacons that is, servants or helpers; but that this was their character we know partly from the terms διακονος, διακονειν, perhaps used of their office (Acts vi, 1, 2), and partly from almost universal exegetical tradition. (The ancient Church even held the sacred number seven in this case of obligatory force; and at Rome, for example, there were still as late as the third century only seven deacons, although the number of presbyters amounted to forty)" (Schaaff, Apostolic Church, § 134).

Some writers (e.g. Mosheim, Comm. cent. i, § 37) maintain that the "seven" were appointed, not to care for all the poor at Jerusalem, but only for the widows and poor of the Greeks or foreigners. This view supports that similar officers had previously existed to discharge these functions for the general Church (e.g. Conybeare and Howson, Life of St. Paul, i, 467; Whately, Kingdom of Christ; Hinds, Early Christianity). Stanley (Apostolic Age, p. 62 sq.) supposes that the "seven" were not deacons such as we find in the later period of the apostolic age, "though they may possibly have borne the name, and though there was in some respects a likeness between their respective duties." (Compare, on the other hand, Schaff, Apostolic Church, § 134). Dr. W. L. Alexander, in Kitto's Cyclopaedia (s. v.), asserts that it is not easy to justify the assumption that the "seven" were deacons in the later sense. He, therefore, prefers the etymology from the common root of the words διακονος as applied to their functions (ver. 1), or the word διακονειν, as if this title had been originally derived from such a serving of tables as is here referred to, because these words are used in the N. T. with the utmost latitude of meaning, so as to include every kind of service rendered to the Church on account of God. He refers to the lower word, not to the upper, in 2 Cor. xi, 23, 24 (offs. Ephes. vi, 21; Col. i, 7, etc.), of evangelists (1 Thess. iii, 2), of apostles (Acts xx, 24; xxii, 10; Rom. xi, 13; 2 Cor. vi, 4, etc.), of prophets (1 Peter i, 12), of angels (Heb. i, 14), of Christ himself (Rom. xvi, 8), as well as service in temporal matters. Nor can much weight be attached to the name, being sought in private, or were readers in the public assemblies, and pastors and evangelists were chosen from among them. This interpretation has been contested, Council (in Trullo), held A.D. 680; all the earlier witnesses speak of the diakonate in connection with spiritual services or the rites of the Church. If, moreover, this was the institution of a permanent office in the Church, it seems somewhat surprising that it should disappear entirely from the history of the Church for many years, and come up again, for the first time, in the form of an incidental notice in an epistle written in the latter half of the first century. Taking the narrative in the Acts in connection with the history of which it forms a part, the appointment of the seven brethren has been taken to show the appearance of a temporary expedient to meet a peculiar emergency."

Some writers maintain that the office of the "seven" corresponded to that of the πρεσβύτερον, in the Jewish Synagogue, the ἐπίσκοπος, or "minister," of the N. T. (Luke iv, 20; John vii, 82). This is the opinion of Vitringa (De Syn. Vet. p. 805 sq.; Bernard's Condensed Tr. p. 87 sq.), whose principle, that the order of the Christian churches was constructed on the model of the synagogues, led him to press the analogy between the two in every possible way. But for the synagogues there is no solid support. Vitringa's main principle is itself unsound, for nothing can be more evident that the apostles proceeded upon no prearranged scheme of Church policy, but instituted offices and appointed usages just as circumstances required; and, as respects the first Christian office, it cannot be shown that one of the duties pertaining to the office of χαζαζον in the synagogue belonged to it. As Hartmann remarks (Enge Verbind. des A. T. mit d. N. p. 261), the chazan was a mere servant whose functions resembled those of our sexton or church officer (Kitto, Cyclopaedia, s. v.; see also Neander, Planning and Training of the Christian Church, Ryland's translation, p. 84 sq.). See SYNAGOGUE.

8. But, whatever view may be taken of Acts vi, it appears clear that the later church office (Phil. i; 1 Tim. iii) developed itself from the office so designated in Acts vi, and may be traced back to it. The functions of the deacon were primarily secular, but room was into spiritual importance. Hence the "more qualifications described in 1 Tim. iii as necessary for the office of deacon are substantially the same as those of the bishop. The deacons, however, were not required to be "given to hospitality," nor to be "apt to teach." It was enough for them to hold the mystery of the faith in a pure conscience. They were not to gain their living by exercise of the trade. They were not to be disputative, nor to be gainsayers, nor to be slow to mind offering themselves for their work they were to be subject to a strict scrutiny (1 Tim. iii, 10), and, if this ended satisfactorily, were to enter on it. It does not appear to have [necessarily] belonged to the office of a deacon to teach publicly in the church. The possession of any special μαρτυρία (spiritual endowment) would lead naturally to a higher work and office, but the idea that the diaconate was but a probation through which a man had to pass before he could be an elder or bishop was foreign to the constitution of the Church of the first century. Whatever countenance it may receive from the impress of the word διακονεται as applied to the work (ver. 1), or the word διακονος, as if this title had been originally derived from such a serving of tables as is here referred to, because these words are used in the N. T. with the utmost latitude of meaning, so as to include every kind of service rendered to the Church on account of God. He refers to the lower word, not to the upper, in 2 Cor. xi, 23, 24 (offs. Ephes. vi, 21; Col. i, 7, etc.), of evangelists (1 Thess. iii, 2), of apostles (Acts xx, 24; xxii, 10; Rom. xi, 13; 2 Cor. vi, 4, etc.), of prophets (1 Peter i, 12), of angels (Heb. i, 14), of Christ himself (Rom. xvi, 8), as well as service in temporal matters. Nor can much weight be attached to the name, being sought in private, or were readers in the public assemblies, and pastors and evangelists were chosen from among them. This interpretation has been contested,
yet it seems to be the apostle's meaning; and, without adverting to modern habits and controversies, it is evident that the due discharge of the primitive office of deacons is the duty of all men for the ministry."

II. In the Early Post-Apostolic Church. — That the duties of the seven deacons were not of an exclusively secular character is clear from the fact that both Philip and Stephen preached, and that one of them also baptized. It is strange, therefore, that the 15th Canon of the Council of Constantinople, in "Trullo," should declare that the deacons had no spiritual function assigned them. Eumenius (a celebrated Greek writer of the tenth century) gives his testimony to the same effect (in Act. Ap. vi, p. 483). But opposed to this opinion is that of some of the fathers of the Christian Church. Ignatius, a martyr-disciple of St. John, and bishop of Antioch († 117), styles them at once "ministers of the mysteries of Christ;" adding that they are not ministers of meats and drinks, but of the Church of God (Ignat. Ep. ad Trull. n. 2). Again he says (Ep. ad Trull. n. 3), "Study to do all things in divine concord, under your bishop's counsels, in a place of a church, and the presbyters in the place of the apostolic senate, and the deacons must dear to me, as those to whom is committed the ministry of Jesus Christ." Tertullian († 220) classifies them with bishops and presbyters as guides and leaders to the laity. He asks (Tertull. De Fuga, c. ii): "Quum ipse suam, id est, ipsi Diaconis, Presbyteri, et Episcopi, in sacris; nostro Latoris qui dat inchoat remittit? — Cum Duces fugiunt quis de gregario numero sustinebit?" Cyriplan, bishop of Carthage, A.D. 250 (while referring their origin to Acts vi), styles them ministers of episcopacy and of the Church (Cypr. Ep. 65, al. 5, ad Regol.); at the same time he asserts that they were called ad alarum ministrationes — to the ministry of the altar. Though Jerome in one place speaks of them (Ep. ad Euseb. et Com. Euseb. c. 48) as servants of tables and widows, yet again he ranks them among the guides of the people: still he distinguishes them from the priests of the second order, that is, from the presbyters, by the title of Servites. And so, frequently, in the Councils, the names Sacratores and Levita are used as the distinguishing titles of presbyters and deacon.

The fourth Council of Carthage expressly forbids the deacon to assume any one function peculiar to the priesthood, by declaring, "Diaconos non ad sacerdotium, sed ad ministorium consecutus." (See also 10th Can. Con. Nic.)

His ordination, moreover, differed from that of presbyter both in its form and in the powers which it conferred. For in the ordination of a presbyter, the presbyters who were present were required to join in the imposition of hands with the bishop; but the ordination of a deacon might be performed by the bishop alone, because, as the 4th Canon of the 4th Council of Carthage declares, he was ordained, not to the priesthood, but to the inferior services of the Church. Duties. — 1. The deacon's more ordinary duty was to assist the bishop and presbyters in the service of the sanctuary, and to be charged with the care of the vessels and ornaments appertaining to the holy table.

2. In the administration of the Eucharist, that it was the deacon's duty to hand the elements to the people, is evident from Justin Martyr (Apol. ii, p. 152), and from Cyprian (Serm. v, "De Lapsis"). Not, however, that the deacon had any authority or power to consecrate the elements; for the 15th Can. of the Council of Arles, A.D. 312, forbids this. And the 18th Can. of the Council of Nice orders the deacons not even to administer the Eucharist to priests because of their inferiority.

3. Deacons had power to administer the sacrament of baptism (Tertull. De Bap. c. 17; also Hieron. Dial. c. Lact. 103). The Council of Echternach (Jan 77), plainly acknowledges this right, although the author of the Apost. Constitutions, and Epiphanius also, would seem to deny it.

4. The office of the deacon was not to preach so much as to instruct and catechise the catechumens. His part was, when the bishop or presbyter did not preach, to read a homily from one of the fathers. St. Ambrose, bishop of Milan, A.D. 388, says, that deacons, in that they did not preach, though he thinks that they were all originally evangelists, as were Philip and Stephen. 5. It was the deacon's business to receive the offerings of the people, and, having presented them to the bishop or presbyter, to give expression in a loud voice to the names of the offerers. Ep. 10, al. 16, p. 37 (Hieron. Com. in Ezech. xviii, p. 537).

6. Deacons were sometimes authorized, as the bishop's special delegates, to give to penitents the solemn imposition of hands, which was the sign of reconciliation (Cypr. Ep. 13, al. 18, ad Eier.). 7. Deacons had power to suspend the inferior clergy; this, however, was done only when the bishop and presbyter were absent, and the case urgent (Constit. Apost. viii. 28). 8. The ordinary duty of deacons with regard to general Councils was to act as scribes and disputants according as they were directed by their bishops. In some instances they voted in the proxies for bishops who could not attend in person; but in no instance did they sit without the concurrence of the Council by virtue of their office. But in provincial synods the deacons were sometimes allowed to give their voice, as well as the presbyters, in their own name. 9. The Apostolical Constitutions (ii, 51, p. 875) inform us that one of the subordinate duties of the deacon was to manage the choir when, through illness, they entered — to rebuke any that might whisper, talk, laugh, etc. during divine service. This was a duty which, however, usually devolved upon the subdeacon.

10. But, besides the above, there were some other offices which the deacon was called upon to fill abroad. One of these was to take care of the necessitous, orphans, widows, martyrs in prison, and all the poor and sick who had any claim upon the public resources of the Church. It was also his especial duty to notice the spiritual, as well as the bodily, wants of the people; and wherever he detected evils which he could not by his own power and authority cure, it was his duty to refer them for redress to the bishop.

In general, the number of deacons varied with the wants of a particular church. Sozomen (vii, 19, p. 100) informs us that the Church of Rome, after the apostolic model, never had more than seven deacons. It was not till the close of the third century that deacons were lessened in number. The Council of Ancyra, A.D. 344, in its 10th Can., ordains that if a deacon declared at the time of his ordination that he would marry, he should not be deprived of his function if he did marry; but that if he married without having made such a declaration, "he must fall into the rank of laity."

The qualifications required in deacons by the primitive Church were the same that were required in bishops and presbyters; and the characteristics of a deacon, given by St. Paul in his Second Epistle to Timothy, were the rule by which a candidate was judged fit for such an office. The second Council of Carthage, in its 4th Can., and the Council of Ancylus, A.D. 155, required, as qualifications for a deacon, the age of twenty-five; and both the Civil and Canon Law, as may be seen in Justinian, Novell. 123, c. 14, fixed his age to the same period.

The Council of Laodicea, A.D. 381, forbids a deacon to sit in the presence of a presbyter, and the 11th Can. of the first Council of Carthage regulates the number of judges in the diocesan councils, — one with a minor, a deacon, six upon a presbyter, and twelve upon a bishop. This would mark the rank of each of the parties. Originally the deacons had been the helpers of the presiding elder of a given district. When the two names of the latter title were divided and the bishop presided, the deacons were thus, with a minor, a deacon, six upon a presbyter, and twelve upon a bishop. This would mark the rank of each of the parties. Originally the deacons had been the helpers of the presiding elder of a given district. When the two names of the latter title were divided and the bishop presided, the deacons were thus, with a minor, a deacon, six upon a presbyter, and twelve upon a bishop. This would mark the rank of each of the parties.
eyes and ears of the bishop" (Constat. Apost. ii. 44), were tempted to set themselves up against the elders. Hence the necessity of laws like those of Conc. Nic. c. 18; Conc. Curch. iv. c. 51, enjoining greater humility, and enjoining the strong language of Ignatius as to the reverence due to deacons (Ep. ad Traill. c. 8; ad Smyrn. c. 8).

III. In the Modern Church deacons are found as a distinct order of the clergy.

In the Roman Catholic Church there are subdeacons as well as deacons, both in orders. The subdeacon's duties are to assist the bishop, to wash the feet of the newly baptized, to wash the feet of the sick, and to assist at the sacrifice of the mass. The deacon washes the feet of the sick, and to assist at the sacrifice of the mass—"To the deacon also, as the servant of the bishop, let him inquire and ascertain who within his diocese lead lives of piety and edification, and who do not; who attend the holy sacrifice of the mass and the instructions of their pastors, and who do not—that thus the bishop, made acquainted by him with these matters, may be enabled to admonish each offender privately, or, should be deemed more conducive to their reformation, to rebuke and correct them publicly.

He also calls over the names of catechumens, and presents to the bishops those who are to be promoted to orders. In the absence of the bishop and priest, he is also authorized to expound the Gospel to the people, not, however, from an elevated place, to make it understood that this is not one of his ordinary functions" (Council of Trent, sess. xxiii, ch. ii). There are fourteen cardinal-deacons in Rome, who have the charge of the temporal interests and the revenues of the church. A person, to be consecrated deacon, must be twenty-three years of age (Council of Trent, sess. xxiii, c. 17).

In the Church of England and in the Episcopal communions in Scotland and North America, a deacon receives ordination by the imposition of hands of a bishop; in consequence of which he can preach, assist in the sacrament of the Lord's Supper, and, generally, may perform any sacred office except consecrating the elements of the Eucharist; according to the statute 44 George III, c. 48, it is enacted that no person shall be admitted until he shall have attained the age of twenty-three years complete; but this act is declared not to affect the right of granting faculties, exercised by the archbishops of Canterbury and Armagh respectively, vix. to admit at earlier ages; and by 59 George III, c. 60, sec. 1, the two archbishops of the realm, or the bishop of London, or any bishop authorized by any of the bishops, may ordain as deacons any persons whom be or they shall deem duly qualified, especially for the purpose of officiating in his majesty's service, or design promotion to the orders of priests or deacons. A deacon may thus, on an act of good behavior during his residence abroad from the bishop in whose diocese he has officiated, or (if there be not any such bishop) from the governor in council of the colony wherein he may have resided previous to his ordination (see sec. 2). At the time when the liturgy of the Church of England was composed, it was the deacon's office, "where provision is so made, to search for the sick, poor, and impotent people of the parish, and to intimate their estates, names, and places where they dwell, unto the curate." That is, to the rector or vicar having the care of the souls, "that by his exhortations they may be advised with the alms of the parishioners or others" (Rubric in the Form of Ordination). This was the more ancient office of a deacon, and this rule was made in England before the establishment of the poor-laws, in pursuance of which that care has now devolved upon the churchwardens and overseers of the poor, which last office was specially created for that purpose.

In the Methodist Episcopal Church the deacons constitute an order in the ministry. They are ordained by the bishop, without the imposition of hands of the elders. According to the ordination service, "it appertains to the office of a deacon to assist the elder in divine service. And especially when he ministreth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth, and, in the absence of the elder, to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved." In the Presbyterian Church of the United States the "Form of Government" states that "the Scriptures clearly point out deacons as distinct officers in the Church, whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use. To them also may be properly committed the management of the temporal affairs of the Church." (chap. vi). In some Presbyterians, congregations, and in the Free Church, there are deacons regularly ordained to have charge of the funds of the Church. In other Presbyterian churches, the office is merged into that of the elders.

In German Protestant churches the assistant ministers are generally called deacons. If there be two assistants, the first of them is called archdeacon. In the German Reformed Church in the United States, the Constitution, ch. iii, art. 2, provides as follows: "The office of the deacons is to collect the alms and other contributions which are designed for the relief of the poor, or the necessities of the congregation; to distribute the alms willingly and conscientiously; and to provide for the support of the ministry of the Gospel." See also the form of ordination in the German Reformed Church.

Among Congregationalists, the deacons, besides attending to the temporal concerns of the Church, assist the minister with their advice, take the lead at prayer meetings when he is absent, etc.

**Literature.**—Besides the works named in the course of this article, see Neander, Church History (Torrery's trans.), 1, 184 sq.; Bingham, Orig. Eccles. bk. ii, chap. xx; Siegel, Chr.-Kirchl, Alterthümer, i, 498 sq.; Sawyer, Organic Christianity, chap. xiii; Dexter, On Congregationalism, p. 184 sq.; Hooker, Eccles. Polity, bk. v, § 78; Howell, The Deaconship (Am. Bapt. Pub. Soc.), Phil. 1844, 18mo; Punchard, Congregationalism, 1844, part iii.

**Deaconess** (δακόνος; δακώνεις, δακώνεια), the title of an office of women in the early Church; an office supposed by some to have originated under the apostles, by others to be of later origin.

1. Deaconesses in the Apostolic Church.—The title (usually rendered minister or "deacon") is found in Rom. xvi, 12, "I beseech thee also that women silence, and that they be save deaconesses (δακώνεις)," and this has led to the conclusion that there existed in the apostolic age, as there undoubtedly did a little later (Pliny, Ep. ad Troj.), an order of women bearing that title, and exercising, in relation to their own sex, functions which were analogous to those exercised by deacons. On this hypothesis it has been inferred that the women mentioned in Rom. xvi, 12, belonged to such an order (Hetzog, Real-
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Encycl. iii. 386. The rules given as to the conduct of women in 1 Tim. iii. 11; Titus ii, 3, have in like manner been referred to them (Chrysostom, Theophylact, Hammond, Wiesinger, ad loc.). Some writers (e.g. Bishop Schaff, Apostol. Church, § 156) suppose that the “widows” of 1 Tim. v, 3-10, were deaconesses. Her- zog, on the other hand, holds that the passages in Timothy cannot be applied to “deaconesses.” Dr. W. L. Alexander, in Kitto’s Cyclopaedia (s. v.), maintains that Rom. xvi, 1, does not show that Phoebe held any official relation to the Church; for all that appears, she may have been simply the doorkeeper or cleaner of the place of worship. Plumptre (in Smith’s Dictionary, s. v., says that “it seems hardly doubtful that writers have transferred to the earliest age of the Church the organization of a later. It was of course natural that the example recorded in Luke viii, 2, 9, should be followed by others, even when the Lord was no longer with his disciples. The new life which pervaded the whole Christian society (Acts ii, 44, 45; iv, 31, 32) would lead women as well as men to devote themselves to labors of love. The strong feeling that the true σδεπασία, or service of Christians, consisted in ‘helping the helpless’ and the like, would make this the special duty of those who were best fitted to undertake it. The social relations of the sexes in the cities of the empire (comp. Grot. on Rom. xvi, 1) would make it fitting that the agency of women should be employed largely in the direct personal application of Christ’s teaching (2 Tim. iii, 11, possibly in the preparation of female catechumens. Even the later organization implies the previous existence of the gremia from which it was developed. It may be questioned, however, whether the passages referred to imply a recognized body bearing a distinct name. The ‘widows’ of 1 Tim. v, 3-10, were clearly, so far as the rule of ver. 9 was acted on, women who were no longer able to discharge the active duties of life, and were therefore maintained by the Church, that they might pass their remaining days in ‘prayers night and day.’ The conditions of ver. 10 may, however, imply that those only who had been previously active in ministering to the brethren were entitled to such maintenance.” See also Ludlow, Woman’s Work in the Church, ch. i (Lond. 1866).

II. Deaconesses in the early Church.—The Apostolical Constitutions distinguish “deaconesses” from “widows” and “virgins,” and prescribe their duties. A similar provision for deaconesses is also given (uk. viii, c. 19, 20), in which the bishop prays as follows: “Eternal God, Father of our Lord Jesus Christ, Creator of man and of woman; thou who didst fill with thy Spirit Miriam, Deborah, Hannah, and Huldah; thou who didst vouchsafe to a woman the birth of thy only-begotten Son; thou who didst clothe the tabernacle and in the Temple, place female keepers of thy holy gates—look down now also upon this thy handmaid, and bestow on her the Holy Ghost, that she may worthily perform the work committed to her, to thy honor, and the glory of Christ” (Chase, Constitutions of the Apostles, 1845 (N. Y. 1848)).

In the Eastern Church the notices of deaconesses in the first three centuries are few and slight, although Origen († 253) speaks of the ministry of women in the Church as both existing and necessary. In the Western Church the notices are fuller and more clear. Pliny the younger (about A.D. 194) appears to regard deaconesses in his inquiring spirit of the question by torture of “two maids who were called minister” (ex duabus ancilla que ministra dicebantur). Tertullian (220) speaks of them often, and prescribes their qualifications (see below). In the fourth and fifth centuries all the leading councils refer to deaconesses. e.g. Basil († 379), Gregory of Nyssa († 396), Chrysostom († 407), Theodoret († 457), Sozomen (cir. 483). Theodoret (Eccl. t. Hist. iii, 14, p. 652) calls Publia, who lived at the time of Julian, η Διαδόχος — deaconess. Sozomen (iv, 14, 59) speaks of a certain deaconess who had been excluded Church fellowship because of having broken her vows. It was a rule that the deaconesses must be widows. Tertullian (ad Uxorem, i; de Virgin. veeland. s. 9) says, “The discipline of the Church and apostolic usage forbid that any widow be elected unless she have married but one husband.” Virginian, it is true, were sometimes admitted, but this was the exception. The “widows of the Church” were never fewer than the Church; from the belief that no person but a mother can possess those sympathizing affections which ought to animate the deaconess in her duties. The early Church was very strict in enforcing the rule which prohibits the election of any to be deaconesses who had been twice married, though lawfully and successively, to two husbands, one after the other. Tertullian says, “The apostle requires them to be (trustees) the wives of one man” (ad Uxorem, iv, 7). Others, however, give the words of the apostle another meaning. They suppose him to exclude those widows who, having divorced themselves from their former husbands, had married their deceased husbands again; but this is not the case. It is disputed whether they were ordained by the imposition of hands, but the Apostolical Constitutions (viii, 19) declare that such was the case, and the 15th canons of Chalcedon (sess. xv) forbids the ordination of a deaconess under forty. Still they were not consecrated to the office of priest. It is well known that the P. episcopat, 41, “Let no woman speak in the Church, nor teach, nor baptize, nor offer” (that is, administer the Eucharist, “nor arrogate to herself any manly function, lest two should claim the lot of the priestly office.” Their duties were to take care of the sick and poor, and to minister to martyrs and confessors in prison, to whom they had thus safely access than the deacons; to instruct catechumens, and to assist at the baptism of women; to exercise a general oversight over the female members of the Church, and this not only in public, but in private, making occasional reports to the bishops and presbyters. How long this office continued in existence it is not known. It was not, however, discontinued everywhere at once. It was first abrogated in France by the Council of Orange, A.D. 441. It continued in the Roman Church for some time after this, and gradually disappeared; but in the Greek Church it did not become extinct till the twelfth century.

III. In the modern Church.—It must ever be regarded as a misfortune in the Reformation that this early office was not restored. “Is it not remarkable that the office, which is so well adapted to the matronly character of the female sex, should be wholly excluded from our list of assistants in the Church?” (Robinson’s Calmet, p. 399.) Its restoration was, however, seriously thought of, and even attempted, in the Reformed Church at an early period of the Reformation, namely, when the Netherland “churches under the Cross” were founded through the synod at Wesel and Emden, 1568 and 1571. Its restoration in the Reformed Church was urged on the very first synod, which it already actually existed at the time among the Bohemian Brethren and the strict Anabaptists, at least in the large congregations. The subject came before the synod from the congregation at Wesel through the Classis of Wesel. That congregation had decided to restore it. In 1573, in a council meeting, the e.g. Bambergers, 1582 († 379), Gregory of Nyssa († 396), Chrysostom († 407), Theodoret († 457), Sozomen (cir. 483). Theodoret (Eccl. t. Hist. iii, 14, p. 652) calls Publia, who lived at the time of Julian, η Διαδόχος — deaconess. Sozomen (iv, 14, 59) speaks of a certain deaconess who had been excluded Church fellowship because of having broken her vows. It was a rule that the deaconesses must be widows. Tertullian (ad Uxorem, i; de Virgin. veeland. s. 9) says, “The discipline of the Church and apostolic usage forbid that any widow be elected unless she have married but one husband.” Virginian, it is true, were sometimes admitted, but this was the exception. The “widows of the Church” were never fewer than the Church; from the belief that no person but a mother can possess those sympathizing affections which ought to animate the deaconess in her duties. The early Church was very strict in enforcing the rule which prohibits the election of any to be deaconesses who had been twice married, though lawfully and successively, to two husbands, one after the other. Tertullian says, “The apostle requires them to be (trustees) the wives of one man” (ad Uxorem, iv, 7). Others, however, give the words of the apostle another meaning. They suppose him to exclude those widows who, having divorced themselves from their former husbands, had married their deceased husbands again; but this is not the case. It is disputed whether they were ordained by the imposition of hands, but the Apostolical Constitutions (viii, 19) declare that such was the case, and the 15th canons of Chalcedon (sess. xv) forbids the ordination of a deaconess under forty. Still they were not consecrated to the office of priest. It is well known that the P. episcopat, 41, “Let no woman speak in the Church, nor teach, nor baptize, nor offer” (that is, administer the Eucharist, “nor arrogate to herself any manly function, lest two should claim the lot of the priestly office.” Their duties were to take care of the sick and poor, and to minister to martyrs and confessors in prison, to whom they had thus safely access than the deacons; to instruct catechumens, and to assist at the baptism of women; to exercise a general oversight over the female members of the Church, and this not only in public, but in private, making occasional reports to the bishops and presbyters. How long this office continued in existence it is not known. It was not, however, discontinued everywhere at once. It was first abrogated in France by the Council of Orange, A.D. 441. It continued in the Roman Church for some time after this, and gradually disappeared; but in the Greek Church it did not become extinct till the twelfth century.

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same character belonging to it, as described by the apostle Paul, namely, widows, and not married women, shall be chosen for that purpose." Classius favored the restoration of the office, and referred the matter to the next provincial synod, that by its authority it might be restored in her localities. Accordingly, by the proper course, it came before the General Synod at Middleburg in 1851, which synod unfortunately decided against it "on account of various inconveniences which might arise out of it; but in times of pestilence, and other sicknesses, when any service is required among sick women which would be indelicate or degrading, they ought to attend to this through their wives, or others, whose services it may be proper to engage" (Max Göbel, Geschichte des christ. Lebens in der rhein-westphälischen Ev. Kirche, i, 413, 414). Here this interesting movement seems to have ended, as there is no further historical trace of it.

The Puritans in England in the sixteenth century recognised deaconesses, as appears by the following extract from the "Conclusions" drawn up by Cartwright and Travers, and given by Neal, History of the Puritans, vol. i, ch. vi: "Touching deaconesses of both sorts, viz. men and women, the Church shall be administered by the elders and presbyters; and they are not to choose men of custom or course for their riches, but for their faith, zeal, and integrity; and that the Church is to pray in the mean time to be so directed that they may choose them that are meet. Let the names of those that are thus chosen be published by the next Lord's day, and after that their duties to the Church, and the Church's duty towards them; then let them be received into their office with the general prayers of the whole Church."

"The advantages resulting to a Christian community from such an order are too obvious to require exposition. It has been a serious misfortune to the Church that the rich have been enabled to fall into disuse; and the wide-spread institution at the present day in the churches of Great Britain and America of ladies' district-visiting societies, Dorcas societies, etc. satisfactorily shows the necessity of practically supplying, to some extent at least, the want of this primitive office. There is a movement going on at present for the introduction of the order of deaconesses into the Church of England" (Chambers, Encyclopaedia, s. v.). Its prospects of success would be greater but for the monastic tendencies of the so-called "sisterhoods" organized by the Puseyites, e.g. Miss Sellon's. This subject has been lately reviewed by Rev. Dr. Whippleman, in American Ephemeris. On Christmas, 1866, Hon. J. Dixon Roman, of Hagerstown, Md., gave to the congregation of that city $5000, and with it sent a proposition to the Consistory that, according to his wish, "three ladies of the congregation shall be chosen and ordained to the order of deaconesses in this congregation, with absolute control of the income of said fund, for the purposes and duties as practised in the early days of the Church." This, and the action of Lebanon Classis, which in 1867 requests the synod "to take into consideration the propriety of restoring the apostolic office of deaconesses," will bring this plain question before the highest judicature of the Church.

In the Roman Catholic Church there are various sisterhoods answering in some degree to the ancient order of deaconesses, but without ordination; such as the Beguines, the Gray Sisters, the Sisters of Charity, Sisters of Mercy, etc. (see Ludlow, Woman's Work in the Church, iii).

The first modern reorganization of the work of deaconesses on a large scale was begun in 1835 by pastor Fliedner, of Kaiserswerth, Prussia. An infirmary was established, to be served by Christian women, unmarried or widows. He required of all who would become deaconesses that they should be "willing to serve servants of Christ alone, to devote their time and faculties entirely and exclusively to him, and not to look forward for pecuniary emoluments or honors of the world, nor yet to merit salvation by their works, but to do the work of charity and self-denial out of gratitude to him who hath redeemed their souls, and merited their salvation." After their probationary period they engage themselves to serve at least five years. But even during this time they are allowed to leave if nearer personal or family duties should make them wish for a change of situation." Many women obeyed the call, the infirmary grew rapidly into importance, and auxiliary societies were formed throughout Prussia, and in other parts of Europe, and there are now orphan-houses and hospitals under its charge at Berlin, Dresden, Frankfort, Worms, Cologne, Elberfeld, London, and other places. The mother institution has (1) a seminary to train young females as teachers for infant and other schools; (2) an orphan asylum; (3) a training-school of nurses, and for visitors to prisons, etc. The whole expense is borne by voluntary subscriptions. A branch was established at Pittsburgh, Pa., in 1849 by pastor Fliedner in person. Mrs. Fry, after a visit to Kaiserswerth, established in Bishopsgate, London, an "Institution for Nursing Sisters," and in 1850s deaconesses' institutions were organized at Paris in 1851, and others followed in France and Switzerland (see Ludlow's article in the Edinburgh Review, 1848, p. 228).

In 1888 the Gen. Conference of the M. E. Church created the order of Deaconesses, which now have "homes" in the larger cities of the U. S. See Howson, Deaconesses, or the Official History of the Female Mission at Wheeling (Loud. 1862); Ludlow, Woman's Work in the Church; Jane M. Bancroft, Deaconesses in Europe and America (N.Y. 1889); also Bingham, Orig. Eccles. bk. ii, ch. xxii; Siegel, Handbuch der christ. Altherkun. i, 491 sq.; Augusti, Handb. der chr. Archäologie, vol. i and iii; Herranz, Prompta Biblioth. 172; Coleman, Ancient Christianity, ch. xxv; Neander, Chr. Hist., i, 155, ii, 158 (Terry's transl.); Schaff, Apostolic History, § 135; ibid., History of the Christian Church, ii, § 52; Mercersburg Review, xiv, 190; Am. Quart. Rev., July, 1892, art. iii.

Dead (properly some form of ὢς, ὢνηκῶ). See Burial. When a Hebrew died in any house or tent, all the persons and furniture in it contracted a pollution which continued seven days (Num. xix, 14-16). All who touched the body of one who died, either killed in the open fields; all who touched men's bones, or a grave, were unclean seven days. To cleanse this pollution, they took the ashes of the red heifer, sacrificed by the high-priest on the day of solemn expiation (Num. xix, 1-22); on these they poured water in a vessel, and a person who was clean dipped a branch of hyssop in the water, and sprinkled it with the furniture, the chamber, and the persons, on the third day and on the seventh day. It was required that the polluted person should previously bathe his whole body, and wash his clothes, after which he was clean. Since the destruction of Jerusalem, the Temple, the High Priest, and generally to consider themselves as polluted by a dead body. See Corse. On the play upon the two senses of the word in its literal and spiritual application in Matt. v, 22, see the Dissertatio of Schicht (Ald. 1770). See Death.

The word rendered "dead" in Job xxvi, 5; Ps. lxxxviii, 10; Prov. ii, 18; ix, 18; xxxi, 16; Isa. xiv, 9; xxvi, 14, 19 is לָמוּת, lamōt; derived from מְנַלָּה, manelāh; having, according to Gesenius, the sense of eilent, but, according to Fürst, meaning dark; in either case denoting the shades, mazes, or disembodied spirits of the under world. See Sheol.

DEAD, BAPTISM FOR. See Baptism for the Dead.

DEAD, BAPTISM OF. See Baptism.
DEAD, BURIAL OF THE. See BURIAL; FUNERAL.

DEAD, PRAYERS FOR THE, a custom that arose in the Church at an early period. Tertullian (220) remarks (De Cor. Mili, c. iii.) that it is the practice of a widow to pray for the soul of her deceased husband. He also speaks (De Monogam. c. x.) of "oblations" made for the dead on the anniversary of their martyrdom. Origen (+ 254) speaks of Christians "mentioning saints in their prayers" (lit. ix., in Rom. xii.). Arnobius (cir. 360) says that Chris- tians pray for the repose of souls after half of the litug- ing and the dead (s. de Gentils, iv). Cyril of Jerusalem even declares it to be a considerable advantage for the souls of the dead to be prayed for (Cist. Mytrag, v. 6). The same custom is found in many of the ancient liturgies. Chrysostom (+ 407) says of the wicked dead, "it is always in the secrets of their spiritual excellencies. Yet there is no doubt that not a few of the fathers believed that the souls of departed believers were not taken at once to heaven, but were in some separate place—Hades or Paradise—out of which the fervent prayers of survivors might help to remove them. So that the idea of purgatory sprang out of such views in no long space of time. Nevertheless, it is not true, as Romanists assert, that prayers for the dead necessarily imply a belief in purgatory. Almost all the English writers on purgatory refute this; e.g. Burnet, On 39 Articles, art. xxi; Stillingfleet, Defence of Laud, p. 543; Jeremy Taylor, Discourse from Popery; Collier, Ecles. Hist. of Great Britain, v. 288 sq.

In the Church of England burial service of 1549, under Edward VI, one prayer was, "We commend into thy hands of mercy, most merciful Father, the soul of this our brother departed ... that when the judges- ment shall come, thou hast committed to thy well-beloved Son, both this our brother and we may be found acceptable in thy sight, and receive thy blessing." "Almighty God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wicked world, from the body of death and from all temptation and strife of sin, and hast brought his soul, which he committed into thy holy hands, into sure consolation and rest: Grant, we beseech thee, that at the day of judgment his soul and all the souls of thy elect, departed out of this life, may with us, and we with them, fully receive thy promises, and to be perfect together through the glorious resurrection of thy Son Jesus Christ our Lord." And the next prayer was, "O Lord, with whom do live the spirits of them that be dead, and in whom the souls of them that be elected, after they be deliv- ered from the burden of the flesh, be in joy and felici- ty, grant unto this thy servant that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where there is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible." The prayer was ultimately changed into the thanksgiving form in which it now appears in the Prayer-book: "After the offering in the Eucharist is said, and the oblations of bread and wine, with the aima for the poor, are placed upon the table, the minister addresses this exhortation to the people: 'Let us pray for the whole state of Christ's Church militant here in earth.' The latter part of this sentence is wanting in Edward's first book.


DEAD SEA

The words 'militant here,' which were designed expressly to exclude prayer for the dead, were inserted in the second book, in which that part of this prayer, which contained intercession for the dead, was expanded. It was the intention of the divines who made this alteration to denote that prayers are not to be offered up for the dead, whose spiritual welfare is already accomplished: but for those only who are yet 'fighting the good fight of faith,' and are consequently in a capacity of needing our prayers' (Shepherd, cited by Hook, Church Dictionary, s. v.). Protestants reject prayers for the dead as having no ground either in Scripture or reason.—Bingham, Orig. Ecles. bk. xv., ch. iii., § 15; Riddle, Christian Antiquities, p. 277 sq.; Coleman, Ancient Christianity, ch. xxv.; Browne, On 39 Articles, art. xxi.; Palmer, Orig. Literature, ch. iv., § 10; Theod. Stud. in Kur, 1866, ii. 326. See SYNAGOGUE.

DEAD SEA (more mortuus, Justin, xxxvi, 8, 6; ζητέως ἡ μεγάλη, I'anian, v, 7, 8; Galen. Simp. Med. iv, 20), a name applied since the second century to the Apocalyptic Lake (ἡ Ἀποκάλυπτις λίμνη, as Josephus, Dio- dorus Siculus, and Polybius, v, 16, 8, call it; or sim- ply ἡ Ἀποκάλυπτις, War, iv, 8, 2; more distinctly λίμνη ἀποκαλυφθής, Am. xvii, 5, 5; Pliny's Ἀποκάλυπτις λι-
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cus, or simply Aphthilita), from its supposed noxious properties. In the Bible it is called the SALT SEA (יֹּרֶם, יִרְמָא; Gen. xvii. 20; Num. xxxii. 12, etc.), the Sea of the Plain, or Arabah (אָרָבָּה, שֵׁרְמָא; Deut. iii. 17; iv. 49, etc.), or the Front (Eastern) Sea (יוֹרֶם הַמַּניָּה). Ezek. xviii. 18; comp. ver. 8; Joel ii. 20; Zech. xiv. 8). By the Arabs it is termed Bahar Lut, "the Sea of Lot" (Alulfeda, Tab. Syr. p. 156). It is the remarkable lake or internal sea formed by the filling up of the old basin of the Vale of Siddim (Gen. xiv. 3, 9), on the south-east border of Palestine (Num. xxxiv. 3, 12; Deut. lii. 17; comp. Josh. xii. 8), especially in the same quarter of the tribe of Judah (Josh. xv. 2, 5) into which the Jordan empties (iii. 16), 390 stadia from Jerusalem (Joseph. Ant. xvi. 6, 2). Josephus (War, iv. 8, 4) gives its length as 880 stadia, or about 88 miles; its breadth as 150 stadia, or about 15 miles; and its circumference as 6 days' journey (see Setzeh in Sach's Mos. Ant. Comm. xvii. 440); the estimates of Pliny, v. 15, and Diod. Sic. xix. 98, are erroneous). It is long and necked or sickle-form at the southern end, with a peninsula at the eastern side. See BAY. The east and west shores are steep with caked limestone [see ESQUEL], but the southern shores end in a marsh. On the south-west is a range of salt hills, and on the south-east a considerable plain. See SALT, VALLEY OF. The water, which lies far below the level of the Mediterranean, is clear, but uncommonly salt and bitter, and of great density (Joseph. War, iv. 8, 4; Jul. Afric. in Canisii Lecson. Aegy. ii, 1; Pliny, v. 15). It contains no living creature, neither fish, shell, nor seaweed, and when fishes from the Jordan get into it they die and float upon the surface (Diod. Sic. ii. 48; xix. 98; Jerome on Ezek. xlvii. 9; Cotovic. Itin. p. 312). The shore is covered with a dark offensive mud, upon which a strong saline incrustation forms, and is occasionally intermixed with lumps of bitumen, broken off from the cliffs or disorganized from the bottom (Buckland, ii. 664). A pretty thick fog has been observed, especially in the morning, by travellers (Shaw, p. 297; Volney, i. 240), as enveloping the lake (comp. Wicl. x. 7; Philo, Opp. xxi. 145); but, situated as it is in a deep caldron-like spot, the air is usually excessively sultry, and so loaded with saline effluvia as to banish vegetation (Philo, Opp. ii. 21); and although it is not so detrimental to animal life (Tact. Hist. v. 6) as has sometimes been represented (Maundrell, p. 116), a solen. stillness reigns around, unbroken by wind, wave, or animated cry. The marks of volcanic agency are strongly evident, and Felslecker, Pulsat. ii. 285), which, with the warm springs on the shore [see Callirrhoe], the asphaltic vapors and floating substances (Strabo xvi. 761), give evidence of the plutonic catastrophe (comp. Gen. xiv. 10) which covered the guilty cities of this plain (Gen. xix.); and it is popularly believed that these ruins may still be discerned beneath its waters (Joseph. War, iv. 8, 4), though now sunk below their former level (Reland, Palest. p. 254 sq.). See SIDON.
It was anciently believed that the immense volume of water poured in by the Jordan found an outlet by subterranean canals into the Mediterranean (Diod. Sic. xix. 98); but it is now ascertained that this is impossible, and that evaporation is sufficient to account for the maintenance of the usual height in the lake (Bachiene, i. 1. 121). See generally Fabri, Exeget. ii. 155 sq.; Oedmann, Samml. iii. 120; Hamelsveld, i. 447; Blasch, Erdk. dv. Hr. i. 322 sq.; Wänber, De Mari Apoll. (Heimst. 1712); Michaelis in his Comment. 1752 (Brem. 1747), p. 61 sq.; Mannert, Descr. Geog. vii. 332; Ritter, Erdkunde, xvi. 831 sq.; Schwartz, Palest. p. 41; Thomson, Land and Book, ii. 449; Kelly's Syria, p. 838; J. Kempe, De indole Maria Mortui (Holm. 1761). See SEA.

Deaf (דוער, chorek; δύχως, both, especially the latter, implying dullness also). Moses extended the protection of a special statute to the deaf mute: "Thou shalt not curse the deaf" (Lev. xix. 14). This enactment not only absolutely prohibited the reviling of these unfortunate, but might also be understood figuratively, as the Bisph's recommended. See 173; 77. Instruction should be shown to them (Isa. xxix. 18, 35; Matt. xi. 5; Mark vii. 32). See DUMB.

Deal, a word often employed by our translators in the sense of part, with fractional numbers ("tenth deal," Exod. xxix. 40, etc.; like "a great deal"), but having no special equivalent in the original. See NUMBER.

Dealtry, William, D.D., F.R.S., was born in Yorkshire in 1776, educated in Catharine Hall and Trinity College, Cambridge, where he was second wrangler in 1796 and fellow in 1798. He afterwards became professor of mathematics in the East India College, rector of Clapham in 1818, chancellor and prebendary of Winchester in 1830, and finally archdeacon of Surrey in 1845. He died in 1848. His principal publications are, A Discourse on the Duty and Policy of Propagating Christianity (London, 1836); Gospels in Syriac (3 vols., London, 1828, 1830, 1832); Sermons (London, 1828, 8vo); Obligations of the national Church (London, 1838, 8vo); The Foundation of the Faith (London, 1846, 8vo).—Darling, Cyclop. Bibliographica, i. 882.

Dean (decanus, from δεκα, ten), an ecclesiastical title which has had several applications. (1.) The oldest use of it was to designate an officer in the ancient monasteries, who, in some monasteries, was subject to one called the decanus, or dean, from his presiding over ten; and every hundred had another officer called centenarius, from his presiding over one hundred. The business of the dean was to exact every man's daily task, and to bring it to the abbot, or steward of the house, who gave a month's worth of corn to the father of all. The word dean is occasionally used in early writers for archbishop. (2.) In the Church of England there are two sorts of deans: 1st, the dean of a cathedral, who is an ecclesiastical magistrate, next in degree to the bishop. He is chief of the chapter, and is called a dean (decanus) because he formerly presided over ten prebendaries or canons. He is by law a sole corporation—that is, he represents a whole succession, and is capable of taking an estate as dean and conveying it to his successors. 2d, rural deans, whose office is of ancient date in the Church of England, long prior to the Reformation, and which many of the bishops are now reviving. Their chief duty is to visit a certain number of parishes, and to report their condition to the bishop. There are two means of creating deans, because there are two foundations of cathedral churches in England, the old and the new. Those of the old foundation are appointed to their dignity much like bishops, the king first issuing his congé d'âtre to the chapter, the chapter then choosing, and the bishop confirming and giving his mandate to install them. (3.) The word deans is also applied in England to the chief officers of certain peculiar churches or chapels, as the dean of the king's chapel, the dean of the arches, the dean of St. George's Chapel at Windsor, and the dean of Bocking, in Essex. (4.) The word and chapter constitute the governing body of a cathedral. A chapter consists of the dean, with a certain number of canons or prebendaries, heads of the church or opus ecclesi. They are the council of the bishop, to assist him with their advice in affairs of religion as well as in the temporal affairs concerning the diocese. When the rest of the clergy were settled in the several parishes of each diocese, these were reserved for the celebration of divine service in the bishop's own cathedral; and the chief of them, who presided over the rest, obtained the name of dean, or dean, being probably at first called superintendents of the canons or prebendaries. The dean and chapter are the nominal electors of a bishop. (5.) The deans of a college faculty
DEATH

is its presiding officer.—Siegel, Handbuch d. christl. Al-
terkhoren, i, 456; Hook, Church Dictionary, s. v. See Chap-
ter.

DEAN OF THE CARDINALS. See Cardinals.

DEAN OF THE CHAPEL ROYAL (Scotland), an of-
lice held by three clergymen of the Established Church, to which they are appointed by the crown.
The duties are nominal, being limited to an occasional sermon before her majesty when in Scotland, and at-
tendance at the election of the representative peers.
Recent appointments, however, have been conferred in
favour of those with chairs in the University of Edin-
burgh which are not otherwise endowed. The title of
dean is somewhat out of place in the Church of Scot-
land, where the rule of Presbyterianity is established.
It is a remnant of Episcopacy, which the
Church courts have never had occasion to chal-
lenge, as the deans do not sit or act in that capacity
and have scarcely any ecclesiastical duties to per-
form.

Death (usually ἀπεβίωσα, huanger; μάθαινε, famine; as both are elsewhere rendered; but in Jer. xvii, 1, τὸ ἀπεβίωσα
βασταῖος, restrain, sc. of rain, drought, as in Jer. xviii, 8), a scarcity of provisions. Although Palestine is a very fruitful land, yet a famine naturally followed a
lack of crops, especially when the rain failed (1 Kings xvii; Josephus, Ant. xv, 9, 1), or the country was
visited by a pestilence, an inundation, land-plague,
(2 Sam. xxiv, 13; Psa. xxxiiii, 19; Ezek. xxxvi, 29; Jer. xiv, 13, 15), with swarms of locusts (q. v.); and we
read of deaths in the historical narratives not only in the
patrimonial period (Gen. xii, 10; xlvi, 4, 13), and the era of the judges (Ruth i, 1), when the soil was
not regularly farmed, but also at the time of the
kings (2 Sam. xxii, 1; 1 Kings xviii, 2; 2 Kings v, 18;
Jer. xiv, 1), and, indeed, the destitution sometimes
continued more than one year together (2 Sam. xxii,
1). In such cases the inhabitants availed themselves of
supplies from the neighboring Egypt (Gen. xii, 10;
xiii, 1 sq.; xli, 1 sq.; Josephus, Ant. xv, 9, 2; xx,
2, 6; 5, 2), although this region likewise suffered
in like manner whenever the Nile failed to reach its
usual flow (Gen. xii, xliii). Under the Roman
rule an extensive famine prevailed (Acta xi, 12) in
the time of the emperor Claudius (q. v.), which occurred
during several years in different provinces of the
empire. This appears to have been a harvest failure in
Palestine at the end of the fourth year of his reign (Joseph. Ant. xx, 2, 6; comp. iii, 15, 3).
See AGRABUS. Josephus mentions an earlier famine
(Ant. xv, 9, 1), that took place in the thirteenth year of Herod the Great, which resulted from
drought, and was followed by pestilence. See FAMINE.

Death (properly μάθαινε, Sávaroc). No logical defi-
nition of death has been generally agreed upon. This
point was much contested in the 17th century by
the Cartesian and other theologians and philosophers.
Since death can be regarded in various points of view,
the descriptions of it must necessarily vary. If we
consider the state of a dead man as it strikes the
senses, death is the cessation of natural life. If we
consider the state of death, we may place it in that
permanent and entire cessation of the feeling and
motion of the body which results from the destruction of the
body. Among theologians, death is commonly
said to consist in the separation of soul and body, im-
plying that the soul still exists when the body perishes.
Among the ecclesiastical fathers, Tertullian (De Animi,
5), who describes it as "the dissolution of the body and
soul." Cicero (Tusc. Dia. i) defines death to be "the
departure of the mind from the body." The passage
Heb. iv, 12, is sometimes cited on this subject, but
has nothing to do with it. Death does not consist in
this separation, but this separation is the consequence of
death. As soon as the body loses feeling and mo-
tion, it is henceforth useless to the soul, which is there-
fore separated from it. See DEAD.

Scriptural representations, names, and pictures of
death.

(1.) One of the most common in the O. T. is to return to the dust, or to the earth. Hence the
phrase the dust of death. It is founded on the
description in Gen. ii, 7, and iii, 19, and denotes the dis-
solution and destruction of the body, hence the phrase
Gen. ii, 7, "The dust shall return to the earth as it was,
the spirit unto God, who gave it." (2.) A withdrawing, exhalation, or removal of the
breath of life (Psa. civ, 29). Hence the common terms to
give up the ghost, etc.

(3.) A removal from the body, a being absent from
the body, a departure from it, etc. This description
is founded on the comparison of the body to a tent or
jugement in which the soul dwells during this life.
Death destroys this tent or house, and commands us
to travel on (Job iv, 21; Isa. xxxviii, 12; Psa. liii, 7).
Hence Paul says (2 Cor. v, 1), "our earthly house of
this tabernacle" will be destroyed; and Peter calls
death a "putting off of this tabernacle" (2 Pet. i, 13,
14). Classical writers speak of the soul in the same
manner. So Hippocrates and Archimedes. Compare 2
Cor. v, 8, 9.

(4.) Paul likewise uses the term ἐκδοθέντα, to un-
lock one's self, in reference to death (2 Cor. v, 3, 4),
because the body is represented as the garment of the
soul, and this is thrown off. The soul, therefore, as long
as it is in the body, is clothed, and as soon as it is disem-
bodied is naked.

(5.) The terms which denote sleep are applied fre-
frequently in the Bible, as everywhere else, to death
(Psa. lxxxv, 5; Jer. li, 59; John xi, 13 sq.). Nor is
this language used exclusively for the death of the
person, but also for some other infrequent, things in
use. Homer calls sleep and death twin brothers (IL
xvi, 672). The terms likewise which signify to lie
down, to rest, also denote death.

(6.) Death is frequently compared with and named
from a departure, a going away. Hence verbs of that
import signify to die (Job x, 21; Psa. xxix, 3, the
same is the case in the New Testament (Matt. xxvi,
24), and even among the classics. In this connection we
may mention the terms αἴωνιος καιρός and αἰώνιος
(Phil. i, 23; 2 Tim. iv, 6), which do not mean dissolu-

Death, when personified, is described as a ruler and
tyrant, having vast power and a great kingdom, over
which he reigns (Job xviii, 14). Hosea also personi-

cated it under some figures which are not com-
mon among us. We represent it as a man with
a scythe, or as a skeleton, etc.; but the Jews, before the
exile, frequently represented death as a hunter, who
lays snares for men (Psa. xviii, 5, 6; xci, 3). After
the exile they represented him as a man, or sometimes
as an angel (the angel of Death), with a cup of poison,
which he reaches to men. See DESTRUCTION.

From this representation appears to have arisen the phrase, which occurs in the New Testament, to taste death
(Matt. xxvi, 28; Heb. ii, 9), which, however, in com-
mmon speech signifies of things merely to die, without
reminding one of the origin of the phrase. The case is the same
with the phrase to see death (Psa. lxxxix, 48; Luke ii,
26). See Knapp's Christian Theology, by Dr. Wood:
Walther, De origine phrasmum "videre et gestare mor-
tem" (Giess. 1745).

The doctrine of death (Job xxvil, 17; Psa. ix, 13;
evii, 18) signifies the grave itself; and the "shadow
of death" (Jer. ii, 6) denotes the gloomy silence of
the tomb. See Wemyss's Classics Symbolica, s. v.; Zellich,
De vocibus, ἀπαντάς, θ bod αναρνήσεως (Vitsem. 1789).

Death may be considered as the effect of sin (Rom.
v, 12). In Hebrews ii, 14, Satan is said to have the
power of death; not that he can, at his pleasure, inflict
death on mankind, but as he was the instrument of
first bringing death into the world (John viii, 44), and as he may be the executioner of God’s wrath on impenitent sinners where God permits him. Death is but once (Heb. ix, 27), yet certain (Job xii, 1, 2), although uncertain as to the time (Prov. xxxvii, 21); universal (Gen. iii, 19); necessary, in order that God’s justice may be displayed and his mercy manifested; desirable to the righteous (Luke ii, 28-30). The fear of death is a source of anxiety and alarm to many, and to a guilty conscience it may indeed be terrible; but to the man who has been cleansed from sin by the consideration that death is the termination of every trouble; that it puts him beyond the reach of sin and suffering; that God has promised to be with the righteous, even to the end (Heb. XIII, 7); that Jesus Christ has taken away the sting (1 Cor. xv, 54, 55); and that it introduces him to a state of endless felicity (2 Cor. v, 9).

Death, when applied to the animal nature, properly signifies a dissolution or failure of all its powers and functions; so, when applied to the spiritual nature, or souls of men, it denotes a corresponding disorder thereon, in a being spiritually dead in trespasses and sins (Rom. viii, 9); Cor. ii, 15; Eph. ii, 13. Just as the death of the body.

The term death is metaphorically applied to denote an utter failure of customary functions, so that the thing spoken of can no longer act according to its nature. Thus, in Amos ii, 2, “Moab shall die with tumult”—that is, the king and government shall lose their strength and not be brought to subjection and slavery. So in Rom. vii, 8, “Without the law, sin was dead”—that is, without the law, sin does not exert its power; and, on the other hand, it is said (ver. 9), “Sin revived, and I died”—“Sin got strength to act, and I lost my power to resist. I was not the same man as before; sin destroyed my power.” The second death (Deut. ii, 11) is so called in respect to the natural or temporal as coming after it, and implies everlasting punishment (Rev. xxi, 8).

**DEATH, THEOLOGICAL ASPECTS OF.** (On this topic we present some views different from those usually entertained, but which modern science appears to justify and even to demand.

**Death may be defined as the termination of life.** Beyond question, it had been possible for God, if such had been his pleasure, to have made all creatures under a law of life. Scripture assures us that man at least was at first placed conditionally under this law. There is, however, decisive evidence that, from the beginning of the world, the condition of life was superceded under the law of death. The reproductive and assimilating organs and powers common to all living creatures, and the destructive organs, instincts, and habits of birds and beasts of prey, unmistakably contemplate, as they provide for, a system or constitution of things in which death is a condition. It was long and generally held, indeed, that this law in the natural economy superceded upon the introduction of sin. But this idea, which Scripture does nowhere assert or sanction, is hard to be reconciled with the conclusion which physiology and anatomy have deduced from powers and organs of the animal frame, with the same certainty that any final cause is inferred from any of the works of God. And it must be regarded as conclusively refuted by the discoveries of geology, which demonstrate the prevalence of death in ages long anterior to the creation of man, or, so far as is known, to the existence of sin. The death of animals is now found to be full of the buried remains of extinct life; and it is made evident by the state in which many of these fossils are found, that then, as now, life was sustained by death. Nor can it well be doubted that this state of things obtained even in the days of man’s primeval innocence. If we try, we shall find ourselves baffled in the attempt to conciliate this with the theory that death could be strange or unknown. Must not the revolving years have been marked by the opening and the fall of the earth’s foliage, the ripening consumption and decay of earth’s fruits? Could our first parents drink of the rivers of paradise, or tread its verdant surface, or keep and dress its trees and plants, without in every draught, at every step, by every touch, in every gust, a certain overthrow and decay of myriads of animal or insect as well as vegetable life? Although the flesh of animals was not yet given to man for food, is it supposable that the laws of animal life itself were all the while in abeyance—its instincts restrained, its powers unused, its appropriate functions suspended? We know that from the day of man’s creation he had given to him the idea of death. It was set before him as the just desert and consequence of disobedience. And whence should he have derived his conception of the import of the threatened evil so readily as from death’s visible domain over the fowls of the heaven and the beasts of the field?

**With regard to creatures of mere instinct or animal nature, there can be nothing judicial or of the nature of punishment in their ordinance to death. It is beyond question that for man’s sake a curse had been brought upon the ground, and the whole creation groaned and travailed in pain together until it was released**. Still man himself is by this means the greatest sufferer; and so far as it affects the other creatures, it can be only a physical evil, equally without moral cause or penal effect, of which, by their nature, they are unsusceptible. How this appointment is to be reconciled with the benevolence of their Creator is a hard question, which no light yet given to man must enable him fully to resolve. So far, however, it may relieve the mystery that, as a general rule, the enjoyments of the inferior creatures greatly exceed their sufferings that death is but little, if at all, the object of their fear, or much even a cause of pain. That the sum of animal enjoyment quenched in death is amply compensated by the law of increase and succession, which both perpetuates life and preserves it in the vigor of its powers and the freshness of its joys, is certain; and (as bearing on the physical and moral condition of man, to whose behalf, as chief in this lower world, all arrangements and disposals affecting the lower forms of life were subordinated), that their subjection to death has enlarged immensely the extent of man’s physical resources, and multiplied manifold the means of his moral development and discipline.

**But man himself is involved in the common doom. It is assigned unto all men once to die. The reigning fact, man’s sin and consequent force upon him, that death is a physical necessity, or a universal law extending to all material organizations, however otherwise psychologically distinguished or divinely allied. And this opinion has generally obtained among men of pantheistic and materialistic views in philosophy, and of Pelagian and Socinian views in theology. But surely it is impossible, consistently with God’s omnipotence, to allege the necessity or the power of this law, as existing in despite of his pleasure and purpose, to constitute our nature under a law of life. It is more than probable that the other orders of creatures who dwell in the mortal parts and heavenly places are not all spirit, or without their own mode and form of organized existence. We are assured that the bodies of the risen saints are clothed with incorruption and immortality. We know that, even as now constituted, the life of these frail bodies in aneduthoven age was prolonged to the very end of a week. And why should it be thought impossible for God, if so pleased, to endow his creatures with death, to endow them with the powers, or provide for them the means of repairing the wear and waste of life, so as to preserve their powers and sensibilities in unabated vigor and freshness, 'even to length of days forever and ever'? This, Scripture informs us, was the assignment of the death of man. The threatening of death as the penalty of a breach of the covenant is rightly understood to imply the promi
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bse of deathless and incorruptible life so long as the covenant should stand. And the tree of life in the midst of the garden, and by its means of perpetual renovation, was certainly the sacramental pledge of God's purpose to preserve life in violate while man was steadfast to the covenant. Thus runs the tenor of the covenant, or the constitution under which man's life was originally given and held. 'Know that this is out of the tree of knowledge of good and evil, for in the day thou eatest thereof thou shalt surely die.' And, in terms equally explicit to the transgression of the law is the entrance and reign of death over man ascribed: 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' Let it be observed that from this day of death as it reigns over all men only. It affirms nothing respecting the cause of death as it reigns over other orders of creatures in the present or in preceding stages of the world's existence. Whether, in any way, they may have been constituted under a law of death by anticipation, and as in keeping with a state of things in which death should reign over man, we do not venture to pronounce. That indirectly, as a consequence of their relation to man as a sinner against God, their sufferings have been increased and their lives shortened, it is impossible to doubt or deny. But if, in this view, man, in his super ableness, their death cannot be the cause of it. They are incapable of sin, and cannot die judicially for sin. The contrary opinion, which long and generally prevailed, that the creatures were immortal until man sinned, has as little to justify it in Scripture as in science. Death, it is there said, is the law of their being; and the true doctrine of the Scripture is not that they die because man has sinned, but that man, because he has sinned, has forfeited his original and high distinction, and has become like the beasts that perish.' It is unnecessary here to multiply Scripture proofs of this awful and haunting truth. Every one is familiar with the frequent and equivalent testimonies that death is 'the fruit,' 'the wages,' the 'end' and consummation of sin; and the circumstances which attend and induce it impressively connect it with sin as its cause. How, if not through guilty foreboding, should the life of man have been abreviated in its term so much more than that of many of the short lived animals on earth. Man's existence still further shortened by disease and by calamity? To what great extent is it consumed by the fire of evil passion, smitten by the stroke of veneful violence, taken away by the arm of judicial authority? in all these cases sin visibly working death. And while every other man is led by manifest and undenied visible proofs, how irresistibly does conscience within disquiet and alarm us by the conviction of guilt and the terror of righteous judgment?

'But now what is death, or what does it import as an appointed doom? To answer this question rightly, we require to ascertain the true constitution of our nature. Obviously death must be very different in the view of the materialist, who regards man as only a higher species of animal, whose mental and moral distinctions are the result of a higher physical organization, and in the judgment of those who consider man as the possessor of a soul distinct from the body, the subject and seat of a higher nature. If the body be the whole of man, death is the end of his conscious existence. If he consist of body and spirit, death may prove but his birthday into another and more important state of being. Now this point, which till the present hour has proved too hard for man himself to clear up, Scripture decides conclusively for all who will receive its testimony. Man is both body and spirit, the first placing him in communion with the outward world, the second allying him to God and his spiritual creation. The record of his primeval state exhibits the reality and effect of this complex being. While his earthly paradise yielded its riches and pleasures to every sense and sensibility of its animal nature, his spiritual nature, his immaterial virtue by its eminent occupation and delight in the service and communion of the Father of his spirit. These views, as they magnify the life which God gave us, must be felt to complicate the nature and effects of death. How, then, does it affect us? Does it reach the whole man, body and spirit, man as a subject of death, and together affected by it? and in what order, and by what process does it consummate its work?

1. Death extends to the entire man, and to every part of his nature. Against himself the threatening was directed, 'In the day thou eatest thereof thou shalt die.' Beyond doubt the outward man perishes, and sure will the inward man, man in the image of God, of which the body is but the instrument, cannot have escaped the force of the dread sentence. God's word assures us that the soul that sinneth it shall die. Nay, it speaks of man as already dead who yet lives in the body; dead, therefore, spiritually. On the other hand, it speaks of man now alive through grace who shall never die, while yet the graves are ready for them. Men who walk after the course of the world and live in pleasure are pronounced 'dead in sin,' dead while they live. And while whose loveth his brother has passed from death unto life, he that hateth his brother is in darkness, and there is no light in him. He that distinguishes between bodily and spiritual death, represents both as included in the sentence, and threateneth and executed against the sinner.

2. To what effect, then, does death exert its power upon the body and the spirit severally and together? It is not important to observe that this is not extinction of existence or annihilation either of the one or the other. For a time the body retains its form, and its substance, however changed, is never lost; much more, may it be presumed, shall the spirit survive. Not, indeed, that spirit more than body is immortal independently of God's will, but that, seeing he preserves our inferior part, he will much more preserve the higher and more kindred product of his creative power. The effects of death upon the body itself are a matter of common observation; it quickly turns its comeliness into corruption, and finally reduces its form and structure into shapeless dust. The effects of bodily death on the spirit are not so evident, and the spirit of our natural nature is thus divided it may be more difficult to estimate. This may depend in part on the value of the earthly portion he has lost, and partly on the future portion on which he has entered, but it cannot be indifferent either to the child of sorrow or to the subject of grace. It would be impossible, of a world in which man has stripped of his whole inheritance of good. While we look on the desolate and impassive corpse and say, 'It is all over with him now,' the disembodied spirit must still find itself the subject of a maimed and imperfect nature. Consciousness belongs to its nature, and must endure while it has being. Its proper life lies in the harmony of its powers and dispositions to the nature and will of God; its death in contrariety and enmity to him. This involves the disruption of a holy and dutiful relation to the Father of spirits, and, by inevitable consequence, a deprivation of the fruits of his love and favor, on which life and blessedness depend. 'Your sins have separated between you and God.'

3. It may tend further to clear this subject to notice briefly the order and process through which the work of death is consummated. Though incurred instantaneously on the act of transgression, its effects follow by successive stages, for all who have transgressed. As caused by sin, the spiritual man, as the proper subject and source of the evil, first feels its power. Its very touch intercepts all happy intercourse with a holy God. This was felt and seen on the day that Adam sinned. His fear and flight at the
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time. Whatever be the result of this day of forbearance, the work of death goes on; the body is dead because of sin—the mortal crisis which awaits every individual man in his own time. As distinguish-

DEBORAH (Heb. De-bruth, דְּבֹרָה, a sanctuary, often applied to the Tabernacle and Temple), the name of two men, a woman, as well as of a

of Hebron is a deep and secluded valley called the Wady Nunkur, enclosed on the north by hills of which one bears a name certainly suggestive of Debar—De-

THEME. The "border of Debir" (דְּבֹרָה), to Debir; Sept. Δαβίς v. r. Δαβίς and Δαβίς; Vulg. Debir) is named as forming part of the boundary of Gad (Josh. xiii, 26), and as apparently not far from Mahanaim. ReLand (Pusey, p. 734) conjectures that the name may be the same as LODABER (q. v.), which is written similarly (לֹדַבֵּר), and lay in the same vicinity (2 Sam. xix, 4, 5). Lying in the grazing country on the high downs east of Jordan, the name is doubtlessly connected with דַּבָּר, the same word which is the root of Midbar, the wilderness or pasture (see Gesenius, Tha. Heb. p. 818).

...
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Such spots were usually chosen for the purpose (Gen. xxiii, 17, 18; 1 Sam. xxxii, 13; 2 Kings xxii, 18, etc.). Many have been puzzled at finding her in Jacob’s family; for it was she who summoned Jacob from Haran (as Jarchi suggests), or that she had returned during the lifetime of Rebekah, and was now coming to visit her (as Abiaanbel and others say); but she may very well have returned at Rebekah’s death, and that she was dead is probable from the omission of her name in the xxvi. 87; and if, according to the Jewish legend, Jacob first heard of his mother’s death at this spot, it will be an additional reason for the name of the tree, and may possibly be implied in the expression נָתָן, comforted, A. V. “blessed” (Gen. xxxix, 9; see, too, Ewald, Gesch. i, 890).

2. A prophetess, “wife of Lapidoth,” who judged Israel (Judg. iv, v) in connection with Barak (q. v.). B.C. 1409-1389. Her name may imply nothing whatever, being a mere appellative, derived like Rachel (a lamb), Tamar (a palm), etc., from natural objects; although she was as (Corn. a Lapido quantity puts it) usus melice, hositius acutius. Some, however, see in the name an official title, implying her prophetical authority, as in usus melice, hositius acutius, a symbol of regal power (comp. Callim. Joc. 60, and El. Mag. s. v. isra); and among the Greeks the term was applied not only to poets (more ap. maitea, Horace), and to those peculiarly chaste (as by the Neoplatonists), but especially to the priestesses of Delphi (γυναικεῖς, μελισσαίς, P. iv. 103, and Artemis (Creuzer, Symbolik, iii, 354, etc.), just as isra was to the priests (Liddell and Scott, s. v.). In both these senses the name suits her, since she was essentially a vates or seer, combining the functions of poetry and prophecy (see Stanley, Jewish Church, i, 584 sq.).

She probably sat in a tent, under the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim (Judg. iv, v), which, as palm-trees were rare in Palestine, is mentioned as a well-known and solitary landmark, and was probably the same spot as that called (Judg. xx, 33) Baal-Tamar, or the sanctuary of the palm (Stanley, Palest. p. 145). Von Bohlen (p. 284) thinks that this tree is identical with Alon-Bachuth (Gen. xxxv, 8), the name and locality being nearly the same (Ewald, Gesch. i, 391, 405), although it is absolutely unhistorical to say that this “may have suggested a name for the nurse” (Havernick’s Intro. to Pent. p. 201; Kalisch, Gen. ad loc.). Possibly it is again mentioned as the oak of Tabor” in 1 Sam. x, 3 (where Thenius would read יֵתָן for יִתָּן). At any rate, it was a well-known tree, and she may have chosen it from its previous associations. See OAK.

She was probably a woman of Ephraim, although, from the expression in Judg. v, 15, some suppose her to have belonged to Issachar (Ewald, Gesch. ii, 489). The expression יִתָּן יָתָן is much disputed; it is generally thought to mean “wife of Lapidoth,” as in A. V.; but other versions render it “uxor principis,” or “Femina Lapidothana” (“that great dame of Lapidoth,” Tennyson), or “mother of the prophets,” i.e. one of the prophetically illuminated, since יִתָּן = lightnings. But the most prosaic notion is that of the Rabbi, who takes it to mean that she attended to the tabernacle lamps from יֵתָן, lappid, a lamp! The fem. termination is often found in men’s names, as in Shelomith (1 Chron. xxviii, 9), Koheloth, etc. Lapidoth, then, was probably her husband, and not Barak, as some say. See LAPIDOTh.

She was not so much a judge (a title which belongs rather to Barak, Heb. xi, 32) as one gifted with prophetic command (Judg. iv, v, 7), and by virtue of her inspiration “as in the instances of Miriam, Huldah, Anna, Noadiah (2 Kings xxiii, 14; Neh. vi, 14). Her official designation probably means that she was the organ of communication between God and his people, and that the authority of her character, was accounted in some sort as the head of the nation, to whom questions of doubt and difficulty were referred for decision. See Judge.

From the intimations which the narrative (especially her song) contains, and from other circumstances, the people would appear to have sunk into a state of total despondency and apathy; and the uttering of the Canaanites, so that it was difficult to rouse them from their despondency, and to induce them to make any exertion to burst the fetters of their bondage. From the gratitude which Deborah expresses towards the people for the effort which they finally made, we are warranted in drawing the conclusion that she had endeavored to instigate them to this step in vain. At length she summoned Barak, the son of Abinomah, from Kedesh, a city of Naphtali, on a mountain not far from Hazor, and made known to him the will of God that he should undertake an enterprise for the deliverance of his countrymen; but such was his distrust of feeling, and, at the same time, such his confidence in the superior character and authority of Deborah, that he was content to go only on the condition that she would accompany him. Jabin’s tyranny was peculiarly felt in the northern tribes, who were near his capital and under his jurisdiction, viz. Zebulon, Naphtali, and Issachar, and hence, when she summoned him to the deliverance, it was on them that the brunt of the battle fell; but they were joined by the adjacent central tribes, Ephraim, Manasseh, and Benjamin, though not by those of the extreme west, south, and east. Under her direction Barak encamped on the broad summit of Tabor” (Josephus, War, ii, 20, 6). When asked to accompany him, she answered indignantly, “Then, O Barak, deliverest up meanly the authority which God hath given thee into the hands of a woman: neither do I reject it” (Joseph. Ant. v, 5, 2). The Sept. interpolates the words “because I know not the day when the Lord will escort me by his angel” as a sort of excuse for Barak’s request (iv, 8; comp. 14; v, 29). When the small band of ill-armed (Judg. v, 8) Israelites saw the dense iron chariots of the enemy, “they were so frightened that they wished to march off at once, had not Deborah detained them, and commanded them to fight the enemy that very day” (Josephus, l. c.). They did so, and their prophecy was fulfilled (Judg. iv, 9), and the enemy’s general perished among the oaks of the wanderers (Zaanaim),” in the tent of the Bedouin Kenite’s wife (Judg. iv, 21) in the northern mountains. For the natural phenomena which aided (Judg. v, 20, 21) the victory, and the other details (for which we have ample authority in the twofold narration in prose and poetry), see Barak, where we have also entered on the question of the chronology (Ewald, Gesch. ii, 494-494). B.C. 1409. This great victory, which seems to have been followed up, broke the power of the native princes, and secured to the Israelites a “repose of Israel” (Josephus, War, ii, 31). During the last part of this time Deborah continued to exercise her former authority; but nothing more of her history is known. See Thomson, Land and Book, i, 150; Hunter, Sacred Book, iv, 98; Hughes, Female Char. i, 296.

Deborah’s title of “prophetess” (תּוֹרָתָה) includes the notion of inspired poetry, as in Exod. xv, 20; and in this sense the glorious triumphal ode (Judg. v) well vindi cates them to the office. The fact that it was composed in consequence of the great victory over Sisera, is said to have been “sung by Deborah and Barak.” See JUDAH. It is usually regarded as the composition of Deborah (see Zeltner, Debreor prophetissae eruditis, Alt. 1709), and was probably inscribed by her to be sung on the return of Barak and his
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warriors from the pursuit. It belongs indisputably to the first rank of Hebrew poetry, and is one of its most splendid and difficult specimens. "In the ecstasy and energy of inspiration," says Prof. Robinson (Bib. Repose, 1831, p. 560), "the prophet pours out her whole soul in thanksgiving to God for his divine aid, and in gratitude to the people of Israel for their patriarchal life in rising spontaneously to throw off the yoke of oppression. Her strains are bold, varied, and sublime; she is everywhere full of abrupt and impassioned appeals and personalization; she lurcs a way from earth to heaven, and again returns to human things; she touches now upon the present, now dwells upon the past, and closes at length with the grand promise and result of all prophecy, and of all the dealings of God's providence, that the wicked shall be overthrown, while the righteous shall come to triumph in Jehovah's name." This ode has often been explained at length, especially by Hollman, In carmen Deborâ (Lips. 1818); Kron, Sur le châtie de Débora (Strasb. 1833); Kalkar, De cantico Déb. (Copenh. 1888); Kemink, D. carm. Déb. (Utr. 1840); Meier, Uber, u. Erklär. des Deborahs. - Gabi (Tübingen, 1859); Herder, Arb. Poëtice, ii, 235; Ewald, Die Gesch. Israels, ii, 527; Böttger, in Käßner's Bibl. Studien, pt. 1-3; Robinson, Bibl. Repos., i, 568 sq. Other treatises are: In Latin, by Schultens (B. L. 1745); and in his Syll. Disert. No. 12); Lette (B. L. 1795), Liidner (Helmut (1772), Schnurrer (Tub. 1772); also in his Disert. p. 80 sq.; in Greek, by Heber (Heb. Bibl. Sprüer, 1746); Muis (Ser. b. c., 1), Cocceus (Op. 1. 311); in German, by Heber (Telle, 1766), Wenck (Darmst. 1783), Köhler in Eichborn's Repertor. iv, 163 sq.; Mendelssohn in Sammler, 1778), Biehler (Starg. 1750); in English, by Weston (London 1788), Horsey (Bib. Crit., 44, 47); in Italian, by Hinta (ed. Brini, Rom. 1792). See Judges (Book of).

Debt (נַשָּׁה, נַשָּׁה), 2 Kings iv, 7; פָּרָשְׁתָה, פָּרָשְׁתָה, Prov. xxvi, 26; נַשָּׁה, נַשָּׁה, a creditor, 1 Sam. xxii, 2; elsewhere, נָשָׁה, hand, Neh. x, 31; בֵּית, בֵּית, loan, never debt, Matt. xviii, 27; פָּרָשְׁתָה, Matt. xxiii, 22, a due, as rendered Rom. xiii, 7; פָּרָשְׁתָה, something owed, Matt. vi, 12; Rom. iv, 4). The Mosaic law very strongly recommended willingness to loan (Deut. xv, 7 sq.; comp. Psa. xxxix, 26; Matt. v, 42). Interest (נַשָּׁה, usury), however, could only be exacted by capitalists from foreigners, not at all from Israelites as co-religionists (in Neh. vi, 11, 19, a percentage is mentioned; but it does not appear whether this was in money, Heinecli Anci. Rom. ii, 15, 19, as generally among the Romans, or as a yearly rental; comp. Appian, Civ. i, 54); also a vendge of looted natural products (see, however, Biblia Med. a, 1) was forbidden (Exod. xxii, 25; Lev. xxx, 37 sq.; Deut. xxiii, 20). The agrarian regulation of the state secured each one, in the last resort, from the rapacity of the creditor; probably by this very arrangement money-eyed men were restrained from depending upon loaned money for a subsistence, and were thus induced to turn their attention to agriculture or other useful occupations. See Land. In this way, however, wholesale business, which was incompatible with the isolation-system of the Jewish law-giver, was rendered rare, or rather impossible (see Michaelis, Synagom. comm., col. 180). For Mamre, see Jeth., Judges, iv, 9, 11, 12; Jer. xv, 10; Psa. xv, 5; cxx, 11), but no other civil penalty was annexed to it (according to the Talmud, it involved a forfeiture of redress; on the whole subject, see Marzez, De usuraria pravitate, Lips. 1837). Written notes of obligation (עַדְמוֹאָה, signatures; Gesseni, Theocr. p. 921, finds such evidences of debt in the יִנְעֵה or יִנְעֵה, q. d. note of

hand, Deut. xv, 2; the Talmudic precepts on such paper are given in the Mishna, Baba Batra, c. 10) were, at least in the post-exilian period, regularly in vogue (Tosit, l. 17; Josephus, Ant. xvi, 10, 8; War, ii, 17, 6; comp. xviii, 6, 8; Luke vi, 6 sq.). Dratraz was allowed, but under certain restrictions (Exod. xxiii, 16 sq.; Deut. xxxi, 6, 10 sq.). See Pledge. Severity against debtors being regarded as improper among the Israelites (comp. Job xxiii, 6; xxiv, 3), especially in the collection of debts, the law scarcely enjoined anything directly on the treatment of bankrupts; it is merely indicated (Lev. xv, 90) that he who was totally insolvent might be sold into temporary bondage in order to satisfy the debt by his wages. (On the rigor towards this class among the Romans, see Heineceius, Anic. jur. Rom. iii, 30, 2). They were often subjected to the harshest usage as slaves, Livy, ii, 28; vi, 36; Gall. xx, 1, 19; Appol. Ital. ix, p. 40, ed. Schwengel. In Athens, before Solon's time, the creditor could even lay claim to the person of his deltor, Plutarch, Vit. Sol. c. 16; later, there prevailed a summary process of sequestration, which the creditor himself was authorized to execute (see Schläger, De delictor, etc. Helmstäd, 1741). Yet certain restrain were laid on the receiver, as proved by a letter of Archelaus commended; but it is not accounted for; see Heffter, Ath. Geschichtschr. p. 55 sq. On the Egyptian legislation, see Dios. Sic. i, 79; Wilton, ii, 49 sq.). This rule was often still further exercised in practice with such heartlessness as to involve wife and children in the poor debtor's fate (2 Kings iv, 14; 18 sq.; Neh. vi, 5; Eph. v, 26, 27; Col. iii, 20); nay, the sureties likewise were exposed to the same mode of reparation (Prov. xx, 16; xxii, 26 sq.; xxvii, 13). Debtors were liable to punishment by imprisonment (Matt. v, 26; xviii, 30), probably a Roman usage. The Talmudic rules concerning debt are mild (Baba Mei, x, 13; in the Sabatical year (q. v.) all pecuniary obligations were cancelled (Deut. xv, 1 sq. 9). See Loan; Delator; Usury; Creditors, etc.

Debtor (נַשָּׁה, נַשָּׁה, debt, Ezek. xviii, 7; χρεοκομήτης, over of money, Luke vii, 41; 5; elsewhere simply χρεοκομήτης). See generally the prop. Hebrew words פָּרָשְׁתָה, פָּרָשְׁתָה, Gesseni, Theoc. p. 920). The Mosaic laws respecting pecuniary obligations differ in many points from those of modern nations, but this is no proof that they were not suitable to the people for whom they were designed, and it is certain that they were pervaded in a degree of kindness and humanity to which no parallel is to be found in the codes of antiquity. See Loan. Though they at least tacitly allow of the sale of a debtor as a slave (Lev. xxv, 39, 40), they also direct that his treatment shall be that of 'a hired servant and a journeyer,' while the law of the Twelve Tables authorized, buying an insolvent debtor to death, and both Grecian and Roman history abound with instances of the disturbances caused in those states by the severity with which this class was dealt with. The laws of Moses are, however, by no means regardless of the rights of creditors, as we find that persons who had property due to them might, if they chose, secure it either by means of a mortgage, or by a pledge, or by a bondsman or surety. The chief provisions in the Scripture on the subject are the following:

1. The creditor, when about to receive a pledge for a debt, was not allowed to enter the debtor's house and take what he pledged, but was to wait before the door till the debtor should deliver up the pledge with which he could most easily dispense (Deut. xxix, 10, 11; Job xxii, 6; xxiv, 3, 7, 9).

2. When a mill, or mill-stone, or an upper garment was given as a pledge, it was not to be kept all night. These articles were to be mentioned in the bond for all other things which the debtor could not without great inconvenience dispense with (Exod. xxiii, 26, 27; Deut. xxiv, 6, 12).
8. The debt which remained unpaid until the seventh or Sabbath year (during which the soil was to be left without cultivation, and, consequently, a person was not supposed to be in a condition to make payments) could not be exacted during that period (Deut. xvi, 1-11). But at other times, in case the debt was not paid, the creditors might seize, first, the hereditary land of the debtor, and enjoy its produce until the debt was paid, or, at least, until the year of jubilees; or, secondly, his houses. These might be sold in perpetuity, except those belonging to the Levites (Lev. xxv, 14, 32). Thirdly, in case the house or land was not sufficient to cancel the debt, or if it so happened that the debtor had none, the person of the debtor might be sold, if he had any children. This is implied in Lev. xxv, 39, and this custom is alluded to in Job xxiv, 9. It existed in the time of Elisha (2 Kings iv, 1), and on the return of the Jews from the Babylonish captivity some rich persons exercised this right over their poor debtors (Neh. v, 1-13). Our Lord alludes to the same custom in Matt. xviii, 26. As the person of the debtor might thus be seized and sold, his cattle and furniture were undoubtedly liable for his debts (Prov. xxii, 27). It does not appear that imprisonment for debt existed in the age of Moses, but it seems to have prevailed in the time of our Saviour (Matt. xviii, 24).

This practice does not appear to have obtained before the time of Solomon, when it was attended with serious consequences. It seems that the familiarity observed was for the person who became surety to give his hand to the debtor, and not to the creditor, to intimate that he became, in a legal sense, one with the debtor; for Solomon cautions his son against giving his hand to a stranger, to a person whose circumstances he did not know; and entreats him to take care and urge the person to whom he had given his hand, or for whom he had become surety, to pay his own debt (Prov. xi, 15; xvii, 18; xxii, 26). See Deut.

Decalogue (Δεκάλογος), the name most usually given by the Greek fathers to the law of the ten tables given by God to Moses on Mount Sinai, called in Scripture the Ten Commandments (Τεκαλογος), the ten words; Sept. oi δικαίοι λόγοι and τὰ δικαία λόγα: Vulg. decem verba; Exod. xxxiv, 28; Deut. iv, 13; x, 4); and embracing what is usually termed the Moral Law (Exod. xx, 3-17; Deut. v, 7-21). The Decalogue was written on two stone slabs (Exod. xxxii, 31; Deut. v, 22), which were broken by Moses (xxxi, 19), were renewed by God (xxxiv, 1, etc.). They are said (Deut. ix, 10) to have been written by the finger of God, an expression which always implies an immediate act of the Deity. The Decalogue is five times alluded to in the New Testament, there called ιεροκατάλογος (see Matt. v, 17, 19; etc.; Mark x, 19; Luke viii, 20; Rom. xiii, 9; vii, 7; 8; Matt. v; 1 Tim. i, 9, 10). Those which refer to God are supposed by some to be omitted in these enumerations, from the circumstance of their containing precepts for ceremonial observances (Jewish, Talmud's Life of Chorah, 15; Talmud, 138a, loc. 1384). That this was a very early mode of dividing the Decalogue is further evident from a passage in Cyril of Alexandria's treatise against Julian, from whom he quotes the following Invective: "That Decalogue, the law of Moses, is a wonderful thing: thou shalt not steal; thou shalt not murder; thou shalt not commit adultery; but let each of the precepts which he asserts to have been given by God himself be written down in the identical words, 'I am the Lord thy God, who brought thee out of the land of Egypt;': the second follows, 'Thou shalt have no strange gods beside me; thou shalt not make to thee any graven image, for I, the Lord thy God, art a jealous God, visiting the sins of the fathers upon the children.' Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath day. Honor thy father and thy mother. Thou shalt not commit adultery. Thou

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shalt not steal. Thou shalt not bear false witness. Thou shalt not covet thy neighbor's goods. 'What nation is there, by the gods, if you take away these two, 'Thou shalt not bear false witness, and 'Remember the Sabbath, which does not think all the others are to be kept, and which does not punish more or less severely those who violate them?"

2. The Origin of the Commandments, or that approved by Origen, which is that in use in the Greek and in all the Reformed churches except the Lutheran. Although Origen was acquainted with the differing opinions which were maintained in the Greek Church on this subject, it is evident from his own words that he knew nothing of that division by which the number ten is completed by making the prohibition against coveting either the house or the wife a distinct commandment. In his eighth Homily on Genesis, after citing the words, "I am the Lord thy God, who brought thee out of the land of Egypt," he adds, "this is not a part of the commandment. The first commandment is, 'Thou shalt have no other gods but me,' and then follows, 'Thou shalt not make an idol.' These together are thought by some to make one commandment; but in this case the number ten will not be completed elsewhere, then, will be the truth of the law which is called thus," etc. But as we have done in the last sentence, the full number will be evident. The first commandment therefore is, 'Thou shalt have no other gods but me,' and the second, 'Thou shalt not make to thyself an idol, nor a likeness,' etc. Origen proceeds to make a distinction between gods, idols, and that of that which does not exist, such as the figure of a man with two faces, or with the head of a dog, etc. The likeness must be of something existing in heaven, or in earth, or in the water. It is not easy to decide on the meaning of "things in heaven," unless it refers to the sun, moon, or stars. The design of Moses be conceived to have been to forbid Egyptian idolatry, such as that of Hecate, or other fancied demons (Opera, ii, 156, De La Rude's ed.).

The pseudo-Athanasius, or the author of the Synodicon Scripturae, who is the oracle of the Greek Church, divides the commandments in the same manner. "Fifth, that of all corrupt commandments, on two tables: first, I am the Lord thy God. Second, Thou shalt not make to thyself an idol, nor any likeness. . . Ninth, Thou shalt not hear false witness against thy neighbor. Tenth, Thou shalt not covet thy neighbor's wife, nor any thing that is thy neighbor's" (Athanasii Opera, fol. Paris, 1898).

Gregory Nazianzen, in one of his poems, inscribed "The Decalogue of Moses," gives the following division (Opera, ed. Caillaud, Paris, 1840):

These two laws Moses formerly engraved on tables of stone: but now thou art to engrave them on thine heart. Thou shalt not know another God, since worship belongs to me. Thou shalt not make a vain image, a lifeless image. Thou shalt not bow before it, nor do thou read the names of idolaters. Keep all sabbaths, the sublime and the shadowy. Happy he who renders to his parents due honor. Flees from murder, and of a foreign Bed: evil-minded theft and witness False, and the desire of another's, the seed of death. Jerome took the same view with Origen. In his commentary on Genesis, "I am the Lord thy God, or thy father and thy mother," etc. is the fifth commandment in the Decalogue. How, then, are we to understand the apostle's meaning in calling it the first, when the first commandment is 'Thou shalt have no gods but me,' where some read thus, 'which is the first of all commandments'; and 'as the four previous commandments had no promise annexed, etc. . . . . . . But they do not seem to me to have observed with sufficient accuracy that in the second commandment there is also a promise: 'Thou shalt not make to thyself an idol, nor the likeness of any thing in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow to them, nor serve to them; for I, the Lord thy God, am a jealous God, visiting the sins . . . but showing mercy unto thousands . . . . (observe these words of promise—showing mercy unto thousands, etc.)' (Hieronymi Op. era, vol. IV, Paris, 1693).

The pseudo-Ambrose also writes to the effect on his Commentaries on Epitome: 'He is this the first commandment, when the first commandment says, Thou shalt have no other gods but me? Then, Thou shalt not make a likeness of any thing in heaven above, or in the earth beneath, etc. The third, Thou shalt not take the name of the Lord thy God in vain; the fourth, Keep sabbaths; the fifth, Honor thy father and thy mother. As the first four pertain to God, they are contained in the first table; the others, pertaining to men, are contained in the second, such as that of honoring parents, not committing murder, adultery, theft, false witness, or concubinage. These six seem to be written in the second table, the first of which is the third commandment (Anselmi Opera, vol. ii, Paris edition, Append. p. 248, 249).

To these testimonies from the fathers may be added that of Clements Alexandrinus (Stromata, vi, p. 88 9); but this writer is so confused and contradictory in reference to the subject, that some have supposed the text to have been corrupted. The apparent break in the Decalogue, he observes, "shows that one God only is to be worshipped, who brought his people out of Egypt . . . and that men ought to abstain from the idolatry of the creature. The second, that we ought not to transfer his name to creatures; the third signifies that the name of God has been given us the seventh day to rest; the fifth follows, which commands us to honor our parents; then follows the precept about adultery, after this that concerning theft; but the tenth is concerning coveting."

But the strongest evidence in favor of the Origin of the division is that of the learned Jews Philo and Josephus, who speak of it as the received division of the Jewish Church. Philo, after mentioning the division into two pentads already referred to, proceeds: 'The first pentad is of a higher character than the second; it treats of the monarchy whereby the whole world is governed, of statues and images (Διοςως, et ειγαλαμαως), and of those that be not gods (οι ουδενες); of not taking the name of God in vain; of the religious observance of the seventh day as a day of holy rest; of honoring both parents. So that one tabule begins with God the father and ruler of all things, and ends with parents who emulate him in perpetuating the human race. But the other tabule contains those commandments which forbid adultery, murder, theft, false-witness, concubinage' (De Decalogo, lib. i). The first precept, he afterwards observes, enjoins the belief and reverent worship of one supreme God, in opposition to those who worship the sun and moon, etc. Then, after condemning the arts of sculpture and painting, as taking off the mind from admiring the natural beauty of the universe, he adds: 'As I have said a good deal of the second commandment, I shall now proceed to the next, 'Thou shalt not take the name of God in vain. . . . The fourth commandment respects the Sabbath day, to be devoted to rest, and the study of the Law; the fifth, the Honor of parents, with a revision of our lives during the past week, in order to the correction of our transgressions; the fifth speaks of honoring parents. Here ends the first, or more divine pentad. The second pentad begins with the precept respecting adultery; its second precept is against murder, its third against stealing, the next against false-witness, the last against coveting' (lib. ii, iii). This division seems to have been followed by
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Frenæus: "In quinque libros, etc.; unaqueque tabula quam accepta deo precepta habet quinque." Josephus is, if possible, still more clear than Philo. The first commandment teaches us that there is but one God, and that we ought to worship him only; the second commands us not to make the image of any living creature, to worship it; the third, that we must not swear by God in a false matter; the fourth, that we must keep the seventh day, by resting from all sorts of work; the fifth, that we must honor our parents; the sixth, that we must abstain from murder; the seventh, that we must not commit adultery; the eighth, that we must not be guilty of theft; the ninth, that we must not bear false-witness; the tenth, that we must not admit the desire of that which is another's." (4 M. iii, 5, 5, Whiston's translation).

This division, which appears to have been forgotten in the Western Church, was revived by Calvin in 1536, and is also received by that section of the Lutherans who followed Bucer, called the Tertopolitanis. It is adopted by Calmet (Dict. of the Bible, French ed., art. Lofi). It is supported by Zonaras, Nicephorus, and Peter Mogiuslaus among the Greeks, and is followed by all the Church of Greece, as well as in the Greeks in general (see the Catechism published by order of Peter the Great, by archbishop Resensky, London, 1735). It is at the same time maintained in this catechism that it is not forbidden to bow before the representations of the saints. This division, which appeared in Doctors' Book of Bishops' Resolutions, was adopted by the Anglican Church at the Reformation (1548), substituting seventh for Sabbath-day in her formulares. The same division was published with approbation by Bonner in his Homilies in 1555.

3. We shall next proceed to describe the two Mosaic divisions. (1) The first is that in Exodus. We can quote the Mosaic division in liturgy, as the commandments in the greater number of manuscripts and printed editions are separated by a B or C, which mark the divisions between the smaller sections in the Hebrew. According to this arrangement, the first two commandments (in the Origensian or Greek division), that is, the commandment concerning the worship of one God, and that concerning images, make but one; the second is, "Thou shalt not take the name of the Lord thy God in vain!" and so on until we arrive at the eighth, which is, "Thou shalt not covet thy neighbor's house," and the last or tenth, "Thou shalt not covet thy neighbor's wife, nor his servant," etc. to the end. This was the division approved by Luther, and it has been ever since his time received by the Lutheran Church. The correctness of this division has been at all times maintained by the most learned Lutherans, not only from its agreement with the Hebrew Bibles, but from the internal structure of the commandments, especially from the fact of the first two commandments (according to Origen's division) forming but one subject. If these form but one commandment, the necessity of dividing the precept, "thou shalt not covet," etc. into two is obvious. (For a learned defence of this division, see Piéfifer, Opera, vol. i, loc. 96, p. 120). Piéfifer considers the acuteness also of the Hebrew as equally decisive in favor of this division, notwithstanding the opposite view is taken by many others, including the learned Buxtorf. This division is also followed in the Trident Catechism, and may therefore be called the Roman Catholic division. The churches of this communion have not, however, been consistent in following uniformly the Tridentine division, having revived, as in England, the second Mosaic division, to which we shall presently allude. In the Trent Catechism the first commandment is, "Ego sum Dominus Deus tuus, qui exuixi te de terra Egypti, de domo servitutis; non habebis Deos alieenos coram me. Non facies tibi sculptile, etc." "Ego sum Dominus Deus tuus, fortis, zeolotes," etc. to the "precepta mea." The last two commandments (according to the Roman division) are, however, in the same Catechism, combined in one, thus: "Non concurrebit in te sanctus, et in te proximus tuus desiderabis uxorem ejus, non servum, non ancillam, non bovem, non asinum, nec omnia quae illius sunt. In his duobus preceptis," etc. It had appeared in the same form in England in Marshall's and Bishop Hill's Primers, 1584 and 1586.

These divisions have been accustomed to give the Decalogue very generally in an abridged form: thus the first commandment in the Lutheran Shorter Catechism is simply "Thou shalt have no other gods but me;" the second, "Thou shalt not take the name of thy God in vain;" the third, "Thou shalt sanctify the Lord thy God;" the fourth, "Thou shalt remember to keep the Sabbath-day." This practice is followed by the Roman Catholics, although they, as well as the Lutherans, in their Larger Catechisms (as the Douayy) give them at full length. This practice has given rise to the charge made against those denominations of leaving out the second commandment, whereas it would have been more correct to say that they had mutilated the original text, as well as the Greeks in general (see the Catechism published by order of Peter the Great, by archbishop Resensky, London, 1735). It is at the same time maintained in this catechism that it is not forbidden to bow before the representations of the saints.

(2) The last division is the second Masoritic, or that of Deuteronomy, sometimes called the Augustinian. This division differs from the first one in placing the precept "Thou shalt not covet thy neighbor's wife" before "Thou shalt not covet thy neighbor's house," etc.; and for this transposition it has the authority of Deut. v, 21. The authority of the Masorites cannot, however, be of sufficient force to supersede the earlier tradition of Philo and Josephus.

This division was that appriven by Augustine, who thus expresses himself on the subject: Following up what he had said (ut sup. p. 586), he observes, "But to me it seems more congruous to divide them into three and seven, inasmuch as to those who diligently look into the matter, those which appertain to God seem to insinuate the Trinity. And, indeed, the command, 'Thou shalt have no other gods but me,' is more perfectly explained when images are forbidden to be worshipped. Besides, the sin of coveting another man's wife differs so much from coveting his house, that to the house was joined his field, his servant, his maid, his ox, his ass, his sheep, his vineyard, and his olive-yard; but it seems to divide the coveting of the house from the coveting of the wife when each begins thus: 'Thou shalt not covet thy neighbor's wife, thou shalt not covet thy neighbor's house,' to which it then begins to add the rest. For when he had said 'Thou shalt not covet thy neighbor's wife,' he did not add the rest to this, saying, not his house, nor his field, nor his servant, etc. but these seem plainly to be united, which appear to be contained in one precept, and distinct from that wherein the wife is named. But when it is said 'Thou shalt have no other gods but me,' there appears a more diligent following up of this in what is subjoined. First, the command, 'Thou shalt not take the name of God as an idol, nor a likeness; thou shalt not adore nor serve them,' unless to that which had been said, 'Thou shalt have none other gods but me.'" The division of Augustine was followed by Bede and Peter Lombard.

The learned Sonntag has entirely followed Augustine's view of this subject, and has written a dissertation in vindication of this division in the theologische Studien und Kritiken (Hamb. 1836-7), to which there was a reply in the same miscellanea from Zöllig, in vindication of what he terms the Calvinistic division, or that of Origen, which is followed by a rejoinder from Sonntag. The necessity of that order of the words, according to which the precept against coveting the wife precedes (as in Deuteronomy) that against coveting the house, etc. that he puts down the order of the words in Exodus as an.
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The order in the Septuagint version in Exodus agrees with that in Deuteronomy. The Greek Church follows this order. Somnach conceives that the Mosaic division of the Decapolis was lost in the period between the exile and the birth of Christ. See Heimke, De ratione praep. De decalogos numunaris varia e veter. (Viteb. 1790); Pfuetke, De decalogis (Dresden, 1738); Thornton, Lectures on the Commandments (London, 1842). For a list of expositions, sermons, etc., on the Decalogues, see Darling, Cyclopediæ Bibliographicae, ill., 222 sqq. See Law.

Decapōlis (ἡ Δεκαπόλις; Mark v, 20, but without the art. in Matt. iv, 23, Mark vii, 6; i.e. at έλικα πόλεις, as in Josephus, Life, 65), a district (hence in Pliny, v, 16, 17, 'Decapōlita region'), or rather certain teĩta (including their adjacent villages or suburbs, Josephus, Life, 74). They were situated in the neighborhood of the Sea of Gennesareth (Mark vii, 31; comp. Joseph. War, iii, 9, 7), near the eastern side of the Jordan, and in what was called the Roman province of Syria (Josephus, Life, 65). The name Decapolis does not occur in the Apocrypha, and, according to our present state of knowledge, it is only the work of the writers of the first century; in later times there is scarcely an allusion to it (Geographie der Grieche und Römer, VI, i, 244). Immediately after the conquest of Syria by the Romans (B.C. 63), ten cities appear to have been rebuilt, partly colonized, and endowed with peculiar privileges (Josephus, Ant. xvir, 7, 8; xvii, 11, 4); the country around them was hence called Decapolis. The limits of the territory were not very clearly defined, and probably in the course of time other neighboring cities received similar privileges. This may account for the fact that ancient geographers speak so indefinitely of the province, and do not even agree as to the names of the cities themselves. Pliny (Hist. Nat. v, 16), while admitting that there was some variation in the list, enumerates them as follows: Domasius, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Daimon, Pella, Galaesus (? Gerasa), and Canatha; he adds (v, 18), "The tetrarchies lie between and around these cities, namely, Trachonitis, Pella, Ablaba," etc. These cities are scattered over a very wide region. If Raphana be, as many suppose, the same as the Raphanias of Josephus, it lay near Hamath (Joseph. War, vii, 5, 1), and from thence to Philadelphia on the south is above 200 miles, and from Scythopolis on the west to Canatha on the east is about 60. Josephus does not enumerate the names of Decapolis; but it would seem that he excludes Damascus from the number, since he calls Scythopolis the largest of them (War, iii, 9, 7). He also incidentally includes most of the other cities named: e.g. Philadelphia (War, ii, 18, 1), Gadara and Hippos (Life, 65, 74); while Epiphanius (Hær. i, 39, 2) names Pella as belonging to this district, and in Steph. of Byzantium Gerasa appears in the same general connection. Cellarius thinks Cesarea-Philippi and Gerassa ought to be substituted in Pliny's list for Damascus and Raphana (Noblit, ii, 630). Pliny is undoubtedly the only author who extends Decapolis so far north. Palœmon appears to include Decapolis on the southern part of Ceæ-Syria (Geogr. v, 15); he also (v, 17) makes Copiotaion one of the ten; and an old Palmyrene inscription quoted by Roldan (Palest. p. 525) includes Ablaba, a town which, according to Eusebius (Onom., s. v. Ablaba), was 12 Roman miles east of Gadara. Lightfoot (Hor. Hebr. p. 663 sqq.) enumerates from the north to the south: Cesarea-Philippi, Gadara, Hippos, and Pella, the following lesser-known towns and villages, which, like Scythopolis (q. v.), were generally esteemed as heathen and under Gentile rule: Cæphar-Carmiim (主营业), Cæphar-Znachim (主营业).

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Bath-Gurim (בַּית-גֻּרִים), Arbo (ארב), and Cesarea-Philippi. Brocardus, a writer of the 13th century, even describes Decapolis as extending in breadth from the Sea of Galilee to Sidon, and in length from Tiberias to Damascus, including the following ten chief towns: Cesarea-Philippi, Sophet, Caisarea, Gadara, Hippos, Pella, Canatha, Casarea, Cesarea-Philippi, Caesarea, Bosra, Cesarea-Philippi, Capernaum, Jonitha, Bethsaida, Corin, and Bethanai. (Descript. Terrae Sanctae, in Le Clerc's ed. of Eusebius. Onomast. p. 175.) Andronicus gives an account of the extent of the Decapolis substantially the same (Theot. Terrae Sanctae). But these statements are justly pronounced by Lightfoot (Opp. ii, 117 sqq.) to be the most absurd and nugatory of all the supposed extent of the Decapolis, with the single exception of Scythopolis, lay on the east of the Jordan; and both Eusebius and Jerome (Onomast. s. v. Decapolis) say that the district was situated "beyond the Jordan, around Hippos, Pella, and Gadara"—that is, to the east and south-east of the Sea of Galilee. With this also agrees the statement in Mark v, 20, that the demoniac who was cured at Gadara "began to publish in Decapolis how great things Jesus had done to him." The phraseology in Matt. iv, 25; Mark vii, 31, implying a situation on the west of the Jordan, must therefore be understood in a popular and not in a precise sense of a definite place or bounded, and one of whose towns was on that side of the river. In the latter passage indeed the entire difficulty vanishes, if, with the latest critics, we read ένα Σαρωνος instead of κατα Σαρων, and place these words after ἀπεκ, thus: "And again departing from the coasts of Tyre, he came through Sidon unto the Sea of Galilee, through the midst of the coasts of Decapolis." In that case our Lord travelled from Tyre northward to Sidon; then he appears to have crossed Lebanon by the great road to Cesarea-Philippi; and from thence he descended through Scythopolis to the eastern shore of the lake, where he fed the multitude (comp. Matt. xiv, 23-38; Mark vi, 39). It thus appears that the "region of Decapolis" was beyond the Jordan, with the exception of the little territory of Scythopolis close to the western bank, at the southern end of the Sea of Galilee. In addition to Damascus and Scythopolis, whose sites are well known, its chief towns were: Gadara, about 4½ miles south-east of the lake; Pella, on the side of the range of Gilead, opposite Scythopolis; Philadelphia, the ancient Raboath-Asmon; Gerasa, whose ruins are the most magnificent in all Palestine; and Canatha, the Kenath of the Bible, situated eastward among the mountains of Bashan. Decapolis was not strictly a province, like Galilee, Pella, or Trachonitis. It was an assemblage of little communities, classed together, not because of their geographical position, but because they enjoyed the same privileges, somewhat after the manner of the Hanse Towns in Germany. This region, once so populous and prosperous, from which multitudes flocked to hear the Saviour, and through which multitudes followed his footsteps, is now almost without an inhabitant. Six out of the ten cities are completely ruined and deserted. Scythopolis, Gadara, and Canatha have still a few families, living, more like wild beasts than human beings, amid the crumbling ruins of palaces, and in the cavernous recesses of old tombs. Damascus alone continues to flourish, like an oasis in a desert. See PERSEA.

Decabant. Jacob William, a minister of the German Reformed Church, was born at Kreutznach, in the Palatinate, Germany, Feb. 18, 1784, and emigrated to America in 1805. Having received a good preparatory training in Europe, he studied theology with Dr. Becke, of Baltimore, Md., and Dr. Pelzer, of Philadelphia. His first pastorate of charge consisted of six congregations in Lehigh County, Pa. In 1815 he was sent as a missionary to Ohio, returning after some years to Pennsylvania to take charge of congregations in Berks and Montgomery counties. Here he labored with success.
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DECIUS. See Titiius.

Decius, C. Messius Quintus Trajanus, a Roman emperor, was born at Bubalia, in Lower Pannonia, towards the close of the second century. Being sent in 249 by the emperor Philipus to restore to subordination the army of Mosia, which was in a state of revolt, the troops proclaimed him emperor against his will, and forced him to march upon Italy. Philipus having been defeated and slain, Decius assumed the government of the empire in the end of the year A.D. 249, but his brief reign was one of restless warring with the Goths, fighting against whom he was killed near Abriicum, in the close of the year 251. Decius was an emperor of more than ordinary ability, but his reign was stained by a bloody persecution of the Chris-

tians. In point of time this persecution ranks as the seventh, but in point of cruelty it was only equalled by that of Diocletian. See PERSECUTIONS. For about forty years prior to the accession of Decius the Christians had enjoyed peace, which only in some parts of the Roman empire was, for a short time, interrupted by a decree of the emperor Maximin. The effect of this peace upon the religious life of the Church was, in general, not favorable. Cyprian, Origen, and other ecclesiastical writers complain that worldliness, avarice, and other vices had become prevalent, and that marriages of Christians with pagans had become frequent. Soon after his accession to the throne (probably at the beginning of the year 249), Decius issued a severe decree against the Christians. The decree itself is lost, the Eictum Deci Augusti contra Christianos, which was published in 1664 at Toulouse by Bernard Meunlon from Acts of the Martyrs, being spurious, as has been shown by Tillemont and Mosheim. The contents of the decree are, however, fully noticed by Gregory of Nyssa and other ancient writers. It ordered the civil magistrates to destroy Christianity by threatening Christians with the severest punishments, and by using against them tortures of every kind. It was sent to the governors of all the provinces, and most of them hastened to execute it. They promulged the decree, and demanded that within a certain time every Christian should appear before the civil magistrate, and publicly declare his renunciation of the Christian faith; in the case of refusal, he was to suffer severe punishment, even death. Dionysius of Alexandria and Cyprian, under great danger of the persecutions of the region of Carthage and Alexandria. Cyprian says that at the first news of the impending persecution a majority of the brethren hastened to renounce the faith, but his account is suspected of exaggeration. That the number of apostates was very large is also reported by Eusebius. Of those who renounced faithful, most left the cities and sought refuge in solitude. Among this class were many of the most celebrated bishops, as Cyprian, Dionysius of Alexandria, and Gregory Thaumaturgus. This action was generally approved by the Church. The number of those, however, who neither fled nor apostatized, is not accurately stated; but, as soon as the first steps pointed for the execution of the decree arrived, the prisons were not sufficient to contain those who were arrested. Decius wished executions to be avoided, but every conceivable torture, if necessary, to be resorted to. Most of the civil magistrates vied with each other in inventing the most cruel tortures; only a few showed a spirit of sympathy and leniency. The number of those who succumbed to the torture (topis) was very large. Many procured false certificates that they had abjured the faith (libellatae). On the other hand, however, the number of those who died or were mutilated for the faith was considerable. In Rome, Abriicum, Jerusalem the religious bishops were massacred; Origen, famous among the early fathers, was subjected to the most acute tortures. All the ancient martyrologies abound in names of those who are reported to have suffered martyrdom under Decius, and Tilltemm spent much time and labor to sift the genuine reports from the spurious (Memosirs, iii. 133 189). Fortunately, the persecution of Decius did not last long. About Easter, 251, Cyprian could return from his concealment. The war which the emperor had to carry on against the Goths, his absence from Rome, the inroads of barbarians into the African provinces, and several insurrections, greatly moderated the persecution at the beginning of the year 251. When Decius, towards the close of the year, fell in a battle against the Goths, the Christians were set at liberty. Herzog, Real-Encyclop. iii. 300; Weitzer und Welte, Kirchen-Lex. iii. 59; Neander, Church History (Torrey's transl.), vol. ii.

Deck, i.e. Medrick (properly Tiberias, 'adada', to adorn, Ezek. xvi. 11, 13; xiii. 40; Job xi. 10; Jer. iv. 30; Hos. ii. 13). See ORNAMENT.

Declaration, a speech made in the tone and manner of an oration, uniting the expression of action to propriety of pronounciation, in order to give the deliberation its full impression on the mind. The word is used also in a disparaging sense, as when it is said such a speech was mere declamation, it implies that it was deficient in point of reasoning, or had more sound than sense. Buck, Theol. Dictionary, s. v. See Homiletics.

Declaratio Thuronensis, a confession of faith of the Reformed churches in Poland, drawn up at Thorn in 1645, for the settlement of disputed questions (ad liquidationem controversiarum). It is given in Nie- nemyer, Collectio Confessionum, p. 669 (Lips. 1840).

Decorated Style. See Architecture.

Decoury, Richard, a divine of the Church of England, born in Ireland, was educated at Trinity Col- lege, Dublin; became curate of Shambury, Shropshire, in 1770; afterwards vicar of St. Alkmund in 1774, and died in 1808. In his sermons his language is digni- fied, and his reasoning perspicuous, embellished by ap- positio allusions, and ornamented by many of the graces of oratory. His principal works are, Sermons, to which is prefixed an essay on the nature, etc. of a pure and undefiled religion (Shrewsbury, 1808, 8vo); Christ
Crucifix, the distinguishing Topic of the Gospel (Lond. 1816, 8vo).—Darling, Cyclopædia Bibliographica, s. v.; Jones, Christian Biography, p. 1:2 (Lond. 1829).

Decree (properly τὸ δικαίωμα [Dem. ii, 9, 13, 15, elsewhere "law"], δικάζω [Luk. ii, 1; Acts xvi, 4; xvii, 7, elsewhere "ordinance"], an edict; also τὸ φάσα [Esth. ii, 1], εὐφώμ [1 Cor. viii, 7, elsewhere usually "judge"], to determine; but represented by several other Heb. words), an official resolution passed by magisterial authority (see Crabbe's Engl. Synonymes, s. v.). Among the oriental nations the governments proceeded by public proclamation by heralds (Jer. xxxii, 8, 9; Jonah iii, 5-7), who are designated in Daniel (iii, 4; v, 29) by the term μῆνια karosa', the herald. They were made known in distant provinces, towns, and cities by messengers sent for that purpose (1 Sam. xi, 7; Ezra i, 1; Amos iv, 5). The message thus to be communicated in any town or city was publicly announced when the messenger had arrived in the gate of the city, or in some other public place. At Jerusalem it was announced in the Temple, where there were always a great many persons present. It was for the same reason that the prophets were accustomed to utter their prophecies in the Temple. See proclamatio.

DECREES OF THE COUNCIL OF THE APOSTLES AT JERUSALEM (Acts xv). These related to the following prohibitions, "that they abstain from pollutions of idols, and from fornication, and from blood, and from things strangled, and from blood" (ver. 29); or, as it is repeated (ver. 29), "that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." These are declared (ver. 29) to be "necessary" prohibitions. This necessity (as the γεν. [ver. 21, instead of γεν. 21 instanlntes] lay in the fact that whatever the Jews resided the law of Moses was read, and thus the ordinances in question were so deeply impressed upon the people's mind that they could not tolerate the neglect of them by the Gentile Christians. Instead of laying upon the Gentiles the burden of the whole law, and consequently of circumcision, the convention of apostles and elders resolved to enforce upon them only the reception of certain individual precepts of easy observance. The object of this canon was plainly nothing but to meet in some measure the difficulties of the Jewish Christians, and to lead the Gentile Christians to shun whatever might prove offensive to them. It is not, however, as if the other fasting, abstinence, or the prohibitions of the early church concerning the abstaining usages and prejudices of education and caste, it would be impossible for them to associate together in a mixed community and church without scandal. In all this it was clearly indicated that the prohibitions were not absolute; once let the Jewish Christians be more thoroughly freed from the O.T. forms, and the end for which these regulations were made would no longer exist. Now the ground on which these particular points were brought into view is explained by the circumstance that they were wont to be laid upon the proselytes of the Gaita in the so-called "sacrae reperita" (Acts viii, 22, R. T. B. S. v. "κατακλήματα", p. 407 sq.). See proclamatio. This, therefore, is the import of the arrangement, that the Gentile Christians should not be obliged to become "proselytes of righteousness" by circumcision, but only to live as "proselytes of the Gaita." Those of the seven precepts of Noah (see Noah, precepts of), which are here omitted, viz. the ones regarding blasphemy, murder, robbery, and sedition, was of such a kind that it was self-evident to Christians that the like could have no place among them; in the present instance it was not so much precepts of a purely moral character that required to be brought forward, as precepts that referred simply to the outward life. See Apostolical constitution.

1. That the "pollutions of idols" (ἀποξείημα τῶν ἄθικῶν) are thus to be understood of an outward act, viz. the eating of the flesh of sacrifices, is quite clear from the analogous expression, "things offered to idols" (ἀποξείημα, ἱδραγωγεῖσθαι), in the parallel verse. The more particular distinction made by Paul in 1 Cor. x, between such flesh of sacrifices as was bought like any other in the butcher's and such as was eaten in the temple at an idol festival, is not entered into by the assembly; they interdict in the widest sense all eating of sacrifices because the Jews took offence at it. See Alexema.

2. The same good faith of the eating of blood, and which is the same thing of that which we mean in which the blood remained coagulated. The Jews had the utmost abhorrence of blood as food, which was ground particularly upon Lev. xvii, 10, 11, where it is not merely said that Jehovah would set his face against the perpetrator of this act, but the blood is also represented as the support of the soul (comp. Gen. ix, 4), that is, of the physical life, and it is placed in connection with the propitiation, which can only be made by the shedding of blood (Heb. ix, 22). This law appears to have been strictly observed by the primitive Church (Euseb. Hist. Eccl. v, 1), and even in the Middle Ages the injunction was frequently given by the spiritual authorities to avoid the eating of blood. See specially in the Greek Church; see canon 67 of the second Council at Trullo in 692; in the Latin Church, Augustine already took the right view, contr. Faustum, xxxii, xiii, 18. See blood.

3. The mention of fornication (πορνεία) appears to be quite foreign to the nature of the other injunctions, and opposed to the above view of these apostolical ordinances. It blends a purely moral precept with enactments that refer only to matters of outward observance. The conjunctural emendation (πορνείας, or χαοποία, or πορνείας, for πορνείας in both passages) that proposes to refer the clause to the eating of swine's flesh is rejected by all; for no such act is included in the Novillian precepts; and the forced explanation of the term (πορνείας for Σωσίων πορνείας), as alluding to a sacrifice purchased by the hire of a harlot, is sufficiently refuted by the objection that this would refer to a state of matters so grossly sinful as could not be thought of among Christians. Undoubtedly the only proper course is to bring into view the greater freedom of intercourse between the sexes that prevailed among the Greeks and Romans, which was an abomination to the more serious Jews, and appeared to them, in fact, a refined species of harlotry. By the word πορνεία, therefore, we are not to understand not only gross violations of the seventh commandment, but also more polished sins of this kind, the assembled brethren enjoin upon the heathen Christians greater care and circumcision in their intercourse with the female sex, that they might give no offence to the Jewish Christians (Husshausen, Comment., in loc., iii, 866, Am. ed.). Another reason for the insertion of this rule respecting chastity probably was the shameless violation of purity that every where took place in connection with the pagan festivals, and constituted an additional reason for a total disconnection with all idolatrous rites (Conybeare and Howson, St. Paul, i, 217). See Schaff, Apost. Church, § 69; and fornication.

Among special treatises on this subject are the following: Bagre. P. θηματαί (Jan. 1748); Benzsel, De decreto apostolico (Lund. 1738); Dannhauser, Πορνείας ἡ τῶν εὐαγγελισμῶν concilia Hieros. (Argent. 1648); Deleyng, De πορνείας νενεφελεῖν (in Busb. Lieb. 869 sq.); De la Cire, De senae decreto apost. (Bützov. 1709 sq.); Dorschell, De sanguine et suffocato (Rostock, 1683); Hausseus, id. (Brem, 1703); Moebius, id. (Lips. 1688); Hanneken, De sanguine escario (Gies. 1678); Heidegger, In concil. Hieros. (Tragur. 1768); id. De sanguine et suffocato (Amst. 1602); id. (in Cosm. de concilia Hieros. 1681); Leonard, De decreto conc. Hieros. (Jen. 1732); Nitzsch, De decreto apostolico (Viteb. 1755); also in Velv.
DECRETALS, PSEUDO-ISSIDORIAN. By this name a collection of spurious letters of popes is designated. They were first brought into use in the 9th century, in connection with the collection known as canon and decres. See CANONS. The author of this collection placed at its head a spurious preface of Isidore Mercator (according to some manuscripts, Peccator); and for this reason they were ascribed, as early as the 9th century, to Isidore of Seville (q. v.). During the Middle Ages they were generally considered genuine, but in the 15th century their genuineness were expressed by Nicholas de Cusa [see CUSA] and others; and in the 16th the Magdeburg centurists (q. v.) and other Protestant historians so conclusively established their spuriousness that it is now admitted even by Roman Catholic writers. The birthplace, age, and motives of these letters are still controverted questions; and have called forth a large number of thorough investigations, by which several important points have been established with a high degree of probability. There is a large number of manuscripts (more than fifty) of this collection extant, and it is believed that a more careful study and comparison of them will lead to new results. The order of the documents, according to Codex Vaticanus (No. 630), a manuscript of the 12th century, is as follows: The preface is followed by a letter of Aurelius to Damascus, and the answer of the latter, both spurious; the letter of Theophylact, borrowed from the fourth Council of Toledo; a list of decrees of councils, and a spurious correspondence between Jerome and Damascus. Then begins Part I, consisting of 50 apostolic canons; 59 spurious letters of the popes, from Clement to Melchiades (in chronological order); a treatise, De primacia ecclesiae et sacerdotii Nicolae, and the spurious Donation of Constantine. Part II begins with a section of the preface of the genuine Spanish collection of canons, and another section of the collection of Quemel, and contains the Greek, African, Gallic, and Spanish councils, agreeing in all essential points with the Spanish collection. Part III begins likewise with the preface of the genuine collection, which is followed by the decreets of the popes from Sylvester to Gregory II (731); among them 56 spurious ones. The total number of spurious decreets in the collection is 94. Whether all of them belonged to the original collection, or whether a part were of later manufacture, is still a matter of debate. The sources used by the compiler are the works of Cassiodorus and Rufinus, the Liber Pontificalis, the Vulgate, the works of the fathers, the theological literature up to the 9th century, the genuine decreets and decrees of councils, the so-called Capitula Anglrarum (q. v.), and the Roman Law collection, especially the Visigothic Breviarum Augusti et Iacobi (q. v.) and Constitutus et consilii Pa. Iudiciarum collectione, Gottingen, 1832). The opinion of Rosehart (Zur den kirchenrechtlichen Quelln. des ersten Jahrhunderts und zu den pseudo-

DECUROINES, magistrates in the Roman provinces, who formed a body to represent the Roman Senate in free and corporate towns. Each decurion consisted of ten persons; and their duty was to watch over the interests of their fellow-citizens, and to increase the revenues of the commonwealth. The early Church was compelled to make laws to prevent the ordination of any man of this class as a presbytery or deacon. Instances had occurred in which presbyters had been compelled, after thirty years' service as ministers of Christ, to leave their churches, et of ordination, they were required to serve as firmans, and were crowned as heathen priests, while they exhibited the public games and shows to the people,
De'dan (Heb. Deken, דְּדֵן, according to Geisenius, Thes. Heb. p. 822, from the Arab. signifying sport; according to Fürst, Hebr. Handw. p. 288, by reduplication from קְדָם, in the sense of deep; in Ezek. xxv, 13, with מִלְכָּא or paragogic, דְּדֵנָה, "they of De'dan"), the name of one or two men or tribal progenitors. See also Dedanim.

1. (Sept. דְּדֵנָא, דְּדֶנָא; a son of Raamah, son of Cush (Gen. x, 7; 1 Chron. i, 9), "the sons of Raamah, Sheba, and Dedan"). B.C. considerably post 2018. See also Dedan.

2. (Sept. דְּדֵנָא, v. r. in Jer. xlix, 8, דְּדֶנָא.) A son of Jokshan (1 Chron. i, 82), son of Keturah (Gen. xxv, 15), i.e. Jokshan begat Shem, Aram, Eber, and the sons of Dedan were Assurim, Lethanim, and Leumim). B.C. post 1898. The usual opinion respecting this and the preceding founder of tribes is that the first settled among the sons of Cush, probably on the borders of the Persian Gulf; the second on the Syrian borders, about the territory of Edom (Michaelis, Spicileig. 1, 520), but Water (Gen. xlix, 8), fol. 161 b, following Geisenius, Thes. Heb. p. 822) has suggested that the name may apply to one tribe, and this may be adopted as probable on the supposition that the descendants of the Keturahite Dedan intermarried with those of the Cushite Dedan. See Arabia. The theory of this mixed descent gains weight from the fact that in each case the brother of Dedan is named Sheba. It may be supposed that the Dedanites were among the chief traders traversing the caravan-route from the head of the Persian Gulf to the south of Palestine, bearing merchandise of India, and possibly of Southern Arabia, and hence the mixture of such a tribe with another of different (and Keturahite) descent presents no impossibility. The passages in the Bible in which Dedan is mentioned (besides the genealogies above referred to) are contained in the prophecies of Isaiah, Jeremiah, and Ezekiel, and are in every case obscure. The Edomish settlers seem to be referred to in Jer. xlix, 8, where Dedan is mentioned first in ver. 15, where, after enumerating among the traffickers with the merchant-city many Asiatic peoples, it is said, "The children of Dedan were thy merchants, many isles (יבּים) were the merchandise of thine hand: they brought thee for a present horns of ivory, and ebony." Passing thence to Syria and western and northern peoples, the prophecy (in ver. 20) mentions Dedan in a manner which seems first in ver. 13, where, after wide spread and possibly the mixed ancestry of this tribe. Ver. 15 may be presumed to allude especially to the Cushite Dedan (comp. ch. xxxviii, 13, where we find Dedan with Sheba and the merchants of Tarshish; apparently, from the context, the Dedan of chap. xxvii, 15); but the passage commencing in v. 20 appears to include the settlers on the borders of Edom (i.e. the Keturahite Dedan). The whole of the passage is as follows: "Dedan [was] thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lams, and rams, and goats: in these [were they] thy merchants. The merchants of Sheba and Dedan [were] thy merchants: they dealt with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asur [and] Chilidam, [were] thy merchants" (Ezek. xxvii, 20-28). We have here a Dedan connected with Arabia (probably the north-western part of the peninsula) and Kedar in the area with the father and brother of the Cushite Dedan (Raamah and Sheba), and these latter with Asiatic peoples commonly placed in the regions bordering the head of the Persian Gulf. This Dedan, moreover, is a merchant, not in pastoral produce, in sheep and goats, but in "precious clothes," in contradistinction to Arabia and Kedar, like the far-off Eastern nations who came with "spices, and precious stones, and gold," "blue clothes and broiled work," and "sweats of rich apparel."

The probable inferences from these mentions of Dedan support the argument first stated, namely, 1. That Dedan, i.e. Raamah, settled among the sons of the Persian gulf, and his descendants became caravans-merchants between that coast and Palestine. 2. That Jokshan, or a son of Jokshan, by intermarriage with the Cushite Dedan, formed a tribe of the same name, which appears to have had its chief settlement in the borders of Idumea, and perhaps to have led a pastoral life. All traces of the name of Dedan, whether in Idumaea or on the Persian gulf, are lost in the works of Arab geographers and historians. The Greek and Roman geographers, however, throw some light on the eastern settlement; and a native generation of the name is preserved in a place in the island of Dédan, on the borders of the gulf (see Bochart, Phaës, iv, 6; Asser. Bibl. Orient. III. ii, 146, 153 ii, 184, 560, 564, 604, 744; Büsching, Asia, p. 562; Wahl, Descr. Asiae, p. 698; Niebuhr, Arabien, p. 808 sq; Hercur. Ideen. 1, ii, 227, 419; Barbarso, Riususio raccolte, p. 268). The identification must be taken in connection with the recovery of the name of Sheba, the other son of Raamah, on the island of Aºgal, near the Arabian shore of the same gulf. See Raamah.

D'd'anim (Heb. Dedanim, דְּדֵנִים, a patriam from Dedan; Sept. דְּדֵנָא), the descendants of the Arabian Dedan (q. v.), spoken of (Isa. xxii, 18) as engaged in commerce. Some, however, following the various rendering of the versions (Michaelis, Spicileig. 1, 116 sq.), have thought the Rhodines to be meant, and others have even conjectured an allusion to the Dodona, a famous oracle of Epidus (Strabo, vii, 504-7, ed. Almelo.).

Dedicate (prop. דָּדֶה, chanak, to initiate, Deut. xx, 5; 1 Kings viii, 63; 2 Chron. vii, 5; elsewhere דָּדֶה, hakshêk, to hâlôke, and other Heb. terms), a religious ceremony whereby any thing is dedicated or consecrated to the service of God; and it appears to have originated in the desire to commence, with peculiar solemnity, the practical use and application of whatever had been set apart to the divine service. Thus Moses dedicated the tabernacle in the wilderness (Exod. xi; Num. vii); Solomon his Temple (1 Kings viii); the returned exiles theirs (Ezra vi, 16, 17); Herod his (Joseph. Ant. xv. 11, 6). The Maccabæans, having cleansed the Temple, and purged all pollutions under Antiochus Euphæanus, again dedicated the altar (1 Macc. iv. 52-60), and an annual festival was established in commemoration of the event. This feast was celebrated not only at Jerusalem, but everywhere throughout the country, in which respect it differed from the feasts of the Jews over, Pentecost, and Tabernacles, which could only be observed at Jerusalem. See below.
DEDICATION

Not only were sacred places thus dedicated, but some kind of dedicatory solemnity was observed with respect to cities, walls, gates, and even private houses (Deut. xx, 5; Psa. xxx. title; Neh. xii, 27). We may trace the origin of these usages in the custom of consecrating or dedicating churches and chapels, and in the ceremonies connected with the "opening" of roads, markets, bridges, etc., and with the launching of ships. See CONSECRATION.

DEDICATION, THE FEAST OF THE (τὰ ἵγκονα, the renewal, John x, 22 [which the Sept. has in Num. vii, 10]; Vulg. exorati), the festival instituted to commemorate the purging of the Temple and the rebuilding of Jerusalem by the Jews under the leadership of Judas Maccabaeus. The festival was observed in Syria, B.C. 164 (1 Macc. iv, 52-59, where it is οἱ ἵγκονας τοῦ Σαλομονοῦ), the restoration of the altar, because the old and profaned altar was then replaced; but in 2 Macc. x, 5, ό ωσαρποιον τοῦ ναοῦ, the purification of the Temple; the modern Jews call it simply chanukah, γεννήσις[1] "dedication," as occurs in Num. vii, 10, 11, 84, 88; 2 Chron. vii, 9; Neh. xii, 27; Psa. liii, 1, 16, 17, 27; x. 2, 3, as in the Mishna; but οἱ πληροῦς plur. Ant. xi, 7, 7, styles it γέννησις, lights). The following account of it is chiefly from Rabbinical sources. See ANTIQUOS EPHIPHANES.

Mode in which this festival was and still is celebrated.

It commenced on the 25th of Chislev (see CALENDAR), and lasted eight days, but it did not require attendance at Jerusalem. (See Chanukah.) It was present there during this season, χειμων, or winter, John x, 20.) It was an occasion of much festivity. The Jews assembled in the Temple or in the synagogues of the places wherein they resided (Rabah ha-Shana, viii, 2), carrying branches of trees and palms in their hands, and sang psalms to the God of their salvation. No fast or mourning on account of any calamity or bereavement was permitted to commence during the festival (Mishna, Taanaith, ii, 10; Mord Katon, iii, 9); the Temple and all private houses were lighted up within and without by lanterns and torches every evening, during the eight days in token of this joy (1 Macc. iv, 52-59; 2 Macc. x, 6, etc.; Mishna, Baba Batama, v, 6), for which reasons Josephus also calls it οἱ δέκα ανακαταστάσεως, the Feast of Lamps (comp. Ant. xii, 7, 7, with Apion, ii, 39). Maimonides, in discoursing upon this subject, distinctly declares that "the light of lamps is a custom transmitted from the scribes." "The order is," says he, "that every house should light one light, whether the inmates thereof be many or only one. He, however, who honors the injunction as many lights as there are inmates in the house—he has a light for every man and woman. And he who respects it still more adds a light for every individual every night, so that if a house wherein are ten inmates began with ten lights, it would end with eighty" (Mishna, Torah Hilchoth Megillah Ve-Chmukah, sec. iv, p. 928, b). These lamps must be lighted immediately after sunset by the head of the family, who pronounces the three following benedictions: "Blessed art thou, Lord our God, King of the world, who hast sanctified us with thy commandments, and enjoined upon us to light the lamps of the Feast of the Dedication." 2. "Blessed art thou, Lord our God, King of the world, who hast done wonders for our forefathers in those days about this time:" and, 3. "Blessed art thou, Lord our God, King of the world, who hast preserved us in life and health, and hast permitted us to see this day!" The third benediction, however, is only pronounced on the first day of this festival. The practice of illumination in connection with this festival is, as we have seen, of very old date, and was most probably suggested by the fact that "the light of lamps" were lighted by the people at the restoration of the Temple service (1 Macc. iv, 50, 51), as well as by the natural feeling existing among most nations to have illumination on occasions of great joy. The Egyptians also had a similar festival (Herod. ii, 62). Midrashim of very great antiquity, however, give another reason for this custom of lighting lamps. They tell us that "when the Maccabees went into the Temple after vanquishing the enemy, and wanted to light the candlestick, they could not find any oil, except one vial, and it was sealed with the ring of the high-priest, which assured them that it was not polluted, but it was just enough to light one day." Wherefore the Maccabees and all the people, like one man, have ordained that these eight days should henceforth be days of joy and rejoicing, like the festivals ordained in the law, and that lamps should be lighted on those days, to make known to God the wondrous works which the God of the heavens hath wrought for them" (Meyrilaith Antiquos, p. 145, ed. Jellinek; Talmud, Sabbath, 21, b). Now, whatever we may think about the embellishments of this story, it is not at all unlikely that a vial of oil was actually on the first day of Chanukah, and that it was most wanted, and that this is one of the reasons why the lighting of lamps has been instituted.

At every morning prayer during the whole of this festival, a portion of the 7th chapter of Numbers is read in the synagogue by the prelector, in accordance with a very old custom (Mishna, Megilla, viii, 2); thus was it on the first day, and on the next 13-17, when the regular lesson of the Pentateuch, if it is a Sabbath, and the Haphtorah, or the portion from the Prophets, is Zech. ii; on the second, Num. vii, 18-23, is read, beginning with "On the second day," etc., and the same Haphtorah; on the third day, Num. vii, 24-29, and the same Haphtorah, and so on. In the Temple at Jerusalem, the "Hallel" was sung every day of the feast. The present festival is the celebration of the exploits performed by Judith (q. v.) upon Holofernes, because, as some suppose, she was of the stock of the Maccabees. Hence some of the Midrashim which give the history of Judas Maccabaeus mix up with it the history of Judith.

Modern Jews keep the feast of lights very strictly, but servile work is not forbidden to be done. The feast is observed as one of rejoicing for the wonders which God wrought for them. During the eight days, parents and children light lamps to commemorate the event, particularly the last night, when neighbors and friends meet together to enjoy themselves. The Karaites, however, do not observe this festival, because it is an uninspired ordinance.

There are four other dedications of the Temple recorded:

1. The dedication of the Solomonic Temple (1 Kings viii, 2; 2 Chron. v, 8), which took place in the seventh month, or in the autumn. B.C. 1003. This was coincident with the Feast of Tabernacles (q. v.).

2. The dedication at the time of Hezekiah, when the Temple was purified from the abominations which his father Ahaz had brought into it (2 Chron. xxix). B.C. 796. See Hezekiah.

3. The dedication of Zerubbabel's Temple, built after the captivity (Ezra vi, 16), which took place in the month Adar, in the spring. B.C. 517.

4. The dedication of Herod's Temple (Josephus, Ant. xv, 11, 6). B.C. 66. Some of the fathers have therefore thought that Jesus is said to have gone to the celebration commemorative of the dedication of Solomon's Temple or of Zerubbabel's. The fact, however, that there was no annual festival to commemorate these dedications, and that the evangelist John distinctly says that it was in the winter, establishes beyond doubt that our Lord's baptism was the celebration commemorated by the dedication of the Temple instituted by Judas Maccabaeus. See TEMPLE.

Literature.—Maimonides, Mishna Torah, or Yad Ha-Chassidah; Hillel Megilla Ve-Chamash, sec. 3 and 4;
DEDICATION OF CHURCHES

Meglithi Aniciochus, printed in Bartolocci, Bibliotheca Magna, i, 882, etc.; Midrasch, Le-Chanakah, and Midrasch, Achar le-Chanakah, published by Dr. Adolph Jellinek in Beth ha-Midrasch (Leipzig, 1858), i, 132, etc. This volume also contains (p. 142, etc.) a reprint of Meglithi's article as seen in this article, and in Fabricius, Bibllog, Antiquar, p. 419 sq.
Likewise Otho, Lex. Rab. p. 288 sq.; Lightfoot and Wetstein, in loc. Joh.; Wähner, De septo Encensorum (Heilmandel. 1715); Weber, De Encensorum (Lips. 1863); Venne, De jure circa Encensum (Erf. 1718); and the tracts on the subjects of the title, by other Hempelmann, (Lips. 1754), Lincke (Altdorf, 1768), Lund (Upsal. 1706), Reich (Altdorf, 1772). See FESTIVALS.

Dedication of Churches. See CONSECRATION.

De Dieu. See DEUS, DE.

De Dominia. See DOMINUS, DE.

Deep (the representative in the A. V. of several Heb. words, especially נְשָׁכָה, tekkon, Gen. i, 2, etc. an abyss, often rendered "deep," 2 a depth, an intensity of אָדָם, Lake, 31; Rom. x, 7, elsewhere "bottomless pit"). The deep, or the great deep, in its literal sense, signifies, chiefly in Scripture—I. Hall, the place of punishment, the bottomless pit (Luke viii, 31; Rev. x, 1; xi. 7). 2. The common receptacle of the dead; the grave, the deep or depths of the earth, under which the body is deposited; the hollow depths of the soul, speaking thereof, to still more unseen, still deeper, still further distant from human inspection, is that remote country, that "bourn whence no traveller returns" (Rom. x, 7). 3. The deepest parts of the sea (Ps. Ixix, 15; cvii, 26). 4. The chaos, which, in the beginning of the world, was uniform and vacant (Gen. i, 2). See AYAS.

Deer. Although this word occurs in the English Bible only in the connection "r<awy deer" (q. v.), it properly represents several terms in the original, which are variously translated, and which denote widely different members of the antelope and cervic families. See CHAMNOS; GOAT; OX; FALCON; ROE, etc. For the proper deer we find the following variations of אָדָם, some rendered "depth," an intensity of אָדָם, Lake, 31, q. d. a large ram; Sept. אָדָם, the male, always rendered "hart" (q. v.), occurs Deut. xii, 15, 22; xiv, 5; xv, 22; 1 Kings iv, 23; Psa. xiii, 1; Cant. ii, 9, 17; viii, 14; Isa. xxxiv, 6; Lam. i, 6; גַּלְגַּלְגָלָה (תָּן), Gen. xliii, 21; 2 Sam. xxiv, 34; Job xxxix, 1; Psa. xviii, 33; xxix, 9; Cant. ii, 7; iii, 8; Hab. iii, 19), or גַּלְגַּלְגָל (תְּנַנְּל), Prov. vi. 19; Jer. xiv, 9), the female, always rendered "hindi" in our version (Sept. סִיִּלָּו). Many recent writers, however, either suppose different species of antelope to be meant, or, with Dr. Shaw, consider the term to be generic for several species of deer taken together. Sir J. G. Wilkinson believes the ογγία to be the Ethiopian oryx, with nearly straight horns. See ANTELOPE. It should be observed, however, that an Ethiopian species could not well be meant where the clean animals fit for the food of the Hebrews are indicated, nor where allusion is made to suffering from thirst, and to high and rocky places as the refuge of females, or of both, since all the species of oryx inhabit the open plains, and are not remarkable for their desire of drinking; nor can either of these propensities be properly ascribed to the true antelopes, or gazelles, of Arabia and Syria, all being residents of the plain and the desert; like the oryx, often seen at immense distances from water, and unwilling to venture into forests, where their velocity of flight and delicacy of structure impede and destroy them. Taking the older interpretation, and reviewing all the texts where hart and hind are mentioned, we find none where these objections truly apply. Animals of the stag kind prefer the security of forests, and are always most robust in rocky mountain covers, and seek water with considerable anxiety; for of all the light-footed ruminants, they alone protrude the tongue when hard pressed in the chase. Now, comparing these qualities with several texts, we find them perfectly appropriate to the species of these genera alone. Aggel appears to be a mutation of a common name with Αραγός; and although no great stress should be laid on names which, more particularly in early times, were used without much attention to specific identity, yet we find the Chaldees λεγον and Sarmaic jelen strictly applied to stag. Hence the difficulty lay in the modern denial that ruminants with branched deciduous horns existed in the south-west of Asia and Egypt; and Cuvier for some time doubted, notwithstanding Virgil's notice, whether they were found in any part of Africa; nevertheless, though not abundant where water is rare, their existence from Morocco to the Nile, and beyond it, cannot be denied; and it is likely that an Asiatic species still appears sometimes in Syria, and, no doubt, was formerly common there (see the Penny Cyclopaedia, s. v. Deer).

Barbary Deer.

1. The species usually referred to by the above Heb. terms is probably that now known by the name of Cervus barbara, or Barbary stag, in size between the red and fallow deer, distinguished by the want of a bissnter, or second branch on the horns, reckoning from below, and by a spotted livery, which is effaced only in the third or fourth year. This species is figured on Egyptian monuments, is still occasionally seen about the nautor lakes west of the Nile, and, it seems, has been observed by travellers in the desert east of the Dead Sea, on the route from Cairo towards Damascus. We take this to be the ιγαλ or ογαλ of the Arabs, the same which they accuse of eating fish—that is, the ceps, lizards, and snakes, a propensity common to other species, and similarly ascribed to the Virginian and Mexican deer.

2. Another species is the Persian stag, or mosr of the Tahtar nations, and gecesawen of Armenia, larger than the stag of Europe, clothed with a heavy mane, and likewise destitute of bisantlers. We believe this species to be the sogyar of Asiatic Turkey, and mura of the Arabs, and therefore residing on the borders of the mountain forests of Syria and Palestine. One or both of these species were dedicated to the local bown dina on Mount Libanus—a presumptive proof that deer were found in the vicinity.

Of the hind it is unnecessary to say more than that she is the female of the stag, or hart, and that in the manners of these animals the males are always the last to hurry into battle. See stag.

Deering. See DEER.

Defence. This word, besides its ordinary and proper use, stands in the English Bible as a mistranslation of two Heb. terms.

1. Masaor (םָאָר), in connection with דָּמָא, streams,
rendered in 2 Kings xix, 24, "rivers of besieged places," Sept. σεβομένη συνοχής, Vulg. aquas clausas; in Isa. xix, 6, "rivers of besieged cities," Sept. σεβομένης δήμου, Vulg. aquas clausas; in Isa. xxxviii, 27, "rivers of the besieged places," Sept. σεβομένων τῆς οἰκουμένης, Vulg. rives aggerum; a proper name for Egypt, alluding to its canals, i.e. the branches of the Nile. The derivation of the term is obscure; perhaps it is only another application of the Heb. word of the same form, elsewhere signifying "spring" or "source," hence a branch, channel, or irrigation, and applied to Egypt, especially Lower Egypt, as being strongly fortified, both by nature and art. See Mazor.

2. Be'tesor (בִּטֶּשֶׁר), probably something dug out of a mine, occurring only in Job, and rendered in chap. xxvii, 24, "gold," Sept. πετρυπό, Vulg. silex; in ver. 25, "defence," Sept. בֵּית בָּעָד (בֵּית בָּעָד), Vulg. castrum, hostes; in chap. xxxvi, 19, "gold," Sept. כַּפָּרָאכֶר iv āḏāryq, Vulg. tributo, precious ore, i.e. of gold or silver, in its native state; an interpretation evidently required by the corresponding terms in the parallel members of the hemistichs where it occurs. See Gold.

Defence of Christianity. See Apology.

Defender of the Faith (fides defensor), a title belonging to the sovereign of England, as Catholicus does to the king of Spain, and Christianissimus to the king of France. It was originally conferred by Leo X. for his pontificate VIII. in 1513, against Martin Luther; and the bull for it bears date quinto die Octob. 1521. It was afterwards confirmed by Clement VII. On Henry's suppression of the monasteries, the pope of Rome deprived him of this title, and deposed him from his throne. The English Parliament (35 Henry VIII., ch. 3) confirmed the title, and it has ever since been used by English monarchs.

Defensor matrimonii, an officer of the Roman Church in every diocese, whose duty it is, in cases where a marriage is claimed to be null, to search for and produce the proofs of its validity, and to follow the case into any court to which it may be carried by appeal, with the right of originating such an appeal himself in cases where, through some defect in the proceedings or in the testimony, a verdict of nullification has been granted upon insufficient grounds. The office was instituted by Benedict XIV. by his bulls of Aug. 26, 1741, and Nov. 3, 1741 (Bullar. Magna. tom. xvi, p. 41, 46).

Defile (denoted by several Heb. and Gr. words, especially נַשֵּׁב, דָּמָר, μυαίων, denoting filthiness, but spoken chiefly in a figurative or ceremonial sense). Many were the blasphemies of person and conduct which, under the Mosaic law, were esteemed defilements; some were voluntary, others involuntary; some originated with the party, others were received by him; some were inevitable and the effect of nature, others the consequence of personal transgression. Under the Gospel, defilements are those of the heart, of the mind, and the conduct. Moral defilements are numerous, and as thoroughly prohibited under the Gospel as ceremonial; but authoritatively superseeded as requiring any religious rites, though many of them claim attention as usages of health, decency, and civility (Matt. xx. 18; Gen. xlil, 4; Rom. 1, 24; James iii, 5; Ezek. xiiil, 8). See Pollution.

Degradering. See Gerardino. DE.

Degradation, in ecclesiastical law, the act of depriving a clergyman of his orders, or the act of deposing an officer from a higher to a lower grade of office. In the case of bishops, this degradation consisted in the removal from a larger and more important see to a smaller or less considerable. Presbyters were degrad ed to the rank of deacons, and deacons to that of subdeacons. This kind of punishment was also inflicted on bishops in Africa by superseding them in their exalted succession to the office of archbishop or metropolitan. In later times, degradation implied privation of all spiritual dignity, as also the civil degradation in the eighth century at Constantinople is recorded. The patriarch Constantine was made to ascend the ambo; he was stripped by the bishops of his pallium, and anathematised; he was then made to walk out of the church backwards. When Cranmer, archbishop of Canterbury, was degraded by order of queen Mary, his persecutors dressed him in episcopal robes made of canvas, put the mitre on his head, and the pastoral staff in his hand; and in this attire showed him to the people. They then stripped him piece by piece. On the Roman forms of degradation, see Elliott, Delineation of Romanism, bk. ii. ch. xv (Long. Edition); see also Bingham, Anti. Eccles. bk. xxiv, ch. ii; Canon 122 of Church of England; Augusti, Christ. Archaeolog. iii, 401, and the article DEPOSITION.

Degree is the rendering in the A. V. of one Heb. and one Gr. term (besides being employed as an adject in the phrases "man of high [or low] degree," where it has no [other] correspondent in the original), μαθηματικός, maddah (2 Kings xx, 9, 10, 11; Isa. xxxvii, 8, referring to the graduated scale of the dial [q. v.]) of Ahas, and in the titles of the Psalms entitled "Song of Degrees," i.e. Dehag (as below): a step, a degree (as below); βασιλικός (only 1 Tim. iii, 18, gradationem or promotion, etc. of a deacon [q. v.]) to a higher office; or perhaps rather a spiritual stand-point or condition, see Alford, in loc., a step (as of a staircase or door, Esclus. vi, 36). See Stairs.

DEGREES, SONG OF (הלל הללים, "song of the steps"); Sept. γοθα ἀναβασιματων, Vulg. cantica graduum), a title given to fifteen Psalms, from cxx to cxxxiv inclusive. Four of them are attributed to David, one is ascribed to the pen of Asaph, and the other ten give no indication of their author. Eschaton supposes them all to be the work of one and the same bard (Einz. in das A. T.), on the view adopted by many that the indications of authorship in these titles are not trustworthy, since they appear to have been added by a later hand, and in any case the very same phraseology would be employed to denote a hymn composed in honor of David or of Solomon" (Mark's Sermons, i, 208-9). The most generally accredited opinion, however, is that some of these hymns were preserved from a period anterior to the Babylonian captivity; that others were composed in the same spirit by the exiles who returned to Palestine from the captivity of Babylon by Cyrus, and that a few refer even to a later date, but were all incorporated into one collection, because they had one and the same character. This view is adopted by Rosenmüller, Herder, Medelssohn, Joel Bull, and others. With respect to the term הילל הללים, or "degrees," a great diversity of opinion prevails among Biblical critics. 1. According to some, it refers to the melody to which the Psalm was to be chanted. Bolleman (Metriz der Hebräer, p. 190 sq.) calls these Psalms "trophic songs." Luther translates the words "Ein Lied im höhern Chor," thus connecting the Psalm with the manner of its execution; and Michaelis (in Lowth, De Sacra Poësia, p. 511) compares כֶּלֶל הַלְּלֵי with the Syriac כְּלַלְלַלְלַל (Scala), which would ratherwise characterize the melody rather than the text. Jahn (Bibl. i, 62); Gesenius (Ephemerid. Hal. 1812, No. 206) denies to the Hebrews any metrical prosody. See Poetry, Hebrew. It is thought that the poetry of the Syrians may hereafter throw some light upon this title, as of the eight species of verse which they distinguish, one is called grade, secalis, which bears some resemblance to the Psalms, and it seems probable to refer to a particular kind of metre, see Ephemer. lilt. Hal. 1815, No. 11); but what that metre is, and whether it exists in the Psalms bearing this title, we have not yet the means of determining. 2. On slight
DEGREES

DEHON

DEAH "vites (Chal. Deahaye, "Nath", or Dehawe, NYY t, Sept. דאהא, Vulg. Diem), one of the Assyr
ian tribes from which a colony was led out by Assyer
per to repopulate Samaria, and who there joined their
neighbors in opposing the reconstruction of the Temple
at Jerusalem (Ezra iv, 9). These Dake were proba
bly the Δαχα, Νοται (Hierod. 1, 25), a nomad Persian
tribe east of the Caspian Sea (Ammian. Marc. xx, 8, p.
990, ed. Bip.), in the neighborhood of the Mardians,
or Hyrcanians (Strabo, xi, 688, 511; Pline, vi, 19;
xviii, 38, 120), and towards the south, towards Merv
(10), under the rule of Darius (Curt. iv, 126), and later
of Alexander (Curt. viii, 14, 5; ix, 2, 24) and his suc
cessors (Livy, xxvii, 40). This people appears to have
been widely diffused, being found as Dake (Δαχα)
both in the country east of the Caspian (Strab. xi, 8,
2; Arrian, Exped. Art. lib. iii, 11, etc.), or on their annual
tours of the Sea of Azof (Strab. xi, 9, 3); and again as Dikí
(Δική, Thucyd. ii, 96), or Dací (Δαχαί, Strab., D. Cass.,
etc.), upon the Danube. Their name probably survives
in the present district Daghestan. They were an Aryan
race, and are regarded by some as having their lineal
descendants in the modern Dames (see Grimm's Ge
schicht. der Deutschen Sprach., 1, 192-3). The name is
derived from the Persian dák, "a village"; Dēhavites
will therefore be equivalent to the Latin "Rustic." Their
love of war and plunder induced them to serve as
mercenaries under various princes (Arrian, iii, 11;
v, 12); and their valor has immortalized them in the
pages of Vitrip's anonymous "Immortal Dabah." A band
of them had doubtless entered the service of the Per
sian monarch, followed him to Palestine, and
received for their reward grants of land in Samaria
(Stephanus Byzant. s. v.; Ritter, Erdkunde, vii, 668;
Rwilmson's Herodotus, i. 889).

DEHON, THEODORE, D.D., bishop of the Protestant
Episcopal Church in the diocese of South Carolina,
born in Boston, Mass., Dec., 1773. His early educa
tion was obtained in the public school, where, for
some years, he stood at the head of his class. In
1791 he entered Harvard University, where he gradu
ated with the highest honors in 1798. He at once
began his preparation for the ministry, for which,
from early childhood he had been fitted by a strong
inclination. In 1797 he was ordained, and soon became
the rector of Trinity Church, Newport, R. I., where he
remained until 1810, when he was compelled, by failing
health, to seek a milder climate. An invitation to the
rectorship of St. Michael's Church, Charleston, S. C.,
was accepted. In this charge, as at Newport, he was
very successful. He was loved and respected. What
was established to prevent unqualified persons from teach
ing, and an initiatory stage of discipline was prescribed,
these terms became significant of a certain rank, and
of the possession of certain powers, and were called
"grades," "steps" or "degrees." The passing of the
initiation in the latter has been likened by Gregory
IX (1227-41), the title of cardinal of bachelor
(q. v.), and an additional course of discipline and ex-

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DEI GRATIA

sermons, in two volumes, have passed through two editions in this country, and through three in England.

They are models of practical pulpit discourse. See Memoir by Rev. Dr. Godden, and Pref. to 2d edit. Sermons, vol. i.; also Sprague, Annals, vol. ii., 322.

Dei Gratia (LXX. by the grace of God) is a formula used by bishops and monks. 4 Felix of Rome (A.D. 336) styled himself episcopus per Dei gratiam. Afterwards it came to be appended by archbishops, bishops, abbots, abbes, deans, monks, and even chaplains, to their titles in letters and other documents, as an expression of dependence. After the middle of the 12th century, when the sanction of the See of Rome began to be considered necessary to ecclesiastical offices, the higher clergy wrote Dei et Apostolico sedis gratia, 5 by the favor of God and the apostolic see.

At a later period many of them preferred to write missarum diei, permissione diei, and the like; but they still continued to be styled by others Dei gratia. In the British Islands this style was generally dropped about the time of the Reformation, but it was occasionally given to the archbishops of Canterbury and York even after the beginning of the 17th century. Beginning with the times of the Carolingians, many temporal princes, earls, and barons made use of the formula Dei gratia (bene dicat), and before the 16th century no idea of independence or of divine right seems to have attached to it. But in 1442, king Charles VII of France forbade its use by the Comte d'Armagnac, and in 1449 obliged the duke of Burgundy to declare that he used it without prejudice to the rights of the French crown. These instances show that it had now begun to be regarded as belonging exclusively to sovereigns who owed no allegiance to any other earthly potentate or power. In this way, what was originally a pious expression of humility came to be looked upon as an assertion of the doctrine of the 'divine right of kings.'

Deiphana, mother of God, a title applied to Mary, the mother of Christ, at the Council of Nicaea. See Theotokos.

Deism (from Deus, God) properly means the belief in the existence of a supreme intelligent First Cause, in opposition to Atheism. It is now, however, applied to that form of infidelity which professes to believe the existence of a personal God, but denies his revelation. The word Deism, at bottom, the same as Theism (Dei Gratia, God); but a distinction in practical use has arisen between them. Des Prades calls Theism the faith of reason, which precedes all revelation; but, on the other hand, designates by D-eism the faith in reason which contests revelation. In more modern times, an arbitrary distinction between the two terms mentioned has been adopted by the usage of scientific language in Germany, according to which Deism is the doctrine of God's relation to the world, which represents God as not only different, but also as separated from the world, therefore as only in an external relation to it; on the other hand, Theism would be the doctrine which represents God as holding an internal and real relation to the world. Labadie makes the distinction between a deist and a theist as follows: the deist, he says, believes in a God, but the theist in a living God. 6 About the middle of the 16th century the title was arrogantly assumed by those who professed to believe in a God, while they refused to acknowledge a revelation of his will. It was used in opposition to Christianity what they were pleased to call 'natural religion,' but never agreed upon the articles of faith which it taught, or the practical duties which it required. Deism, in effect, is a rejection of all known religions, supplying nothing in their place, but bowing to a blind deus ex machina. But the friends of Christianity have no reason to regret the free and unrestrained discussion which their religion has undergone. The cavils and objections of the deists have been fairly heard and fully answered; but for their opposition we should not have had such a vast mass of Christian evidences as has been collected by the pious and learned; evidences which can prove the truths of Christianity, so illustrate its doctrines as to be of lasting service to the cause of genuine religion and the best interests of mankind (Eden). The ground taken by the English deists was substantially the naturalistic, viz. that the Gospel history was the product of an invention imposed upon the world by its authors.

Lord Herbert of Cherbury (born 1581, died 1648) has been regarded as the first deistical writer in England, or at least the first who reduced Deism to a system, affirming the sufficiency of reason and natural religion, and rejecting divine revelation as unnecessary and superfluous. His system, taught in De Veritate and De Religione Laici, embraced these five articles: 1, The being of God; 2, that he is to be worshipped; 3, that piety and moral virtue are the chief parts of worship; 4, that God will pardon our faults on repentance; and, 5, that there is a future state of rewards and punishments. See Hobbes.

Charles Blount (1638) published a translation of Philostratus's Life of Apollinus Tyros, at the same time as the French edition, in order to show that in the 4th century, viz. to contrast the character and history of Christ disadvantageously with that of Apollo- nius. After his death appeared his Oracle of Reason (1695), explaining the 'Deists' Religion.' John Toland (1722), in his Christianity not Mysterious (1686), asserted the capacity and supremacy of reason (anticipating the modern Rationalism) [q. v.], and also, in his Aemular (1699), threw doubt upon the Canon. The theory that Christ was an ordinary man, whose followers elevated him to the imaginary dignity of a divine being, had been started by the early opponents of Christianity—Celsus, Porphyry, and Julian. It was revived by Woolston (+ 1788) (q. v.), in his Six Discourses on the Miracles (1727), and by Tyn dal (q. v.) in his Christianity as old as the Creation (1730). Tyndal was followed by Chubb, True Gospel of Christ (1748), and other writings [see Chubb]; and by More, The Moral Philosopher, and other works. Darwin, in the 19th century, undertook the attack on the higher classes in England by Bolingbroke and Shaftes bury, and at a later period, in the form of complete scepticism, by Hume and Gibbon. Among the late erate, Thomas Paine (q. v.) was the great propagator of Deism. The progress of vulgar Deism among the higher classes was arrested by Butler's immortal Analogia [see Butler], and among the lower, to a large extent, by the rise and progress of Methodism.

In France, the English Deism was adopted and diffused by Voltaire and the Encyclopedists (q. v.); but it soon became frivolous, immoral, and, in fact, atheistic. In Germany, the same seed sprang up in the 18th century in the form of Free-thinking. It took up the modern Rationalism (q. v.): 'The deistical movement, if viewed as a whole, is obsolete. If the same doubts are now repeated, they do not recur in the same form, but are connected with new forms of philosophy, and altered by contact with more recent criticism. In the present day, the term Deism, which was once so general and so improper, is employed to designate various theories, or believe more, both in philosophy and in criticism. In philosophy, the fact that the same difficulties occur in natural religion as well as in revealed, would now throw them back from Monotheism into Atheism or Pantheism; while the mysteries of revelation, which fill the mind with astonishment. But the truths of Christianity would be now concealed and explained away as psychological peculiarities of races or individuals. In criticism, the delicate examination of the sacred liter-
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DE'kar (Heb. De'ker, דֶּקֶר, a bursting thigh), the father of Solomon’s surveyor in the second royal district (1 Kings iv, 9), from which passage it appears that his son BEN-Deker (בֵּין-דִּקֵר, Sept. νῦν Δακέρα; Vulg. Benredcar) was the royal commissariat officer in the western part of the hill-country of Judah and Benjamin, Shaalbim and Bethschemesh. B.C. ante 1014.

De la Mennais. See La Mennais.

Delal'ah (Heb. Delalagh, דֶּלָּלָה, freed by Jehovah); also in the prolonged form Delalay, דֶּלָּלָי, 1 Chron. xxiv, 18; Jer. xxxvi, 12, 25; comp. ἔλειληθρός Cyprian, 1 Cor. vii, 22; also the Phoenician name Delaia, דֶּלַיָּה, quoted from Menander by Josephus, Ap. i, 18, and the modern name Godfrey = Gottesfrey), the name of several men.

1. Sept. Δελαίας v. r. Ἀβζαλλαί. The head of the twenty-third division of the priestly order in the arrangement by David (1 Chron. xxiv, 18). B.C. 1014.

2. Sept. Δελαίας, Γαλαίας. A son of Shemaiah, and one of the courtiers to whom Jeremiah’s first role of prophecy was read (Jer. xxxvi, 12): he vainly interceded for its preservation from the flames (ver. 25). B.C. 604.

3. Sept. Δελαίας. The progenitor or head of one of the parties of exiles who returned from Babylon to Jerusalem with Zerubbabel from certain parts of the Assyrian dominions, but who had lost their genealogical records (Ezra ii, 60; Neh. vii, 62). B.C. 536.


5. Sept. Δαλαίας v. r. Δαλαία. One of the sons of Eloi, a descendant of the royal line of Judah from Zerubbabel (1 Chron. iii, 24; where, however, the name is Anglicized Dalaiath). He probably belongs to the tenth generation before Christ (see Strong’s Harmony and Expositor of the Greek, p. 17). B.C. cir. 900.

Delancey, William. Heathcote, D.D., bishop of the Protestant Episcopal Church in the diocese of Western New York, was born in Westchester County, N.Y., Oct. 8, 1797; graduated at Yale College in 1817, and was ordained deacon in 1819. His first ministerial labor was given to Grace Church, New York, of which he was in charge during the vacancy of the rectorship which continued until that of the Rev. Peter D. Wright. He then officiated for a short time in the newly-organized parish of St. Thomas’s, Mamaroneck. Having been advanced to the priesthood on March 6, 1822, in Trinity Church, New York, he removed to the city of Philadelphia, where he became an assistant minister of the united churches of Christ Church, St. Peter’s, and St. James’s, of which bishop White was then rector. In 1828 he was appointed Provost of the University of Pennsylvania. In 1833 he became assistant minister of St. Peter’s Church of Philadelphia, and in 1837 rector. When the diocese of New York was divided in 1838, Dr. Delancey was elected the first bishop of the episcopal see of Western New York by consecration took place on May 9, 1839. In 1862 he visited England as a delegate to the English House of Bishops from the Protestant Episcopal Church of America. He died at Geneva, N.Y., April 5, 1865. In all positions, as pastor, university officer, and bishop, Dr. Delancey was diligent, skilful, and successful. He instituted a system of diocesan missions sustained to the present time without incurring debt. In 1840, by his recommendation, a fund for the relief of infirm and aged clergy of the diocese was established.

Delany, Patrick, an eminent Irish clergyman, was born in the year 1858, and was educated at Trinity College, Dublin. In 1727 lord Carteret raised him to the chancellorship of Christ Church. He distinguished himself by the publication of the first vol-

A succinct account of the English delsits and their principles will be found in Van Mildert, Engle Lecture, sermon x; Lechler, Geschicht d. englisch. Deutsch (1841). See also Leland, View of English Writers (new ed. by Edmonds, Lond. 1837, 8vo); Noack, Die Freiherrn in der Religion (Bem. 1838-55, 8 vols.; vol. i treats of the “English Deists,” vol. ii of the “French Freethinkers,” vol. iii of the “German Enlightenment”); Farrar, Critical History of Free Thought (Oxf. 1869, 8vo; repub. Boston, 1863, 12mo); Hurst, History of Rationalism, chap. xix; Hagenbach, H. St. of Doctrines, § 388; Dormer, Geschichte d. protest. Theologie (1867), p. 487; Liddon, Brief Lectures, 1867. Compare the articles INDIFFERENTISM; RATIONALISM. For the writers against Deists, see APOLGETICS; APOLOGY; EVIDENCES.

Deity, a name of the Supreme Being, from the Latin Deus, God. It was originally an abstract term, and thence transferred to signify, in a concrete sense, Him whom we call God.

DEITY OF JESUS CHRIST. "In the use of this phrase concerning our Lord we mean to assert that he was ‘the very and eternal God.’ It is a more proper expression than ‘the divinity of Christ,’ since this latter does not necessarily imply anything more of our Lord’s nature than that it was good of heavenly origin; whereas the term ‘Deity’ contains in it the notion of essential Godhead. The other expression, however, has prevailed, on account of the word ‘Deity,’ having come to be so commonly used as the concrete instead of the abstract sense, to denote a divine Being."—Eden, Churchman’s Dictionary, s. v. See Christology; Trinit"
DE LA RUE.

De La Rue. See La Rue.

Delidea, or Theleda of the Peninsular Table, is identified by Ritter (Redit. xvi. 1448) with Hagey, a village on the Damascus-Horna road, four hours east of Riblah (Van de Velde, Memoir, p. 307).

Delegates. Court of. The great court of appeal in all ecclesiastical causes in England is so called because it consists of persons who form the court are appointed to represent the king, under what seal.

Delfau, Dom François, a French theologian, was born at Moullet, in Auvergne, in 1637. He entered the congregation of St. Maur, and became specially known for his edition of the works of St. Augustine. He undertook this work by direction of the general of the congregation, upon whom the need of a new critical edition of the works of the great Church father had become so urgent. Delfau was invited in 1670 to go to Rome to assist him, but he died at his journey, and the work was continued by the scholars, and was finished in 1683. Delfau was a member of the Benedictine order, and was a student at the University of Paris.

De Lelis, a term specifically applied in modern times to Noah's flood, as related in Gen. vii. viii. See Flood.

1. Biblical History of the Flood. — The sacred historian informs us that in the ninth generation from Adam, in the days of Noah, the face of man had greatly multiplied, and the earth was filled with violence, and that God determined to purge the earth from the presence of the creature whom he had made. He will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the bird of the air; for it is corrupted before me. See Genesis, ch. 6, 17.}

Delli'ah (Hob. Delilah', הָדלִילָה, pron. lancushung, sa with lustful desire; Sept. Dalilé, Josephus Delilá, a woman who dwelt in the valley of Sorek, beloved by Samson (Jdg. xvi. 4-19). B.C. 1165. Her connection with Samson forms the third and last of those amatory adventures which in his history are so inextricably blended with the craft and prowess of a judge in Israel. She was bribed by the "lives of the Philistines" to win from Samson the secret of his strength, and the means of overcoming it. See Samson. It is not stated, either in Judges or Josephus, whether she was an Israelite or a Philistine. Nor can this question be determined by reference to the geography of Sorek, since, in the time of the judges, the frontier was shifting and indefinite. The following considerations, however, supply presumptive evidence that she was a Philistine:

1. Her occupation, which seems to have been that of a courtesan of the higher class, a kind of political Hebra. This view is still more decided in Josephus (who calls her γυνή ἢραμούσα, and associates her influence over Samson with πόρος καὶ συνοπτικοὶ, Acts v. 8, 11). He also states more clearly her relation as a political agent to the "lords of the Philistines" (Ἐπιστασίων, оἱ προερχόμενοι, οἱ ἐραμούσαι Παλαιστίνων; Sept. ἐραμούσαι, οἱ ρόοι συνοπτικοί; political lords, Milton, Samson. Ag. 850, 1190), employing under their directions "hiers in wait" (Ῥωμ. v. 19, το ἔραμος; comp. Judg. iii. 8), and the tact which is attributed to her in Judges, but more especially in Josephus, indicates a position not likely to be occupied by any Israelitish woman at that period of national depression. See Philistines.

2. The general tendency of the Scripture narrative: the sexual allusion represented as acting upon the Israelites from without (Num. xxv. 1, 6; xxvi. 15, 16). See Harlot.

3. The special case of Samson (Judg. xvi. 1; xvi. 1). In Milton Delilah appears as a Philistine, and justifies herself to Samson on the ground of patriotism (Sam. Ag. 850, 960).

4. Delilus (Δηλαύος), Quintus, a favorite pimp of Antony, whose unprincipled officiousness came near embroiling Herod with Ventidius (Josephus, Ant. xi. 15, 1; xvi. 2, 6; Wirt. i. xxv. 8). He was a Roman knight who was concerned in the civil wars under the triumvirate, and is frequently mentioned in classical history (Smith, Diet. of Classical Biog. s. v.).

Delos. See Delos.

Deluge, a term specifically applied in modern times to Noah's flood, as related in Gen. vii. viii. See Flood.
earth to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." The ark thus constructed was slowly prepared by Noah. See Ark. At length, in the six hundredth year of his age, the ark was finished, and all living things were gathered into it as in a place of safety. Jehovah shut him in, says the chronicler, speaking of Noah. And then there ensued a solemn pause of seven days before the threatened destruction was let loose. At last the flood came; the waters were upon the earth. The narrative is vivid and forcible, though the language is that sort of description which in a modern historian or poet would have occupied the largest space. We see nothing of the death-struggle; we hear not the cry of despair; we are not called upon to witness the frantic agony of husband and wife, and parent and child, as they fled in terror before the rising waters. Nor is a word said of the sadness of the one righteous man who, safe himself, looked upon the destruction which he could not avert. But one impression is left upon the mind with peculiar vividness, from the very simplicity of the narrative, and it is that of utter desolation. This is heightened by the contrast and repetition of the words, "forsakes" and "nevermore." On the one hand we are reminded less than six times in the narrative in chaps. vi, vii, viii, who the tenants of the ark were (vi, 18–21; vii, 1–5, 7–9, 13–16; viii, 16, 17, 18, 19), the favored and rescued few; and, on the other hand, the total and absolute blotting out of everything else is less emphatically felt upon (vi, 18, 17; vii, 4, 21–28). This evidently designed contrast may especially be traced in chap. vii. First, we read in ver. 6, "And Noah was six hundred years old when the flood came—waters upon the earth." Then follows an account of Noah and his family and the animals entering into the ark. Next we have verses 10–12, subject 7: "And it came to pass after seven days that the waters of the flood were upon the earth." In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the selfsame day were all the mountains of the great deep broken up, and the windows (or floodgates) of heaven were opened. And the rain was upon the earth forty days and forty nights. Again the narrative returns to Noah and his companions, and their safety in the ark (ver. 18–16). And then in ver. 17 the words of ver. 12 are resumed, and from thence to the end of the chapter a very vivid and very impressive description is given of the appalling catastrophe: "And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lifted up from off the earth. And the waters prevailed and increased exceedingly upon the earth: and the ark went on the face of the waters. And the waters prevailed very exceedingly upon the earth, and all the high mountains which were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail, and the mountains were covered. The earth was a morass, which moveth upon the earth, of fowl, and of cattle, and of wild beasts, and of every creeping thing which creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every substance which was on the face of the ground was blotted out, as well man as cattle, and creeping thing, and thing that creepeth upon the earth, and every bird of the heaven. They were blotted out from the earth, and Noah only was left, and they that were with him in the ark. And the waters prevailed on the earth a hundred and fifty days. The waters of the Flood increased for a period of 190 days (40 + 150, comparing vii, 12 and 28). And even when the waters, after carrying a wind to pass over the earth, so that the waters were assuaged, the ark rested on the seventeenth day of the seventh month on the mountains of Ararat. After this the waters gradually diminished till the first day of the tenth month, when the tops of the mountains were seen. It was then that Noah sent forth, first, the raven, which flew from thence and thither, resting probably on the mountain-tops, but not returning to the ark; and next (7) after an interval of seven days; comp. ver. 10), the dove, "to see if the waters were abated from the ground" (i.e. the lower plain country). "But the dove," it is beautifully said, "found no rest for the sole of her foot, and she returned unto him into the ark." After waiting eight days, she sent forth the dove, which returned this time with a fresh (נילוח) olive-leaf in her mouth, a sign that the waters were still lower. Once more, after another interval of seven days, she sent forth the dove, and she "returned not again unto him any more," having found a home for herself upon the earth. No picture in natural history was ever drawn with more exquisite beauty and fidelity than this: it is admirable alike for its poetry and its truth. Respecting two points, we may here remark (2) that the raven was reproved for a forlorn change of heart by its flight and its cry (Elijan, H. A. vii, 7; Virg. Georg. i, 882, 410). According to Jewish tradition, the raven was preserved in the ark in order to be the progenitor of the birds which afterwards fed Elijah by the brook Cherith. The olive-tree is an evergreen, and seems to have been a symbol of living water, according to Theophrastus (Hist. Plant. iv, 8) and Pliny (H. N. xiii, 56), who mention olive-trees in the Red Sea. The olive grows in Armenia, but only in the valleys on the south side of Ararat, not on the slopes of the mountain. It will not flourish at an elevation where even the mulberry, walnut, and apricot are found (Bitter, Erdkunde, x, 920). According to a careful adjustment of the chronology of the Hebrew Bible, the Noachian deluge appears to have occurred (begun) in the year from the creation of Adam 1657, and before Christ 2516. It continued twelve lunar months and ten days, or, exactly one solar year (Brown, Ordo Seculorum, p. 855 sq.), as the following tabular exhibit of the incidents we show:

<table>
<thead>
<tr>
<th>Month</th>
<th>Day</th>
<th>Interval</th>
<th>Events</th>
<th>Genesis</th>
</tr>
</thead>
<tbody>
<tr>
<td>II (Nov.)</td>
<td>11</td>
<td>6 days</td>
<td>Command to enter the ark.</td>
<td>vii, 1-4</td>
</tr>
<tr>
<td>III (Dec.)</td>
<td>97</td>
<td></td>
<td>The raven begins.</td>
<td>5-16, 17</td>
</tr>
<tr>
<td>VII (Apr.)</td>
<td>17</td>
<td>106</td>
<td>The rain ceases—the waters prevail.</td>
<td>18-24, 40</td>
</tr>
<tr>
<td>VIII (May)</td>
<td>78</td>
<td></td>
<td>The ark grounds on Ararat.</td>
<td>viii, 14, 5, 6, 9-10</td>
</tr>
<tr>
<td>XI (Aug.)</td>
<td>89</td>
<td></td>
<td>Top of mountains (table).</td>
<td>5, 6-9, 11</td>
</tr>
<tr>
<td>XI (Aug.)</td>
<td>91</td>
<td></td>
<td>Raven and dove sent out.</td>
<td>12</td>
</tr>
<tr>
<td>XI (Aug.)</td>
<td>91</td>
<td></td>
<td>Dove came in.</td>
<td>13</td>
</tr>
<tr>
<td>I (Oct.)</td>
<td>11</td>
<td>86</td>
<td>The dome becomes dry.</td>
<td>14-19, 505</td>
</tr>
<tr>
<td>II (Nov.)</td>
<td>97</td>
<td></td>
<td>Noah leaves the ark.</td>
<td>505</td>
</tr>
</tbody>
</table>

The word specially used to designate the Flood of Noah (אָשֶׁר יַכְבֹּל, "kam-mabbūl") occurs in only one other passage, of Scripture (Psa. xcvii, 10). The poet there sings of the majesty of God as seen in the storm. It is not improbable that the heavy rain accompanying the thunder and lightning had been such as to swell the torrents, and perhaps cause a partial inundation. This carried back his thoughts to the great flood of which he had often read, and he sang, "Jehovah sat as king at the Flood," and looking up at the clear face of the sky, and on the freshness and glory of nature around him, he added, "and Jehovah remaineth a king forever." In Isa. liv, 9, the Flood is spoken of as "the waters of Noah." God himself appeals to his promise made after the Flood as a pledge of his faithfulness to Israel: "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee." In the N. T. our Lord gives the sanction of his own
authority to the historical truth of the narrative, Matt. xxiv, 37 (comp. Luke xvi, 26), declaring that the state of the world at his second coming shall be such as it was in "the days of Noah," which "waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls, were saved by water," and sees in the waters of the flood by which the ark was borne up a type of baptism, by which the Church is separated from the world. Again, in his second Epistle (ii, 5), he cites it as an instance of the righteous judgment of God, who spared not the old world, etc.

II. Traditions.—The legends of many nations have preserved the memory of a great and destructive flood from which but a small part of mankind escaped. It is not always clear whether the point back to a common centre, whence they were carried by the different families of men as they wandered east and west, or whether they were of national growth, and embody merely records of catastrophes, such as especially in mountainous countries are of no rare occurrence. In some instances, no doubt, the resemblances between the Deluge stories are due to the striking tendency to render it morally certain that the former were borrowed from the latter. We find, indeed, a mythological element, the absence of all moral purpose, and a national and local coloring, but, discernible among these, undoubted features of the primitive history.

The Flood in the East is apparently drawn partly from Biblical and partly from Persian sources. In the main, no doubt, it follows the narrative in Genesis, but dwells at length on the testimony of Noah to the unbelieving (Sale's Koran, chap. xi, p. 181). He is said to have harbored among his people one thousand five hundred yoke of oxen (xxix, p. 227). People scoffed at him and thus were they employed until our sentence was put in execution and the oven poured forth water." Different explanations have been given of this oven, which may be seen in Sale's note. He suggests (after Hyde, De Bel. Pers.) that this idea was borrowed from the Persian Magi, who also fancied that the first waters of the Deluge gushed out of the oven of a certain old woman named Zala Cofa. But the tanasir (oven), he observes, may mean only a receptacle in which waters are gathered, or the fissure from which they broke forth. Another peculiarity of this version is, that Noah is said to have gone into the ark: he refuses, in the hope of escaping to a mountain, and is drowned before his father's eyes. The ark, moreover, is said to have rested on the mountain Al Judi, which Sale supposes should be written Jord or Giorni, and connects with the Gordyaei, Cardu, etc. or Kurd Mountains on the borders of Armenia and Mesopotamia (ch. xi, p. 181-183, and note). See Ararat.

1. The traditions which come nearest to the Biblical account are those of the nations of Western Asia. Foremost among these is the Chaldaean. It is preserved in a Fragment of Herodotus, and is as follows: "After the death of Ardatas, his son Xirshas was crowned, and reigned eighteen sari. In his time happened a great Deluge. The history of which is thus described: The Deity Kronos appeared to him in a vision, and warned him that on the 15th day of the month Desis there would be a flood by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, course, and end of all things, and to bury it in the City of the Sun at Sippa; and to build a vessel (σκαραος), and to take with him into it his friends and relatives; and to put on board food and drink, together with different animals, birds, and quadrupeds; and as soon as he had made all these preparations, to commit himself to the deep. Having asked the Deity whether he was to sail, he was answered, 'To the gods, after having offered a prayer for the good of mankind.' Whereupon, not being disobedient (to the heavenly vision), he built a vessel five stadia in length and two in breadth. Into this he put everything which he had prepared, and embarked in it his wife, his children, and his personal friends. After the flood had been upon the earth and was in time abated, Xisuthrus sent out some birds from the vessel, which, not finding any food, nor any place where they could rest, returned thither. After an interval of some days Xisuthrus sent out the birds a second time, and now they returned no more; whence Xisuthrus judged that the earth was visible above the waters, and accordingly he made an opening in the vessel (?), and, seeing that it was straitened upon the site of a certain mountain, he quitted it with his wife and children, and then paid his adoration to the earth, and having built an altar and offered sacrifices to the gods, he, together with those who had left the vessel with him, disappeared. Those who had remained behind, when they found that Xisuthrus and his companions did not return, in their turn left the vessel and began to look for him, calling him by his name. Him they saw no more, but a voice came to them from heaven, bidding them lead pious lives, and so join him who was gone to live with the gods, and further informing them that his wife, his daughter, and the pilot had shared the same honor. It told them, moreover, that they should return to the mountain where the vessel was ashore, and should take up the writings that had been buried in Sippara and impart them to mankind, and that the country where they then were was the land of Armenia. The rest, having heard these words, offered sacrifices to the gods, and, taking a circuit, journeyed to Babylon. The vessel they had strangled in Armenia, some part of it still remains in the mountains of the Corcyreans (or Cordyeans, i.e. the Kurds or Kurdistan) in Armenia, and the people scrape off the bitumen from the vessel and make use of it by way of charms. Now, when those of whom we have spoken returned to Babylon, they dug up the writings which had been buried at Sippara; they also founded many cities and built temples, and thus the country of Babylon became inhabited again." (Corby’s Ancient Fragments, p. 26-29). Another version abridged, but substantially the same, is given from Abydenus (ibid. p. 38, 54). The version of Eusebius (quoted by Eusebius, Prol., p. 10) is taken from the Aramaic which, he says, "owes its foundation to those who were saved from the Deluge; they were giants, and they built the tower celebrated in history."

Other Western Asiatic notices of a Flood may be found (a) in the Phrygian mythology, where the victory of Pontus (the sea) over Demarous (the earth) is mentioned (see the quotation from Sanchonithos in Cory, as above, p. 15); (b) in the Sibyllyne Oracles, partly borrowed, no doubt, from the Biblical narrative, and partly perhaps from some Babylonian story. In these mention is made of the Deluge, after which Kronos, Titan, and Japetus ruled the world, each taking a separate part, and being overthrown by a deluge, still after the death of Noah, when Kronos and Titan engaged in war with one another (Jb. p. 52). To these must be added (c) the Phrygian story of king Annaks or Nanaks (Enoch) in Iconium, who reached an age of more than 800 years, foresaw the Flood, and went and prayed for his seed. He was slain that was coming upon them. Very curious, as showing what deep root this tradition must have taken in the country, is the fact that so late as the time of Septimius Severus a medal was struck at Apamea on which the Flood is commemorated. 'The city is known to have been called Kibdis, or the Arc,' and it is also known that the coins of cities in that age exhibited some leading point in their mythological history. The medal in question represents a kind of square vessel floating in the water. Through
an opening in it are seen two persons, a man and a woman. Upon the top of the deck or ark is perched a bird, whilst another flies towards it carrying a branch between its feet. Before the vessel are represented the same pair as having just built it, and got upon the dry land. Singularity enough, too, on some specimens of this medal, the letters NO, or NOE, have been found on the vessel, as in the annexed cut. (See Eckhel, iii, 182, 183.) Wiseman, Lectures on Science and Revealed Religion, ii, 128, 129.) This fact is no doubt remarkable, but too much stress must not be laid upon it; for, making full allowance for the local tradition as having occasioned it, we must not forget the influence which the Biblical account would have in modifying the native story. See Armenia.

As belonging to this cycle of tradition must be reckoned also (1) the Syrian, related by Lucian (De Dei Syræ, c. 18), and connected with a huge chasm in the earth near Hierapolis, into which the waters of the Flood are supposed to have drained; and (2) the Armenian, quoted by Nerses (c. 129) and Nicolai, bishop of Damaseceus, who flourished about the age of Augustus. He says: "There is above Minyas, in the land of Armenia, a great mountain, which is called Baris [i. e. a ship], to which it is said that many persons fled at the time of the Deluge, and so were saved; and that one in particular was carried thither upon an ark (i.e. λάρανσας), and was landed upon its summit, and that the remains of the vessel's planks and timbers were long preserved upon the mountain. Perhaps this was the same person of whom Moses, the legislator of the Jews, wrote an account.

2. A second cycle of traditions is that of Eastern Asia. To this belong the Persian, Indian, and Chinese. The Persian is mixed up with its cosmogony, and hence loses everything like a historical aspect. "The world having been corrupted by Ahriman, it was necessary to bring over it a universal flood of water, that all impurity might be washed away. The men came down from the head of a bull; the earth was under water to the height of a man, and the creatures of Ahriman were destroyed."

The Chinese story is, in many respects, singularly like the Biblical, according to the Jesuit M. Martinius, who says that the Chinese computed it to have taken place 4000 years before the Christian era. Fäh-he, the reputed author of Chinese civilization, is said to have escaped from the waters of the Deluge. He reappears as the first man at the production of a new world, attended by seven companions—his wife, his three sons, and three daughters, by whose intermarriage the whole circle of the universe is finally completed (Hardwick, Christ and Canaan, ii, 14, 16). Dr. Gutzlaff, in a paper "On Buddhism in China," communicated to the Royal Asiatic Society (Journal, xvi, 79), says that he saw in one of the Buddhist temples, "in beautiful stucco, the scene where Kwan-yin, the Goddess of Mercy, looks down from heaven upon the lonely Noah in his ark, amid the raging waves of the deluge, with the dolphins swimming around as his last means of safety, and the dove with an olive-branch in its beak flying towards the vessel. Nothing could have exceeded the beauty of the execution."

The Indian tradition appears in various forms. One of these, the one which most remarkably agrees with the Biblical account is that contained in the Mahâbhârata. We are there told that Brahma, having taken the form of a fish, appeared to the pious Manu (Satya, i.e. the righteous, as Noah is also called) on the banks of the river Wrinæ. Thence, at his request, Manu transferred him when he grew bigger to the Ganges, and finally, when he was large enough even for the Ganges, to the ocean. Brahma now announces to Manu the approach of the Deluge, and bids him build a ship and put in it all kinds of seeds, together with the seven Rishi or holy beings. The Flood begins and covers the whole earth. Brahma himself appears in the form of a horned fish, and, the ship fast to his side, and by the grace of Manu for many years, and finally lands on the loftiest summit of Mount Himarat (i.e. the Himalayas). Then, by the command of God, the ship is made fast, and in memory of the event the mountain called Naubandhâna (i.e. ship-binding). By the favor of Brahma, Manu, after the Flood, creates the monstros race of man-kind, which are hence termed Maundaha, i.e. born of Manu (Bopp, Die Sündflut). The Parânic or popular version is of much later date, and is, "according to its own admission, colored and disguised by allegorical imagery." Another, and perhaps the most ancient version of all, is that contained in the Āṭapâṭa-Brāhmaṇa. The story is that of this is manifestly north of the Himalaya range, over which Manu is supposed to have crossed into India. Both versions will be found at length in Hardwick's Christ and other Masters, ii, 140-152.

3. A third cycle of traditions is to be found among the American Indians. They might be expected, show occasionally some marks of resemblance to the Asiatic legends. The one in existence among the Cherokees reminds us of the story in the Mahâbhârata, except that a dog here renders the same service to his master as the fish there does to Manu. "This dog was very pertinacious in visiting the banks of a river for several days, where he stood gazing at the water and bowing piteously. Being sharply spoken to by his master and ordered home, he revealed the coming evil. He concluded his prediction by saying that the escape of his master and family from drowning depended upon their throwing kins into the water; that, to escape drowning himself he must take a boat and put it in all he wished to save; that it would then rain hard a long time, and a great overflowing of the land would take place. By obeying this prediction the man and his family were saved, and from them the earth was again peopled" (Schoolcraft, Notes on the Iroquois, p. 83).

"Of the different nations that inhabit Mexico," says A. von Humboldt, "the following had paintings resembling the deluge of Cozcox, viz. the Aztecs, the Mixtecs, the Zapotecs, the Tascaltecs, and the Mechoacans. The Noah, Xialithrus, or Manu of these nations is termed Cozcox, Too-Cipocli, or Texpi. He saved himself, with his wife Xochiquetzatl, in a bark, or, according to other traditions, on a raft. The painting represents Cozcox in the midst of the water waiting for a bark. The mountain, the summit of which rises above the waters, is the peak of Colbucan, the Ararat of the Mexicans. At the foot of the mountain there are the heads of Cozcox, and a cornfield, known by two tresses in the form of horns, denoting the female sex. The men born after the Deluge were dumb: the dove from the top of a tree distributed among them tongues, represented under the form of small comas. Of the Mechoacan tradition he writes, that 'Cozcox, well-called Texpi, embarked in a spacious accoli with his wife, his children, several animals, and grain. When the Great Spirit ordered the waters to withdraw, Texpi sent out from his bark a vulture, the zopilote, or vulturnus aura. This bird did not return on account of the carcasses with which the earth was strewn. Texpi sent out other birds, one of which, holding a laming-branch in its beak, holding in its beak a branch clad with leaves. Texpi, seeing that fresh verdure covered the soil, quitted his
This old Greek legend of Deucalion and Pyrrha is the best known of all the traditions next to the narrative of the Bible. (See Jackson, "Noah's and Deucalion's Flood," Works, i, 103: "The Deluges of Ogyges and Deucalion," Bibliotheca Sacra, 1843, p. 75.) According to this version, mankind, for their impiety, were doomed to destruction. The waters accounted for by this version of the Deluge, according to Eusebius, were violent rains from heaven. In a short time the world was submerged in the floods, and every human being was perished save Deucalion and his wife, with his sons and their wives. They escaped in a large vessel, in which they had previously placed pairs of every kind of living creature. While in the vessel they passed by a dove, which in a little time returned. Being let free a second time it came not back, or, as another version has it, it alighted again on the ark with mud-stained claws, whence Deucalion inferred that the subsidence of the waters had begun. It may be mentioned, in reference to this tradition, that a very singular coincidence, that just as, according to Ovid, the earth was repeopled by Deucalion and Pyrrha throwing the bones of their mother (i.e. stones) behind their backs, so among the Tamanaki, a Carib tribe on the Orinoko, the story goes that a man and his wife, escaping from the flood to the top of the highest mountain, planted the bones of the Mauritius-palm, whence sprung a new race of men and women. This curious coincidence between Hellenic and American traditions seems explicable only on the hypothesis of some common centre of tradition.

It seems tolerably certain that the Egyptians had no records of the Deluge, at least if we are to credit Manetho. Nor has any such record been detected on the monuments, or preserved in the mythology of Egypt. They knew, however, of the flood of Deucalion, but seem to have been in doubt whether it was to be regarded as partial or universal, and they supposed it to have been preceded by several others.

On all these and many similar traditions in civilized and savage nations, see the works of Bryant (Ancient Mythology, Lond. 1774-6, 8 vols. 4to, vol. iii) and Har- court (Doctrine of the Deluge, Lond. 1838, 2 vols. 8vo), in which, after rejecting what is fanciful, enough remains to attest the wide-spread existence and intimate agreement of these traditional recollections of a food coextensive with the human race.

III. Extent of the Flood.—On this question two opinions have been entertained: one, that it was general over the whole globe; the other, that it was partial, affecting only the Tigris and Euphrates, or the Tigris and the lower part of the Euphrates, or the race had extended. In all inquiries into this subject, it is well to bear in mind the design to be fulfilled by the "flood of waters." That design was plainly not to destroy and remodel the surface of the earth. Although the inferior animals were involved in a like fate with the human race, it was not for their destruction that the great cataclysm came. The wickedness of man had evoked the divine anger; to sweep him and his crimes, therefore, from the face of the earth, the fountains of the great deep were broken up, and the windows of heaven were opened; hence we may reasonably infer that no greater devastation would be permitted than was unavoidable to secure the destruction of the human family. Against the first opinion there is, accordingly, this preliminary objection, that either it takes for granted that the whole world was peopled in the days of Noah, or it represents as involved in ruin large tracts of land, fair and fertile, though uninhabitable. Most of these the first alternative there is no evidence in Scripture. Indeed, the whole narrative of the preparation of the ark, and Noah's intercourse with his fellow-men, leads us to infer that the population of the globe at the time was not so extensive but that the warnings of the patriarch could be everywhere heard and known. It would have been
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a rain task if his single voice had been required to sound in all lands. The second alternative is equally adverse to the opinion of the universality of the deluge, for it necessitates our belief in the destruction of large portions of the earth's surface where man had never been, and which could not, therefore, have become tainted and defiled by sin—a view that is opposed to the known modes of God's dealings with his creatures. But against the idea of a general flood over the whole globe simultaneously, many arguments of much greater force may be brought forward. These are derived from a consideration of the laws by which the present edifices of waters are governed. The more these laws are the harder it is to reject these arguments that the deluge was a miracle, and must, accordingly, be judged apart from the operation of law, if it is sufficient to reply that, whether a miracle or not, it was brought about by the ordinary agencies of nature; "the fountains of the deep were broken up"—that is, the land was depressed and the sea rolled over it; "the windows of heaven were opened"—in other words, a constant and heavy rain was sent upon the earth; and again, when the waters were to be dried off the land, a wind was made to blow upon them. In short, from the beginning to the end of the narrative in Genesis, we meet with no setting aside of the laws of nature and no contradiction of them with those laws, as if to teach a truth which is very apt to be forgotten in the present day, that what we call the laws of nature is only the constant mode in which the Creator acts, and that by the operation of these laws, directed as he sees fit, he works out his purposes in creation.

1. The astronomical difficulties in the way of the theory of the absolute universality of the flood over the earth's surface are insuperable. Granting, for an instant, that from some unknown source a vast body of water was introduced upon the surface of our planet, we are not at liberty to ask what was the cause of the result? it can be shown that there was no general collapse of the earth's crust, and the water must therefore have risen five miles above the sea-level, so as to cover the top of the highest mountain. The effect of this would be to increase the equatorial diameter of the earth by some ten or twelve miles. The orbit round the sun would consequently be altered. The influence of the attraction on the planets would be increased, and thus the element of disorder would reach to the remotest regions of space. But let us suppose that a change of this kind was permitted to extend through the universe, what is the next step in this series of impossibilities? The earth in the year that its waters sawage, and the earth is once more as it used to be. Here, again, another change must have extended through the firmament. The old relations of the heavenly bodies are re-established, and the orbits continue as they were before the flood. Thus we must suppose a serious alteration to have disturbed every celestial body throughout the whole universe, to have lasted while our earth performed some three hundred revolutions on its axis, and then to have ceased by the return of everything to the original condition. And this stupendous system of aberration had for its object the destruction of a race of creatures inhabiting a mere speck and moment of space. It will easily be seen that this hypothesis has any shadow of probability.

2. The geological objections to a universal deluge are also formidable. Many years have not elapsed since it was believed that the revelations of geology taught us a pure narrative, and we very commonly received view of the deluge. Over the greater part of Great Britain and Ireland, and throughout Central and Northern Europe as well as North America, there exists immediately under the vegetable soil a deposit of clay, sand, or gravel, very often tumultuously arranged. This deposit, in the infancy of geological science, was set down as the result of some great rush of waters; and, as it was plainly one of the most recent formations of the globe, it came to be regarded as beyond question the result of that old deluge by which the human race had been destroyed. It received, accordingly, the same diluvium; and, from its very general occurrence in certain strata of the earth's surface, it was held to be a confirmation of the Biblical narrative of the flood that covered "all the high hills that were under the whole heaven." But the identification proved too hasty. A more careful examination of the diluvium showed that it belonged to many different periods, and had, to a considerable extent, resulted from local causes, acting in the manner in which they were supposed to act; however, that one kind of diluvium, having a wide diffusion over the northern parts of Europe and America must have been produced by one great cause acting in the same geological period. The agency which gave rise to this "drift" was nevertheless shown to be not a rush of water, but ice coming from the north, either in the form of a glacier or as icebergs, and bearing with it enormous quantities of sand, mud, and stones. Thus the last hope of sustaining the doctrine of a universal deluge by an appeal to geological facts fell to the ground. Not only does geology afford no evidence in favor of such a doctrine, but it tends to support the opposite view. The notion of a simultaneous and universal desolation of the globe finds no countenance among those stony records in which the principal history of our planet is graven as with a pen of iron in the rock forever. There are, indeed, many gaps in the chronicle, many passages that have been blotted out in whole or in part, and some pages that seem never to have been inscribed among rocks at all, these are only local. What is wanting in one place is often made up in another; and, though even at the best the record is full of imperfections, the geologist can confidently affirm that its whole tenor goes to disprove any universal catastrophe, and it is plain that the notion of successive races of plants and animals has been imperceptibly effected during immensely protracted periods of time.

Another geological argument has often been adduced as bearing strongly against a general deluge. In Auvergne, and other districts of Central France, there occurs a series of veins which have not been in action within the historical period. From the association of the remains of long extinct animals among the products of these veins, it has been inferred that the era of eruption must have been assigned to a time long anterior to the appearance of man. Yet these veins are of recent origin, and it is clear that when they were first thrown up. Travellers who have climbed their sides and descended into their craters bear testimony to the fact that they consist of dust and cinders still so loosely aggregated that the traveller sometimes sinks over the ankle in volcanic debris. Such light material has hitherto been exposed to the action of no large body of water, which would have swept it at once away, like Graham's Island, which arose in the Mediterrenean, July, 1831, to a height of 200 feet and a circumference of three miles, but in a few months was washed down to a mere shoal (Bibliotheca Sacra, July, 1867, p. 465). Hence, since these volcanic craters have been in action but a few centuries, the deluge cannot have extended over Central France.

Formerly, the existence of shells and corals at the top of high mountains was taken to be no less conclusive evidence the other way. They were constantly appealed to as a proof of the literal truth of the Scripture narratives. The true theory of the condition of the coasts of the Archipelago was not known; and this proof did seem to Voltaire, that he attempted to account for the existence of fossil shells by arguing that either they were those of fresh-water lakes and rivers evaporated during dry seasons, or of land-snails developed in unusual abundance during wet ones; or that they were shells that had been dropped from the huts of pilgrims on their way from the Holy Land to their
own homes; or, in the case of the ammoneans, that they were petrifed reptiles. It speaks ill for the state of science that such arguments could be advanced, on the one side for, and on the other against, the universality of the Deluge. This is the more extraordinary — and the fact is, how very subtle, how prej udices stand in the way, the soundest reasoning will be listened to — when we remember that so early as the year 1517 an Italian named Fracastoro had demonstrated the untenableness of the vulgar belief which associated these fossil remains with the Mosaic Deluge. "It is a fact," he observed, "that a coal has too transiently existed in the waters themselves; and, if it had transported shells to great distances, it must have strewed them over the surface, not buried them at vast depths in the interior of mountains. But the clear and philosophical views of Fracastoro were disregarded, and the talent and argumentative powers of the learned were doomed for three centuries to be wasted in the discussion of these two simple and preliminary questions: first, whether fossil remains had ever belonged to living creatures; and, secondly, whether, if this be admitted, all the phenomena could not be explained by the deluge of Noah" (Lyell, Principals of Geology, 3d ed.). Even within the last thirty years geologists like Cuvier and Buckland (Repticis Dinosaurum, Lond., 12-23, 4to) have thought that the superficial deposits might be referred to the period of the Noachian Flood. Subsequent investigation, however, showed that if the received chronology were even approximately correct, this was out of the question, as these deposits must have taken place thousands of years before the time of Noah, and, indeed, before the creation of man. Hence the geologic diluvium is to be carefully distinguished from the historic. Although, singularly enough, the latest discoveries give some support to the opinion that man may have accompanied the animal drift, yet even then that formation could not have resulted from a mere temporary submersion like that of the Mosaic Deluge, but must have been the effect of causes in operation for ages. So far, then, it is clear, there is no evidence now on the earth's surface in favor of a universal deluge. See Geology.

3. But perhaps the most startling of all the difficulties in the way of the belief in a universal deluge are presented to us in the researches of the zoologist. From him we learn that, even taking the cubit by which the ark was measured to have been of the longest, the ark was totally inadequate to contain the animals even of a single continent. It would occupy too much space to enter here into the details of this part of the subject. We refer the reader to one of the lectures of Hugh Miller (Testimony of the Rocks, p. 267).

Sir Walter Raleigh thought he had exhausted the capabilities of the ark when, after calculating the amount of space that would be occupied by the animals known to himself at the time, he concluded that "all these two hundred and eighty beasts might be kept in one story or room of the ark, in their several cabins, their mact in the second, the birds and their provisions in the third, with space to spare for Noah and his family, and all their necessaries."

(Raleigh's Theory of the World, p. 57).

Since Raleigh's time, however, the known number of terrestrial animals has been enormously increased. Of mammalia alone there are now known between 1600 and 1700 species. To these must be added upwards of 6600 birds, 650 reptiles, and 560,000 insects, which would require the provision of food in the ark. It is needless to reason that no vessel ever fashioned by man could have accommodated a tithe of these inmates. See Noah's Ark.

But over and above the impossibility of constructing a vessel large enough to contain all the species of terrestrial animals inhabited that globe, it is equally impossible in the days of Noah, just as it would be utterly impossible in our own day, to collect all these creatures alive into one corner of the earth. No one needs to be informed that the animal tribes are not all represented in any one country; that certain races are confined to high latitudes, that others are found only in certain localities, while others are found only between the tropics. Nor is it necessary to do more than allude to the fact that there is a similar grouping on all high land, altitude above the sea being thus representative of recession from the equator, so that the bald head of a lofty mountain may be warmed by a perpetual spring, while the shoulders clad with the spring-like vegetation of the temperate latitudes, while its feet lie rich in the glories of a tropical summer. But besides this arrangement, according to climate and temperature, there is still further subdivision into provinces, and these again into generic and specific centres. Thus, while each zone of latitude has its peculiar faces of animal and vegetable life, it contains so many distinct and independent areas, in which the animals and plants are to a large extent genetically or specifically different from those of contiguous areas. The evidence of these localized groups of organisms points in part to old geological strata, but in the main the last thirty years geologists have been driven to the conclusion that the causes which are still far from being understood. Professor Edward Forbes treated them as centres of creation, that is, distinct areas in which groups of plants and animals had been created, and from which, as a common centre, they had gradually radiated, so as to encroach upon one another's sphere. Hence, to collect specimens of all the species of terrestrial creatures inhabiting the earth, it would be necessary not only to visit each parallel of latitude on both sides of the equator, but to explore the whole extent of each parallel, so as to leave out none of the separate provinces. With all the appliances of modern civilization and science throughout every part of the world, the task of ascertaining the extent of the animal kingdom is probably still far from being accomplished.

Not a year passes without witnessing new names added to the lists of the zoologist. Surely no one will pretend that what has not yet been achieved by hundreds of laborers during many centuries could have been performed by one of the patriarchs during a few years. It was of course necessary that the animals should be brought alive. But this, owing to their climatic susceptibilities, was in the case of many species impossible, and even with respect to those which might have been made to endure the difficulties of their transport must have been altogether insuperable. Noah, moreover, was busy with his great vessel, and continued to be "a preacher of repentance" to his fellow-men — occupations which admitted of no peregrinations to the ends of the earth in search of inmates for the ark. It is indeed beyond our power to follow up the train of impossibilities which such a notion implies. Dr. J. Pye Smith remarks that the idea of a collection of all the terrestrial animals of the globe brought by Noah to the ark cannot be entertained. "Without bringing up the idea of miracles more sup penduous than "the story of the World," even the most appalling in comparison; the great decisive miracle of Christianity — the resurrection of the Lord Jesus— sinks down before it."

The existence of distinct provinces of plants and animals is a fact full of the deepest interest, and opens up to us many of the most curious and sublime questions. The question of the deluge is of course that phase which more especially requires to be noticed here. In addition to what has just been said, it may be remarked further, that these provinces have a geological as well as a zoological significance. Laying aside as utterly impossible the idea of the representation in the ark of every terrestrial species, we may, without any confirmatory evidence that the existing races of plants and
animals have never been interrupted by a general cata-
tastrophe. A careful study of these provinces shows
that some are older than others, just as some parts of
the earth’s surface are geologically older than other parts.
In certain cases a province is found to contain
within itself the relic of an older province which once
occupied the same spot. In the profounder depths of the
sea, in the farthest reaches of the Atlantic and Pacific,
there exist little groups of fish which are not now found alive in the shallower parts. Yet
they once lived even in the shallower water, and their
remains are now found fossil along the shores of the
Firth of Clyde and elsewhere. They have become gradually extinct in the upper parts of the sea, owing
presumably to a change of climate, and have been confined
successively to new, deeper levels. These and other facts of
the same kind point to slow and gradual changes uncon-
broken by any great cataclysmal event. Among
plants, too, similar phenomena abound. It should not
be lost sight of, that, had the whole earth been covered
for a year by a sheet of water, the greater part of our
terrestrial plants must have perished. On the disappre-
cenance of the flood there would hence require to be
a new creation, or rather re-creation, all over the world—a supposition for which there is no evidence
either in Scripture or nature, and which is opposed to all
that we know about the method of divine working.
Plants are grouped, like animals, in greater and lesser
provinces; and these, too, differ greatly from each other in antiquity. Some assemblages of plants
have spread over wide districts, and either extinguished
those which had previously occupied the ground or
driven them into sheltered corners. In Great Britain
and Ireland, for instance, there are five distinct groups
of plants which have also corresponding suites of ani-
imals. The successive migrations of these groups can
still be traced, leading us to a knowledge of certain
vast changes which have taken place among the Brit-
ish plants within a comparatively recent geological
period. England was still united to the Continent when
the oldest group of plants began to flourish. The
northern half of the island, with the whole of Scot-
land, was submerged beneath the sea, and again elev-
ated before the great mass of the British plants crept
westward across the plains that united the islands with the
Continent. It was after the whole group of plants
had begun to flourish in their existing habitats that the
isthmus was broken through by the waves and Britain became an island. These changes
could not have been brought about save during
the lapse of a protracted series of ages. They
give evidence of no sudden break, no temporary anni-
hilation and subsequent creation, such as the idea of a
general flood would require, but, on the contrary, show
very clearly that the present races of plants and ani-
mals have gone on in unbroken succession from a time
that long preceded the advent of man.
There is, however, other evidence conclusive against
this idea of a universal deluge, miracle apart.
"The first effect of the covering of the whole globe
with water would be a complete change in itsclimate,
the general tendency being to lower and equalize the
temperature of all parts of its surface. "Paris paua"
with this process... would ensue the destruction of
the great majority of marine animals. This would
take place sooner or later, the change in the climatic conditions, too sudden and general to be escaped
by migration; and, in still greater measure, in consequence of the sudden change in the depth of the
water. Great multitudes of marine animals can only live between tide-marks, or at depths less than fifty
fathoms; and by the hypothesis the land and sea were
depressed many thousands of feet in a few months, and
to be raised again with equal celerity, it follows that
the animals could not possibly have accommodated
themselves to such vast and rapid changes. All the
littoral animals, therefore, would have been killed.
The race of acorn-shells and periwinkles would have
been exterminated, and all the corals of the Pacif-
ic would at once have been converted into dead coral,
ever to grow again. But, so far is this from being
the case, that acorn-shells, periwinkles, and coral still
survive, and there is good evidence that they have
continued to exist and flourish for many thousands of
years. On the other hand, Noah was not directed to
take marine animals of any kind into the ark, nor, in
fact, is it easy to see how they could have been pre-
served. Again, had the whole globe been submerged,
the sea-water covering the land would at once have
destroyed every fresh-water fish, mollusk, and worm;
and as none of these were taken into the ark, the sever-
lar species to which we have been referring, must have
been exterminated in the kind has occurred. Lastly, such experiments as have been made with regard to the action of sea-water upon terrestrial plants leave very little doubt that sub-
mergence in sea-water for ten or eleven months would
have effectually destroyed not only the great majority
of the plants, but their seeds as well. And yet it is
not said that Noah took any stock of plants with him
into the ark, or that the animals which issued from it
had the slightest difficulty in obtaining pasture. There
are, then, it must be confessed, very strong grounds
for believing that no universal deluge ever occurred.
Suppose the Flood, on the other hand, to have been
local; suppose, for instance, the valley of the river
which is destroyed; then the necessity for preserving
all the species of animals disappears. For, in the first place, there was nothing to prevent the birds
and many of the large mammals from getting away;
and, in the next, the number of species peculiar to that
geographical area, and which would be absolutely de-
stroyed by its being flooded, supposing they could not
escape, is insignificant."
We are thus compelled to adopt the opinion that the flood of Noah was (like other deluges of which we read) a local event confined to one part of the earth’s
surface; and that it was "universal" only in so in-
amuch as it effected the destruction of the whole human race, the family of Noah alone excepted. Against this opin-
ion no objections of any weight can be urged. It is
borne out by the evidence to be derived from a study
of the phenomena of nature; and it is not at variance
with any statement in holy Scripture. The univer-
sality of the event is nowhere mentioned in which
extent of the Deluge—"all the high hills that were
under the whole heaven were covered"—has indeed
been regarded as a testimony to the universality of the
catastrophe. But such general expressions are of fre-
quent occurrence in the sacred writings to denote a
tract of country which, though large relatively to its
inhabitants, yet formed only a very small portion of
the earth’s surface. No authentic traces of the action
of the flood have yet been detected in the East, where
the area of submersion was probably situated, nor
indeed is it likely that any such traces will ever be
found. The high country of which our writer speaks,
but by no means necessary, for the fact of the former
destruction of the human race is made known to us in
the sacred volume, and has been handed down by tra-
dition in almost every nation of the earth, even the
most barbarous and the farthest removed from the
early cradle of the human race. It is probable that the
pose of the writer, when he speaks of "all flesh,"
"all in whose nostrils was the breath of life," refers
only to his own locality. This sort of language is
common enough in the Bible when only a small part
of the globe is intended. Thus, for instance, it is said
that "all countries come into Egypt to Joseph to buy
corn;" and the phrase to the land of Egypt was used.
Augustus that all the world should be taxed." In these
and many similar passages the expressions of the
writer are obviously not to be taken in an exactly
literal sense. Even the apparently very distinct phrase "all the high hills that were under the whole
aees were covered" may be matched by another precisely similar, where it is said that God would put the fear and the dread of Israel upon every nation under heaven, as a result of such language as is framed with a kind of poetic breadth. The real difficulty lies in the connecting of this statement with the district in which Noah is supposed to have lived, and the assertion that the waters prevailed fifteen cubits upward. If the Ararat on which the ark rested be taken as the highest point of land in the world, the highest peak of which is more than 17,000 feet above the sea, it would have been quite impossible for this to have been covered, the water reaching fifteen cubits, i.e., twenty-six feet above it, unless the whole earth were submerged. The author of the Genealog. of the Earth, etc., has endeavored to escape this difficulty by shifting the scene of the catastrophe to the low country on the banks of the Tigris and Euphrates (a miraculous overflow of these rivers being sufficient to account for the Deluge), and supposing that the "fifteen cubits upward" are to be reckoned, not from the top of the mountains, but from the surface of the plain. By "fifteen cubits upward" may be meant only slight elevations, called "high" because they were the highest parts overwashed. But fifteen cubits is only a little more than twenty-six feet, and it seems absurd to suppose that such trifling elevations are described as "all the high hills under the whole heaven." At this rate the area itself must have been twice the height of the highest mountain. The plain meaning of the narrative is that, far as the eye could sweep, not a solitary mountain reared its head above the waste of waters. On the other hand, there is no necessity for assuming that the ark stranded on the high peaks of the mountain now called Ararat, or even that that mountain was visible. A lower mountain range, such as the Zagros range for instance, may be intended. In the absence of all geographical certainty in the matter, it is better to adopt some such explanation of the difficulty. Indeed, it is out of the question to imagine that the ark rested on the top of a mountain which is covered for 4000 feet from the summit with perpetual snow, and the descent from which would have been a very serious matter both to men and other animals. The local tradition, according to which the fragments of the ark are still believed to remain on the summit, can weigh nothing when balanced against so extreme an improbability. From all that has been said here mentioned is not the mountain of that name in Armenia, we may also assume the inundation to have been partial, and may suppose it to have extended over the whole valley of the Euphrates, and eastward as far as the range of mountains running down to the Persian Gulf, or further. As the inundation is said to have been caused by the breaking up of the fountains of the deep great, as well as by the rain, some great and sudden subsidence of the land may have taken place, accompanied by an irush of the waters of the Persian Gulf, similar to what occurred in the Rann of Cutch, on the eastern arm of the Indus, in 1819, when the sea flowed for a few hours contrary to the tract of land 2000 square miles in area into an inland sea, or lagoon (see the account of this subsidence of the Delta of the Euxinus in Lyell's Principles of Geology, p. 460-68). Compare Flood.

DE IUS (or DELOS, DENAC, so called from having appeared, DENAC, monaster, from the sea, at the command of Neptune), mentioned in 1 Macc. x. 23, as one of the places addressed by Lucius in behalf of the Jews, is the smallest of the islands called Cyclades, in the Egean Sea (see Smith's Dict. of Class. Geog. s. v.), being only about five miles in circumference (Pliny, ii. 89). It lay not between Myconos and Rheneas. It was one of the chief seats of Apollo, and was celebrated as the birth-place of this god and of his sister Artemis, or Diana (Spanheim on Callimachus's Hymn to Del.) We learn from Josaphus (Ant. xiv. 10, 8) that Jews resided in this island, which may be accounted for by the fact that, after the fall of Corinth (B.C. 146), it became the centre of an extensive commerce (Cherson, Massal. 18; Pliny, iv. 22; xvi. 89; Livy, xili. 25; xli. 29; Strabo, xiv. p. 688; Pausanias, iii. 23). The sanctity of the spot (Grote, Greece, iii. 222) and its consequent security, its festivity, which was a kind of fair, the excellence of its harbor, and its convenient situation on the highway from Italy and the Adriatic to Asia, made it a favorite resort of merchants (Strabo, x. p. 486). So extensive was the commerce carried on in the island that 10,000 slaves are said to have changed hands there in one day (Strabo, xiv. p. 688). It was especially celebrated for its bronze (see Delicia, Pliny, xxxiv. 3, 4; Cicero, Rosc. 46; Verr. ii. 94). Delos is at present uninhabited except by a few shepherds, but it is still held to be the ancient Delos (Tournefort, i. 345 sqq.). It, together with an adjoining island, is now called Bicles. See Leake, Northern Greece, iii. 95 sq.; Rose, Reisen aus d. Griech. Inseln, i. 90; ii. 167; Sailler, Hist. de I'ile de Delos, in the Mem. de l'Acad. des Inscrip. iii. 576; Schweng, Deliacorum, Part i. (Francod. 1623); Schlegel, De Delus Del. (Mivay. 1840).

DE LYRA. See LYRA.

DE MAISTRE. See MAISTRE.

DE'AMAS (Δημας, probably a contraction from Δημαρχος, or perhaps from Δημαρχειος), a companion of the apostle Paul (called by him his fellow-laborer, ιππομαχς, in Phil. 24; see also Col. iv. 14) during his first imprisonment at Rome. B.C. 57. At a later period (2 Tim. iv. 10), we find him mentioned as having deserted the apostle through love of this present world, and gone to Thessalonica. B.C. 64. This departure has been magnified by tradition into an apostasy from Christianity (so Epiphanius, Hierez. ii. 6), which is by no means implied in the passage (Budd. Ecd. Apost. p. 311 sqq.).—Smith, s. v.

DEMARY. See TALMUD.

DEMETRIUS (Δημητριος, probably from Δημητριος, the Greek name of the god Cybele), the name originally of several of Alexander's generals (see Smith's Dict. of Class. Biog. s. v.), and borne by several of the Macedonian and Syrian princes, two of whom are often referred to in the Apocrypha, and three in Josephus; also by two men mentioned in the New Test., and by several others in Josephus.

1. DEMETRIUS I, surnamed SOTER (Σωτήρ, "the Saviour," in recognition of his services to the Babylonians), king of Syria, was the son of Seleucus IV Philopator, and grandson of Antiochus the Great. While still a boy, he was sent by his father as a hostage to Rome (B.C. 175) in exchange for an uncle, Antiochus Epiphanes (Appian, Syr. 45). From his position he was unable to offer any opposition to the usurpation of the Syrian throne by Antiochus IV; but on the death of that monarch (B.C. 164) he claimed his liberty, and the recognition of his claim by the Roman Senate in preference to that of his cousin Antiochus V. His petition was refused from selfish policy (Polyb. xxxi. 12), and by the advice and assistance of Polybios, whose friendship he had gained at Rome (Polyb. xxxi. 19; Justin, xxxiv. 8), he left Italy secretly, and landed with a small force at Tripolis, in Phoenicia (1 Macc. vii. 31; Josephus, Ant. xii. 7). The Syrians soon declared in his favor (B.C. 162), and Antiochus and his protector Lysias were put to death (1 Macc. vii. 2, 3; 2 Macc. xiv. 2).
DEMETRIUS

Having thus gained possession of the kingdom, Demetrius succeeded in securing the favor of the Romans (Polyb. xxxii, 4), and he turned his attention to the internal organization of his dominions. The Grecizing party were still powerful at Jerusalem, and he supported them by arms. In the first campaign his general Bacchides established Alcinous in the highpriesthood (1 Macc. vii, 5-20); but the success was not permanent. Alcinus was forced to take refuge a second time at the court of Demetrius, and Nicanor, who was commissioned to restore him, was defeated in two successive engagements by Judas Maccabeus (1 Macc. vii, 81, 82, 43-45), and fell on the field (see Michaelis on 1 Macc. vii, 32, against Wernsdorf, De fide Maccab. p. 124 sq.; also Joseph. Ant. xii, 10, 2). Two other campaigns were undertaken against the Jews by Bacchides (B.C. 103-108); but in the mean time Judas had completed a treaty with the Romans shortly before his death (B.C. 161), which forbade Demetrius to oppress the Jews (1 Macc. viii, 31). Not long afterwards Demetrius further incurred the displeasure of the Romans by the expulsion of Ariarathes from Cappadocia (Polyb. xxxi, 20; Justin, xxxi, 1), and he alienated the affections of the Romans by his private excesses (Justin, l. c.; comp. Polyb. xxxiii, 14). When his power was thus shaken (B.C. 152), Alexander Balas was brought forward, with the consent of the Roman senate, as a claimant to the throne, with the powerful support of Ptolemy Philometor, Attalus, and Ariarathes. Demetrius was not in time to secure the services of Jonathan, who had succeeded his brother Judas as leader of the Jews, and now, from the recollection of his wrongs, warmly favored the cause of Alexander (1 Macc. x, 1-6). The rivals met in a decisive engagement (B.C. 150), and Demetrius, after displaying the greatest personal bravery, was defeated and slain (1 Macc. x, 46-50; Joseph. Ant. xiii, 3, 4; Polyb. iii, 5). In addition to the very interesting fragments of Polybius, the following references may be consulted: Justin, xxxiv, 3; xxxv, 1; Appian, Syr. 46, 47, 67; Livy, Epit. xivii; Euseb. Am. Chron. p. 165. He left two sons, Demetrius, named Nicator, and Antiochus, called Sidetes, both of whom subsequently ascended the throne. See ANTIQUUS.

Tetradrachm (Attic Talent) of Demetrius I. Oboeae: Head of Demetrius to the right. Reverse: Inscription in Greek, "Of king Demetrius Soter," in the field, monogram and M1; in exergue, ΔΡ (Dr of Ar. Seleucia); seated female figure to the left, with sceptre and cornucopia.

2. DEMETRIUS II, surnamed NICATOR (Nικατωρ, "the Victor" so on coins, Eckhel, iii, 229 sq.; else-where Nicaton), king of Syria, was the elder son of Demetrius Soter, preceding. He was sent by his father to the assistance of his brother Alexander, who was engaged against a force of Cretan mercenaries (Justin, l. c.; comp. 1 Macc. x, 67), and aided by Ptolemy Philometor (1 Macc. x, 19; Dio. 86. 9. 33, xii, 1), whose daughter Cleopatra was promised to him, he made a descent on Syria (B.C. 148 or 147), and was received with general favor (1 Macc. x, 67 sq.). Jonathan, however, still supported the cause of Alexander, and defeated Apollonius, whom Demetrius had appointed governor of Cilicia-Syria (1 Macc. x, 74-82). In spite of these hostilities, Jonathan succeeded in gaining the favor of Demetrius when he was established in the kingdom (1 Macc. xi, 23-27), and obtained from him an advantageous commutation of the royal dues and other concessions (1 Macc. xi, 32-37). In return for these favors the Jews rendered important services to Demetrius when Tryphon first claimed the kingdom for Antiochus VI, the son of Alexander (1 Macc. xi, 42); but afterwards, being offended by his faithless ingratitude (1 Macc. xi, 58), they espoused the cause of the young pretender. In the campaign which followed, Jonathan defeated the forces of Demetrius (B.C. 144; 1 Macc. xii, 26); but the treachery to which Jonathan fell a victim (B.C. 140) again altered the policy of the Jews. Simon, the successor of Jonathan, obtained very favorable terms from Demetrius (B.C. 142); but shortly afterwards Demetrius was himself taken prisoner (B.C. 138) by Arses (q. v.) VI (Mithridates), king of Parthia, whose dominions he had invaded (1 Macc. xiv, 1-8; Justin, xxxvi; Joseph. Ant. xiii, 5; Livy, Epit. iii). Appian and Justin place this captivity of Demetrius before the revolt of Tryphon, but the order of the narrative in the latter seems more probable (Justin, xxxvi, 9). Demetrius was treacherously assassinated (B.C. 135) by his vassal, Rhodogena in marriage (Appian, Syr. 67); and after his death, though Demetrius made several attempts to escape, he still received kind treatment from his successor, Phraates. When Antiochus Sidetes, who had gained possession of the Syrian throne, invaded Parthia, Phraates employed Demetrius to effect a diversion. In this Demetrius succeeded, and when Antiochus fell in battle he again took possession of the Syrian crown (B.C. 128). Not long afterwards a pretender, supported by Ptolemy Physcon, appeared in the field against him, and after suffering a defeat he was assassinated, according to some by his wife Cleopatra (Appian, Syr. 68), while attempting to escape by sea (Justin, xxxix, 1; Joseph. Ant. xiii, 9, 3). See CLEOPATRA.

3. DEMETRIUS III, surnamed ECCERUS (Εκκερος, 1. e. "the Opportunist") on coins THEOS PHILOPATOR and Soter (Eckhel, iii, 245, 246), king of Syria, was the fourth son of Antiochus Grypus, and grandson of Demetrius II. During the civil wars that followed the death of his father, he was set over his brother, King Demetrius, or Cilene-Syria, by the aid of Ptolemy Lathy- rhus, king of Cyprus; and after the death of Antiochus Eusebes, he and his brother Philip for a time held the whole of Syria (Josephus, Ant. xiii, 13, 4). His assistance was invoked by the Jews against the tyranny of Alexander Jannaeus (q. v.); but, though he defeated this prince in battle, he did not follow up the victory, but withdrew to Beroea. War immediately broke out between him and his brother Philip; and Strator, the governor of Beroea, who supported Philip, having obtained assistance from the Arabians and Parthians, blockaded Demetrius in his camp, until he was compelled by famine to surrender. At this time he was sent as a prisoner to Mithridates (Araeac IX), king of Parthia, who detained him in an honorable captiv-
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Demetrius, bishop of Alexandria, is said to have succeeded Julian in that see A.D. 198 (Eusebius, H. E. v. 22). He was at first the friend of Origen, and committed the instructions in the school of Alexandria entirely to him (Eusebius vii. 3); but he afterwards, "overcome by human infirmity" (Eusebius, vi. 8) seems to have become envious of Origen, and his enemy. When Origen (A.D. 295) was appointed presbyter at Caesarea, Demetrius excluded him from the Church — an act which was not recognized by the churches generally. Demetrius died about 248.—Mosheim, Commentaries, cent. iii. § 30. See ORIGEN.

DEMOCRITUS (Δημοκρίτης), a Philosopher, the most notable of the so-called "Atoms" of the 4th century B.C., is said to have been born at Abdera in Thrace, where he died in 270 B.C. He is said to have been the teacher of Epicurus, and to have been the first to theorize on the atomistic principle. He is also said to have been a student of Plato and of Zeno.
in 1832, and became associate pastor with Rev. Dr. Schäffer of St. Michael's and Zion's churches, where he continued to labor for thirty-seven years with great fidelity and success. Worn out by great labors, for several years before his death he was unable to perform any active duties in the ministry. He died Sept. 1, 1863. Dr. Deane was a man of enlarged culture, an accomplished scholar, and a prince among preachers. As a pulpit orator he was not surpassed by any of his contemporaries. Illustrating in his life the power and blessedness of the Gospel, he brought to the service piety and learning, and made the ministry of the Word the grand aim of his life, with which no other pursuit was allowed to interfere. In 1839 he was elected to the professorship of the Theological Seminary, Columbus, Ohio, and in 1849 was appointed professor in the seminary at Gettysburg, but both positions he felt it his duty to decline. He was a member of the American Philosophical Society, and was honored with the doctorate of divinity from the University of Pennsylvania. He edited in German the works of Josephus, carefully comparing the translation with the original, and adding a large number of notes.

Demon: Demoniac. See Demon; Demoniac.

Dem'phon (Δημόφων), a Syrian general or military governor in Palestine under Antiochus V. Eupator (2 Macc. xii, 9).

Dempster, John, D.D., an eminent Methodist minister and promoter of theological learning in the Church, was born Jan. 2, 1794, in the town of Florida, N. Y. His father, the Rev. James Dempster, was a Scotchman, educated at the University of Edinburgh, and, though bred a Presbyterian, was received by Mr. Wesley as one of his colaborers, and sent by him as a missionary to America. He preached for a season in the city of New York, but for some reason became disconnected from Mr. Wesley's service, and was afterwards a pastor of a Presbyterian church in the town of Florida till his death in 1808. The son was too young to profit intellectually from his father's training, and grew up ignorant almost of books till his conversion at a Methodist camp-meeting in 1812, when he began a course of sedulous and systematic study, which he kept up during his whole life. In 1816 he entered the Baptist ministry of the Baptist Episcopal Church, and his subsequent appointments, as stated in the Minutes, were as follows: 1816, St. Lawrence, Lower Canada District; 1817, Paris, New York; 1818, Watertown; 1819, Saco; 1820, superannuted; 1821-22, Watertown; 1823, Homer; 1824, Auburn; 1825-26, Rochester; 1827-28, Canajoharie; 1829-32, Cayuga District, Oneida Conference; 1833-35, Black River District; 1836-41, Missionary to Buenos Ayres; 1842, Vestry Street, New York; 1843-44, Mulberry Street; 1845-54, professor in Biblical Institute, Newbury, N. H.; and Concord, N. H.; 1855-63, professor in Garrett Biblical Institute, Evanston, III. "His fields of labor were extremely diverse, and yet he occupied every one of them with marked success. From the borders of Canada on the north, to St. Augustine, Fla., on the south, whither he went in 1865, primarily in search of health, and thence to Buenos Ayres, in South America; from New England on the east to Illinois on the west, his name has, during the last half century, been familiar to the good, and associated with active labors for the promotion of the cause of Christ." By incessant labor he made up largely the deficiencies in his early education, acquiring the Latin, Greek, and Hebrew languages, and a fair amount of general culture. His mind, naturally metaphysical, turned especially to questions of philosophical theology, such as the divine nature and government, the will, etc. and on these topics he both spoke and wrote with great success. But the great work of his life was the organization of theological seminaries in the Methodist Episcopal Church. After eighteen years of labor, he saw two of these (Concord and Evanston) in full operation, largely at the fruit of his own industry, energy, and perseverance. He died Nov. 28, 1865, at Chicago. As a preacher he was at once simple, stirring, and profound. He seized with a master hand upon the great cardinal truths of revelation and providence, and wielded them with equal application to the judgment and the conscience. He left many MSS., especially a work on the will; but, thus far, all that has been published in permanent form is his Lectures and Addresses (Cincinnati, 1864, 12mo). See Appendix to his Lectures; Minutes of Conferences, 1864, p. 148; Methodist Quarterly Review, July, 1864; Stevens, History of the Methodist Episcopal Church, vol. iii.

Dempster, Thomas, a Scotchman of much miscellaneous erudition, was born at Muiresk, Ayrshire, about the year 1579. He studied at Cambridge, went to Paris, and obtained a temporary professorship in the College of Beauvais, where he manifested a very quarrelsome temper. He was afterwards professor at Pisa and Bologna, near which city he died, Sept. 6, 1625. Among his works is a Historia Ecclesiastica Gentis Scotorum, "a work in which his desire to magnify the merits of his country often induced him to forge the names of persons and books that never existed, and to unscrupulously claim as Scotchmen writers whose birth-place was doubtful."—New Gen. Dictionary, iv, 339.

Den, the rendering in the Auth. Ver. of the following Heb. and Greek words: $\pi\nu\nu\nu\nu$ $\mu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\n
DENARIUS

In Dan. vi, the "den (Chald. דן, ḡōb, a pit; Sept. Δάνης; Vulg. laurus) of lions" is repeatedly named as a peculiar measure of punishment for state offenders at Babylon. This usage, although not mentioned by any other ancient authority, has received remarkable confirmation (see "Truths of Revelation demonstrated by an Appeal to Monuments," etc., "by a Fellow of seven learned Societies," Lond. 1861) from certain remains discovered in that region by modern travellers (Kitto, Fict. Bible, note on Dan. vi. 15), especially one on a block of white marble found near the tomb of Daniel at Susa, and thus described by Sir R. K. Porter in his Travels in Persia (ii, 416): "It does not exceed ten inches in width and depth, measures twenty in length, and is hollow within, as if to receive some deposit. Three of its sides are cut in bas-relief, two of them with similar representations of a man apparently naked, except a sash round his waist and a sort of cap on his head. His hands are bound behind him. The corner of the stone forms the neck of the figure, so that its head forms one of its ends. Two lions in sitting posture appear on either side at the top, each having a paw on the head of the man." See LION.

Denarius (διώραυς), the principal silver coin of the Romans, which took its name from having been originally equal to ten times the "as" (Pliny, xxxiii, 12), which was the unit. See Farthing. It was in later times (after B.C. 217) current also among the Jews, and is the coin which is called "a Penny" (q. v.) in the Bible. The denarii were first coined in B.C. 269, or four years after the first Punic War, and the more ancient specimens are much heavier than those of later date (Böhkh, Metrol. Univers. p. 299, 469). Those coined in the early period of the Commonwealth have the average weight of 60 grains, and those coined under the empire of 59.5 grains. With some allowance for alloy, the former would be worth 8.6254 pence, or 17 cents, and the latter 7.5 pence, or 15 cents. It has been supposed, however, that the reduction of weight did not take place till the time of Nero; and, in that case, the denarius mentioned in the Gospels must have been of the former weight and value, although the equivalent of the Greek διήροιας (Pliny, xxxi, 109), or about 15 cents, is the usual computation (see Wurm, De ponder. mensur., p. 54). A denarius was the day-wages of a laborer in Palestine (Matt. xx, 2, 9, 13; Tobit v, 15); and the daily pay of a Roman soldier was less (Tacitus, Ann. i, 17). In the time of Christ the denarius bore the image of the emperor (Matt. xxii, 19; Mark xii, 16), but formerly it was impressed with the symbols of the republic.

The name of this coin occurs in the Talmud, in the form מ"ש (see Light-foot, at Matt. xx, 2). Pliny speaks of a golden denarius (Hist. Nat. xxxiii, 13; xxxiv, 17; xxxvii, 5; so also the Mishna, Kiddush, ii, 2, etc.), which was of the average weight of 120 grains, and was current for 25 of the silver coin. In later times a copper coin was called denarius. It has seven its representative in the modern Oriental disar. See Greave, Roman Foot and Denarius (Lond. 1847); Basche, Lex. Rom. Numarum, ii, i, 188; Pinkerton, Essay on Medals, i; Ackerman, Catalogue of Rom. Coins (Lond. 1834), i, 15–19; and the essays De denario censeus, by Christierna (Upsal. 1792) and Mayer (Gryph. 1702). See Money.

Dendera. See Dink.

Denderah (Gr. Τεντηρά; Coptic Tentiw, probably from Tri-a-Author, the abode of Athor), a ruined town of Upper Egypt, situated near the left bank of the Nile, in lat. 26° 18′ N., long. 32° 49′ E. It is celebrated on account of its temple, dating from the period of Cleopatra and the earlier Roman emperors, and one of the finest and best preserved structures of the kind in Egypt. The principal temple measures 220 feet in length by about 50 in breadth, and has a noble portico supported on 24 columns. The walls, columns, etc., are covered with figures and hieroglyphics. Prominent among the former is that of Athor or Aphrodite, to whom the temple was dedicated. On the ceiling of the portico are numerous mythological figures arranged in zodiacal fashion, which

Roman Denarii of the time of the Republic, now in the British Museum (actual size; weight of the first, 60.6 grains; of the second, 58.9).
DENIAL

DENIAL OF CHRIST (Luke xii., 9). See Peter.

DENIS, the French name for Dionysius (q. v.).

DENIS or DENYS, St., the so-called apostle of France and first bishop of Paris, is said to have been sent from Rome about 250 A.D. to preach the Gospel to the Gauls. After delays from persecutions brought on him by his zeal at Arles and other places, he arrived in Paris, where he made many proselytes. Pascennius or Sicinnius Lescennius, who was then the Roman governor of this part of Gaul, ordered Denis to be brought before him, along with other two Christians, Rusticus, a priest, and Eleutherius, a deacon. Finding them firm in their faith in spite of torture, Pascennius caused them to be beheaded, A.D. 272; or, as others say, A.D. 290. Gregory of Tours, Fortunatus, and the Latin martyrologists state that the bodies of the three martyrs were thrown into the Seine, but were recovered by a pious woman, and buried near the place where they lost their lives. Their successor relics, in silver caskets, were afterwards taken to the abbey of St. Denis (see below). The Acts of St. Denis, written about the end of the 7th or beginning of the 8th century, is founded upon popular traditions, and the best historians of France hold that nothing can be certainly known of either the time or the place of the martyrdom, or of the genuine relics of the St. Denis, St. Denis was for a long time confounded with Dionysius the Areopagite (q. v.). He is honored as a saint in the Roman Church on the 9th of October. His name was the war-cry of the French soldiers, who charged to the cry Montjuge St. Denis—Hoefer, Nouv. Biog. Générale, xiii, 674. See DIONYSIUS THE AREO-

OPAGITE.

2. The ABBEY of St. DENIS, near Paris, named from the tradition that Dionysius the Areopagite was buried there. The abbey was founded by Dagobert 1, king of France, A.D. 613. The vaults of the church of St. Genevieve, connected with the abbey, contained (before the French Revolution) the bodies of 28 kings, 10 queens, 84 princes and princesses, and those of Bernand of Guiscin and Turenne. In 1793 a mob, headed by the Jacobins, destroyed the abbey and carried away the contents of the vaults to the nearest cemetery. The abbey was restored in 1806, and after the Restoration Louis XVIII caused such of the remains as could be found to be restored. There is still at the abbey of St. Denis a chapter of St. Dionysius Areopagite, composed of the grand almoner (primicerie), 10 canons of the first class (archbishops and bishops aged over 60), and 24 canons of the second class.—Prier, Universel-Lexicon, s. v.

DENIS, MICHAEL, a German Jesuit, was born at Schärding, on the Inn, Sept. 27, 1729. He entered the order of the Jesuits in 1747, and was ordained priest in 1756. In 1759 he was appointed professor at the Collegium Theresianum at Vienna, and in 1778 librarian of the library of Garelli. After the suppression of the Collegium Theresianum in 1784, the emperor Joseph II appointed him second "custos" and aulic councillor. He died Sept. 29, 1800. Denis was in friendly relations with Klopstock and other prominent scholars of Protestant Germany, and was esteemed for his amiable character and for his efforts in behalf of German literature. He became especially known by his attempt to imitate the poetry of the ancient bards; but his poems were more admired for their noble sentiments than their poetical value. He also wrote several philosophical works, and a Latin elegy on the downfall of his order (Fatuma Jesualtimore). A posthumous autobiography of Denis was published, together with other posthumous writings, by Reizer (Eitermacher Nachlass, Vienna, 1801-1802).—Alym. Real-Encyklop. iv, 285.

DENK, JOHANN, an Anabaptist of the 16th century.

Nothing is known of his early years. In 1521 he was in Basle, and in 1523 at Nurnberg, as rector of the school of St. Sebalda. He rejected infant baptism, and pronounced anti-trinitarian ideas. He was brought before the council of Nurnberg, and, being unable to defend himself, was expelled from the city for life. We next find him in Augsburg in the year 1526, where he wrote and edited his book Gerecht Gottes. In 1528 he came to Strasbourg, where he seems first to have become acquainted with Louis Heter (q. v.). Their connection resulted in the publication of an edition of the Old Testament prophets. It was published in 1527 at Worms, and Luther speaks favorably of the translation as such. Denk's theological errors soon came to be known, and he was subjected to a public disputation by the clergy of Strasbourg. Bucer was his principal opponent, and based his charge, that Denk's teaching made sin in a mere empty sound, upon the book vom Gerecht Gottes. Denk was defeated and driven from the city. After a few months spent in travelling, during which he ventured to revisit Nurnberg, he went to Basle, where he died of the plague in November, 1527. In his doctrines he was an Anabaptist and anti-trinitarian, and the following dogmas were peculiar to him. He taught an internal word which, as the power of the Highest, produces knowledge and love in man; that salvation is not connected with the Holy Scriptures in the law, under which he comprehends the entire Scriptures, is opposed to the spirit; the sacraments are of a subordinate and superfluous character to believers; the wicked are finally to be saved, etc. Ranke (Reformation, iii, 559, cited by Hardwick, Oh. Hist., ii, ch. v) gives the following statement of Denk's views: "The basis of his doctrine is, that God is love, which, he said, flesh and blood could never have understood had it not been embodied in certain human beings, who might be called divine men, or the children of God. But in one of them love was supremely exemplified—in Jesus of Nazareth. He had never stumbled in the path marked out by God; he had never lost his union with God; he was a sav-

our of his people, for he was the forerunner of all those who should be saved. This was the meaning of the words that all should be saved by Christ." His followers were called Demonicci, because they named seven evil spirits to their candidates for baptism, which they were supposed to possess, and which would come up, while seven good spirits would be received in their stead.—Hersong, Real-Encyklopädie, xix, 403; Trechsel, Protest. Antitrinitarier, i, 17 sq.; Thes. Stud. u. Kritiken, 1851, p. 121, 412.

DENMARK, a kingdom in Europe, with an area of 14,731 square miles, and in 1880 (according to the cen-
DENMARK

1,968,039 inhabitants in Denmark proper, and 127,342 in its dependencies.

I. Church History. — Willebrord is said to have been the first Christian missionary in Denmark (8th century), but he was not able to establish any permanent mission. Charlemagne extended the territory of Christianity to the frontier of Denmark, and his son, the emperor Louis, sent archbishop Eddo of Rheims as his ambassador to King Harold Klak, who had requested his aid. Eddo established a missionary school in Holstein. King Harold, who had been deprived of his throne, was baptized in 826, with his family and many of his countrymen, and soon after Ausgar (q. v.) was placed at the head of the Danish mission. Through his labors Christianity got a firm footing, but had still to struggle for about 150 years with paganism, until Canute the Great (1019-35), completed the Christianization of the entire country. The last stronghold of paganism, the island of Bornholm, was converted about 1060. The bishoprics which were established in Denmark were subordinate to the archbishop of Bremen until the 11th century, when a new archiepiscopal see was established for the north at Lund. The first bishops appointed in Denmark were Englishmen, and English influence prevailed until the 12th century, when Denmark allied herself more closely to France. In the following century French influence was supplanted by German. Convents were very numerous, but the enforcing of celibacy cost the pope more trouble in Denmark than in any other country. Until the 12th century the clergymen were generally married. In 1222 a papal legate came to Denmark to carry through the introduction of celibacy. Several hundred priests then appealed from the pope to a general council, but a national synod aided the legate in accomplishing his purpose. On the whole, Denmark was but little affected by the great ecclesiastical movements of the Middle Ages. The Inquisition remained almost unknown. Protestant ministers were called to Denmark as early as 1520, but the bishops, whom...
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DENOMINATIONS, THE THREE

their wealth made almost independent of the king, opposed the Reformation. King Frederick I declared himself in 1526 in favor of Protestantism, yet the Diet of 1526 was not favorable. The king then gave the crown churches equal rights with the Roman Catholics. The Lutheran Church obtained a complete victory under Christian III, who in 1536 deposed the hostile bishops, called Bugenhagen (q. v.) to Denmark to reorganize the Danish Church on an evangelical basis. Not long after their arrival they formed the Lutheran Church, and for more than a hundred years the exercise of any other religion was forbidden. The Danish Church did not produce any symbolical books of its own, but adopted the Confession of Augsburg of 1530, and the smaller Catechism of Luther, which, with the three confessions of faith of the ancient Church, are regarded as the symbolical books of the Danish Church. The subsequent development of the Danish Church was a reflection of that of Germany, including also the Rationalism of the 18th century. Yet in that very century Denmark was a model for all Europe by its zeal for foreign missions. See EDERE. A powerful reaction against the rationalism of the Enlightenment commenced in 1786, under Grundtvig and Dr. Rudolph. Some years after Grundtvig became the leader of a Low-Church evangelical party, and Rudolph of the High-Church Lutheran party. The strife between these two parties still divides the Church. The party headed by Grundtvig inclines towards the Congregational principles, and has that intensity which may be induced to separate altogether from a connection with the state. Only a very limited toleration was granted to members of dissenting denominations in Denmark until 1818. In a few cities only (Copenhagen, Fredericia, Kolding, Lickestaad, Aalona) equal rights were granted to dissenters; but all restrictive laws were repealed in 1848 for Denmark proper, and the number of dissenters has since considerably increased. In 1850, Denmark was visited for the first time since the 16th century by a Roman bishop, who met, on the part of the king, with a friendly reception. According to the new Constitution of 1866, the Lutheran Church is the state church, and the king must belong to it; but otherwise there is an absolute liberty for all religious sects.

II. Constitution.—The first constitution of the Protestant Church of Denmark was drawn up by a committee, then revised by Luther and the other theologians, and published in 1536. It is the basis of the establishment of the Church, in 1537. The code of 1698 made the king the supreme head of the Church, with almost absolute powers. The king exercises ecclesiastical jurisdiction through the bishops, all of whom are equal in rank, though the bishop of Zealand is considered primus inter pares, as he has the most extensive diocese and prerogative of crowning the king. Every bishop has under him several provosts, who have each the superintendence of a district, which they visit once a year. They are elected by the pastors of the district, and confirmed by the bishop. The provosts have the right to summon the clergy to court. A general clause in the ecclesiastical constitution of Denmark took place in 1748, in consequence of the political revolution of that year. Full religious liberty was granted to all denominations, and the right of self-government was promised to the Established Church. The diets of Denmark have ever since been occupied with the discussion of various drafts of a new Church Constitution, but the greatest is the divergence of religious parties, that as yet (1868) the reconstruction of the Church on the basis of self-government has not been accomplished. The principle of religious liberty, in the mean while, has worked so beneficially that the clergy and laity of all parties are much better off now than in the days of the old regime. When, in 1856, the ministry solicited the opinions of the diocesan synods concerning the abrogation of compulsory baptism, they generally advocated it.

III. Worship.—The first liturgy (altar-book) of the Danish Church was elaborated in 1536 by bishop Paludate. By order of king Christian V, a ritual, regulating the entire Divine service, was issued in 1600, and soon after, in connection with a new edition of the altar-book, was prescribed for general use. Towards the close of the 18th century, a new liturgy, entirely pervaded by rationalistic views, was drawn up, but its introduction, notwithstanding the prevalence of Rationalism among the clergy, was regarded as dangerous. Yet the ecclesiastical authorities connived at any deviation from the formulaires which individual clergymen saw fit to make. A new draft of a liturgy was published in 1889 by bishop Mynder, but general uniformity in external worship has never been restored. A considerable party among the clergy is against the principle of binding the whole Church to one liturgy, and in favor of extensive liberties of individual congregations. In the duchy of Sleswick a rationalistic liturgy was drawn up in 1797 by the superintendent general Adler, and at first generally introduced, yet soon its use was left to the option of the congregation. In Holstein, liturgics which strictly adhere to the Lutheran theology have always been, and are still in use.

IV. Statistics.—(1.) The Lutheran Church, or, as it is now (since 1849) officially called, the People's Church, has 9 bishops, viz. 4 for the islands, 4 for Jutland, and 1 for Iceland. Every bishopric is divided into a number of provostships. The number of provosts amounts to 505 for Denmark and 210 for Iceland. A theological faculty is connected with the University of Copenhagen. Among the periodicals, we mention the Danish Church Gazette, the organ of the (Low-Church) party of Grundtvig. A Danish missionary society was established at Copenhagen in 1821, and sustains a mission in India. (2.) Other denominations. According to the census of Feb. 1, 1880, there were in that year in Denmark proper 17,526 souls not belonging to the state church in a total population of 1,069,009. viz.: Jews, 3946; Moronians, 1722; Baptists, 3667; Reformed, 1858, Roman Catholics, 2585; Anglicans, 114; 1866 members of the Apostolic Church; 162 of the Free Lutheran Church; and the remainder, in small numbers, is divided among several other sects. The Baptists had in all Denmark in 1889, 21 churches and 2572 members. The Reformed Church has, according to an article of one of the Danish bishops in Herzog's Real Encycloep. only 106 souls in Denmark proper. The Methodist Episcopal Church has a flourishing mission in Copenhagen, under the charge of pastor Willerup, whose labors there (since 1858) have been very successful. An elegant Methodist Episcopal Church has just been erected in that city, and has a large congregation; in 1888 it had 356 members, and had appointments in fourteen other towns; the Methodist Sunday-schools had 2188 children, and the publication of a weekly Sunday-school paper has been commenced. The Roman Catholics have two periodicals (the Scandinavium Church Gazette and a political paper) and an establishment of the Sisters of Charity at Copenhagen. There were in 1889 seven congregations of Lutheran seceders, with one periodical (Oversand).—Hertzog, Real Encyclopaedie, i.ii, 580 (art. by the Danish bishop, Dr. Englestoft). See Pontoppidan, Annales ecclesiae Dan. diplom. Copenhagen, 1741); Munter, Kirchengeschichte von Dänemark und Norwegen (Leipsic, 1825); Wigger, Kirchener Nachrichten, ii, 573; Aaborg, Ecdes. Forl. Copenhagen, 1859, p. 152 and 211, and Ecclesiastical Almanac for 1868.

Denominations, The Three, the designation of an association of dissenting ministers residing in London, or having that neighborhood, belonging to the Presbyterian, Independent, and Baptist denominations. It is usually known as The General Body of Protestant Dissenting Ministers of London and Westminster.
star. At its first proceedings included loyal addresses to the throne. Dr. Calamy preached in 1731 the first sermon to ministers in Dr. Williams's library. In Redcross Street; and this concio ad clericum continued for several years. Every congregation of Protestant dissenters, Presbyterians, Independents, and Baptists, in every street, was five miles of ministers and deponents two deputies. Since 1737 the election has regularly taken place, and the committee have unremittingly watched over bills brought into Parliament in any way affecting dissenters, kept alive an interest in behalf of the repeal of the Test and Corporation acts, supported every measure which promised to be beneficial in extending and consolidating religious liberty, and successfully exerted themselves in protecting individual ministers and congregations against those molestations to which they have been exposed on the part of bigoted and persecuting churchmen.

Dens, Peter, a Roman Catholic theologian, was born in 1690 at Boom, in Belgium. "Apparently nothing is known—least by Protestant writers—regarding the incidents of his life, as his name appears in no encyclopedia or biographical dictionary that we are acquainted with. The scanty information we possess is derived from the epitaph inscribed on his tomb in the chapel of the archiepiscopal college of Malines by the present (1857) rector. From this epitaph it appears that he was reader in theology at Malines for twelve years, and was, for a short time, pensioned at the University of Louvain. He was afterwards a professor of theology at the Cloister of Saint Rembold, or Rombold's Church in the same city, and president of the College of Malines for forty years. He also held various honorific church offices. He was canon and penitentiary, synodical examiner and scholastic architect of St. Rembold—i.e., the metropolitan church of Belgium. He died February 15, 1779, in the eighty-fourth year of his age. The work which has rendered Dens's name familiar, even to the Protestant public, is his Theologia Moralis et Dogmatica (new ed. Dublin, 1832, 8 vols. 12mo). It is a systematic exposition and defense—in the form of a catechism—of every point of ethics and doctrine maintained by Roman Catholics, and is extensively adopted as the text-book of theology in their colleges. It appears to owe its popularity more to its being a handy compilation than to any great talent exhibited by its author" (Chambers, Encyclopedia, a. v.). A synopsis of the work by Dr. J. F. Berg, with copious notes illustrating the dangerous tendency of the Romanist moral theology, was published in 1840 (Philadelphia), and passed through repeated editions.

Decodatus, Pope. See DEUSDEMET.

Deontology (δέοντες, what is due or binding: and λόγος, discourse). We take the following citations on the use of this word from Fleming, Vocabulary of Philosophy (Phila. 1800). s. v.: "Deontology, or that which is proper, has been chosen as a fitter term than any other which could be found to represent, in the field of morals, the principle of utilitarianism, or that which is good (Bentham, Deontology common to all the Systems of Morals). On the other hand, Whewell (Preface to Mackintosh's Preface. Dissert. p. 30) says that "the term deontology expresses moral science, and expresses it well, precisely because it signifies the science of duty, and contains no reference to utility." Deontology involves the being bound or being under obligation, the very idea which duty does not include. The ancient Pythagoreans defined virtue to be "Eik on eikocrat (that is, the habit of duty, or of doing what is binding), the oldest definition of virtue of which we have any account, and one of the most unexceptionable which is yet to be found in any system of philosophy" (S Phương, "Moral and Moral Philosophy", 87). Sir W. Hamilton observes that ethics are "well denned deontology" (Reid's Works, p. 540, note).

Dependence, feeling of, the essence of religi-

ion, according to Schleiermacher. See SCHLEIER-
macher.

Deposit (διέκοσμον, píktodon), something placed in trust; "store", Gen. xii, 36; "delivered", Lev. vi, 2, 4; Sept. παραθέτων [so in 2 Tim. 1, 12], or παρακαταθέν [see Grindel, N. T. Hierarchism, p. 1146]; Volg. de-
positum. The arrangement by which one man kept at another's request the property of the latter until he demanded it back (Exod. xxii, 7), was one common to all the nations of antiquity (Sir W. Jones, Law of Sail-
ments, in his Works, vii, 448); and the dishonest dealing with such trusts is marked by profane writers with extreme reprobation (Herod. vi, 86; Juvenal, xiii, 199, etc.; Joseph. Ant. iv, 8, 38; War, iv, 8, 7), a view which is likewise taken by Clemens Alexandrinus (Strom. vi, 749). Chrysostom (Exod. i, 14), p. 640), and others (Rawlinson, Herod. iv, 477, note). Even our Saviour seems (Luke xvi, 12) to allude to conduct in such cases as a test of honesty. In later times, when no banking system was as yet devised, shrines were often used for the custody of treasure (2 Mac. iii, 10, 12, 15; Xenoph. Anab. v, 8, 7; Cicero, Legg. ii, 16; Plutarch, Les. c. 18). Among the agricultural people, the exigencies of war and other causes of absence must often have rendered a temporary deposit, especially as regards animals, an owner's only course of safety. See TREASURY. Nor was the custody of such property burdensome, for the use of it was no doubt, so far as that was consistent with the welfare of the community, committed to the depositary, who office also no one was compelled to accept. The articles specified by the Mosaic law are, (1) "money or stuff;" and (2) "an ass, or an ox, or a sheep, or any beast." The first case was viewed as only liable to loss by theft (probably for loss by accidental death) and, if the possessory came into the hands of the thief, if found, was to pay double, i.e., probably to compensate the owner's loss, and the unjust suspicion thrown on the depositary (comp. Goechen, Vorles. u. Dichterlehre, ii, ii, s. 815). If no theft could be proved, the depositary was to swear before the judges that he had not appropriated the article, and then was quit (comp. Schwarzer, Röm. Privatrecht, p. 370). In the second, if the beast were to "die, or be hurt, or driven away, no man seeing it"—accidents to which beasts at pasture were easily liable (comp. B. 1 Chron. v, 21)—the depositary was to purge himself by a similar oath. (Such oaths are probably alluded to in Heb. vi, 16, as "an end of all strife". In case, however, the animal were stolen, the depositary was liable to restitution, that is, probably to pay double for the prevention of theft (kalikul, Exod. p. 419). See DAMAGIA. If it were torn by a wild beast, some proof was easily producible, and in that case, no restitution was due (Exod. xxii, 7-13). The Jewish commentators make various distinctions on this enactment (see Rosennüller, in loc.). In case of a false oath so taken, the person who being under obligation, was "to add the fifth part more thereto," to compensate the one injured, and to "bring a ram for a trespass-offering unto the Lord" (Lev. vi, 5, 6). In the book of Tobit (v, 3) a written acknowledgment of a deposit is mentioned (i, 14 [17]; iv, 20 [21]). This, however, merely facilitated the proof of the fact of the original deposit, leaving the law untouched. The Mishna (Baba Mezia, c. iii; Shebuth, v, 1) shows that the law of the oath of purification in such cases continued in force among the later Jews (Michaelis, Mos. Recht, ch. 102). See Smith's Dict. of Class. Antiq. s. v. Depositiun. The word is the name of a deposit, a place of deposit, or a place where depositum, the Institutes, iii, tit. xiv, 3; comp. iv, tit. vii, 17, 28. (See Sandars, p. 429, 540, 543; Vinnius, p. 815, 818.) A deposit, in Athenian law, was likewise called παραθέτουσα (Demaesthenes, pro Phron. Orator. Attic. Bekker, Oxon. vi, 1942). Comp. the λόγος τραπεζι-
tes in Isocrates (Or. Attic, Bekker, Oxon. ii, 515-538). Comp. FLEUX.
Deposition (1.). In the ecclesiastical law of the Roman Church, is the depriving a priest of the privileges, and forbidding him to perform the duties of his function, but not depriving him of orders. According to the ancient discipline, the deposed person lost not only his office and benefice, but also forfeited the privileges of his rank, and was reduced into the laity. But since the 12th century, this extended meaning of the term has been expressed by the word degration (q. v.). At a later date, distinction was also made between verbal and the more solemn degradation. The latter was accompanied by the loss of the privileges of clerical and layman, but the privilege of having a reinstallation might be held out, or otherwise. In the former case it was termed privation. In the deponent perpetuum, a simple judgment of the competent authority deprives the guilty party forever of his privileges, his jurisdiction, and his benefice, but he is still regarded as belonging to the clergy. The crimes which were punished in this manner are murder, perjury, incest, adultery, etc. Deposition, being an act of jurisdiction, can be inflicted by any diocesan bishop who has been confirmed by the Pope, even though he be not consecrated. At the present day deposition cannot be inflicted by the superior (the Pope, the Vicar, or the bishop). The reasons are concerned, without the consent of the secular authorities.


(2.) In the Church of England, by Canon 122, sentence against a minister, of deposition from the ministry, shall be pronounced by the bishop only, with the assistance of his chancellor and dean (if they may conveniently be had), and some of the prebendaries, if the court be kept near the cathedral church; or of the archdeacon, if he may be had conveniently, and two other at least grave ministers and preachers to be called by the bishop, when the court is kept in other places.

(3.) In Scotland, the minister of a parish who has been deprived of his benefice, or deprived of the cure of his parish for immoral and scandalous conduct, or of preaching or otherwise publishing doctrines contrary to the standards of the church to which he has declared his adherence, or of contumaciously setting aside the authority of the Presbyterian church-court, may be deposed from his holy office by the church-courts. By this means he is deprived not only of his ecclesiastical dignity, but of the temporalities of his benefice (Statute 1592, c. 115), and the benefice becomes vacant just as if he were dead. He may, however, be restored to the exercise of the ministry, and to his position as a minister of the Church, by the General Assembly, but he cannot, of course, be restored to his benefice without, if he wishes it, moving a petition. The minister should be so even by a new presentation by the patron, because the stigma attached to his character by his deposition is likely to affect his usefulness. Where sentence of deposition is pronounced by an inferior church-court, the judgment of which is overruled on appeal to the General Assembly, it is held that he has never been pronounced; but if the sentence be affirmed, it takes effect from the date when it was pronounced by the inferior court, and from that date his right to the profits of his benefice ceases. Sentence of deposition cannot be pronounced by a presbytery in the absence of the minister, except by the authority of the General Assembly (Chambers, Encyclopaedia, s. v.).

(4.) The grounds of deposition in the Protestant Episcopal Church are stated in the 57th Canon of the Convention of 1828; and Canon 39 provides that, "1. When any minister is degraded from the holy ministry, he is deprived therefrom entirely, not from a higher to a lower order of the same. Deposition, displacing, and all like expressions, are the same as degradation. No degraded minister shall be restored to the ministry. 2. Whenever a clergyman shall be degraded, the bishop who pronounces sentence shall, without delay, give notice thereof to every minister and vestry in the diocese, and also to all the bishops of this Church, and where there is no bishop, to the standing committee." See Discipline.

Depravity (Lat. pravitas), the moral crookedness and corruption of man's nature. The Scriptures describe moral goodness and obedience as the pursuing of a straight or right line (hence the word "rectitude"). Depravity is the turning aside out of that straight line. It is the fault and corruption of the nature of every man that naturally attends the offspring of Adam, whereby man is very far gone (quem longissimam, as far as possible to be within reach of a recovery) from original righteousness, etc. (1st Art. of Rel. of Church of England; viz. of the M. E. Church). On the nature and extent of depravity, see Sin, Original.

Deprivation, the act of taking away from an ecclesiastical any benefice or other spiritual enjoyment which he may hold (see Canon 122 Church of England).

"In England this may be done either (1) by a sentence declaratory in the proper court, on the ground of attainder or conviction of treason, felony, or any other infamous crime, or of conviction for heresy, infidelity, or gross immorality, or for forming or trading with a contrary to law" (106, s. 81); or (2) in pursuance of divers penal statutes, which declare the benefice void for some nonfeasance or neglect, or else some malfeasance or crime, as simony; for maintaining any doctrine in derogation of the king's supremacy, or of the Thirty-nine Articles, or the Book of Common Prayer; for neglecting to read the liturgy and articles in the church, and to declare assent to the same, within two months after induction; for using any other form of prayer than the liturgy of the Church of England; for continued neglect, after order from the bishop, followed by sequestration, to reside on the benefice. In all such cases deprivation is void without any formal sentence of deprivation (Stephen's Comment, iii, 87). A bishop may be deprived of his bishopric, but cannot be deprived, the character of a bishop, like that of a priest, being indelible. The tribunal by which the bishop of Clongher was deprived in 1622 consisted of the archbishop and the other bishops of the province; and this precedent having been established, would probably be adhered to on any future occasion, notwithstanding that the archbishop alone might have full authority to deprive" (Cripps's Laws of the Church, p. 100). See Degradation; Deposition.

Deputy stands in our version as a translation of the Hebrew and one Greek text.

1. This rendering occurs in 1 Kings xxii, 47, of the כָּרָב, nisach (literally set over), or prefect, apparently constituted a shēhīk by common consent of the Edom- itish clans prior to royalty. See Dūk. It is also spoken of the "officers" or chiefs of the commissariat appointed by Solomon (1 Kings iv, 5, etc.) See Pūretan.

2. The same rendering occurs in Esther viii, 9; ix, 3, of the נָבָט, pechak (pēkhāh, a Sanscrit term, whence the modern pāka), or Persian prefect on this side the Euphrates; applied also to the "governors" of inferior rank in the Assyrian, Babylonian, and Median empires, and even to the governor of Jerusalem. See Governor.

3. Proconsul (diseaseγαρος) was the proper title of the governor of the Roman provinces when appointed by the senate. See Province. Several persons are mentioned in the Acts, viz. Sergius Paulus in Cyprus (xiii, 7, 8, 12), Galio in Achaia (xviii, 12), and the chief officer of Achaia, whose court is indefinitely referred to in ch. xix, 38, by the use of the plural (see Smith's Dict. of Class. Antiq. s. v. Proconsul). See Proconsul.

Dzerbē (Διζῆ), Acts xiv, 20, 21; xvi, 1; adj. Dizerbēs, Acts xx, 4), a small town situated in the
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eastern part of the great upland plain of Lucania, which stretches from Iconium (q. v.) eastward along the north side of the chain of Taurus (Smith's Dict. of Classical Antiquities ii. 987). This was the seat of the Cilician Gates near the place where the pass called the Cilician Gates opened a way from the low plain of Cilicia to the table-land of the interior; and probably it was a stage upon the great road which passed this way. It appears that Cleore went through Derbe on his route from Cilicia to Iconium (Apian, xii. 73). Such was Paul's route in his second missionary journey (Acts xx, 43; xvi, 1, 2), and probably also on the third (xviii. 23; xix. 1). In his first journey (xiv. 20, 21) he approached from the other side, viz. from Iconium, in consequence of persecution in that place and at Lystra (q. v.). No incidents are recorded as having happened at Derbe. In harmony with this, it is not mentioned in the enumeration of places in 2 Tim. iii. 11. In the apostolic history Lystra and Derbe are commonly mentioned together: i.e. the quotation from the epistle, Lystra is mentioned a not Derbe. The distinction is accurate, for St. Paul is here enumerating his persecutions (1st Cor. xvi. 10). In the same sentence, i.e. St. Paul's journey, he says (Acts xx, 43; xvi, 1, 2), and probably also in the third (xviii. 23; xix. 1). In his first journey (xiv. 20, 21) he approached from the other side. The boundary of these districts was not very exactly defined. The whole neighborhood, as far as the coast of Lucania (q. v.), was notorious for robbery and piracy. Antipater, the friend of Cleore (or Fama, xii. 73) was the chieftain of Lystra. Amynatas, king of Galatia (successor of Deiotarus II), murdered Antipater, and incorporated his dominions with his own. Under the Roman provincial government, Derbe was at first placed in a corner of Cappadocia (q. v.); but other changes were subsequently made. See Galatia. Derbe does not seem to have been mentioned in the Byzantine writers. Leake says (Asia Minor, p. 102) that its bishop was a suffragan of the metropolitan of Iconium. A full account of the surrounding country is given in Conybeare and Howson's Life of St. Paul, 1, 211, 290 sq. Consult also Hamilton in the Journal of the Geop. Society.

The place has been assailed as Derbe. (1.) By Colonel Leake (Asia Minor, p. 101) it was supposed to be at Bin bir-Kilisah, at the foot of the Karadagh, a remarkable volcanic mountain which rises from the Lucanian plain; but this is almost certainly the site of Lystra. (2.) In Kiepert's Map Derbe is marked farther to the east, at a spot where there are ruins, and which is in the line of a Roman road. (3.) Hamilton (Researches in Asia Minor, ii, 313) and Texier (Asia Mineure, ii, 129, 133) are disposed to place it at Dielo, a little to the N.W. of the last position, and nearer to the roots of Taurus. In favor of this view the most important fact that Steph. Byz. says that the place was sometimes called Διελος, which in the Lucanian language (see Acts xiv. 11) meant a 'juniper-tree.' Moreover, he speaks of a λιμυρ (harbor) here, which (as Leake and the French translators of Strabo suggest) ought probably to be λιμυρ (lake); and, if this is correct, the requisite condition is satisfied by the proximity of the Lake for Lusina (Chroniv. de apat. Zeiteller, p. 24) takes the same view, though he makes too much of the possibility that Paul, on his second journey, travelled by a minor pass to the W. of the Cilian Gates. On this other hand, this location seems too far from the ancient road (compare Cæsar, Notiti, ii, 292 sq). See Lucania.

Derico. See ATAROOGIS.

Derek. See TALMUD.

Derseress. THADDES Anton, a Roman Catholic divine, was born March 11, 1757, at Fahr, in Franconia. He studied theology at Heidelberg, where he began his academic career as lecturer. In 1788 he became professor of Oriental literature at Bonn, and in 1791, episcopal vicar and professor of theology at Strasburg; in 1796, professor at Heidelberg; in 1808, professor of dogmatic theology at Freiburg; and in 1815, professor of dogmatics and interpretation at Breslau, in which post he remained until his death, June 24, 1827. He was a very liberal theologian for a Romanist, and his life was not free from annoyances in consequence of his freedom of speech and writing. Besides some devotional books, his chief labor was a continuation of the Bibel-Werk of Brentano, of which Derseress did the most of the O. T. (translation and criticism), Frankfurt, 1787-1838. - Aschbach, Kirchenlexikon, ii, 316.

Derham, William, a philosopher and divine, was born at Stoughton, near Worcester, in 1657; was educated at Trinity College, Oxford; in 1685, obtained the livings of Wargrave and Upton; and, upon the accession of George I, was made king's chaplain, and a canon of Windsor in 1716. In 1730 he retired from the duties of his diocesan see. He died in 1731. He must have been somewhere between sixty and sixty-five. His principal works are, Physico-Theological, the Boyle lecture for 1711-12 (best ed. Lond. 1738, 2 vols. 8vo); Astro-Theology (London, 1717, 2 vols. 8vo); and Christo-Theology, a demonstration of the Divine authority of the Christian religion (Lond. 1730, 8vo). Of these, the first demonstrates the being and attributes of God from his works; the second "is a survey of the heavens." - Kippis, Biographia Britannica, v, 116.

Derling, Edward, a Puritan divine, born in Kent, was chosen fellow of Christ's College, Cambridge, 1598. In 1671 he secured a prebend in Salisbury. He had obtained high reputation both as a preacher and a scholar, and used his abilities and influence to great purpose against the High-Church and Romanizing party. In 1673 the privy council forbade his preaching, and in 1676 he died. The substance of his writings may be found in his Works, more at large than herefore printed (Lond. 1614, 4to). - Strype, Annals; Neal, Hist. of Puritans, i, 204, 230; Hook, Eccles. Biography, iv, 425.

Derodon, David, a Protestant French theologian and philosopher, was born at Die, in the Dauphine, about 1575. He opposed the Cartesian philosophy, and was one of the ablest dialecticians of his time. He wrote a considerable number of works in favor of the doctrines of the Roman Catholic Church, which had a wide circulation, and were translated into several foreign languages. Among them were Quatre raisons pour lesquelles on doit quitter la R. P. R. (Paris, 1631); Quatre raisons qui traitent de l'immortalité de l'âme, du péché original et de la prédestination (1662), and La Tombea de la Messe (Geneva, 1654; English translation, London, 1673). The latter book was on March 6, 1653, burned by the public executioner, the author exiled, and the bookseller sentenced to a fine of 100 livres. The loss of his license, the death of Derodon went to Geneva, where he died in 1664. He is also the author of several works on philosophical subjects, and against the atheists. His complete works were collected into two volumes, and published soon after his death (Derodoni Opera Omnia, Geneva, 1694 and 1695, 2 vols.; the first volume contains the philosophical, and the second the theological writings). - Hoefer, Biogr. Générale, xiii, 716.

DEI. See SWALLOW.

De Rossi. See Rossi, Dr.

Dervishes, Mohammedan monks, corresponded in many respects to the monks of the Roman Church. These may be divided into two classes: those who belong to fraternities or societies for religious exercisers.
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whose tenets and oaths are kept so secret that the uninitiated can only describe their outward appearance and the ceremonies which are practiced in public; and those recusals who, without belonging to any special sect, profess holiness and abstinence, and wander solitarily through the land. The word dervish is Persian, signifying poor, corresponding to the Arabic fakir, which gives name to the same order in Arabia and India. Oriental tradition traces the order of Hermits back to John the Baptist, and even to Seth. Two centuries before Mohammed, there existed in Arabia the hermits or ascetics of the Desert (Contemplatives). These, under the influence of Mohammedanism, merged into Mutekellim (metaphysicians) and Sufis, who were essentially pantheists.

In the second century of the Hegira (729), sheik Olivian, a Sufi, established the first religious order in Islam. Dervishism doubtless took its proximate rise in Persian Sufism.

The Turkish dervishes claim caliph Ali, one of the immediate successors of Mohammed, as their founder. Ali himself founded no order; but some of his followers formed a society called Safafih, men devoted to a monastic life to the excesses, indulging in the use of drugs (chiefly hashish), intoxicating liquors, and, in fact, anything which would promote trances, ecstasies, and hallucinations, resulting in violent paroxysms and delirium. They formed the practice of cutting themselves, mutilating their limbs, standing for a long time in agonizing positions, and otherwise barbarously abusing their bodies. They, however, managed to reconcile with this external and public self-abuse an almost universal private sensuality. The members of this order were subsequently called dervishes, but at what time the word dervish was first used is not definitely known. There are in Turkey thirty-two orders of dervishes, having various names, and differing in their worship and practice. Outside of Turkey there are many more orders, called in the different countries by the local names Fakirs, Sufis, Santones, etc. The chiefs of the different orders are called sheikhs, or piras, who are privileged to nominate their successors. The dervishes mostly dwell in community, and have monasteries (tekies) in various places. Their rules are not very rigid. The declaration of Mohammed, "No monachism in islam," had become a strong religious prejudice, and this prejudice they have never been able fully to overcome. Celibacy is not enjoined, though encouraged, and many of them marry; but the amounts of young regular members of the monasteries, although they are required to pass the night there previous to any public exhibition. They may withdraw from the order at any time, and are often expelled for misdemeanors.

The mendicant dervishes are mostly foreigners, or those who have been expelled from the various orders, or impostors, who cheat and bewitch the people under the garb of dervishism. These travelling dervishes are mostly jugglers, and their skill in trickery is very wonderful. They often become wealthy in the practice of their arts. Their power over the common people is very great, while the better-informed are beyond their reach.

The higher orders of dervishes have come to have an extensive influence not only with the masses, but with the government itself. This power was acquired (1) through the wealth which came into their possession. Large legacies were left to them for the benefit of the poor. These legacies were applied to building up dervishism. They soon learned also to impress the people with a strong belief in the efficacy of their prayers. These came to be purchased at high prices, and thus became a fruitful source of revenue. Their power was increased (2) by the popularity of the institution. In taking a stand against the dervishes, the government was virtually opposing a large majority of its own subjects. Sultan Mahmoud II attempted to break about a dozen engage at a time, and after a few minutes they are relieved by others, each set taking their turn three or four times during the service. The master of the dance (nimazemushky) watches them closely to keep them in their places. A traveller makes the following computation: 'By looking at a stop-watch, I ascertained that on an average they turned sixty-four times in a minute. After spinning round for about five minutes, at a signal from the high-priest, both musulman and dervishes suddenly stopped, but recommenced in a few seconds. The third time they kept it up for nine minutes and three quarters; my brain was swimming too, so much so that I could hardly count their evolutions. The fourth and last time they whirled for five minutes and three quarters, thus making in all 1584 turns in 281 minutes' (Aulje, Journal of a Visit to Constantinople, Lond. 1886, p. 70).

II. The Bedevy (or Bodawy), or howling dervishes, as travellers call them, have a convent at St. Dimitry, near Constantinople. Their religious exercises consist of prayers (namaz), chants, and vociferations of the name of God, accompanied with a rocking motion of their bodies. This motion attempts to imitate the rolling of a ship on the water, and indicates their relation to God—Allah being the ocean and they the ships. They recite the attributes of God in a loud voice, putting a terrible emphasis on the word Allah as often as it occurs; and this they keep up with a kind of frenzy until voice and strength are gone, when many of them, covered with perspiration and foam, fall senseless to
DERVISHES. See Madden, Turkeh Empire (London, 1862); Aulñio, Journal d'un Voyage à Constantinople, etc. (London, 1845); Uebelin, Voyages sur la Turquie (Amsterdam, 1759, 4to), ii. 285–297; Paul Rycaut, The present State of the Ottoman Empire, etc. (London, 1668, fol.), p. 135 sq.; D'Hericelot, Bibl. Orient. arab. Derviche et Fakir; Mouradgea d'Ohsson, Tableaux de l'Empire Ottoman; Rogers, in Good Words, Jan. 1867; Von Hammer, Osmanisches Reis (Wien, 1815, 2 vols.); Brown, The Sons of Abraham, or Oriental Spiritualism (Philadelphia, 1868, 12mo).

DE SACY. See SACY, DE.

DE SALES. See SALES, DE.

Des Cartes, Rémi (Du Perron)—in its Latin form Renatus Cartusius—was the son of a Catholic, and the first in genius and reputation of the modern philosophers of France, was born at La Haye, in Touraine, on the 30th of March, 1596, and died at Stockholm on the 11th of February, 1650. He assumed the name of Du Perron from a small estate inherited from his mother. He divides with Bacon the glory of founding modern philosophy. He is perhaps the only philosopher who has the faculty of making his works more potent than his writer. He was the first who, with Montaigne, showed the absurdity of the terms quodlibet and paulo major. The former is nothing else than a piece of roughness, and the latter is a piece of mendacity. He has, moreover, the better orders the imans, or Mohammedan priests, are chosen, and many of them also exercise civil functions.

A special work on dervishes has been published by John P. Brown, secretary and dragoon of the legation of the United States of America at Constantinople (The Dervishes; or Oriental Spiritualism, Philadelphia, 1818). According to this author, the spiritualism of the dervishes has its roots in religious conceptions prevalent in the East anterior to the rise of Islamism, and as the practices like those common among them have been found equally widely spread, and are traceable to a very high antiquity. None of the dervishes, he says, separate themselves from the doctrines or precepts of the Koran, the contents of which they seek rather to spiritualize. They divide, moreover, the Koran and other books of religion into three portions—the historical, the biographical, and the purely spiritual. A second classification of the portions of these books may even comprise errors, omissions, exaggerations, and even may have been more or less changed from time to time by copyists; while that which is purely spiritual and essential to the soul of man, commenced with his creation, has always existed unchanged, and will so continue to the end of time" (p. 106). According to their best writers, it is held that there are four creations: 1. The Creation of Adam from the clay, or mud, of which the earth is composed. 2. The Creation of Eve from a rib or part of Adam. 3. The Creation of the human species, that is, the children of Adam, by natural propagation. 4. The Creation of the soul. Chevalier, that the mind of God, conveyed to a virgin—Mary—by the angel Gabriel" (p. 107). And as the spirit of man is capable of communing directly with this spirit of God, a holy person will regard all ordinary pleasures and pursuits of life as indifferent objects; and the more he is destitute of worldly goods, the less will he be liable to be drawn from that contemplation of God which leads to union with the divine spirit. Hence all orders of dervishes are tacitly or openly mendicants. But degrees are well recognized in saintly attainment. Adam was a holy man whom the angels were bidden to worship; Abraham was the "friend of God," and "Jesus Christ owns, 'I have broken the breed of my divine Creator, but is not, nevertheless, considered as being God. He is held to be only a divine emanation of the most sublime character" (p. 109).
meditation, and determined the rude outline of his subsequent philosophy. His isolation and intense concentration of thought affected his brain so far that he fancied himself seized with a violent visitation of the terrors of his philosophic principles and method. Some suspicion of the possibility of delusion led him to vow a pilgrimage to Loretto if his speculations should prove true. This vow he discharged four years afterwards. His solicitude to attain more certain knowledge than was acquired by his schools tempted him to seek a connection with the mysterious society of the Rosicrucians, who were reputed to possess strange learning and a miraculous acquaintance with the secrets of nature. He finally renounced all belief in the existence of the Brotherhood of the Rosy Cross.

From the Bavarian army he passed into the Imperial, and attended its early operations in Hungary against Bethlam Gabor; but, after seeing his general, Bucquoiq, slain before Neusohl, he resigned a military career. He had taken up arms for the sake of studying men, manners, and countries. He prosecuted these researches by returning circuitously to Holland through Moscow, Siberia, Persia, Brandenburg, and Holstein, thus visiting regions deemed wholly barbarous in Western Europe. His unsuspected knowledge of the Dutch tongue and his resolute demeanor saved him from murder on the voyage between Embden and the coasts of Friesland. He returned to the Hague after an absence of three years; passed through the Netherlands, and visited his friend Mersenne five times before he had deserted it, and reached his father's house at Rennes, in Brittany, in March, 1622. He thence proceeded to Poitou to take possession of his share of his mother's estate, designing to sell it and purchase "some place of quick revenue." We are here reminded of the frequent projects of Bacon. He failed in his plans at this time, returned to Rennes, became oppressed with the want of occupation in his father's house, and reappeared in Paris, where he was suspected to be a Rosicrucian emissary. He was still harassed by uncertainties and indecision in regard to the choice of a vocation. Finding his studies interrupted in the capital of France, he visited Rennes and Poitou again, and sold the greater part of his inheritance.

Now commenced a second series of journeys. He went first to Switzerland, thence to the Valatine and the Tyrol, and thence to Venice. He now made his pilgrimage to Loretto, whence it may be inferred that he had been influenced by the claims of his philosophical tenets. He was in Rome during the Jubilees of Urban VIII (1624). He visited Florence on his homeward route. He returned to Paris by way of Florence, Turin, and Lyons, and resided for more than three years in the French metropolis, engaged in prosecuting his researches and meditations, in polishing lenses and mirrors, and in determining mathematically and experimentally the best form of curvature to be given to them. His conclusions on this point were afterwards embodied in his Dioptrics. He again withdrew from nearly all his acquaintances, but his retreat was still more crowded this time by the indigent. Finding it impossible to secure the desired seclusion in Paris, he sought a retreat in Holland in 1629. He now resolved to devote himself entirely to a speculative life. This was the end of five years of military service, of eight years of travel, and of fifteen years of hesitation. It is probable that he was subjected to this new trial with the imputation enforced in his Ethics in the earnest censure of all revolutions. The indecision which is thus forcibly condemned was characteristic of Descartes, and may have been unconsciously connected with the adoption of doubt as the basis of his method.

He would put any single abide; but his home, if he had anywhere, was in the northern part of the country, at the remote town of Egmont. He used every artifice to conceal his retreat. He communicated his hiding-place to none of his countrymen except his Franciscan friend Mersenne, through whom he conducted nearly all his correspondence with those of the learned world. In 1631 he visited England on the invitation of Charles I; in 1634 he went to Denmark, Spain, Portugal, Russia, and Turkey were the only European states not reached in his wanderings. He thrice visited France after his Dutch settlement—in 1644, 1647, and 1649. On one of these occasions he was tempted to Paris by the promise of an honorable provision from the king, but he found that he had been drawn from his retreat solely to gratify the curiosity of sight-seers and couriers.

Descartes ascribes the determination of the fundamental principles of his philosophy to his twenty-third year, and to his winter-quarters on the Danube. His mathematical discoveries were still earlier. In 1627, after three years of elaboration, he had prepared a sketch of his views of the constitution of the universe, but the condemnation of Galileo caused him to withhold it from the press. At length, in 1637, being then forty-one years of age, he yielded to the solicitations of his friend Mersenne, and published the general principles of his reform in the celebrated Discours de la méthode, to which were appended three other treatises—on Meteors, Geometry, and Dioptrics.

Soon after the publication of the Method and accompanying essays, the Philosophical Meditations were prepared for the press. Descartes sent them to his friend Mersenne, who recommended them to be submitted to the most acute and learned of his acquaintances for the benefit of their suggestions and observations. Searching criticisms were in consequence received from Caterus, Hobbes, Arnauld, Gassendi, Bourdin, S. J., and others. To these objections replies by the author were appended, and the whole were published together at Paris in 1641, with a dedication to the theological faculty of the University of Paris, in order to place his doctrines under the protection of the Church.

Descartes continued the exposition of his philosophy by publishing in Latin in 1644 his Principia Philosophiae. This work contains the elaborate and systematic deduction of his whole scheme of the intellectual and material universe. It commences as characteristically as the Novum Organum of Bacon, with the fundamental principle of his speculation, that "once in life we should endeavor to doubt of all things." It arrives at the conclusion that we can have knowledge of certain phenomena of nature have been omitted in the treatise, but that nothing is to be included in natural phenomena except what is detected by sense." The last sentence of these Principles is equally characteristic of the philosopher and the philosophy. "Mindful of my weaknesses, I affirm nothing; but I admit all these things first to the authority of the Catholic Church, next to the judgment of the prudent; and I desire nothing to be believed by any one which is not approved by manifest and irrefragable reasons." The work is preceded by a complete and methodical index, stating the reference to each, and thus affording a clear and concise summary of its contents. The whole of Cartesianism is thus compressed into one picture and into a few pages.

During his long residence in Holland, the tranquillity of Descartes was disturbed by controversies due to the imprudence of his admirers. His annoyance and alarm were so great that his letter, signed with the name of Leibnitz, in which he deprecates the sanctioning of scepticism and encourages infidelity. His views of matter and mind appeared to one party to favor transubstantiation; to another, to lead to fatalism. His explanation of the connection of body and spirit apparently reduced all the phenomena of the universe to mechanical action. Hence arose the truculent attacks of Voet, one of the most prominent Dutch theologians, and reactor of the University of Utrecht. Descartes at length
broke his customary silence, and addressed a long and
acrimonious reply to Vésq.

These dissensions, so peculiarly irritating and alarming
to a cautious and timid nature like Des Cartes's, inclin
him to cast about for a more tranquil retreat than
that in which he had so long cherished. He accord-
ingly consented, after much habitual hesitation, to
return to his native country. On October 3, 1649, he
sailed from Copenhagcn, for Sweden, which he had
been delighted with his treatise on the Passions,
originally composed for the princess palatine Elizabeth.
A Swedish admiral, with a royal vessel, was sent to con-
vey Des Cartes to Stockholm, where he was welcomed
with honor and favor. The queen was charmed with his
conversation, and sought his advice, which he gave
with modesty and prudence. She availed herself sys-
tematically of his instructions, employing the early
hours of this purpose, to avoid interference with other
studies, with state affairs, and the royal pleasures.
Des Cartes was required to forego his life-long habits,
and to attend her majesty regularly at five o'clock in
the cold mornings of a Swedish winter. This great
change, and the severity of the climate, proved fatal to
him. He was attacked with fever on Feb. 2, 1650,
and died on the 11th of the month. The queen was
deply affected by the announcement of his death.
She desired to place his body among the royal sepul-
chres; but as he died in the bosom of the Roman Catholic Church, his
remains were deposited in the Roman Catholic ceme-
tery. Sixteen years after his death his remains were
removed to France, and placed with imposing ceremo-
nies in the church of St. Genevieve. The funeral ora-
tion designed for the occasion was prohibited by order of
the court, but the like honor was rendered a centu-
ry later, 1765, by the eulogy of M. Thomas, which was
crowned by the French Academy.

The Philosophy of Des Cartes. — The Cartesian philos-
ophy is to be ascertained from the Method, the Medita-
tions, and the Principia. The remaining works are
either subsidiary or accessory: either developments
and expositions which confuse rather than elucidate,
or special treatises on particular branches of science,
such as geometry, dotoptics, meteorology, anatomy,
physiology, logic, etc. To one solicitous of appreci-
ating the whole intellectual habit of the philosopher,
this is of little profit to his letters; but it is indispensa-
able to the letters themselves are often changing.
To one desirous of obtaining a minute acquaintance with all
the perplexities, ambiguities, and vacillations of the
Cartesian system, these letters, together with the ob-
jections and replies appended to his Meditations, are
invaluable. St. Thomas Aquinas, of course, should be
studied by those who would determine the exact
position of Des Cartes in the history of speculation,
and the precise services rendered by him in the promo-
tion of science.

The first principle of Cartesianism is to make the
mind a blank, a tabula rasa, and then to re-
construct the whole fabric of conviction and opinion
from the framework. The same recommendation is given, in a different spir-
it, by Bacon in the preface to the Novum Organum.
As Des Cartes recognised the uncertainty and incohe-
rence of contemporary speculation, he proposed to com-
ence the reacquisition of knowledge by doubting all
things.

Having rendered his mind a blank by universal
doubt, he next sought a foundation for an indubitable
body of doctrine. This he effected in the conscious-
ness of thought, including sensation, perception,
reflection, and emotion under this term. Hence pro-
cements the celebrated incautiousness of his whole philo-
osophy with the maxim Cogito, ergo sum — I think,
therefore I am. This is probably an original position
with Des Cartes; but thought is, nevertheless, ex-
plicitly alleged by Aristotle as an evidence of exist-
ence (Eik. Nienwok. IX, ix, § 7, 9, ed. Didot).
The argument is much more legitimately employed by Ar-
istotle than by Des Cartes as an evidence of particular
existences, not of existence in general. It has often
been indicated that the Cartesian enthymeme is invalid
from the tacit assumption of the major premise.
When reasoning necessarily proceeds in a circle. The acceptance
of the dogma assured him of his own existence, but
furnished no evidence of the existence of anything
else, nor did it violate the principle that he was the
author of his own existence. The finite existence recognised
must repose upon something more stable and immuta-
ble than the fleeting, fitful life of which his conscious-
ness assured him. He concludes, therefore, that his
own and all other existence must depend for its begin-
ning and continuance on an indestructible and immi-
table Being — upon some great "I am." He discovers in his own mind the notion of such a Being
—of God. It could not have been invented by him-
self, for it transcends his finite capacities. It must
have been implanted by God himself; and thus the
presence of the notion attests the existence which it
represents. This is the concise statement of the Car-
tesian argument à priori for the Being of God. Like its
predecessor, it is not original. It is found fully de-
veloped in the Prolegomena of St. Anselm. It was as-
sailed by Gaunilo, a contemporary, in the Liber de In-
opsione, and refuted a century and a half later by St.
Thomas Aquinas. The argument proceeds upon the actual or virtual admission of
innate ideas, and is accompanied by the reception of
another postulate, that innate ideas are necessarily true,
because, as they are implanted by God, they partake
of the divine veracity, and God can neither deceive
nor be deceived. Both innate ideas and the impossibil-
ity of divine deception have been denied. Innate
ideas, in their Cartesian form, were exploded by
Locke; and the impossibility of divine misguidance
had been questioned three centuries earlier by Gregory
Arminius, general of the Augustinians, and was ac-
knowledged by Des Cartes to his great disadvantage.
But, as Bayle remarks, a universal maxim
obnoxious to exceptions furnishes no foundation for
certainty, and confirms rather than eradicates scepti-
cism.

Another argument for the being of God is used at
times by Des Cartes, and appears much more cogent
and tenable than that of the relation of a First
Cause (Des Cartes rejects final causes), using, however,
the corrections and modifications of St. Thomas Aqui-
inas, who deduces the argument, not from primordial
causation, but from the continuous support of creation.
The Argument from a First Cause simply is consistent with either theרי

eras, he may be regarded as innate. The criterion is
evidently arbitrary and delusive. What seems clear,
distinct, and simple to one mind, may be obscure, in-
tricate, and complex to another. Under this criterion,
any strong conviction, any engrossing hallucination,
may present the credentials of truth. It is, therefore,
surely not surprising to find the whole philosophy of
the Cartesian philosophy. But the acceptance of this principle of
clearness, distinctness, and simplicity had a potent and
felicitous influence upon the literature of France. Des
Cartes was himself a model of grace and lucidity of
expression, and his criterion of truth, promulgated at
the dawn of the age of Louis XIV, and illustrated in composition by himself and by Pascal, contributed largely to produce the characteristic excellences of the French classics. Such as these are, these are the constituent principles of the philosophy of Des Cartes. They are neither valid nor original. Both Bayle and Leibnitz sanctioned the enrolment of this philosopher among the number of those who pretend to invent what they borrow — "gloriamque adeptos, tamquam reperienti que accepto." It is impossible to proceed far in either the metaphysics or the physics of Des Cartes without meeting the dreams of Leucippus, Democritus, Epicurus, and other philosophers of Greece, and being continually reminded of the sonorous verses and luminous expositions of Lucretius.

A definition of existence was suggested to Des Cartes by his demonstration of existence. Mind, or spiritual existence, is thinking substance; body, or material existence, is substance without mind. But as some positive characteristic is required for the discrimination of matter, extension, which is its most familiar property, was assumed as its specific difference, and mind was sought in the nonextension branch. This necessitated the identification of space and matter, or the negation of space as a separate entity. Hence arose the doctrine of the Pilgrim, and the maxim that Nature abhors a void. The thesis of Lucretius, "est in rebus immans," and his argumentation on the thesis, carried on by the Stoics, are the sources of these doctrines. But in Des Cartes the two forms of existence are presented as opposite, irreconcilable, and reciprocally incommunicable. In consequence, beasts can possess no capacity of reason. They are purely mechanical—mere machines. This is one of the holdest, most paradoxical, and most dangerous of the Cartesian tenets; but it appears to be a necessity of his philosophy, though he is accused of having taken it—a worthless appropriation—from the Antoniana Margarita of Gomez Pereira, 1554. Certain it is that the acceptance of the Cartesian definitions of mind and matter must result in the declaration that beasts are mere machines. But, if they are such, how are they set in motion, and how do they perform actions apparently voluntary and deliberate? Moreover, if beasts are machines, man must also be a machine, so far as his body is concerned, for mind and matter cannot operate upon one another. An attempt was made to solve these problems through the doctrine of Assitancy, or of divine co-operation in determining all the material actions of animate bodies. In Malebranche this doctrine unfolded itself into the scheme of Occasional Causes; in Leibnitz, into the splendid fantasy of the Pre-established Harmony; in Spinoza, into the most abstract, complete, and systematic Pantheism.

This theory in regard to the mechanical complication of vital movements affected the ethics of Des Cartes. The chief details of his treatise on the Passions were derived from Aristotle, but his own views of mind and matter, and his own studies and experiments in anatomy and kindred sciences, modified his explanation of the peripatetic doctrines. He made his Moral Philosophy in great measure an exposition of the physical phenomena which accompany emotion; he employed largely the device of vital spirits, which reappear so habitually in Locke; he regards them very much as if they were idealistic and absolute; and thus he becomes the legitimate precursor of Condillac and Calais, of Bain, Moleschott, and Herbert Spencer. The positions of Des Cartes, whether he be sober or fantastical, furnish suggestion or stimulation, and often direction, to the most various branches and types of subsequent speculation.

Des Cartes left behind him a treatise on Man, to which a singular contract is offered by the nearly contemporaneous essay of Hobbes, De Homine. Man is the union of the intellectual and material universe—the point where both meet—the synthesis of opposites—the microcosm—the complex organism, whose explanation demands the theory of mind and of matter alike. His treatise furnishes a passage from metaphysical to physical inquiries, and vice versa.

If the metaphysics of Des Cartes be founded upon the observation of the supposed facts of consciousness, his physical theory of the universe is purely fanciful—a romance, as it was designed by himself. In developing the complete exposition of the order of creation, for which due credit should be given to Des Cartes, it was necessary to explain the phenomena of continual movement on principles exclusively material, without admitting distinct space, or permitting any unoccupied interstices between the constituent particles of the mighty whole. In order that there might be an unlimited tensity of matter, to allow the free circulation of bodies of diverse density, the atoms of the Ionic school must be rejected, and the infinite divisibility of matter maintained. These prerequisites were secured by the hypothesis of an endless circularity or volubility of matter, which might exist in the density of the ether, and which constituted the bodies. Another advantage was attained by this fancy. The Copernican system, which had been apparently repudiated by the papacy in the recent condemnation of Galileo, was not asserted, and other theological objections were anticipated by obscuring the distinction between an upper and a lower world. The very statement of his system of the universe as an hypothesis was a concession made by the timidity of Des Cartes to the pretensions of ecclesiastical dogmatism; and it was in response to this and subordinate Cartesian hypotheses that Newton uttered his celebrated maxim, "hypothesi non fingo."

The Cartesian theory of the world turns on the celebrated doctrine of the Vortices. Matter originally exists, if such be the will of God, in a state of incoolable divisibility and of unimaginable attenuation. In this condition of instability motion commences, because there can be no equilibrium between dissimilar and disconnected particles. This motion becomes circular, or irregularly spiral, from the greater or less violent tendency of the particles pressing against each other towards the line of an undetermined axis. As the process advances the revolution becomes more decided, the axis of revolution more definite, and a determinate form is terminated in the doctrine of Cyclant. From the interference of these gyrations, the more compact particles of matter are forced inwards, and are further condensed, while the more rarefied are thrown off towards the extremities of the ring. But the more solid portions are still interpenetrated by the thinner and more fluid, and the whole vagrant motion endures, and carries along both the sensible and impalpable materials of the universe. Different centres and different axes of revolution constitute themselves, and thus multitudinous systems of planetary bodies, each in its own vortex, spring into existence. New vortices may originate in the bosom of larger vortices, or vortices may be destroyed in contact with each other by a joint action, in which none lose their primitive movement; or larger vortices may seize, encompass, and hurry along with them the weaker spirals which they enclose. All the heavenly movements are provided for by this complex scheme, but, though simple in principle and consistent, its development is more complicated in action and in exposition than the "cycles on epicycles rolled" of the Ptolemaic mechanism of the heavens. These are the Cartesian Physics which were exploded by Sir Isaac Newton, and which have lain so dead and dormant since the Newtonian Principla that we scarcely mention them even as the objects of scientific scorn.

But some apology may be made for this splendid hallucination. It is not for the present generation of
men of science to sneer at the Cartesian Vortices. Founded as they were upon the magnetical researches of Gilbert, they furnish a prelude for the coeval magnetic excitement of the present day, for the whole nebular hypothesis, for the system of vorticity. As a part of his exposition, Des Cartes asserts the correlation and conservation of forces, and the indestructibility of matter, which have so startling and modern an air in the speculations of Mayer, Helmholtz, Grove, Faraday, etc. If the theory of Des Cartes is intrinsically absurd, its absurdity is strongly analogous to the most recent generalizations of science.

Like the rest of his dogmas, the dream of the vortices was not original with Des Cartes. Leibnitz speaks of them as "vorticism a veteribus coptorum." Spesius charged Des Cartes with having borrowed them from Giordano Bruno and Kepler; and even his own enthusiastic biographer, Biaillet, ascribes to Kepler three of the principal Cartesian speculations: 1. Vortices; 2. Gravitation; 3. Optics. He was largely indebted to Bacon, Gassendi, Fermat, Galileo, among his contemporaries, and to multitudes of near and distant predecessors. But he was too greedy of pre-eminence to object to them.

The Vortices constitute only a small part of the Physical Philosophy of Des Cartes, but they are the most characteristic portion, and affect nearly all its developments. He has presented reflections, observations, and experiments in regard to most of the principal phenomena of nature, animate and inanimate, material and immaterial. He has studied the wind, the rain, and the hail, the play of light and of colors, the formation of minerals, the growth of plants, comets and earthquakes, the motions of the planets, the mysteries of the stars, the anatomy and the physiology of man, as well as the constitution of the mind and the metaphysics of creation. It was a magnificent and all-embracing survey which he undertook, and of which he left only a sketch, carefully elaborated in some parts and barely indicated in others. His philosophy, as a system, never possessed much intrinsic value, though its vastness of conception and audacity of execution excited lively and lasting enthusiasm. The influence exerted by it can only be overrated, and should not be undervalued. It provoked investigation in all departments of knowledge; it directed inquiry to the most promising fields of study; it commenced, by an illustrious example, diligence in observation and patient accuracy of experiment; while the authors of those greater men of their own period admirably typify an earnest, exclusive, simple, and devoted philosophical career.

The Cartesian Philosophy has passed away after a brief and splendid, but not unclouded reign; but to Des Cartes will be due the homage of all ages for the stimulus to more accurate research which he supplied. He has also a more special title to fame on the score of his mathematical discoveries—his invention of Coordinate Geometry and Indeterminate Co-efficients. These can be only mentioned in passing, as they affected neither religious opinion nor the developments of theism. Thus the whole work of this epoch-making influence of the individual speculation must be regarded mainly in the light of their action upon Christian thought. The names of Malebranche, Spinoza, Bayle, and Leibnitz furnish ample evidence of the powerful but diverse stimulation communicated to theological investigations by the writings of Des Cartes, and demonstrate the justice of the pronouncement of the feeling which recognizes in him one of the fathers of modern philosophy, notwithstanding the rejection of nearly all his distinctive opinions.

Literature.—Des Cartes and his philosophy occupy so large a space in the records of modern philosophy that it would be equally impracticable and nugatory to attempt a enumeration of the sources of information. All the historians of philosophy, from Brucker downwards, devote an adequate share of attention to Des Cartes. Brucker's account of Cartesianism is one of the most satisfactory parts of his laborious work, though it is by no means partial to Des Cartes. The scattered observations of Bayle and Leibnitz should never be overrated, nor can the comments of Vico and the criticisms of Victor Cousin be disregarded. The life of Des Cartes must still be sought in the volumes of his early biographer, Biaillet, though much interesting matter may be derived from the Dialogues of Thomas and later prize essayists. Many interesting autobiographical details are found in the Des Cartes and in the letters of Des Cartes. Other materials inviting consultation for a due estimate of his philosophy, and of its relations to previous and subsequent speculation, are Cousin, Cours de Philosophie, and Fragmens de Philosophie Cartesienne (Paris, 1845); Grevy, Exposition Philosophique (Paris, 1882); Boulliet, Hist. et Crit. de la Revolution Cartesienne (Paris, 1842); Damoulin, Le Cartesisme (Paris, 1848); and Damiron, Hist. Philosophie du XVIIe Siecle (Paris, 1846); also his Essai sur la Philosophie en France au XVIIe Siecle, 2 vols. 8vo (Paris, 1867). There is an admirable article on the great master in the writings of Des Cartes, Edinburgh Review, Jan. 1852. But the indispensable and only sufficient text for the real student is contained in the works of Des Cartes, of which the best editions are Opera Omnia (Amsterdam, 1692-1701, 8 vols. 4to), and Oeuvres Complete de Des Cartes, ed, Victor Cousin (Paris, 1824, 31 vols. 8vo). The best independent selection of his purely philosophical treatises is Simon (Paris, 1844). On the relations of Cartesianism to theology, see Gass, Geschichte d. prot. Dogmatik (Berlin, 1854-62, 8 vols.); Dornier, Geschichte d. protest. Theologie, Munchen, 1867, p. 461 sqq.; Farrer, Critical History of Free Thought, Lecture III; Hagensch, History of the Doctrines about the Apostles' Creed, 225,196 (Dundee's Leben des 17ten Jahrhunderts (1834, part ii); Morell, History of Modern Philosophy (N. Y. edition), p. 115, 194.

Descent (Christ's) into Hell. See Hell, Descent into; Creed, Apostles'.

Desert (Gr. Ἰππως; see Reichenbach, Des see ιπμος, Lips. 1800), a word which is sparingly employed in the A. V. to translate four Hebrew terms, and even in the rendering of these is not employed uniformly. The same term is sometimes rendered "wilderness," sometimes "desert," and once "south." In one place we find a Hebrew term treated as a proper name, in another translated "in the desert." This gives rise to considerable indecision in many passages of Scripture, and creates confusion in attempts at translation. But, besides all this, the ordinary meaning attached to the English word "desert" is not that which can be legitimately attached to any of the Hebrew words it is employed to represent. We usually apply it to "a sterile sandy plain, without inhabitants, without water, and without vegetation"—such, for example, as the desert of Sahara, or that which is overlooked by the Pyramids, and with which many travellers are familiar. No such region was known to the sacred writers, nor is any such once referred to in Scripture. It will consequently be necessary to explain in this article the several words which our translators have rendered "desert," and to show that, as used in the historical books, they denote definite localities. See Topographical Terms.

1. Midbar, מִדְבָּר, (Sept. Ἰππως, and ἄνάρωρος γη), is of very frequent occurrence, and is usually rendered "wilderness" (Gen. xiv. 6, etc.), though in some places "desert" (Exod. iii. 1, v. 1, etc.), and in Psa. lxxv. 6, "south." It properly denoted a barren ground, being derived from מְדֹ Lorem ipsum dolor sit amet, consectetur adipiscing elit.
The pastoral "desert" is found as the translation of Medāb in Deut. xxxii. 10; Job xxiv. 5; Isa. xxxi. 1; Jer. xxxv. 24. See MEDAB.

2. ARABA'AH (אֲרָבָא; Sept. Ἀραβά; and ὕδωρ), from אֲרָבָא, ἀρᾶβ, to dry up (Genesis, Theop. p. 1060), i. e. parched ("desert") in Isa. xxxxx. 1, 6; xi. 3; xx. 19, lii. 8; Jer. ii. 6; xvii. 6; i. 12; Ezek. xivii. 8; elsewhere usually "plain"). This is either applied to any arid tracts in the wilderness of the land of Canaan (or else is still called), or lone desert tract or plain of the Jordan and Dead Sea, shut in by mountains, and extending from the lake of Tiberias to the Elanitic Gulf; called by the Greeks Ἰδαίων (Euseb. Onomast.).

The more extended application of the name by the Hebrews is successfully traced by professor Robinson from Genesis: "In connection with the Red Sea and Elath" (Deut. xxxii. 10). As is in Genesis, it means "the wildness of Tiberias" (Josh. xii. 8; 2 Sam. iv. 7; 2 Kings xxvi. 4)."Sea of the Arabah, the Salt Sea" (Josh. iii. 16; xii. 3; Deut. iv. 49). "The arōbath (plains) of Jericho" (Josh. vi. 10; 2 Kings xvii. 5). "Plains of Moab," i.e. the southern part of the Dead Sea, between the Arabah and the Dead Sea, shut in by mountains, and extending from the lake of Tiberias to the Gulf of Akaba. With the article the wilderness of Medab is the specific name given either to the whole, or a part of the deep valley extending from Tiberias to the Gulf of Akaba. With the article the wilderness of Medab is the specific name given either to the whole, or a part of the deep valley extending from Tiberias to the Gulf of Akaba. With the article the wilderness of Medab is the specific name given either to the whole, or a part of the deep valley extending from Tiberias to the Gulf of Akaba. With the article the wilderness of Medab is the specific name given either to the whole, or a part of the deep valley extending from Tiberias to the Gulf of Akaba.
DESK

(Hebrew: דֶּק, Num. xxii, 1, etc.; "the plains of Jericho" (Josh. iv, 13); "the plains of the wilderness" (2 Sam. xvii, 16). The southern section of this sterile valley still retains its ancient name, 'Irbâb (Robinson, Bib. Res., i, 186; Smith, Dict. p. 84). It appears, therefore, that this term, when used, as it invariably is in the topographical records of the Bible, with the definite article, means that very depressed and enclosed region—the deepest and the hottest chasm in the world—the sunken valley north and south of the Dead Sea, but more particularly the former. True, in the present depopulated and neglected state of Palestine, the Jordan Valley is as arid and desolate a region as can be met with, but it was not always so. On the contrary, we have direct testimony to the fact that when the Israelites were flourishing, and later in the Roman times, the case was emphatically the reverse. Jericho (q. v.), the "city of palm-trees," at the lower end of the valley, Bethshean (q. v.) at the upper, and Phasaelis in the centre, were famed both in Jewish and profane history for the luxuriance of their vegetation (Joseph. Ant. xviii, 3, 2; xvi, 5, 2). When the abundant water-resources of the valley were propertied and the region subdued by tropical heat caused not barrenness, but tropical fertility, and here grew the balsam, the sugar-cane, and other plants requiring great heat, but also rich soil, for their culture. Arâbâh, in the sense of the Jordan Valley, is translated by the word "desert" only in Ezek. xxvii, 8. In a general sense, the term "deserted country"—a meaning easily suggested by the idea of excessive heat contained in the root—"desert," as the rendering of Arâbâh, occurs in the prophets and poetical books; as Isa. xxv, 1, 6; xl, 3; xli, 19; li, 3; Jer. ii, 6; vi, 6; xvii, 5; i, 12; but this general sense is never found in the historical books. In these, to repeat once more, Arâbâh or Arâbâh clearly denotes the Jordan Valley, the Gibe of the modern Arabs. See ARABAH.

3. Yeshimon, יֵשִׁימוֹן (Sept. ἱσσείρας and ἱσσοὺς), from דִּיטָא, to lie waste ("wilderess," Deut. xxxii, 10; Psa. lxviii, 7; "solitary," Psa. evii, 4), in the historical books is used with the definite article, apparently to denote the waste tracts on both sides of the Dead Sea. In all these cases it is treated as a proper name in the A. V.; thus in Num. xxii, 20, "The top of Pisgah, which is opposite Jericho to Jordan." See also BETIM-JETHROM. Without the article it occurs in a few of the passages of poetry, in the following of which it is rendered "desert:" Psa. lxxxvii, 40; cv, 14; Isa. xlix, 19, 20. This term expresses a greater extent of uncultivated country than the others (1 Sam. xviii, 19, 24; Isa. xlix, 12, 20). It is especially applied to that desert of peninsular Arabia in which the Israelites sojourned under Moses (Num. xxii, 20; xxiii, 29). This was the most terrible of the deserts with which the Israelites were acquainted, and the only real desert in their immediate neighborhood. It is described under ARABIA, as is also that Eastern desert extending from the eastern border of the country beyond Judaea to the Euphrates. It is emphatically called "the Desert," without any proper name, in Exod. xxxii, 31; Deut. xi, 24. To this latter the term is equally applicable in the following poetical passages: Deut. xxxii, 10; Psa. lxxxvii, 7; lxxxviii, 40; cv, 14. It would appear from the reference in Deuteronomy—"waste, howling wildness," that this word was intended to be more expressive of utter wilderness than any of the others. In 1 Sam. xxix, 18, and xxxii, 1, it evidently means the wilderness of Judah. See JESHMON.

4. Chorban, כֹּרְבָן (Sept. ἱσσοὺς, etc.; A. V. usually "waste," "desolate," etc., from רָב, to be dried up, and hence desolate, is a more general term denoting a dry place (Isa. xlvll, 21), and hence desolation (Psa. lxv, 6), or concretely desolate (Lev. xxxvi, 31, 38; Isa. xlix, 14; lxiv, 10; Jer. vii, 84; xxix, 5; xxx, 9, 11; 18; xxvii, 12; xlv, 2, 6, 22; Ezek. xiv, 14, xxvi, 33; xxxvii, 4; xxxix, 7; xxxvii, 10, 38; xxxviii, 12; Mal. i, 4; Isa. lix, 17; xli, 4). It is generally applied to what has been rendered desolate by man or neglect (Exx xxv, 9; Psa. cxx, 19; Isa. xlvii, 26; ii, 3, 3; iii, 9; Jer. xlix, 13; Ezek. xxxxx, 20; xxxv, 24, 27; xxxvi, 4; Dan. ix, 2). It is employed in Job iii, 14, to denote buildings that speedily fall in the wind (comp. Isa. vi, 17; the ruined houses of the rich). The only passage where it expresses a natural waste or "wilderness" is Isa. lxvii, 21, where it refers to that of Sinai. It does not occur in any historical passage, and is rendered "desert" only in Psa. cxxi, 6; Isa. lxviii, 21; Ezek. xxiv, 4.

5. The name of the deserts or wildernesses mentioned in Scripture (besides the above) are the following, which will be found under their respective names: (1.) The Desert of Shur or Elath (Num. xxxii, 8; Exod. xvii, 17; xv, 22; (2.) the Desert of Paran (Num. xiv, 12; xiii, 30; (3.) the Desert of Sinai (Exod. xix, 2); (4.) the Desert of Sin (Exod. xvii, 6); (5.) the Desert of Zina (Num. xxii, 1)—these are probably only different parts of the great Arabah Desert, distinguished by separate proper names; (6.) the Desert of Judea, or Judnea (Psa. lixii, in the title; Luke i, 80; (7.) the Desert of Ziph (1 Sam. xxxii, 14, 15); (8.) the Desert of Engedi (Josh. xv, 62); (9.) the Desert of Carmel (Josh. xv, 55); (10.) the Desert of Moab (1 Sam. xxvii, 7) is the same as the Desert of Tekeah (2 Chron. xxvi, 10)—these are probably only parts of the Desert of Judah; (12.) the Desert of Jericho, separating the Mount of Olives from the city of Jericho (Jer. iv, 8); (13.) the Desert of Beth-aven seems to be a part of Mount Ephraim (Josh. xvii, 12); (14.) the Desert of Demavue (1 Kings xix, 15) is the same as the Desert Syria, where Tadmor was built (1 Kings ix, 18).

6. "Desert" or "wilderness" is also the symbol in Scripture of temptation, solitude, and persecution (Isa. xxxvii, 10; xxxvii, 9). The figure is sometimes emblematical of spiritual things, as in Isaiah xix, 12; also in chap. xxxxx, 15, where it refers to nations in which there was no knowledge of God or of divine truth, that they should be enlightened and made to produce fruit unto holiness. A desert is mentioned as the symbol of the Jewish Church and people, when they had forsaken their God (Isa. xi, 2); it is also spoken of with reference to the state of the Gospel Church in later times, and as the place where the church would remain until the latter day (Matt. vii, 28). An opinion held also by the heathen (Virg. Aen. vi, 27).

Desire. See CONCUPISCENCE; SIN.

Desire (Eccl. xii, 5). See CAPEL-PLANT.

DESIRE OF ALL NATIONS (אַהֲרֹן הָגוֹיִם, the delight of all the nations; Sept. αἱ ἐνεργῶν πνεύματα τῶν ἡγεμών; Vulg. desideratus cunctis gentibus) is an expression ( Hag. ii, 7) usually referred to a title to the Messiah (see CHAIN, Comment in loc.), but denoting rather the choicest treasures of the Gentiles (comp. Isa. lx, 3-7), which are figuratively represented as an oblation to the Messianic dispensation (see Moore, Comment in loc.; Sartorius, De ventero genitum Desiderio, Thab. 1756).

Desir, in the Church of England, a raised seat, otherwise called a "reading-pew" (see rubric before "Communion"), set up in the body of the church, from which the minister begins the reading of the office. I, if it has been appointed that the daily morning and evening service should be read, the chancel having been used for that purpose before the above period. In the Protestant Episcopal Church of the United States there is no rubric on the subject.
Desmares, Toussaint Guy Joseph, a celebrated French preacher and controversial writer, was born at Vire in 1699. He entered at an early age the new Congregation of the Oratory, where Father (subsequently Cardinal) Hesbert became his spiritual adviser, and, later, his friend. As a preacher, from 1638 to 1648, he met with marked success. A profound study of the works of St. Augustine made him an adherent of the Jansenists, whose doctrines he defended with a zeal which made him many enemies. He was forbidden the pulpit, and a lettre de cachet was obtained against him, but he had time to escape. By another lettre he was exiled to Quimper, whence he was in 1658 permitted to return. He then went to Rome to plead the cause of the Jansenists, and delivered in the presence of the pope a remarkable speech, which was published in the Journal de St. Amour. On his return to France he had to conceal himself until 1668, when the archbishop of Paris appointed him to preach during Advent in the church of St. Roch. But soon he was again obliged to flee, but he found a powerful protector, first in the duke of Luynes, and subsequently in the duke of Liancourt. He died at Liancourt on Jan. 19, 1669. All his works were published after his death, and his controversial character; some others, e.g. Traité de l'Église, still remain unpublished.—Hoefer, Biog. Générale, xiii, 482.

Descartes. See Maresius.

Desolación, Abomination of (βαλεθμα της ἱρημωσεως, Matt. xxv, 15; Mark xiii, 14, as a translation of镶嵌ταβινθα, especially in Dan. ix, 27), "and for the overspreading (ἐπικεχέντα) of abomina-14 tions he shall make it desolate" (so the A.V. vaguely and inaccurately renders). Here an especial difficulty in the interpretation of the phrase is created by the ambiguity of the term ἱρημωση, which is usually regarded as equivalent to the πτωμηνως, or καταπτωμηνως (isolated examples are found in St. John, viii, 9; S. Luke, xxi, 27; S. John, xvi, 18, and S. Mark, xii, 2). We believe," says Havermack, "that of all the meanings of ἱρημωση which are sufficiently supported, none so commends itself as that of border, properly of a garment, e.g. 1 Sam. xv, 27; Num. xiv, 86; Ezra v, 3; Zech. viii, 23; Hag. ii, 12; then secondarily of places, regions of the earth, hence νησιθηρήμως, the ends, limits, utmost parts of the earth, Job xxxvii, 3; xxxviii, 13; Isa. xi, 12; Ezek. vii, 2. (Sept. πτωμηνως της γης, the extremity of the earth.) . . . . According to this, νησιθηρήμως would denote here exter-teria regionis, the utmost point or part of a district or of a place, and ταβινθα, ταβινθων, on the utmost heights or summits of a place, e.g. of the kingdom, i.e. the place where the abomination could be committed. But the highest point in Jerusalem was the Temple, and it must be this which is thus designated here. We admit that this meaning would be obscure before the fulfilment of the prediction; but this we hold to be only a characteristic feature of such predictions. . . . As respects the form ταβινθα, most interpreters take it as nomen partic-ularis, 'a boundary'; but here it is to be noted that the usage of the form elsewhere in Daniel (xi, 21), and the mean-18 ing is brought out much more vividly and poetically by our construction. 'On the summits of abomination is a destroyer,' probably collectively for 'destroyers' in general. . . . According to this explanation, there can be no doubt that the Sept. has already rightly grafted the (ap. Bugatti, p. 132), except that he seems to have read εις ἱρημωσης. The Peshito gives 'on the wings of abhorrence, and this Ephephas refers to the Roman eagles. The Vulg., Et erit in templo abomi-

Desperrori, a name of reproach by which the early Christians, in times of persecution, were stigmatized. Lactantius says, 'Those who set a value on their faith, and will not deny their God, [they] first torment and butcher with all their might, and then call them desperroris, because they do not spare their own bodies; as if anything could be more desperate than to torture and tear in pieces those whom you cannot but know to be innocent.'—Bingham, Orig. Ecc. bk. i, ch. ii, § 9.

Despota (Despota) v. r. Δεσποτος, perch. for Chald. Δαρδος v. i. e. Heb. רודו (trismutation; Vulg. Despotus), a village (nomy, castellum) at which Nicana's army was once encamped during his campaign with Judas (2 Mac. xiv, 16). There is no mention of it by this name in the account of these transactions in 1 Macc. or in Josephus, but Ewald conjectures (Gesch. Isr., iv, 368 note) that it may have been the Adasa (q. v.) in the same region (1 Macc. vii, 40, 45; Josep. War, iii, 6).

Destroyer (τυφλός, máskodfik), Exod. xii, 28; φλογοσqv, 1 Cor. vi, 10), an exterminator (see Bresel, De angeló exterminatoré, Jen. 1865; also in the Theærum. theolog. philolog. V. T. 1, 301 sqq.). See Death. The Hebrews were accustomed by a figure to speak of any superhuman agency as that of an angel (see Bush, Note on Exod. iii, 2); and whenever this had a providential aspect it was attributed to a divine messenger (2 Kings xiv, 36; 2 Sam. xxiv, 15, 16; Ps. lxviii, 49; Acts xii, 23). See Angel. Even Satan's malignity is represented as thus employed (Job ii, 6, 7). See Abaddon.

Deservants, a name given in the Church of France to such of the Roman Catholic clergy as have charge of churches or chapels subordinate to the parish church. There are three classes of such clergymen: between parish churches (parochiales ecclesiae) and auxiliary churches (accursuales ecclesiae), and the clergy-
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parish priest (De Cange, Gloss, s. v.) When Bonaparte restored the Roman Catholic Church in France, he provided for the stipend of the pastors (curés) out of the government funds; it became therefore desirable to reduce their number as much as possible. It was settled that there should be one for every district subject to the bishopric in France, and that the Roman Catholic churches (accursales) should be supplied with what priest they required on condition that these priests should be chosen among those who had pensions, by means of which, together with what their congregations would give them, they could support themselves. The law was approved by the Synod of May 11, 1802 (Dec. 26, 1804), granted to the desavoures a stipend of 500 francs. The desavoures firmly established themselves in their respective fields of labor, and came, in fact, to differ only from the curates or pastors in having a smaller salary, and being more under the control of the bishops. This control they tried to escape, but their efforts met with but little success. Pope Gregory XVI decided in favor of the existing order of things. The bishops never remove a desavouer from his parish except for grave reasons. The desavoures form the greater part of the Roman Catholic clergy of France, Belgium, and Rhenish Prussia. See Sibour, Institutions doctrinaires par Morin, Murisier, Praz, Zime, De Cange, etc.; Jacobson, in Herzog, Real-Encyclopaedie, iii, 360.

DESTRUCTION, CITY OF (Isa. xix, 18). See ON.

DESTRUCTION OF BEL AND THE DRAGON, THE HISTORY OF THE, one of the apocryphal books of the Old Testament, found only in the Greek. See APOCYPHRA.

I. Title and Position.—This apocryphal piece, which is called by Theodotion, or in our editions of the Sept., Bih saith Andreal, Bel and the Dragon, and in the Vulg. The History of Bel and the Great Serpent, has in the Sept. the short reading of the ancient text, but in the LXX. and the Apocrypha a word Ἰαλαμαρων αὐτοῦ ὑπὲρ τῆς γῆς τοῦ Αἰδώς, A Part of the Prophecy of Habakkuk, the Son of Jesus, of the Tribe of Levi, and is placed at the end of Daniel as a supplemental chapter, forming in the Vulg. the 14th chapter of that prophet. In the English Authorized Version it is entitled in full as above, where it is placed between the History of Susanna and the Prayer of Manasseh. See BEL AND THE DRAGON.

II. Contents.—The plan of the writer is both ingenious and attractive. Cyrus, who was a devout worshipper of Bel, urged Daniel to serve his idol, and refused to accept the miraculous facts that accompanied the enormous sacrifices of twelve great measures of fine flour, forty sheep, and six vessels of wine (ver. 1-5); but Daniel, knowing the deception connected therewith, smiled at it (ver. 7); thereupon the king summoned the priests of Bel, and demanded an explanation from them (ver. 8-10); they, to satisfy him that the idol does consume the sacrifice, told the monarch that he should place it before Bel himself (ver. 11-18). Daniel, however, had ashes strewn on the pavement of the temple, and convinced Cyrus, by the impress of the footstep upon the ashes, that the sumptuous feast prepared for Bel was consumed in the night by the priests, their wives, and their dependents, who came into the temple through secret doors, and the king slew the crafty priests (ver. 11-22). As for the Dragon, who, unlike the dumb Bel, was, as Cyrus urged, a living being (ver. 23, 24), Daniel poisoned it, and then explained, "These are the gods you worship!" (ver. 25-27). But, however greatly enraged at the destroyer of their god, the men of Cyrus did not rend Dana, 1, whom they cast into a den where five lions were seven lions (ver. 28-32). But the angel of the Lord commanded the prophet Habakkuk, in Judea, to go to Babylon to furnish Daniel with food, and when he presented himself before the temple of the locality, the angel carried him by the hair of his head through the air to the lions' den, where he fed and comforted Daniel (ver. 38-39). After seven days Cyrus went to the den to bewail Daniel, "and, behold, Daniel was sitting!"
The king then commanded that he should be taken out, and all his persecutors be thrown in to be instantaneously devoured, and the great Cyrus openly acknowledged the greatness of the God of Israel (ver. 39-42).

This story is read in some of his brethren who had embraced Egyptian superstitions. The book was therefore well adapted to the time, and shows that philosophy was not sufficient to keep men from apostatizing into the most absurd and degrading superstitions.

The time of the writing of John ascends to the age of the Ptolemies, when serpents were still worshipped at Thebes.

Among the difficulties attending this as a portion of the book of Daniel, Jahnn enumerates the denunciating Daniel a priest (xiv, 1), which he conceives to be a confounding of Daniel the prophet with Daniel the priest (Ezra vii, 2; Neh. ii, 2); the order of the text of idolatry is that the king of Judah, Nebuchadnezzar, brought to Babylon; but he conceives all these difficulties to be removed by regarding the whole as a parable, pointing out the vanity of idols, and the impostures of the priests. We are informed by Herodotus that the temple of Bel was destroyed by Xerxes. By the apostles, of course, these apocalypses for the canonicity of this and the other apocryphal additions to Daniel are regarded as wholly insufficient. See deutero-canonical.

IV. Source and Original Language.—The basis of this story is evidently derived from Dan. vii and Ezek. xiii, but the theme is elaborated and interpreted. The Book of Bel and the Great Serpent is a shorter and simpler form of the dragon story in Daniel, and effects the different end. It is not in the nature of such sacred legends to submit to the trammels of fact, or to endeavor to avoid anachronisms. That Daniel, who was of the tribe of Judah, should here be represented as a priest of the tribe of Levi; that he should here be said to have destroyed the temple of Belus which was pulled down by Xerxes, and that the Babylonians should be described as worshippers of living animals, which they never were, are therefore quite in harmony with the character of these legends. Their object is effect, and not fact. The Greek of our editions of the Sept. is the language in which this national story has been worked out by a later hand, and reembellished with stories of Abraham before the idolatrous Greeks. Various fragments of it in Aramaean and Hebrew are given in the Midrash (Bereishith Rabba, c. 68), Josippon ben Goriion (p. 34-57, ed. Breithaupt), and in Delitzsch's work, De Habacucii et ate, which will show the Babylonian and Palestinian shape of these popular traditions. See BEL.

DESTRUCTIONISTS. See ANNHIILATIONISTS.

DESTRUCTIONISM, the general name for all those theories according to which man, in his religious and moral action, is absolutely determined by external or internal motives not belonging to him, and which either deny his freedom or explain it as a mere semblance. In opposition to destructionism, the word indeterminism has been used of a will which is absolutely determined from abroad, but wholly determines itself. Such an absolute indeterminism can only be postulated, however, of that which is determined or determined, on the other hand, can only be attributed to objects whose activity is altogether dependent upon external impulses, as is the case with the objects of nature. Applying the term to man, every branch of the Christian Church holds to some kind of destructionism, inasmuch as he is dependent upon the absolute bunch, and his actions are influenced by impulses not his own
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But it is common to understand by determinism those views of man's dependence upon external influences which destroy his moral responsibility; and, in this sense, various kinds of determinism are distinguished. It is fatalistic or predeterminist if it places an irresistible fatality above even the divine being or economy, as was done by the Greeks in the doctrine of fate, and is still done by the Mohammedans. It is pneumatic if it deduces necessity from the unalterable connection of things, making the individual acts of man, as it were, a sport of the world-soul with itself, as was the case in the cosmic theories of the Indians, in the ethics of the Stoics, in the system of Spinoza, and in certain modern systems. The astrological determinism is a transition from the first to the second kind. Determinism, as a denial of the freedom of will, is explained by the life of the human soul being determined by an evil or hostile materia, as was done by the Parsees, the Gnostics, and the Manichaeans. Different from these ancient materialists are the modern representatives of a materialistic determinism, like La Mettrie, who reduce all human actions to an absolute compulsion by sensorial motives. A subdivision of this determinism is the phrenological determinism which in modern times has found some champions. A subtle form of determinism is found in some rationalistic writers, who explain the self-determination of man as a coercion by inner representations (Priestley) or by determining ideas (Hume). In physics, this subject have divided determinism into mechanical, rational, and metaphysical determinism.—Herzog, Real-Encyklop. iii, 831. See Will; Predestination.

Destrac (Lat. destracctio, from detracctare) means primarily taking off from a thing; and in morals it is the act of deprecating another's reputation. Barrow observes (Works. N. Y. ed., i, 203 sq.) that it differs from slander, which involves an imputation of falsehood; from reviling, which includes bitter and foul language; and from cenusing, which is of a more general purport, extending indifferently to all kinds of persons, qualities, and actions; but destruction especially respects worthy persons, good qualities, and laudable actions, the reputation of which it aims to destroy. It is a fault opposed to commend. "Nothing can be more incongruous with the spirit of the Gospel, the example of Christ, the command of God, and the love of mankind, than a spirit of destruction; and yet there are many who profess to be more happy in showing forth the sin which they have employed in this work; they feed and live upon the supposed infirmities of others; they allow excellence to none; they depreciate every thing that is praised-worthy; and, possessed of no good themselves, they think all others are like them. 'O! my soul, come thou not into their secret; unto their assembly, mine honour, how not thou united!'" (Buck, Theol. Diss. s. v.). "When we consider the motives in which destruction originates, we shall find that most of them spring from, or centre in, malevolence. In some persons there is a lust of distinction, which cannot endure an equal, and burns with a desire to level the presumption of every superior. Under degeneracy this disposition may prevail, it is combined with a desire to eclipse the worth, or to deduct from the excellence of those above, or those on a level of ability or merit with itself. Hence, if we would eradicate every propensity to destruction, it is essentially requisite that we should be imbued with the spirit, and endowed with a consciousness of our own unworthiness, we learn to think and to speak of others more justly as well as more charitably. Some persons of mean talents, slender capacity, gorgelling desires, or little industry, who are too timid to undertake any thing good or great, or too feeble or too indolent to expect any considerable advancement, endeavor to screen themselves from contempt, or to hide their own individual insignificance by depreciating the worth, railing at the audacity, or ridiculing the exertions of those who have more ability, more enterprise, more intellect, and more activity than themselves. There is no integrity, however pure, no worth, however genuine, which can exist in this manner. The state of degeneracy, with its obscurations, to unjust surmises, and wilily misrepresentation; and designing and interested men, who abound in the wisdom of this world, well know how to convert these practices to their own advantage, and to the injury of their neighbor. If destruction be found in a greater degree, or of a more mischievous kind, in a court than in a village, it is only because in the former there is a stronger incitement to its exercise, and more ample space for its operations. Destruction tends to reduce the best men to a level with the worst, and thus to bring worth itself into disrepute. It tends to chill the ardor of doing good, and to produce a general belief that all the virtue which exists among us is imaginary and counterfeit. It involves in itself a high degree of depravity, and is connected with the violation of every moral tie. Is it not adverse to justice? Is it not incompatible with charity? Is it not a plain dereliction of our duty to God? For is it not principally occupied in lessening the estimation of the good and wise, who are more especially the objects of his favor, and the excellence of his rational creation? Must not the practice, therefore, bring us under the divine displeasure? Is there not in the hestab so large a mixture of malevolence as necessarily implies that we are strangers to the love of God; and, if we will persist in it, by this despisal, in a worse manner, makes of us the place of torment in which there are weeping and gnashing of teeth? (Fellows's Body of Theology, ii, 852, 367; Warne's System of Divinity and Morality, ii, 90.)"

Devel (Heb. Devel, דֶּלוֹל, according to Gesenius, invocation of God; according to Furst, acquiescent with God; Sept. Parousia; Vulg. Deus), father of Eliasaph, the "captain (דֶּלוֹל) of the tribe of Gad at the time of the return of the number of the people of Israel (Num. i, 24; vii, 42, 47; x, 20)." B.C. ante 1657. The same man is mentioned again in ii, 14, but here the name appears as Reuel (q. v.), owing to an interchange of the two very similar Hebrew letters ד and ר. In this latter passage the Samaritan, Arabic, and Vulg. retain the D; the Sept., as in other places, has R. The greater weight of evidence is therefore in favor of the reading "Deuel" in both passages. Furst ingeniously suggests (Heb. Handbook) that the name may have been originally Dureel (דֶּלוֹל), which would explain the various readings.

Deurhoff, Willem, was born at Amsterdam in 1650. He did not follow any particular course of study, received no regular education, and followed the business of basket-making during his whole life, yet made himself a name by the originality and vigor of his reasoning faculties. He died in 1717. While following his daily vocations, he studied philosophy and theology, yet without any system or method. Among the philosophers he followed more especially Spinoza and Des Cartes, particularly the latter; yet he thought he could improve on Des Cartes's system. The peculiar philisophico-theological systems which he thus originated is presented explained in his various writings, which, however, are now become scarce, and contain, besides, many heterodox principles. See Bruckner Histioria Philosophiae (tom. iv, pt. ii. Lpz. 1744, p. 291, 704, 720); Herzog, Real-Encyklop. iii, 365.

Deuédít, or Deodátus, Pors, succeeded Boniface IV, 615, and died 618. His reign is marked by quite wonderful miracles, and by false decreals. His name is among the saints (Nov. 9).

Deus misericátur (God have mercy), the Latin name of the sixty-seventh psalm, derived from its first words, which, in the Church of England, may be used in the evening prayer, after the second lesson, instead of the name d'miskit, except on the twelfth day of the
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month, on which it occurs among the psalms for the day.

DEUSING, Herman, son of Anthony Deising, a distinguished physician, mathematician, and professor, was born in Groningen, March 14, 1584. He was brought up to the study of law, but, taking a dislike to it, he relinquished it, and devoted himself exclusively to theological studies. In 1609 he published his Historia allegorica Vetoris et Non Testamenti, juncta revolutionibus mysterii s. s. triados. By this work he made himself known as a typical and mystical theologian. The typical interpretation of the Scriptures was pushed to its extreme limits. The doctrine of the Trinity was allegorically explained. The result was, that he was accused of heresy, and debarred from the Lord's Supper. He wrote two works in his own defence, one in Dutch and the other in Latin. In 1700 appeared his Commentarius mysticus de dCcubatione et explicatio mysticum historiae matris hemorrhoeas et filia sarae, tum parabolae de Epulone divite et Lazaro mendico. In 1715 he gave to the world his Mysterium s. s. triados, in which he fully developed his allegorical views of this doctrine. He also contributed several exegetical articles to the Bibliotheca Bremensis. He gradually receded from his extreme views. The Groningen Consistory repealed the sentence of suspension that they had passed against him. He now connected himself with the Walloon Church. He was permitted to spend the remainder of his days in peace, and he died January 3, 1722, in the city of his birth.

Deutero-Canonical Books of the Old Testament, a term applied in modern times to denote those sacred books which, originally denominatet ecclesiastical and apocryphal, were not in the Jewish or Hebrew Canon, but, as being contained in the old Greek versions, were publicly read in the early Christian Church. See Apocrypha. For the suspected books of the New Testament, see Antilegomena.

1. It is acknowledged by all that these books never had a place in the Jewish Canon. The Roman Catholic professor Alber, of Pesth (who considers them as of equal authority with the received books of the Hebrew Canon), observes: “The Deutero-canonical books are those which the Jews had not in their Canon, but are, notwithstanding, received by the Christian Church, concerning which, on this very account of their not having been in the Jewish Canon, there has existed some doubt even in the Church” (Institut. Hermeneut. vol. i, ch. viii, ix). Josephus, a contemporary of the apostles, after describing the Jewish Canon (Apion, i, 8), which says consists of twenty-two books, remarks: “But from the reign of Artaxerxes to within our memory there have been several things committed to writing which, however, have not acquired the same degree of credit and authority as the former books, insomuch as the tradition and succession of the prophets were less certain.” It has been shown by Hornemann (Observ. ad illustr. doctr. de Canon. V. T. ex Philo) that, although Philo was acquainted with the books in question, he has not cited any of them, at least with the view of establishing any proposition.

2. Among the early Christian writers, Jerome, in his Preface, gives us the most complete information that we possess regarding the authority of these books in his time. After enumerating the twenty-two books of the Hebrew Canon, consisting of the Law, the Prophets, and the Hagiographa, he adds: “This prologue I write as a preface to the books to be translated by us from the Hebrew into Latin, that we may know that all the books which are not of this number are apocryphal.” Thus Leukanius, the translator of the Wisdom of Solomon, to whom the preface is ascribed to Solomon as its author, and the book of Jesus the son of Sirach, Judith, Tobit, and the Shepherd, are not in the Canon.” Again, in the preface to his translation of the books of Solomon from the Hebrew, he observes: “These books (Proverbs, Ecclesiastes, and Canticles) only are Solomon’s. There is also the book of Jesus the son of Sirach, and another pseudo-epigraphal book, called the Wisdom of Solomon; the former of which I have seen in Hebrew, called not Ecclesiasticus, as among the Latins, but the Parables; with which likewise have been joined Ecclesiastes and the Song of Songs, that the collection might be the better compared, and a picture of Solomon both as a judge and a king. The second is not to be found at all among the Hebrews, and the style plainly evinces its Greek original: some ancient writers say it is a work of Philo the Jew. As, therefore, the Church reads Judith and Tobit, and the books of Maccabees, but does not receive them among the Canonical Scriptures, so likewise it may receive these books for the edification of the people, but not as of authority for proving any doctrines of religion (ad eminiscendum plebis, non ad auctoritatem ecclesiasticorum dogmatum confirmandum).” Of Baruch he says that he does “not translate it because it was not in Hebrew, nor received by the Jews.” He never translated Wisdom, Ecclesiastes, or either of the books of Maccabees, and observes that “such books as are not of the twenty-four letters are to be utterly rejected” (Pref. ad Exeunt). In his Preface to Judith he says, in like manner, “Among the Hebrews this book is read among the Hagiographa (or, according to others, Scripture authorities); the authority is not judged sufficient to support disputed matters.” He adds, at the same time, that “the Council of Nice is said to have included it in the catalogue of the holy Scriptures.” We have, however, no authority for supposing that the Council of Nice ever formed such a catalogue. There is no account of the matter in any of its acts which have reached us. There is, indeed, a catalogue, as is observed by Mr. Jones, attributed by Pappus, in his Synodicon, to this council, with this relation: “That the bishops there assembled were, by a very extraordinary miracle, convinced which were inspired and which were apocryphal books, after this manner: Having put all the books that laid claim to inspiration under the communion-table (την θαυματουργον κοινωνίαν) in a church, they prayed to God that those which were of divine inspiration might be found above or upon the table, and those which were apocryphal might be found under; and, accordingly, as they prayed, they perceived this very evident, acknowledged to be a false, and cardinal Bellarmine (De Verbo Dei) admits that there could have been no canon determined on by the Nicene Council, as in that case none would have ventured to reject it; but he supposes that Jerome may have found in some of its acts, now lost, some citation of the book of Judith. Bellarmine further admits that in Jerome’s time the ecclesiastical books, although read in the churches, were neither in the Jewish nor Christian Canon, insomuch as no general council had yet determined anything concerning them.

Buninus made the same distinction with regard to the books of the Old Testament which Jerome did. After enumerating the books of the Old and New Testaments exactly according to the Jewish Canon, saying, “These are the volumes which the fathers have included in the Canon, and out of which they would have us prove the doctrines of our faith,” he adds, “however, it ought to be observed that there are at least two of which are not canonical, but have been called by our forefathers ecclesiastical, as the Wisdom of Solomon, and another called the Wisdom of the Son of Sirach, which among the Latins is called by the general name of Ecclesiasticus, by which title is denoted not the author of the book, but the quality of the writing.” Of the same description is the book of the Shepherd of Hermes, which is called ’Two Ways, or the Judgment of Peter;’ all which they would have to be read in the churches, but not alleged by way of
authority for proving articles of faith. Other Scriptures they call apocryphal, which they would not have to be read in churches" (In Synod. Apost.).

There have been thus three divisions made by the ancients, viz. the Canonical Scriptures, the Ecclesiastical, and the Apocryphal; or, otherwise, the Canon is said to consist of two parts, which are two kinds, viz. those which, having nothing contrary to the faith, may be profitably read, although not authentic, and those which are injurious and contrary to the faith. It is, however, maintained by professor Alber that, when Jerome and Rufinus said the ecclesiastical books were to be read for confirming articles of faith, they only meant that they were not to be employed in controversies with the Jews, who did not acknowledge their authority. These fathers, however, certainly put them into the same rank with the Shepherd of Hermas.

The earliest catalogue which we possess of the books of Scripture is that of Melito, bishop of Sardis, preserved by Eusebius. From his statement, written in the year 170, it seems evident that there had then been no catalogue authorized by the Church or any public body. He enumerates the books of the Jewish Canon only, from which, however, he omits the book of Esther (q. v.).

The first catalogue of the Holy Scriptures, drawn up by any public body in the Christian Church, which has come down to us, is that of the Council of Laodicea, in Phrygia, supposed to be held about the year 365. In the last two canons of this council, as we now have them, there is an enumeration of the books of Scripture nearly conformable, in the Old Testament, to the Jewish Canon. The canons are in these words: "That these psalms ought not to be said in the church, nor any books but canonical, but only the canonical books of the Old Testament. The books of the New Testament which ought to be read are these: 1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy; 6. Joshua; 7. Judges; 8. Ruth; 9. 1 Samuel; 10. 2 Samuel; 11. 1 and 2 Kings; 10. 3 and 4 Kings; 11. 1 and 2 Chronicles; 12. 1 and 2 Esdras; 13. the book of Esther; 14. Proverbs; 15. Ecclesiastes; 16. Canticles; 17. Job; 18. the Twelve Prophets; 19. Isaiah; 20. Jeremiah and Baruch, the Lamentations and the Epistle; 21. Ezekiel; 22. Daniel." This catalogue is not, however, universally acknowledged to be genuine. "Possibly learned men," says Lardner, "according to the different notions of the party they have been engaged in, have been led to reconsider the last canon; some because of its omitting the apocryphal books of the Old Testament, and others because it has not the book of Revelation." In answer to this, Dr. Hammond in his "History of the Church," and Dr. Paley in his "Protestants and Catholics have equally disparaged this synod." "It is said," remarks Lardner, "that the canons of this council were received and adopted by some General Councils in after times; nevertheless perhaps it would be difficult to show that those General Councils received the last canon, and exactly approved the catalogue of said books therein contained, without any addition or diminution, as we now have it" (see Manis's Concilia, ii. 574).

But, besides the Hebrew canon, the reader will have observed that there were certain other books publicly read in the primitive Church, and treated with a high degree of respect, although not considered by the Hebrews, from whom they were derived (see the passage above cited from Josephus), as of equal authority with the former. These books seem to have been included in the copies of the Septuagint, which was generally made use of by the sacred writers of the New Testament. It is not easy to appear whether the apocryphal gives any caution against the reading of these books, and it has even been supposed that they have referred to them. Others, however, have maintained that the principal passages to which they have referred (for it is not pretended that they have cited them) are from the apocryphal books. The following are the passages here alluded to:

Some of the apocryphal books, however, had not been extant more than a hundred and thirty years at most at the Christian era, and could only have obtained a place in the Greek Scriptures a short time before this period; but the only copies of the Scriptures in existence for the first three hundred years after Christ, either among the Jews or Christians of Greece, Italy, or Africa, contained these books without any mark of disapprobation that we know. The Hebrew Bible and language were quite unknown to them during this period, and the most learned were, probably, but ill informed on the subject, at least before Jerome's translation of the Scriptures from the original Hebrew. The Latin versions before his time were all made from the Septuagint. We do not find any catalogue of these writings before the Council of Hippo, but only individual notices of separate books. Thus Clement of Alexandria (Stromata, A.D. 211) cites the Wisdom of Solomon and Ecclesiasticus, and Origen refers to several of these books, treating them with a high degree of veneration. There is," says Eusebius, "an apocryphal book, Africanius, addressed to Origen, in which he intimates his doubt on the history of Susannah in Daniel, as if it were a spurious and fictitious composition; to which Origen wrote a very full answer." These epistles are both extant. Origen, at great length, vindicates these parts of the Greek version—for he acknowledges that they were not in the Hebrew—from the objections of Africanius, asserting that they were true and genuine, and made use of in Greek among all the churches of the Gentiles, and that we should not attend to the fraudulent comments of the Jews, but take that only for true in the holy Scriptures which the seventy had translated, for that this only was confirmed by apostolic authority. In the same letter he cites the book of Tobit, and in his second book, De Principiis, he even speaks of the Shepherd of Hermas as divinely inspired. Origen, however, uses very different language in regard to the book of Enoch, the Testament of the Twelve Patriarchs, and the Assumption of Moses.

The local Council of Hippo, held in the year of Christ 398, at which Augustine, afterwards bishop of Hippo, was present, formed a catalogue of the sacred books of the Old and New Testament, in which the ecclesiastical books were all included. They are inserted in the following order in its 36th Canon, viz.:

That nothing be read in the church besides the Canonical Scriptures. Under the name of Canonical Scriptures are reckoned Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, Psalms of David, 5 books of Solomon, 12 books of the Prophets, Isaiah, Jeremiah, Daniel, Ezekiel, Tobit, Judith, 6 books, 2 books, Maccabees, 4 books. (For the books of the New Testament, see Apocrypha.) But for the confirmation of this canon the churches beyond the seas are to be consulted. The Franks of the 2nd and 3rd Martyrs were also permitted to be read on their anniversaries.

The third Council of Carthage, generally believed to have been held in 397, at which Aurelius, bishop of Carthage, presided, and at which Augustine was present, consisting in all of forty-four bishops, adopted the same catalogue, which was confirmed at the fourth
Council of Carthage, held in the year 419. The reference said to have been made from the third Council of Carthage, held in 417, was perhaps erroneous, as a manuscript anthocytism in the copies of the acts of this council (see L’Abbe’s Concilia), as the pontificate of Boniface did not commence before 417. It has therefore been conjectured that this reference belongs to the fourth council.

As Augustine had great influence at these Councils, it must be of importance to ascertain his private sentiments on this subject. This eminent man, who was born in 354, consecrated bishop of Hippo (the present Bona) in 385, and died in 430, in the seventy-sixth year of his age, writes as follows in the year 397:

"The entire Canon of Scripture is comprised in these books. The Law, Psalms, Proverbs, Ecclesiastes, Leviticus, Numbers, Deuteronomy, 1 of Joshua, 1 of Judges, 1 small book called Ruth, which seems rather to belong to the beginning of the Kings, the books of the Kings and of the Re- mains, not following one another, but parallel to each other. These are historical books which contain a succession of times in the order of events. There are others which do not observe the order of time, and are unconnected together, as Job, Tobit, Esther, and Judith, the 2 books of Maccabees, and the 2 books of Esdras. They do not do more than arrange in order of a regular succession of events, after that contained in the Kingdoms and Re- mains. Next are the Prophets, among which is 1 book of Isaiah, 1 of Jeremiah, and 1 of Solomon; 4 of Isaiah, 3 of Jeremiah, in 3 books; 1 of Ezekiel, and 6 of Ezechiel; 6 more of Hosea, Joel, Obadiah, etc. All these belong to or contain the fulfillment of the promises of the Old Testament. Wisdom, Ecclesiastes, are called Solomon’s for no other reason than because they contain the wisdom and wisdom of the Old Testament: for it is a very general opinion that they were written by Jesus the son of Simeon. The Psalms, however, since they are admitted into the Re- mains, are to be reckoned among prophetic books. The rest are the books of those who are properly called prophets, as the Prophets of the 12 Prophets, of the 19 Prophets, which being found together, and never separated, are reckoned 1 book. The names of which prophetic books are these: Hosea, Joel, Amos, Obadiah, Jo- nah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechar- aiah, Malachi. After these the four Prophets of large vol- umes, Isaiah, Jeremiah, Daniel, Ezekiel. In these 44 books is contained the authority of the Old Testament (De Doct. Christ.). (For the New, see Antilegomena; they are the same with those now received.)"

It has, indeed, been maintained that Augustine altered his opinion on the subject of the deuto-canoncal books in his Retractions (see Henderson On inspiration, p. 498); but the only passage in this work bearing on the subject, which we can discover, is that wherein he confesses his mistake in terming Ecclesiasticus a prophetic book. Augustine has also been supposed to have testified to the inferior authority of these books, from his saying that one of them was rendered useless place. "The book of Wisdom is not to be rejected, which has served to be recorded for such a long course of years from the step of the readers of the Church of Christ, and to be heard with the veneration of divine authority by the bishop to the humblest of the laics, faith- ful, pious, and the ignorant."

What the result of the reference from Africa to the "churches beyond the seas" may have been, we can only judge from the letter which is said to have been written on the subject by Innocent I, bishop of Rome, to St. Exuperes, bishop of Toulouse, in the year 405. In this letter, which, although disputed, is most probably genuine, Innocent gives the same catalogue as those of the councils of Hippo and Carthage, omitting only the book of Esther.

The next catalogue is that of the Roman Council, drawn up by pope Gelasius and eleven bishops. The genuineness of the acts of this council has been questioned by Pearson, Cave, and the two Basnages, but vindicated by Pagi and Jeremias Jones. The catalogue is identical with the preceding, except in the order of the books.

Some of the most important manuscripts of the Holy Scriptures which have descended to us were written soon after this period. The very ancient Alexandrian MS. now in the British Museum contains the following books in the order which we here give them, together with the annexed catalogue: "Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth—8 books. Kingdoms, 4; Remainia, 2—6 books. Sixties, 6; Psalms, 5; Obadiah, 5; Jonah, 6; Nahum, 7; Ambaces, 8; Zephaniah, 9; Haggai, 10; Zechariah, 11; Malachi, 12; Isaiah, 16; Jeremiah, 14; Ezekiel, 15; Daniel, 16; Esther; Tobit; Judith; Ezra, 2; Maccabees, 4; Psalter and Hymns; Job; Proverbs; Ecclesiastes; 2 Esdras; Wisdom; Wisdom; Jewish; Breviary 3; 6 Gospels; Acts, 1; 7 Catholic Epistles; 14 Epistles of Paul; Revelation; 2 Epistles of Clement; together . . . . . . . . . . . . . . . . . . . . books; Psalms of Solomon." These books are equally incorporated in all the manuscripts of the Latin Vulgate (which was originally translated from the Septuagint). Those which Jerome did not translate from the Hebrew were known as Canonicus or Protestant, and the deuto-canoncal books, which were adopted from the older Latin version.

Although the Canon of Scripture seemed now to be so far settled by the decrees of these councils, all did not conceive themselves bound by them; and it is observed by Jahn (Intro. that) they were not otherwise to be understood than that "the ecclesiastical books enumerated in this catalogue were to be held as useful for the edification of the people, but not to be applied to the confirmation of doctrines of faith." Such appears at least to have been the sentiment of many eminent divines between this period and the 16th century.

8. Bishop Cosin, in his excellent Scholastic History of the Canon, furnishes to this effect a host of quotations from writers of the Middle Ages, including Ven. Bede, John of Damascus, Alcuin, Peter Mauricius, Hugh de St. Victor, cardinal Hugo de St. Cher, the author of the ordinary Gloss, and Nicholas Lyra. Of these, some call the deuto-canoncal books "excellent and useful, but not in the Canon!" others speak of them as "apocryphal, that is, doubtful Scripture," as not having been "written in the time of the prophets, but in that of the priests, under Ptolemy," etc. as not "equaling the sublime dignity of the other books, yet deserving reception for their Edible Instruction," classing them with the writings of Jerome, Augustine, Ambrose, and Bede, and making a marked distinction not only between the Jewish and Christian Canons, but even between parts of the deuto-canoncal writings. Dr. Archibald Alexander also (Canon of the Old and New Testament mentioned) cites several of these books as authoritative; he has, however, in one instance, evidently mistaken Peter Lombard for Peter Comestor, the author of Scholastic History. At the era of the Reformation we find Fabric, Stapulenius, and cardinal Cajetan expressing themselves to the same effect, and the learned Sanetes Pagninii, in his translation of the Bible from the original languages, published at Lyons in 1598 (the first Bible that contained the division into verses with the present figures), dedicated to pope Clement VII, distinguished the ecclesiastical books, which he says were not in the Canons, by the term Hagiographa. For a description of this rare work, see Dr. Robertson, ii., 416. A treatise On the division of verses in the Bible, by Rev. W. Wright, L.L.D.

4. We now arrive at the period of the Reformation when the question of the Canon of Scripture was warmly discussed. Long before this period (viz. in 1590), Withfield published his translation of the Bible, and added as an interesting introduction, the Apocrypha, which is a work in the Hebrew Testament, besides these twenty-five, shall be set among the Apocrypha, that is, without authority of belief. He also, in order to distinguish the Hebrew text from the intercalated interpola- tions, inserted Jerome's notes, rubbed into the body of the text.

Although Martin Luther commenced the publication of his translation of the Bible in 1522, yet, as it was
published in parts, he had not yet made any distinction between the two classes of books, when Lonicer published his edition of the Greek Septuagint at Strasburg in 1526, in which he separated the Deutero-canonical, or Apocryphal, books from those of the Jewish Canon, for which he was commissioned to work for by Montanus. In the second edition of La Long's Bibliotheca Biblica, ii. 268, Arias Montanus went still further, and rejected them altogether. In 1584 the complete edition of Luther's Bible appeared, wherein those books which Jerome had placed inter apocrypha were separated, and placed by themselves between the Old and New Testaments, under the name of "Books which are not to be considered as equal to holy Scripture, yet are useful and good to read." A few years after, the divine of the Council of Trent assembled, and among the earliest subjects of their deliberation was the Canon of Scripture. "The Canon of Augustine," says bishop Marsh, "continued to be the canon of the ruling party. But as there were not wanting persons, especially among the learned, who from time to time recommended the Canon of Jerome, it was necessary for the Council of Trent to decide between the contending parties (Comparative View, p. 97). The Tridentine fathers had consequently no alternative but the choice of the latter. On the 8th of April, 1546, all who were present at the fourth session of the Council of Trent adopted the Canon of Augustine, declaring, "He also is to be anathema who does not receive these entire books, with all their parts, as they have been accustomed to be read in the Catholic Church, and are found in the ancient editions of the Latin Vulgate, as sacred and canonical, and who knowingly and wilfully despises the aforesaid traditions." We are informed by Jahn (Introduction) that this decree did not affect the distinction which the learned had always made between the canonical and apocryphal books, and one of which he refers to the various opinions which still prevailed in his church on the subject, Bernard Lamy (Apparatus Biblicus, ii. 5, denying, and Du Pin (Prolegomena) asserting, that the books of the second canon are of equal authority with those of the first. Those who desire further information will find it in the two accounts of the controversies between the Catholics and the Protestants on this subject—one from the pen of cardinal Pallavicini, the other by father Paul Sarpi, the two eminent historians of the council. Professor Alber, to whom we have already referred, having denied that any such distinction as that maintained by his brother protestants existed in the Catholic Church, insists that both canons possess one and the same authority. The words of Bernard Lamy, however, cited by Jahn, are—"The books of the second canon, although united with the first, are not, however, of the same authority" (Apparat. Bism. ii. 5, p. 835). Alber endeavors to explain this as meaning only that these books had not been canonized by the council of the Council of Trent, and cites a passage from Pallavicini to prove that the anathema was "directed against those Catholica who adopted the views of cardinal Cajetan" (ii. 105). But, however this may be, among other opinions of Luther concerning the Old and New Testament books. That no books should be admitted into the Canon of the Old Testament but those received by the Jews; and that from the New should be excluded the Epistle to the Hebrews, those of James, 2 Peter, 2 and 3 John, Jude, and the Apocalypse." The whole of the books in Dec., Hebrews, Romans, 1 and 2 Corinthians, and the Prayer of Manasses, are considered as canonical by the Council of Trent. But it must be recollected that the decision of the Council of Trent is one by no means peculiar to this council. The third Council of Carthage had considered the same books canonical. "The Council of Trent," says bishop Marsh, "declared no other books to be sacred and canonical than such as had existed from the earliest ages of Christianity, not only in the Latin version of the Old Testament, but even in the ancient Greek version, which is known by the name of the Septuagint. In the manuscripts of the Sept. there is the same intermixture of canonical and apocryphal books. It is a 'Latin version' [although there are in different manuscripts variations in the particular arrangement of single books]. "The Hebrew was inaccessible to the Latin translators in Europe and Africa during the first three centuries." The ecclesiastical books were generally written within a period which could not have extended to more than two thousand years of the advent of Christ. In the choice of the places which were assigned them by the Greek Jews resident in Alexandria and other parts of Egypt, who probably added these books to the Sept. version according as they became gradually approved of, they were directed 'partly by the subjects, partly by their relation to other writings, and partly by the periods in which the recorded transactions are supposed to have happened.' Their insertion shows how highly they were esteemed by the Greek Jews of Egypt; but whether even the Egyptian Jews ascribable to them canonical and divine authority it would not be easy to prove (Marsh's Comparative View, p. 105). The following were the proceedings of the Anglican Church in reference to this subject: In Coverdale's English translation of the Bible, printed in 1535, the deuterocanonical books were divided from the others and printed separately, with the exception of the book of Baruch, which was not separated from the others in this version until the edition of 1550. They had, however, been separated in Matthew's Bible in 1537, prefixed with the words, "the volume of the book called Hagiographa." This Bible contained Olivetan's preface, in which these books were spoken of in somewhat disparaging terms. In Coverdale's first, printed in 1569, the same words and preface were continued; but in the edition of 1549 the word Hagiographa was changed into Apocrypha, which passed through the succeeding editions into King James's Bible. Olivetan's preface was omitted in the Bishop's Bible in 1568, after the framing of the canon in the Thirty-nine Articles of 1563. In the Great Bible, which was the popular English translation before the present authorized version, and which was published in 1569, these books are printed separately with a preface, in which, although not considered of themselves as sufficient to prove any point of Christian doctrine, they are yet treated as a higher authority than any other. In the parallel passages in the margin of this translation, references are made to the deuterocanonical books. In the first edition of the Articles of the Church of England, 1552, no catalogue of the "Holy Scripture" had yet appeared, but in the Articles of 1562 the Canon of St. Jerome was finally adopted in the following order: 5 books of Moses, Joshua, Judges, Ruth, 1 and 2 Samuel; 1 and 2 Kings, 1 and 2 Chronicles, 1 and 2 Esdras, Esther, Job, Psalms, Proverbs, Ecclesiastes, Cantica, four Prophets the Greater, twelve Prophets the Less. In the 6th Article it is declared that in the name of the Holy Scripture we do understand those books only which are canonical books that of whose authority was never any doubt in the Church," and that the other books (as Jerome saith) the Church doth read for example of life and instruction of manners, but yet it doth not apply them to establish any doctrine." The books which the article then enumerates, with one exception, are 1 and 2 Maccabees. In the rest of the book of Esther, Wisdom, Jesus the son of Sirach, Baruch the Prophet, the Song of the Children, the Story of Susanna, Bel and the Dragon, the Prayer of Manasses, and 1 and 2 Maccabees. It is not, however, altogether correct, in point of fact, in including in the number of books thus referred to by Jerome as read by the Church for edification the third and fourth
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books of Esdras. These books were equally rejected by the Church of Rome and by Luther, who did not translate them. The Church of England further declared that "all the books of the New Testament, as they are commonly received, we do receive and account them canonical." The Church of England has herein followed the Councils of Hippo and Carthage. The phrase "of whose authority was never any doubt in the Church," refers therefore more strictly to the books of the Old Testament than to the New, for we have already seen that doubts did exist respecting the Apocrypha. In the first book of Homilies, published in 1547, and the second in 1560, both confirmed by the Thirty-fifth Article of 1563, the deuterocanonical books are cited as "Scripture," and treated with the same reverence as the other books in the Bible, and in the preface to the book of Common Prayer they are alluded to as being "agreeable to" the Holy Scriptures.

The Helvetic Confession, dated 1st of March, 1566, has the following expression respecting the apocryphal books: "We do not deny that certain books of the Old Testament were named by the ancients apocryphal, by others ecclesiastical, as being read in the churches, but not allowed for authority in matters of belief; as Augustine, in the 18th book of the City of God, ch. xxxviii, relates that the names and books of certain prophets were added in the books of Kings, but adds that these were not in the Canon, and that therefore they were not written for piety." This Confession of the Dutch churches (dated the same year) is more full. After recounting the canonical books, "respecting which no controversy existed," it adds, "We make a distinction between these and such as are called apocryphal, which may indeed be read in the Church, and proofs added from them, so far as they agree with the canonical books; but their authority and force are by no means so that any article of faith may be certainly declared from their testimony alone, still less that they can impugn or detract from the authority of the others." They add, as their reason for receiving the canonical books, that "it is not so much because the Church receives them, as that the Holy Spirit testifies to our consciences that they have come from God; and chiefly on this account, because they themselves bear testimony to their own authority and sanctity, so that even the blind may see the fulfilment of all things predicted in them, as it were with the eyes of their own hearts." The Westminster Confession proceeded on the same principle, but treated the books of the second canon with less ceremony. After enumerating the canonical books (ascribing thirteen epistles only to Paul), they proceed to say that "books called Apocrypha, not being of divine confirmation, are no part of the Canon of Scripture, and therefore of no authority in the Church of God, nor to be any otherwise approved or made use of than other human writings." And again: "The authority of Holy Scripture, for which it ought to be believed and obeyed, depended not on the testimony or approbation of the world; but on the authority of God, and the agreement of the Church, and the whole authority of Scripture. And for this reason the authority of the world is not at all to be considered with the authority of the Word of God. We may be moved and induced by the Church to a birtch and reverent esteem of the Holy Scriptures; and the heaviness of the matter, the efficacy of the doctrine, the majesty of the style, etc., are arguments whereby it doth abundantly appear that the Word of God is there. But the authority of the Scripture, and the authority of the Church, are the same thing. As that is the light, and putting forth, our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, being witness by and with the Word in our hearts."

Luther (on 1 Cor. iii, 5, 10) had declared that the "teaching of the Church in Scriptures should be acknowledged as divine or not was the following: "Do they preach Jesus Christ or not?" And, among the moderns, Dr. Trenchen (Vorweisen über die Dogmatik, 1829, i, 421 sq.) has maintained a somewhat similar principle (see Gaussen's Theopompaecia). The Confession of Augsburg, dated in 1531, contains no article whatever on the deuterocanonical books. Lutherans appear to have any other canon than Luther's Bible. For the sentiments of the Greek Church, see Esdras; Esther; Macabees.

5. We shall add a few words on the grounds and authorities adopted by different parties for deciding this question. Whether it is necessary for the Church to accept or reject the deuterocanonical books, or whether, if rejected, it is necessary to add them to the canon, is a question of some importance. Mr. Jeremiah Jones furnishes us with three different views on this subject. "The first," he says, "is the opinion of the Papists, who have generally affirmed, in their controversy with the Protestants, that the authority of the Scriptures depends upon, or is derived from, the power of their Church. By the authority of the Church, those authors plainly mean a power lodged in the Church of Rome and her synods, of determination, what books are the word of God, than which nothing can be more absurd or contrary to common sense; for, if so, it is possible, nay, it is easy for them to make a book which is not divine to be so." And he maintains that "it is impossible for other churches to decide on the fables, or the infidel books of Celsius, Julian, and Porphyry, might become a part of the New Testament." But the fact must not be lost sight of that the Church has never pretended to exercise a power of this description. Bishop Mash, referring to this subject, observes: "The Council of Trent assumed the privilege of raising to the rank of canonical authority what was generally acknowledged to have no such authority, is a charge which cannot be made without injustice; the power of declaring canonical a book which has never laid claim to that title is a power not exercised even by the Church of Rome. In this respect it acts like other churches; it sits in judgment on existing claims, and determines whether they are valid or not." From certain expressions of divines, who have asserted that the Scriptures would have no authority whatever without the testimony of the Church, it has been supposed that they ascribed to the Church an arbitrary power over these divine books; Bellarmine, therefore, has drawn a distinction between the objective and subjective authority of the Scriptures, their authority in themselves, and that which they have in respect to us. Thus Augustine said that he would not believe the Gospel but for the authority of the Church, adding, however, that the invitation of the Church to adopt the doctrine is the first step to its being illumined by the Spirit of God (Confessions, ii. 9).

Another principle was that adopted by all the reformed communions (except the Anglican Church), viz., to use Mr. Jones's words, that "there are inward or innate evidences in the Scriptures, which, applied by the illumination or testimony of the Holy Spirit, are the only true proofs of their being the Word of God; or, to use the words of the French reformed communion in its Confession, which harmonize with the methods adopted by the Scotch and Belgian communions, that upon the internal persuasion of the Spirit they knew the Canons to have been thus inspired; which indicates the same thing; for the soul of man, when that is enlightened by the Holy Ghost?" This he conceives to be of a very extraordinary nature. "Can it be supposed," he asks, "that out of ten thousand books, private Christians, or even our most learned reformers, should by any internal evidence agree precisely on the number of twenty-seven, which are now esteemed canonical, induced thereby that this book is the Word of God; yet those others of the being written by the inspiration of the Holy Ghost?" This he conceives to be folly and madness, and an assumption of "immediate inspiration." "It first supposes the books to be inspired, and then proves that they are so because they are so." This is only an argument which the bishop Burnet, to him who was opposed in it, if it be one at all. "For my part," said the celebrated Richard Baxter, "I confess I could never boast of any such testimony or light of the Spirit, nor reason ne-
Deuteronomy (in Heb. the title is taken, like most of the other books, from the initial words, דְּבַטְרָו יִרְמָיָה, "These are the words," or simply יִרְמַיָה, "Words;" in the Sept. Διατροφάνειαν, second law, as being a repetition of the Law; Vulg. Deuteronomium: called also by the later Jews דְּבַטְרְסָה, duplicate of the Law, and דְּבַטְרָא דְּבַטְרָא, book of admonitions), the fifth book of Moses, or the last of the Pentateuch.

It gives an account of the sublime and dignified manner in which Moses terminated that work, the accomplishment of which was his peculiar mission, and in which he transfigured several additional items of history in the recapitulation of his public career. It forms a sacred legacy which he here bequeathed to his people, and very different from those laws which he had announced to them at Sinai. The tone of the law falls here considerably in the background, and the subjectivity (individuality) of the Lawgiver, and his peculiar relation to his people, stand out more prominently. A thoroughly sublime and prophetic spirit pervades all its speeches from beginning to end. The thoughts of the man of God are entirely taken up with the inward concerns of his people, their relations, future fate, and eventful vicissitudes. The Lawgiver here stands amid Israel, warning and commanding, exhorting, surveying and proclaiming the future with marvellous discernment.

1. Contents.—The book consists chiefly of three discourses delivered by Moses shortly before his death. They were spoken to all Israel in the plains of Moab, on the eastern side of the Jordan (1, 1). In the eleventh month of the last year of their wandering, the fortieth year after their exodus from Egypt (i, 5). Subjoined to these discourses are the Song of Moses, the Blessing of Moses, and the story of his death.

2. The first Discourse (i, 1-iv, 40).—After a brief historical introduction (i, 1-5), the speaker recapitulates the chief events of the past forty years in the wilderness, and especially those events which had the most immediate bearing on the entry of the people into the promised land. He enumerates the contests in which they had been engaged with the various tribes who came in their way, and in which their success had always depended upon their obedience; and reminds them of the exclusion from the promised land, first of the former generation because they had been disobedient in the matter of the spies, and next of himself, with whom the Lord was wroth for their sakes (iii, 26). On the appeal to the witness of this past history is then based an earnest and powerful exhortation to obedience to the law. There will be a final trial as at which had brought God's judgment upon them in times past (iv, 3), and would yet bring sorer punishment in the future (iv, 25-26). To this discourse is appended a brief notice of the severing of the three cities of refuge on the east side of the Jordan (iv, 41-48).

2. The second Discourse is introduced, like the first, by an explanation of the circumstances under which it was delivered (iv, 44-49). It extends from ch. v, 1, to xxvi, 19, and contains a recapitulation, with some modifications and additions, of the Law already given on Mount Sinai. Yet it is no bare repetition or naked enactment, but every word shows the heart of the lawgiver full at once of zeal for God and of the most fervent desire for the welfare of his nation. It is the father no less than the legislator who speaks; and while obedience and life are throughout bound up together, it is the obedience of the heart which is the burden of his exhortations. The following are the principal heads of discourse:

a. He begins with that which formed the basis of the whole Mosaic code—the Ten Commandments—and impressively repeats the circumstances under which they were given (v, 1-30).
5. Then follows an exposition of the spirit of the First Table. The love of Jehovah who has done so greatly for Israel, and the utter uprooting of all idol-worship (vii), are the points chiefly insisted upon. But they are also reminded that if idolatry be a snare on the one hand, so is self-righteousness on the other (viii, 10 sq.), and therefore, lest they should be lifted up, the speaker enters at length on the history of their past rebellions (ix, 7—24), and especially of the sins of the golden calf (ix, 9-21).

The true nature of obedience is again emphatically urged (x, 12-26, 8), and the great motives to obedience set forth in God's love and mercy to them as a people (x, 15, 20, 22), as also his signal punishment of the rebellious (xi, 1-6). The blessing and the curse (xii, 1-29) are here further detailed.

c. From the general spirit in which the law should be observed, Moses passes on to the several enactments. Even these are introduced by a solemn charge to the people to destroy all objects of idolatrous worship in the land (xii, 1-8). They are, upon the whole, arranged systematically. We have first the laws touching religion; then those which are to regulate the conduct of the government and the executive; and, lastly, those which concern the private and social life of the people. The whole are framed with express reference to the future occupation of the land of Canaan.

(i) Religious Statutes (xii-xvi, 17).—There is to be but one sanctuary where all offerings are to be offered. Flesh may be eaten anywhere, but sacrifices may only be slain "in the place which the Lord thy God shall choose" (xii, 5-8). All idol propels, all aniconic to idolatry from among themselves, even whole cities if idolatrous, are to be cut off (xiii, 16), and all idolatrous practices to be eschewed (xiv, 1, 2). Next come regulations respecting clean and unclean animals, tithe, the year of release, and the three feasts of the Passover, of Weeks, and of Tabernacles (xv, 3-8, 17).

(2) Governmental and Executive Functions (xvi, 18-xxi, 28).—The laws affecting public personages and defining the authority of the judges (xvi, 18-20) and the priests (xvii, 8-18), the way of proceeding in courts of justice (xviii, 1-18); the law of the king (xviii, 14-20), of the priests, and Levites, and prophets (xviii); of the cities of refuge and of witnesses (xix). The order is not very exact, but, on the whole, the section xvi-xvii is judicious in its character. The passage xvi, 21-xxi, 1, seems strangely out of place. Baumgarten (Comm. in loc.) tries to account for it on the ground of the close connection which must subsist between the true worship of God and righteous rule and judgment. But who does not feel that this is said with more ingenuity than truth?

Next come the laws of war (xx), both as waged (a) generally with other nations, and (b) especially with the inhabitants of Canaan (ver. 17).

(3) Private and Social Injunctions, or laws touching domestic life and the relation of man to man (xxi, 15-xvvi, 19). So Ewald divides, assigning the former part (xxi, 15-39) to the previous section. But they, on the other hand, includes it in the present. The fact is that ver. 10-14 belong to the laws of war, which are treated of in chap. xx, whereas 1-9 seem more naturally to come under the matters discussed in this section. It begins with the relations of the family, possession of land, and treatment of the stranger; and then it touches on the general principles of justice and charity by which men should be actuated (xxiv, 16-22). It concludes with the following confession, which every Israelite is to make when he offers the first-fruits, and which reminds him of what he is as a member of the theocracy, as living in covenant with Jehovah, and greatly blessed by Jehovah. It will be observed that no pains are taken here, or indeed generally in the Mosaic legislation, to keep the several provisions of the law considered as moral, ritual, and ceremonial, apart from each other by any clear line. But there is in this discourse a very manifest gradual descent from the higher ground to the lower. The speaker begins by setting forth Jehovah himself as the great object of love and worship; thence he passes [1.] to the Religious, [2.] to the Political, and [3.] to the Social law.

3. In the third Discourse (xxvii, 1-xxx, 20), the elders of Israel are associated with Moses. The people are commanded to set up stones upon Mount Ebal, and on them to write "all the words of this law." Then follow the several curses to be pronounced by the Levites on Ebal (xxvii, 14-26), and the blessing on Gerizim (xxviii, 14-16). How terrible will be the punishment of any neglect of this law is further portrayed in the vivid words of a prophecy but too fearfully verified in the subsequent history of the people. The subject of this discourse is briefly "The Blessing and the Curse." The prophetic speeches visibly and gradually increase in energy and urgency, until the perspective of the remotest future of the people of God lies open to the eye of the inspired lawgiver in all its checkered details, when his words resolve themselves into a flight of poetical ecstasy, into the strains of a splendid triumphal song, in which the tone of grief and lamentation meet the heart-rending as the somnolent grace of divine salvation therein is jubilant (ch. xxvii, xxviii).

4. The delivery of the Law as written by Moses (for its still further preservation) to the custody of the Levites, and a charge to the people to bear it read every seven years (xxxi); the Song of Moses spoken in the ears of the people (xxxii, 30-xxxiii, 24); and the blessing of the twelve tribes (xxxiii).

5. The book closes (xxxiv) with an account of the death of Moses, which is first announced to him is xxxii, 48-62. On the authorship of the last chapter, see below.

11. Relation of Deuteronomy to the proceeding books.—It has been an opinion very generally entertained by the more modern critics, as well as by the earlier, that the book of Deuteronomy forms a complete whole in itself, and that it was appended to the other books as a later addition. Only chapters xxxiv, xxxiii, xxxii have been so regarded. The former is, in fact, the work of De Wette, Ewald, and Von Lengerke. De Wette thinks that xxxiii and xxxii have been borrowed from other sources, and that xxxiv is the work of the Esbonist (q.v.). Ewald also supposes xxxii to have been borrowed from another writer, who lived, however (in accordance with his theory), which we shall now consider.

On the other hand, he considers xxxiii to be later, whilst Bleek (Reptert. i, 25) and Tuch (Gen. p. 556) decide that it is Elohistic. Some of these critics imagine that these chapters originally formed the conclusion of the book of Numbers, and that the Deuteronomist tore them away from their proper position. This, however, does not hold with the rest of the Pentateuch, and to give it a fitting conclusion. Genesis and his followers are of opinion that the whole book, as it stands at present, is by the same hand. But it is a question of some interest and importance whether the book of Deuteronomy should be ascribed to another, or one of the authors, of the former portions of the Pentateuch, or whether it is a distinct and independent work. The more conservative critics of the school of Hengstenberg contend that Deuteronomy forms an integral part of the Pentateuch, which is throughout to be ascribed to Moses. Others, as Stähelin and Delitzsch, have given reasons for believing that it was written by a later historian; whilst others again, as Ewald and De Wette, are in favor of a different author.

The chief grounds on which the last opinion rests
are the many variations and additions to be found in Deuteronomy, both in the historical and legal portions, as well as the observable difference of style and phrasing. It is necessary, therefore, before we come to consider more directly the question of authorship, to take into account the alleged peculiarities; and it may be well to enumerate the principal discrepancies, additions, etc., as given by De Wette in the last edition of his Einleitung (many of his former objections he afterwards abandoned), and to subjoin the replies and explanations which they have called forth.

(4.) Discrepancies alleged to exist between the historical portions of Deuteronomy and the earlier books are the following:

(1.) The appointment of judges (i, 6-18) is at variance with the account in Exod. xviii. It is referred to a different time, being placed after the departure of the people from Horeb (ver. 6), whereas in Exodus it is said to have occurred during their encampment before the mount (Exod. xviii, 5). The circumstances are different, and apparently it is mixed up with the choosing of the seventy elders (Num. xi, 11-17). To this it has been answered, that although Deut. i, 6 mentions the departure from Sinai, yet Deut. i, 9-17 evidently refers to a scene completely different from there, as is shown by comparing the expression "at that time," ver. 9, with the same expression in ver. 18. The speaker, as is not unnatural in animated discourse, checks himself and goes back to take notice of an important circumstance prior to one which he has already mentioned. This is manifest, because ver. 19 is so clearly resumptive of ver. 6. Again, there is no force in the objection that Jethro's counsel is here passed over in silence. When making allusion to a well-known historical fact, it is unnecessary for the speaker to enter into details. This at most is an omission, not a contradiction. Lastly, the story in Exodus is perfectly distinct from that in Numbers, the confusion of the two here. Nothing is said of the institution of the seventy in Deut., probably because the office was only temporary, and if it did cease before the death of Moses, was not intended to be perpetuated in the promised land. (So in substance Ranke, Lengerke, Hengstenberg, Hævernick, Sählin.)

(2.) Chap. i, 22 is thought to be at variance with Num. xiii, 2, because here Moses is said to have sent the spies into Canaan at the suggestion of the people, whereas there God is said to have commanded the messenger to proceed on his own authority. The people make the request; Moses refers it to God, who then gives it His sanction. In the historical book of Numbers the divine command only is mentioned. Here, where the lawyer's deals so largely with the feelings and conduct of the people themselves, he remarks the point that the request originated with themselves, and also of the circumstances out of which that request sprang (ver. 20, 21). These are not mentioned in the history. The objection, it may be remarked, is precisely of the same kind as that which in the N. T. is urged against the reconciliation of Gal. ii, 2 with Acts xvi, 2, 3. Both admit of a similar explanation.

(3.) Chap. i, 44, "And the Amorites which dwelt in that mountain," etc., whereas in the story of the same event, Num. xiv, 45-45, Amalekites are mentioned. Answer: in this latter passage not only Amalekites, but Canaanites, are said to have come down against the Israelites, and here not for "Amalekites," but for "Canaanites," being the most powerful of all the Canaanitic tribes (comp. Gen. xvii, 18; Deut. i, 7); and the Amalekites are not named, but hinted at, when it is said, "they destroyed you in Sir," where, according to 1 Chron. iv, 45, they dwelt (so Hengst., ii, 492).

(4.) Chap. ii, 3-8, confused and at variance with Num. xx, 14-21, and xxi, 4. In the former we read (ver. 4), "Ye are to pass through the coast of your brethren, the children of Esau." In the latter (ver. 20), "And he said, Thou shalt not go through. And Edom came out against him," etc. But, according to Deuteronomy, that part of the Edomitic territory only was traversed which lay to the north of Edom; and Edom may be well to enumerate the principal discrepancies, additions, etc., as given by De Wette in the last edition of his Einleitung (many of his former objections he afterwards abandoned), and to subjoin the replies and explanations which they have called forth.

(5.) There is a difference in the account of the encampments of the Israelites as given Deut. x, 6, 7, compared with Num. xx, 23; xxxii, 30 and 37. In Deut. i, 1 it is said that the order of encampment was this: Bene-jaakan; 2. Mosera (where Aaron dies); 3. Gudodah; 4. Jotbath. In Numbers it is, 1. Mosera; 2. Bene-jaakan; 3. Hor-hagidgad; 4. Jotbath. Then follow the stations Ebronah, Ezion-geber, Kadesh, and Mount Hor, and it is at this last that Aaron dies. (It is remarkable here that no account is given of the stations between Kadesh and Mount Hor, where there is no mention of a desert route.) Various attempts have been made to reconcile these accounts. The explanation given by Kurtz (Atlas zur Gesch. d. A. B. 20) is, on the whole, the most satisfactory. He says: "In the first month of the fortieth year the whole congregation comes a second time to the wilderness of Zin, which is Kadesh (Num. xxxiii, 36). On the down-route to Ezion-geber they had encamped at the several stations Moserah (or Moserah), Bene-jaakan, Hor-hagidgad, and Jotbath. But now, again departing from Kadesh, they go to Mount Hor, 'in the edge of the land of Edom' (ver. 37, 38), or to Moserah (Deut. x, 6, 7), this last being in the desert route of the wilderness of Moser-ah, Gudodah, and Jotbath were also visited about this time, i.e., a second time, after the second halt at Kadesh." See EXOD.

(6.) But this is not so much a discrepancy as a peculiarity of the writer: in Deut. the usual name for the mountain on which the law was given is Horeb, only once (xxxiii, 2) Sinai; whereas in the other books Sinai is far more common than Horeb. The answer given is that Horeb was the general name of the whole mountain range, Sinai the particular mountain on which the law was delivered; and that Horeb, the more general and well-known name, was employed in accordance with the historical style of the Hebrews, in order to bring out the contrast between the Sinaitic giving of the law, and the giving of the law in the land of Moab (Deut. i, 5; xxii, 1). So Keil. See HOREB.

(11.) Additions.—I. In the History. (a) The command of God to leave Horeb, Deut. i, 6, 7, not mentioned in Numbers. The Amorites were formerly the most powerful of all the Canaanitic tribes (comp. Gen. xvi, 18; Deut. i, 7); and the Amalekites are not named, but hinted at, when it is said, "they destroyed you in Sir," where, according to 1 Chron. iv, 45, they dwelt (so Hengst., ii, 492).
to fight with the Moabites and Ammonites, Deut. ii. 9, 10, 19, or with the Edomites, but to buy of them food and water, ii. 4-8; the valuable historical notices which are given respecting the earlier inhabitants of the countries of Moab, and Ammon, and of Mount Seir, ii. 10-12; and of the sixty foreign cities of Bashan, iii. 4; the king of the country who was "of the remnant of giants," iii. 11; the different names of Hermon, iii. 9; the wilderness of Kedemoth, ii. 26; and the more detailed account of the attack of the Amalekites, xxv, 17, 18, compared with Exod. xxi, 8.

2. In the Law. The appointment of the cities of refuge, as provided with Num. xxxv, 14 and Deut. iv. 41; of one particular place for the solemn worship of God, where all offerings, tithes, etc., are to be brought, Deut. xii, 5, 6, whilst the restriction with regard to the slaying of animals only at the door of the tabernacle of the congregation (Lev. xix, 1-7) is done away, 15, 20, 21; the regulations respecting tithes to be brought with the sacrifices and burnt-offerings to the appointed place, Deut. xii. 6, 11, 17; xiv. 22, etc.; xxv. 12; concerning false prophets and seducers to idolatry and those that hearken unto them, xiii; concerning the king and the manner of the kingdom, xvi. 14, etc.; the prophets, xviii. 15, etc.; war and peace, xxii. 34, etc.; the law of female captives; of first-born sons by a double marriage; of disobedient sons; of those who suffer death by hanging, xxii; the laws in xxii, 5-8, 13-21; of divorce, xxiv, 1, and various lesser enactments, xxiii and xxv; the form of thanksgiving in offering the first-fruits, xxxi; the command to write the law upon stones, xxxii, and to read it before all Israel at the Feast of Tabernacles, xxxi, 10-18.

Many others are rather extensions or modifications of, than additions to, existing laws, as, for instance, the law of the Hebrew slave, Deut. xv. 12, etc. compared with xxxiii. 19; the fuller directions in Deut. xv. 19-29; xxxvi. 1-11, as compared with the briefer notices, Exod. xiii. 12; xxi. 19.

All these, however, afford no real difficulty in identifying the author with that of the preceding books, on the supposition that it was Moses himself, who, as the proponent of the law and the director of the history, was competent to expand and illustrate both, and, indeed, could hardly fail to do so, were he other than a mechanical copyst.

III. Date of Composition. — Was the book really written, as its language certainly implies, before the entry of Israel into the Promised Land? Not only does it seem that the different poems of the book were delivered in the plains of Moab, in the last month of the 40 years' wandering, and when the people were just about to enter Canaan (i, 1-5), but he tells us with still further exactness that all the words of this Law were written at the same time in the book (xxxii, 9). Moreover, the fact that the goodly land lay even now before their eyes seems everywhere to be uppermost in the thoughts of the legislator, and to lend a peculiar solemnity to his words. Hence we continually meet with such expressions as "when Jehovah thy God bringeth thee into the land which He hath sworn to thy fathers to give thee," or "whither thou goest today to the city of dB." The theology is so constant, and seems to fall in so naturally with the general tone and character of the book, that to suppose it was written long after the settlement of the Israelites in Canaan, in the reign of Solomon (De Wette, Lengerke, and others), or in that of Manasseh (Cowley, only to name the book a historical romance, but to attribute very considerable inventive skill to the author (as Ewald in fact does).

De Wette argues, indeed, that the character of the laws is such as of itself to suppose a long residence in the land of Canaan. He instances the allusion to the temple (xii. and xvi. 1-7), the provision for the right discharge of the Kingly and prophetic office, the rules for civil and military organization and the state of the Levites, who are represented as living without cities (though such are granted to them in Num. xxxvi) and without tithes (allotted to them in Num. xviii, 29, etc.). But in the passages cited the Temple is an assumption, much less is it spoken of as already existing; and the contrary is "The place which the Lord your God shall choose." Again, to suppose that Moses was incapable of providing for the future and very different position of his people as settled in the land of Canaan, is to deny him even ordinary sagacity. Without raising the question about his human frailty and commission, we are not too much to assume that so wise and great a legislator would foresee the growth of a polity, and would be anxious to regulate its due administration in the fear of God. Hence he would guard against false prophets and seducers to idolatry. As regards the Levites, Moses might have expected or even desired that, though possessing certain cities (which, however, were inhabited by others as well as themselves), they should not be confined to those cities, but scattered over the face of the country. This must have been the case at first, owing to the very gradual occupation of the new territory. The mere fact that, in giving them certain equal rights in the commonwealth (Lev. xi. 29), Moses may have pointed to the future, does not by any means prove that this earlier provision was unknown or had ceased to be in force.

Other reasons for a later date, such as the mention of the worship of the sun and moon (iv. 19; xvii. 2) the punishment of stoning (xv. 5; xxii. 21, etc.); the name Feast of Tabernacles; and the motive for keeping the Sabbath, are of little force. In Amos V, 26, Saturn is said to have been worshipped in the wilderness; the punishment of stoning is found also in the older documents; the Feast of Tabernacles agrees with Lev. xxii. 2; and the motive alleged for the observance of the Sabbath, at least, does not exclude other motives.

IV. Author. — 1. It is generally agreed that by far the greater portion of the book is the work of one author. The only parts which have been questioned as possible interpolations are, according to De Wette, iv, 41; x; 2: the punishment of stoning (xv. 5; xxii. 21, etc.); the name Feast of Tabernacles; and the motive for keeping the Sabbath, are of little force. In Amos V, 26, Saturn is said to have been worshipped in the wilderness; the punishment of stoning is found also in the older documents; the Feast of Tabernacles agrees with Lev. xxii. 2; and the motive alleged for the observance of the Sabbath, at least, does not exclude other motives.

2. It cannot be denied that the style of Deuteronomy is very different from that of the other four books of the Pentateuch. It is more flowing, more rhetorical, more sustained. The rhythm is grand, and the diction more akin to the sublimer passages of the prophets than to the rober prose of the historians.

3. Who, then, was the author? This question, of course, is intimately connected with the preceding discussion. We will consider, first, the views of those who deny its authorship by Moses. On this point the following principal hypotheses have been maintained: a. The opinion of Stahelin (and, as it would seem, of Bleek), that the author is the same as the writer of the Jehovist portions of the other books. He thinks that both the historical and legislative portions plainly show the hand of one and the same author (supplementum p. 76). Hence it attaches but little weight to the alleged discrepancies, as he considers them all to be the work of the reviser, going over, correcting, and adding to the older materials of the Elohist document already in his hands.

b. The opinion of De Wette, Gesenius, and others, that the Deut. poet is a distinct writer from the Jehovist. De Wette's arguments are based (1) on the difference in style; (2) on the contradictions already referred to as existing in matters of history, as well as in the legislation, when compared with that in Exodus; (3) on the peculiarity notewable in this book, that God does not speak by Moses, but Moses himself speaks to the people, and that there is no mention
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of the angel of Jehovah (comp. i, 30; vii, 20-23; xi, 13-17, with Exod. xxiii, 20-33); and (4) lastly, on the fact that the Deuteronomist ascribes his whole work to Moses, while the Jehovist assigns him only certain portions.

c. From the fact that certain phases occurring in Deut. are found also in the prophecy of Jeremiah, it has been too hastily concluded by some critics that both books were the work of the prophet. So Von Hase, Gesetzi, p. 140, 161, 164, 177, 196, p. 2, and Hitzig (Hist. Krit. Forsch. p. 660). Koenig, on the other hand (Alteist. Stud. ii, 12 sq.), has shown not only that this idiomatic resemblance has been made too much of (see also Keil, Evid. p. 117), but that there is the greatest possible difference of style between the two books. De Wette expresses himself similarly (Evid. p. 191).

d. Ewald is of opinion that it was written by a Jew living in Egypt during the latter half of the reign of Manasseh (Gesch. des V. I., i, 171). He thinks that a pious Jew of that age, gifted with prophetical power, and fully alive to all the evils of his time, sought thus to revive and to impress more powerfully upon the minds of his countrymen the great lessons of that law which he saw they were in danger of forgetting. He avails himself, therefore, of the groundwork of the earlier history, and also of the Mosaic mode of expression. But as his object is to raise a corrupt nation, he only makes use of historical notices for the purpose of introducing moral and political precepts with the more effect. This he does with great skill and as a master of his subject, while at the same time he gives fresh vigor and life to the old law by means of those new prophetic truths which had so lately become the heritage of his people.

Ewald further considers that there are passages in Deuteronomy borrowed from the books of Job and Isaiah (iv, 82, from Job viii, 8; and xviii, 29, 30, 25, from Job v, 14; xxx, 10; ii, 7; and xxxv, 49, etc. from Isa. v, 26 sq.; xxxiii, 19), and much of it akin to Jeremiah (Gesch. i, 171, note). The song of Moses (xxxvii) is, according to him, not by the Deuteronomist, but is nevertheless later than the time of Solomon.

e. The old traditional view that this book, like the other books of the Pentateuch, is the work of Moses himself. Of the later critics, Hengstenberg, Hävernick, Rankes, and others, have maintained this view. Most of the critics, however, Deuteronomy appears to my mind, as it did to that of Eichhorn and Hitzig, as the earnest outpourings and admonitions of a heart which felt the deepest interest in the welfare of the Jewish nation, and which realized that it must soon bid farewell to them ... Instead of bearing upon its face, as is alleged by some, evidences of another authorship than that of Moses, I must regard this book as being so deeply fraught with holy and patriotic feeling as to convince any unprejudiced reader who is competent to judge of its style, that it cannot, with any tolerable degree of probability, be attributed to any pretender to legislation, or to any mere imitator of the great legislator. In support of this view it is in vain to seek for in any artificial or compositional composition "(Hist. of the O. T. Canon, § 9).

In support of this opinion, it is said: 1. That, supposing the whole Pentateuch to have been written by Moses, the change in style is easily accounted for when we remember that the last book is hortatory in its character, while that these were delivered under very peculiar circumstances. 2. That the usus legendi is not only generally in accordance with that of the earlier books, and that as well in their Elohist as in their Jehovistic portions, but that there are certain peculiar forms of expression which are found in all three, and that these were delivered under very peculiar circumstances. 2. That the alleged variations in matters of fact between this and the earlier books may all be reconciled (see above), and that the amplifications and corrections in the leg-
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De Deuteronomy (xxxvi) respecting the death of Moses requires a particular explanation. That the whole of this section is to be regarded as a piece altogether apart from what precedes it, or as a supplement by another writer, is a ready solution maintained by some (comp. e.g. Carpozov, Introduct. in Libr. V. T. i. 137); and this opinion is confirmed not only by the contents of the chapter, but also by the express declaration of the book itself on that event and its relations; for chapter xxxvi contains the conclusion of the work, where Moses describes himself as the author of the previous contents, as also of the Song (ch. xxxii), and the blessings (ch. xxxiii) belonging to it. All that follows is, consequently, not from Moses, the work being completed and concluded with chapter xxxvi. There is another circumstance which favors this opinion, namely, the close connection between this chapter and the last section of Deuteronomy and the beginning of Joshua (comp. Deut. xxxxiv. 9 with Josh. i. 1, where also the connective force of the term "etem", "and it came to pass," in the latter passage, must not be overlooked), plainly showing that ch. xxxiv of Deuteronomy is intended to serve as a point of transition to the book of Joshua, and that it was written by the same author as the latter. The connection of this chapter, therefore, is to be considered as a real supplement, but by no means as an interpolation (such as some critics erroneously suppose to exist in the Pentateuch in general). To apply it to the term interpolation would be as wrong as to give that appellation, e. g., to the 8th book of Cesar's work De Bello Gallico, simply because it was written by an unknown author, for the very purpose of serving as a supplement to the previous books. See Prat-Tatakauch.

V. Separate commentaries upon the book of Deuteronomy are not numerous; the most important are designated by an asterisk (*) prefixed: Origen, Selecta in Deut. (in Opp. ii. 306); Ephaemus Syrus, Expositio in Deut. (ib. 482): Isidorus Hispalensis, Commentarius in Deut. (in Opera). Bede, De In Deut. Expositio (in Oec. iv); id. Quaestiones super Deut. (ib. vii); Victor Hugo, Amostracimae in Deut. (in Opp. i); Rupertus Tuttiniensis, in Deut. (in Opp. i. 298); Luther, Deuteronomicon commentarius (in Opp. iii. 78, 80); A. X. Mau, in Opp. xiii); Bugenhagen, Commentarius in Deut. (Basil. 1524, Vitel. 1525, 1526, 1527, 1528, 1529). Machaczek, Exegesi in Deut. (London, 1563, 1564). Chytraeus, Exegetica in Deut. (Viteb. 1565, 1590, 1590). Calvijn, Sermones in Deut. (from the French by Gokling, London, 1563). Brent, Commentarii in Deut. (in Opera, by Babington, Notes upon Deut. (in Works, p. 119); Lorius, Commentarius in Deut. (Lugd. 1615, 1629), 2 vols. fol.); Malus, Annotationes in cap. xxiii et seg. (in the Critica Sacra, i. pt. ii); Franze, Disputationes super Deut. (Viteb. 1506, 1506); Gerhard, Commentarius super Deut. (Jen. 1557, 1570); Cocceius, Notes in Deut. (in Opp. i. 185); id. De ut. Deut. capita (i. 187); Alting, Commentarius in cap. i-xiv in Deut. in Opp. i. 121, Amst. 1667; Duquet, Explication de c. xxiii-xxivii (Par. 1734, 1740, 1742); Vitrinog, Commentarius in Deut. (Par. 1734, 1740, 1742); Holt, Deuteronomy, Illustration (Lugd. 1564, 1564). Marek, Comment. in cap. xxiii-xxivii (in Parte Primae); Hagemann, Betrachtungen ub. d. f. B. Moses (Brunsw. 1744, 1744, 1744); Homburg, Pinen, Mennonite's Pa-tentch, Berlin, 1783, etc.; R. Rosius, Scholia in Schol. pt. ii); Horst, Notes on Deut. (in Bib. Criticam, i); Rehman, Moses in Grose Moab (Lpz. 1854, 1854, 1854); Cumming, Reading in Deut. (London, 1566, 1566, 1566); Graf, Der Segn Moses erklart (Lpz. 1857, 1857, 1857).
Luther, who in his reply (dated April 31, 1544) finds it difficult to believe in the change, but says that, at all events, Dávay has not received this doctrine from him, and that he (Luther) would continue to fight against its "abomination" public and privately. After his return to Hungary, Dávay was received as preacher and "senator" of the Reformed Church of Debrecen, where the Reformation had a powerful patron in count Valentin Tóth of Enyég, a near relative of count Nádasdy. While at Debreczin, Dávay wrote, in the Hungarian language, his exposition of the Ten Commandments, the Articles of Faith, the Lord's Prayer, and the Seal of Faith. This exposition appeared in 1543. God, according to Luther, had the year, date, and place of the death of Dávay not known, but it is probable that in the year 1547 he was no longer alive. Besides the works already mentioned, Dávay is the author of a hymn containing the principal articles of the Reformed Faith, which was received into the hymn-book of the Reformed Church of the Hedelfigen Confession in Hungary.—Herzog, Real-Encyklop., xix, 406; Wetter und Welte, Kirchen-Lez., iii, 123; Craig (transl.), History of the Protestant Church in Hungary (London, 1851). p. 50 sq.; Schröckh, Kirchengeschichte seit der Reformation, ii, 730.

Development, a word denoting primarily unfolding, hence, secondarily, growth or expansion. It has recently come into extensive use both in philosophy and in theology. In philosophy, it is part of the Pantheistic doctrine not simply that all existing forms of life have been developed from simpler forms, but also that the Infinite, as well as the Finite, passes from one stage of life to another by unending development. "The whole fabric of ancient and modern Pantheism rests upon the petitiio principii that the doctrine of evolution has the same ultimate application whether in the sphere of the Infinite and Eternal that it has within that of the finite and temporal, that annihilates the distinction between the two. The idea of undeveloped being has no rational meaning except in reference to the created and the conditional" (Shedd, History of Christian Doctrine, i, 18).

1. As applied to history, the doctrine of development, as stated by its ablest advocates, is that all created existences obey a law of development from the potential germ given by the Creator; and that this law applies to the race of man as well as to individuals of the race. As a tree is developed from its seed, so the human body, the human mind, the human race, grow, according to the law of their organic life. Under this view, the church, instead of being a mere organization, is a mass of names, dates, and facts, but as spirit and life, and therefore as process, motion, development, passing through various stages, ever rising to some higher state, yet identical with itself, so that its end is but the full unfolding of its beginning. This makes Church history, then, appear as an organism, starting from the person of Christ, the creator and progenitor of a new race; perpetually spreading both outwardly and inwardly; maintaining a steady conflict with sin and error without and within; continually beset with difficulties and obstructions; yet, under the unfalling guidance of Providence, infallibly working an appointed end. This idea of organic development combines what was true in the notion of something permanent and unchangeable in Church history, as held by both the Catholic and the Old-Protestant orthodoxy, with the element of truth in the Rationalistic conception of motion and flow; and on such ground alone can it, according to the Catholic, or, more clearly, the temporal life of Christianity. A permanent principle, without motion, stiffens into stagnation; motion, without a principle of permanence, is a process of dissolution. In neither case can there properly be any living history. The conception of such history is, that while it incessantly changes its form, never for a moment standing still, yet through all its changes it remains true to its own essence; never outgrows itself; incorporates into each succeeding stage of growth the results of the preceding, and thus never loses anything which was ever of real value" (Schaff, Apostolic Church, § 34). Certain guards are necessary to prevent the Christian theory of development, for passing into the Pantheistic view. They are stated by Dr. Shedd (History of Christian Doctrine, § 8, 4) substantially as follows: 1. The pantheists substitute development for creation. Development supposes existing materials; creation, on the other hand, is from nothing, and presupposes no materials. All germs, according to Christianity, are the creation of God. The year (which is simply the unfolding of something previously folded up) cannot account for the origin of anything.

"The significant fact in natural history, not yet invalidated by the most torturing experiments of baffled theologians, that one species never expands into another, proves that though a process of development can be accounted for out of the latent potentiality at the base, the latter can be accounted for only by recurring to the creative power of God. The expansion of a vegetable seed, even if carried on through all the cycles upon cycles of the geological system, never transmutes it beyond the stage of an animal or vegetable. This only verifies the self-evident proposition that nothing can come forth that has never been put in" (Shedd, Hist. of Christian Doctrine, § 8). The second caution is always to discriminate the idea of a development from that of an improvement. It depends upon the nature of the germ whether the evolution shall be from good to better, or from bad to worse. By the abuse of free-will in the spiritual sphere the normal development may be displaced; but original righteousness was not developed into original sin. Man, endowed with free-will, created sin, so to speak, under the permission of God. Abstractly, then, development may be synonymous thus with corruption and decline, as well as with improvement.

But, even with all these guards and cautions, the doctrine of development, when applied within the sphere of moral action, is a perilous one. Any theory of the history of man which leaves out of the case his free agency, must end either in Fatalism or in Pantheism. Dr. T. M. Skinner, Jr., in the Baptist Quarterly Review for January, 1868, while vindicating Dr. Shedd's theory of development from the charge of Pantheism, endeavors to show that it runs into Fatalism. "Dr. Shedd does not discriminate development from necessity. From the scheme of realistic development, which is neither a pure chance nor mere ignorance, but a true divine moral government of free agents, can be educated." If it be true, as Dr. Shedd says, that the same law of organic sequence prevails in the sphere of mind and of freedom that works in the kingdom of matter and necessity, then necessity rules the one sphere as it does the other, and rules under the same law.

2. As applied to doctrine, the Christian view of development is that there has been a gradual progression in the manifestation of the divine plan to man, both in revelation and in history. This doctrine is well set forth and illustrated, so far as the N. T. is concerned, in Bernard's Outline of Doctrines (Boston, 1846); and in the Hampton Lecture for 1866; Boston, Gould & Lincoln, (1867). The Bible, beginning with Genesis, gives the exposition, not of a revelation completed, but of a revelation in progress, and expanding into greater fullness and clearness from the beginning until its final completion, and the perfection of the Church, and hence clearly the temporal life of Christianity. After this, the Church has never held to any advance in divine teaching; all growth, subsequent to the apostolic age, has been growth in man's apprehension of divine truth, not in God's revelation of it. The Holy Spirit is still a divine guide to all seekers after truth; not in the way of a new revelation, however, but of "reminding" men of the truth once given, and of ul-
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luminating the truly believing inquirer in his search into the meaning of revelation. The body of Christian truth, both fact and doctrine, is revealed and recorded, once for all, in the Scriptures of the Old and New Testament. In this statement, in every age, the norm of doctrine, and the criterion by which all new exhibitions of doctrine are to be tested. No new truth can be developed any more than a new man can be created. It is but very clear that there may be, and has been, development of Christian doctrine in the sense of clearer apprehension of it on the part of the Church. The science thus on all its difficulty implied the application of human reason to the given facts and doctrines of Christianity; first, the application of reason to Scripture (exegesis), to find out what its doctrines are; and, secondly, the use of reason in co-ordinating these doctrines into scientific form (system). It will be observed that the "development of doctrine," as thus stated, is very different from the theory that the Bible gives only the "germs" of doctrine, out of which, by a necessary organic law, the doctrines themselves are "developed." This image of a "germ" is very apt to mislead. Even if a doctrine were a living thing, it is a germ, "it is to be remembered that every germ reveals the whole plant, and that any and all things that are around it are formed by itself and its parts in its own way, and is simulating to itself many foreign elements which are around it. It is by additions from without, and different from itself, that it grows" (Donaldson, History of Christian Literature, 1, 5).

In doctrine, however, as in history, development is not only without, but within, without improvement. Human apprehension of divine truth is sometimes wrong, as well as sometimes right; and the history of doctrines, while implying development in its very idea, yet includes variations of rise and fall in human statements of the one divine truth. A right theory of the development of Christian doctrine implies that each later age must necessarily have a fuller and deeper knowledge of divine things than its predecessors, either as spread abroad through the body of the Church, or as centred in its chief teachers. Were this a consequence of this theory, this alone would be fatal to it, the very reverse having notoriously been the case. But even in science, which is so much less dependent on moral influences, and with which the varieties of character and feeling have so little to do, the progress has never been uniform and uninterrupted; win poetry, in the arts, in philosophy, where the understanding is greatly swayed by moral and social conditions, the development of truth has been so irregular that nothing like a law of it has been ascertained. So, too, must it needs be in theology, where the subject matter is divine truth, which cannot be received intellectually unless it be also received morally, to the pure reception of which all corrupt feelings of our nature are opposed, and which they are perpetually attempting to sophisticate and distort.

Thus it has often come to pass that the inheritance left us by one age has been squandered, or wasted, or forfeited by its successor, so that it by no means follows from the theory of the development of Christian truth that men and their doctrines are in the world to come, better than they were then. The development of Christian doctrine, therefore, is not merely a subject of curious and important study in the past, but of great and significant influence for the present and the future.

8. Certain Romanist writers have recently made use of the doctrine of development to vindicate the theology of that Church. The statement is made that the Church does not contain the entire revelation of God to man, but that revelation is receiving additions, and gradually becoming complete, by the successive decisions of the Church. This view has been set forth by Möhler, and with special skill by J. H. Newman (Essay on the Development of the Christian Doctrine [N. Y. 1865, 2 vol.]). Its ground is that the revelation given in the Bible was intentionally incomplete, and forms an inchoate
and imperfect system of truth, needing for its comple-
tion a gradual development under infallitable guidance, and
that the essential doctrine in the Roman Catholic Church is the ripened result of this develop-
ment, so far as made. See also Döllinger, Christenthum
und Kirche, 1860, p. 162. The doctrine has not met
general favor in the Roman Catholic Church, as it is in
conflict with the established reliance of that Church
upon tradition, and upon what is called "Catholic con-
sent." One of the best of modern Romanist writers,
Brownson, has written powerfully against the develop-
ment theory (in his Quart. Rev.). Extremes meet;
the Rationalistic theory agrees with the Romanist (in
Mr. Newman's view of it) in representing the system
of Christianity delivered in the New Testament as de-
fined and settled. The development defended (esse
v) is as follows: "The sacred and holy, ocumenical
and general Council of Trent, keeping always in
view the removal of errors and the preservation in
the Church of the purity of the Gospel, which Gospel,
before promised through the prophets in the Holy
Scriptures, was first orally published by our Lord Je-
sus Christ in the Son of God, and then commanded to be
preached by his apostles to every creature, as the
fountain both of every saving truth and discipline of
morals; and perceiving that this truth and discipline
are contained in the written books, and the unwritten
traditions which, received by the apostles from the
mouth of our Lord Jesus Christ, is transmitted to
ourselves, the Holy Ghost dictating, have come down
even unto us, transmitted as it were from hand to
hand; [the council] following the examples of the
orthodox fathers, receives and venerates with equal af-
fection of piety and reverence all the books both of the
Old and of the New Testament, seeing that one God
is the author of both, as also the said traditions, as well
those appertaining to faith as to morals, as having
been dictated either by Christ's own word of mouth
or by the Holy Ghost, and preserved by a continuous
succession in the Catholic Church." Mr. Newman's
book was ably answered by W. Archer Butler, Letters
on Romanism (Cambridge, 1864, 8vo). The following
remarks of Julius Charles Hare (Mission of the Com-
forter, note G) are in point: "Some of the German
apologists for Romanism, having perceived, as could
not but happen in a country where learning and crit-
cism have found a home, that the old plea of a posi-
tive test of the Gospel was untenable as a ground for the doctrinal and practical
innovations of later times, have fancied that they
might render their Church a service by taking up the
modern and modern theory of the development of
mankind—a theory which has been carried into the
most outrageous extravagances in the contemporary
schools of philosophy, as it has also been in France
by the St. Simonians. This theory has been used by
others to show that Christianity itself is a transient
religion, belonging to a by-gone period and almost
obsolete; they have tried to employ it in defence of
the Church of Rome. Herein, however, it was impossible
for them to succeed. The movement is one of the
natural effort, since the time when it cut itself off from the
living body of Christ, has been to check, to repress,
to cramp, to fetter the mind, could not find support in
a theory which implies the freedom of the mind; nor
can any Church, unless it recognizes, both doctrinally
and practically, that the property of truth is to set the
mind free."

4. The following section was prepared for this Cy-
clopedia by the late Dr. Harbaugh just before his
death. We print it as he left it, though it involves a
little repetition of what has been given above.

This word, related primarily to the sphere of organic life in the animal kingdom, has also
come to perform important service in science, especially
in psychology, philosophy, theology, and history.
In the earlier stages of science generally, the data and
phenomena were classified and arranged according to the
outward peculiarities which they presented. In later
time, however, and especially under the influence of
Christianity, as the key to the deepest life of the world,
scientific thinking felt itself urged to a deeper apprehen-
sion of all kinds of phenomena. The mechanical
and outward in systematizing accordingly had to give
way to the determining power of mere inward princi-
pies.

Thus it has come to pass that while science, so far as it has been apprehended and advanced by non-
Christian thinking, has been, for the most part, satis-
fi ed with the word progress, science grounded in the
distinctively Christian principle has found the word
development indispensable. The word, as thus used,
assumes presupposed; it is not a mere development of
Christianity, and so also of the Church, its history and
its doctrines, as well as of affiliated sciences, such as
psychology and philosophy. It finds inadequate the
view of the essence of Christianity which resolves it
into the idea of doctrine, as in Supranaturalism; so
also the view which makes it only an ethical force,
law, or rule of life, as set forth in the school of Kant
and by Rationalism; and so, moreover, the concep-
tion that it is, in its essential character, a mere power
of redemption operative in the sphere of religious
feeling, according to Schleiermacher and the Mystics.

Admitting and appreciating all these as secondary and
dependent, we cloth Christianity essentially a life—the divine-human life of its founder,
Jesus Christ—which becomes the deepest life of renewed
humanity, of history, and of science (see Ullman,
Distinctive Character and Essence of Christianity).
Life being essentially organic, it must have the word
development to indicate itself from a germ-like
principle which is the distinctive character-
tistic of organic life. To the genetic processes in-
volved in the activities of life it applies the word
development. This idea of an organic, steadily im-
proving, developing humanity, according to a wise,
unalterable plan of Providence, is properly as old as
Christianity, meets us in many passages of the New
Testament (Matt. xiii, 81, 82; Ephes. iv, 12-16; Col-
oss. ii, 19; 2 Pet. iii, 18), and in occasional remarks
of the early fathers, such as Tertullian and Augustin;
and was brought out in the 18th century with peculiar
emphasis and freshness by the genial Herder, in his
"Ideas on the Philosophy of History" (1778), so highly valued by the gifted historian of Swit-
zerland, John von Müller" (see Herder's Sämtliche
Werke, zur Phil. und Gesch. Theill iii, § 74 sq.).

"The more mature and philosophical conception of it, how-
ever, and the impulse which it gave to a deeper and
a livelier study of history, are due especially to the phi-
losophy of Schelling, and, still more, of Hegel. With
Hegel, all life and thought is properly development,
or a process of organic growth, which he calls Aufhe-
bung—that is, in the threefold sense of this philosop-
ical term so much used by him, (1) an abolition of
the previous imperfect form (an anfall, in the sense
of a fall or toil); (2) a growth (a Bildung); and (3) an elevation of it to a higher stage of
existence (elevation)" (Dr. Schäff's History of the Aport
Church, p. 90, 91).

The conception of development has, however, also
been carried out of its proper Christian sense, and per-
sisted in, especially as a form of anti-Christiam thought. Thus Pantheism, laying hold upon some in-
sufficiently guarded point in the He,elian theory, has
employed it in its scheme. The one school of Hegel,
denying with him the existence of a personal God, as
the creator of all principles of created life, proposes to
account for the animal existence by a theory of de-
velopment, holding that all of which, however, it leaves vague and floating, holding that nature through successive upward gradations ult-
imately reaches self-consciousness in the human spir-
it, and thus also God himself comes to exist in the form of the general human consciousness, the world-idea, the self-manifestation of the idea of God, "who is at once the manifestation and the moment of the process of the development and actualization of his substance as the absolute spirit" (Herzog, Real-Encyklop. v, 629). Nor has Rationalism failed to seize upon and to apply this development of the idea of Christianity as a means of its use. Leaving out of view and ignoring the nature of Christianity as a life, it acknowledges no life-principles in Christianity; consequently breaks with all genetic, traditional, or historical processes, and proposes a progress of moral enlightenment which shall advance beyond Christ, the Church, and the Old Testament. Its progress and the idea of God as an object of development, starting in revolution, can present only a history of deterioration and corruption. The Christian idea of development, properly used, leaves no room for such-like revolution and negative progress. Substantially into this snare Prof. Bush has fallen, in the otherwise just and valuable discussion which he has introduced into his work on the Resurrection (Agnostasia, the Introduction, p. 13-29). The Roman Catholic convert, John Henry Newman, has also a theory of development, which, however, seems to be rather a development in the sphere of ideas than of fact—of life; hence it is rather a theory of philosophical organic evolution than of Christian. It moves more in the region of subjective mental processes than in the objective essential life of Christianity. It is consequently of little actual account either as a polemic against the Protestant idea of development, or as fixing on a firmer and more consistent basis the dogmas of the Roman faith, over into which he passed while his work (which actually marked ed his transition) was going through the press (Essay on the Development of Christian Doctrine). The Roman theory can conceive of no development except in the way of progress that needs as such to be outwardly measured by referring itself to an outward insensible authority in the people. But 'such development requires no 'infallible earthly head' for its direction and conduct, just as little as a living oak needs to be built upon by line and compass. An authority of this sort, supposed to supersede the free working of the intelligence and will of the Church itself, would be the source of petition and legislation only; nothing more. This implies freedom, ethical activity, life poised upon itself as a principle and centre. It is just the stability system which in every shape turns into mechanism and leads to popery" (Nevin, Mercersburg Review, i, 513, 514).

See, besides the works cited in the course of this article, Trench, Hibbert Lectures, 1845-46, lecture v, Lord's Theological and Literary Journal, April, 1854, art. vi; Hampden, Hampden Lectures for 1832, lect. viii; Soames, Latin Church during Anglo-Saxon Times, chap. xii; Craik, Old and New (N. Y. 1860), p. 226 sq.; Schaff, Church History (Philadelphia, 1846, 12mo); English Revisers, various articles in vols. iv, vi, ix, xi; Cunningham, Historical Theology, i, 210 sq.; American Presb. and Theol. Review, Oct. 1867, art. iv; Donaldson, Critical History of the first three Centuries.

DEVIIL (διάβολος, of which the English term is but a variation). This term signifies one who, transgresses another's character for the purpose of injuring it; a miscreant, and is sometimes applied to any calumniator, e. g. a gossip-monger (1 Tim. iii. 11; 2 Tim. iii. 2; Titus ii. 3); but it is spoken especially, by way of eminence, of the arch enemy of man's spiritual interest, whom the Jews represented as continually impugning the character of saints before God (comp. Job i. 6, 7, 20; 2 Tim. iii. 13). In the New Testament, it is applied to the devil (1 Pet. v. 8, he is expressly called "the accuser (διαβόλος) of the brethren," with a reference to forensic usages. See Advocate. The word is found in the plural number and adjective sense in 1 Tim. iii. 11; 2 Tim. iii. 3; and Tit. ii. 8. In all other cases it is used with the article as a descriptive name of Satan, except that in John vi. 70, it is applied to Judas (as "Satan" to Peter in Matt. xvi. 23), because they—the one permanently, and the other for the moment—were doing Satan's work. (On John xi. 31, see Engeland's Commentario, Etr. 1794; Hane, Schleierm. p. 91-75; on Heb. ii. 14, Anon De Diabolo, Göt. 1784; Oestmann, De Io. loc. 1 Pet. v. 8, 9 (Gryph. 1786). The same, also, describes him as a slandering God to man, and man to God. See Diabolos.) a. The former work is, of course, a part of the great work of temptation to evil; and is not only exemplified, but illustrated, as to its general nature and tendency, by the narrative of Gen. iii. We learn from it its essential characteristic in the representation of God as unchangeable, the sinless ruler, seeking his own good, and not that of his creatures. The effect is to stir up in man the spirit of freedom to seek a fancied independence; and it is but a slight step further to impute falsehood or cruelty to God. The success of the devil's slander is seen, not only in the scriptural narrative of the Fall, but in the corruptions of most mythologies, and especially in the horrible notion of the divine φθόνος, or envy, which ran through so many (see, e. g. Herod. i. 52; vii. 46). The same slander is implied rather than expressed in the temptation of our Lord, and is overcome by the faith which trusts in God's love even where his signs may be hidden from the eye (comp. the unmasking of a similar slander by Peter in Acts v. 4). b. The other work, the slandering or accusing of man before God, is, as it must naturally be, unintelligible to us. The All-seeing Judge can need no accuser, and the All-Perfect could, it might seem, have no intercourse with the Evil One. But, in truth, the question touches on two mysteries, the relation of the Infinito to the finite spirit, and the permission of the existence of evil under the government of him who is "the Good." As a part of these it must be viewed by the latter especially it belongs; and this latter, while it is the great mystery of all, is also one in which the facts be proved to us by incontrovertible evidence. See Satan.

The word "devil" also often stands, but improperly, in our version as a rendering of σατάν手中 (tukan), a pure spirit from the other world acting upon a human being. See Daemon.

In Late Latin, the word translated "devil" is διαβόλος (diabulus), ordinarily a "goat," but rendered "satan" in Isa. xiii. 21; xxxiv. 14; probably alluding to the good-daemons, resembling he-goats, supposed to live in deserts, and which were an object of idolatrous and beastly worship among the heathen. See Satyr.

The term rendered "devil" in Deut. xxix. 17; Ps. cvii. 37, is νῆσος (shed, properly lord, Sept. and Vulg. dmon), an id. Δ, since the Jews regarded idols as demons that caused themselves to be worshipped by men. See Idolatry.

The belief of the Hebrews down to the Babylonian exile seems but dimly to have recognised either Satan or demons, at least as a dogmatic tenet, nor had it any occasion for them, since it treated moral evil as a properly human act (comp. Gen. iii), and always as subjective and concrete, but regarded misfortune, according to theological summarisations, it was served on account of sin at the hands of a righteous God, who inflicted it especially by the agency of one of his angels (2 Sam. xxiv. 16; comp. 2 Kings xix. 35), and was accordingly looked upon as the proper author of every afflictive dispensation (Amos iii. 6). Apparitions were part of the popular creed, and the worship of angels is, in like manner, not yet adopted in the association of religious ideas. See Spectre. The Azazel (q. v.) is thought by many to have been held to be such a daemon; yet, if we grant even this, it still remains but an isolated being, one might almost say, a mere liturgical idea. Neverthe-
haps the demonology of the New Test. is exhibited in a more strictly dogmatic light than any other. The demons have Satan as their chief (ἀρχῶν, Matt. xii, 26), dwell in the body, and are called δαιμονία or πνεύματα. Matt. xii, 43; Luke vii, 2; x, 20; xi, 24; Eph. vi, 12; one inferior to the other, Luke xii, 26, and induce maladies as "spirits of infirmity" (πνεύματα ἁστίων), Luke viii, 2; xiii, 11; comp. 1 Cor. v, 5; 1 Tim. i, 20. They appear in association with Satan in two distinct episodes (Rev. xii, 7; xvi, 13 sq.). Satan himself (ὁ ἀρχῶν, ὁ διάβολος τῆς ἀρχῆς, ὁ ἐχθρὸς αὐτοῦ, ὁ ἀντιχριστός, ὁ βελτιστόν θρόνον, ὁ ἀνδριαστήρ, [see 2 Thess.,] ὁ διάβολος, 2 Cor. vi, 15 [see [BEELZEBUB]],) is the originator of all wickedness and mischief (Luke x, 19; xiii, 16; xxii, 31, Acts v, 3; 2 Cor. xi, 3; Eph. ii, 2), therefore the opponent (ὁ χτίστης) of the kingdom of God (Matt. xiii, 39; Luke x, 18; xiii, 33 sq.; for whose subjugation Christ came, John xii, 32; xvi, 11, and the tempter (ὁ παραδότης) of the faithful (1 Cor. vii, 5; 1 Thess. iii, 5; 1 Pet. v, 8 sq.), as Jesus himself was tempted by him in the beginning of his ministry (Matt. iv.). Satan's first act towards mankind was the leading of Eve into sin (2 Cor. xi, 3; comp. Rev. xii, 9; John viii, 44), and so he became the originator of the great cause of death (1 Pet. iv, 18; 2 Pet. ii, 8; Heb. ii, 14, the Σατανᾶς, Σάταν, of the later Jews, see Bux., torf, Lex. Chald. col. 1495). He and his angels (Rev. xii, 9; comp. 2 Cor. vii, 7, i. e. apparently the demons, were originally created good (as much as from the hand of God only good can come, but against him, the Creator of the universe, no opposing being could originally exist;) but through their own fault they fell (John viii, 44; 2 Pet. ii, 4; Jude 6), yet they rule in the kingdom of darkness (Eph. vi, 12; comp. Col. i, 13; roving about in the atmosphere, Eph. ii, 2), as well as over all mankind alienate from God (ὁ καιρός, ὁ διατηρητής, Eph. vi, 12; but Satan is ἀρχις τοῦ κόσμου τοῦτον ὡς ζωῆς τοῦ αἰώνος τούτον, John xii, 31; xiii, 40; xvi, 11; 2 Cor. iv, 4; Eph. ii, 2), although destined to a future fearful sentence (2 Pet. ii, 4; Jude 6), when Christ shall appear to overthrow the kingdom of Satan (1 John ii, 8); indeed, Satan has already through him received his condemnation (John xii, 31; xvi, 11; comp. Heb. ii, 14). The later speculations of the Jews on the subject of Satan and demons may be seen in Eusebius' Gesch. vii, 2, ch. vii, 4, and the Testament. Relig. c. 5, in Fabriciul Biblioth. ii, 8, p. 408 sq.). The Targums often introduce Satan into the O. T. text; in fact, whenever an opportunity presents itself (e. g. Jonath. on Exod. xxxii. 19; Lev. ix, 2). On this subject, see especially Mayer, Historia Diabol. (2d ed. Tub. 1780); Ode, De anima et Dei creat., (Tray. ad Rh. 1730), sect. i, p. 403 sq.; Schmid, in his Biblioth. für Krit. u. Exegese, i, 525 sq. ("Comparison of the New-Test. demonology with the Zelind books"); Winzer, De demonologia in N. T. proposita (Viteh, 1812, Lipe, 121, incomplete); Matthäi, Reil. u. Gesch. der Apostel, ii, 98 sq.; Collin, Bibl. Theol. ii, 426 sq.; ii, 62 sq.; 229 sq.; M. Stuart, in the Biblioth. Sacra (1849), i, 120 sq. See Angel; Exor- cism; Satan.

Devil-worshipers. See Yezebels.

Devoted thing. See ANATHEMA.

Devotee. "In the primary sense of the word, means a person wholly given up to acts of piety and devotion; but it is usually understood, in a bad sense, to denote a bigot or superstitious person—one addicted to excessive and self-imposed religious exercises."—Buck, Theol. Dictionary, s. v.

Devotion (Lat. devoto, to give up oneself wholly to any object). "It is employed to mean either. 1, that religious habit of the mind which is otherwise called devotion; piety; 2, the expression of such a state of mind in particular acts and instances of a religious nature. A spirit of devotion is one of the greatest blessings, and the want of it one
of the greatest misfortunes, which a Christian can experience. When it is present, it gives life to every act of worship we perform; it renders every such act inseparable from us. It is experienced in our most retired moments; in our beds, in our closets, our rides, and our walks. It is felt within us when we are assembled with our children and servants in family prayer. It leads us to church, to the congregation of our fellow Christians there assembled. In an especial manner it accompanies us in our joint offices of religion, and it returns to us to our homes holier, happier, and better. But that which greatly enhances its value to every anxious Christian is that it affords to himself a proof that his heart is right towards God. When it is followed by an abstinence from sin and its companions, by the exercise of the moral virtues, by favor to the afflicted, by good, the proof and the satisfaction to be drawn from it are complete. Wherever the vital and unadulterated spirit of Christian devotion prevails, its immediate objects will be to adore the perfections of God; to entertain with reverence and complacency the various intimations of his pleasure, especially those contained in holy writ; to acknowledge our absolute dependence on and infinite obligations to him; to confess and lament the disorders of our nature and the transgressions of our lives; to implore his grace and mercy through Jesus Christ; to intercede for our brethren of mankind; to pray for the propagation and establishment of truth, righteousness, and peace on earth; in fine, to long for a more entire conformity to the will of God, and to breathe after the everlasting enjoyment of his friendship. The effects of such a spirit, habitually cherished and feelingly expressed before him, must surely be important and happy. Among these may be reckoned a profound humility in the sight of God, a high veneration for his presence and attributes, an ardent zeal for his worship and honor, a constant imitation of our Saviour's divine example, a diffusive charity for men of all denominations, a generous and unwearied self-denial, a total resignation to Providence, an increasing esteem for the Gospel, with clearer and firmer hopes of that immortal life which has brought to light" (Paley, Sermons, Ser. vi).

Dew (dew, tal, gentle moisture; Gr. Φερος) is mentioned as falling in the East (Maundrell, p. 77; Robinson, iii, 479), e. g. in Babylon (Dan. iv, 22), like water pouring in the summer (Isa. xlii, 25), so heavy as to wet like a mode at rain (Cant. v, 2; Judg. vi, 33), the absence of which it somewhat supplies (Eccles. xviii, 16; xliii, 22), greatly cooling the heat by day (comp. Curr. v, 5, 5), and refreshing vegetation (Hasslequist, p. 284; Volney, i, 6). It is mentioned as being the boon of the Moringa (Firm). It indicates its presence 

nor, unless in the same situations, is any cultivation attempted where there are no night dews in summer to compensate for the want of rain (Kitto, *Dict. Bibl.* note on Gen. xxxiii, 29). It is experienced in Palestine and indeed throughout Western Asia, rain rarely falls from April to September, and the heat of the sun being at the same time very strong, all vegetation would be parched and dried up were it not for the copious dews which fall during the night and completely moisten the ground, keeping in a fertile condition lands which otherwise would be barren and sterile. But all this moisture evaporates with astonishing rapidity as soon as the sun has risen. It seems that the advantage of these abundant dews is not generally enjoyed except in regions more or less hilly or elevated, or in confined valleys. In extensive open plains and deserts there is no such advantage from any copious dews during summer. But in such tracts no men can inhabit except the wandering tribes, and towns and villages are only found on the banks of natural or artificial streams;
Regeneration. His early death blighted many hopes which his genius and eminent abilities had inspired.

Dexiolasb. See Spearman.

Dexioliou. Salomon, a German theologian, was born Sept. 14, 1877, at Weida, in Vogtland. He struggled amid poverty to gain his elementary education, and completed his studies at the University of Wittenberg, where he became master in 1899. In 1708 he became assistant to his father, a professor of philosophy, and in 1716 a doctor in theology. In 1716 he became general superintendent at Einleben, in 1720 pastor in the Nicolai-kirche at Leipzig, and during the rest of his life was professor of theology there. He died August 5, 1755. He wrote Descrip. de corrupto Ecclesiae Romanae statu ante Lutherum, etc. (Wittenberg, 1784, 4to); Observa.

Dioscorides, the Greek botanical author (first century A.D.), lived at Corinth and is mentioned by Pliny (Nat. Hist. v). He wrote a great work systematizing all the knowledge of his time on the plants of the East and their use in medicine. Another Dioscorides of Perga (2nd century) wrote a History of the Kings of Persia. Dioscorides (Gr. κηρυγματα), or a conventional mark of distinction in private life, is carefully observed (see Trench, "Synonyms of the New Testament," p. 112 sq.). See Turban.

What the "diadem" of the Jews was we know not. That of other nations of antiquity was a fillet of silk, two inches broad, bound round the head and tied behind, the invention of which is attributed to Libon (Plin. Nat. hist. vii, 56, 57). Its color was generally white (Tacitus, Ann. vi, 37; Sil. Ital. xvi, 241); sometimes, however, it was of blue, like that of Darius, crurea fascia alba distincta (Curt. iii, 5; vi, 29; Xenoph. Anab. vii, 13), and it was worn with pearls or other gems (Zech. ix, 16; Gibbon, i, 392), and enriched with gold (Rev. iv, 7, where, however, the text has στέφανος). It was peculiarly the mark of Oriental sovereigns (1 Mac. xii, 32, τό διάδυμα τῆς Αἰαίας), and hence the deep offence caused by the attempt of Caesar to substitute it for the laurel crown appropriated to Roman emperors (Cicero, Phil. ii, 34); when some one crowned his statue with a laurel-wreath (candida fascia praebatam), the tribunes instantly ordered the fillet or diadem to be removed and the man to be thrown into prison (Sueton. Cæs. 79). Caligula's wish to use it was considered an act of insanity (Sueton. Cal. 22). Heirlooms only wore it in private. Antony assumed it in Egypt (Flor. iv, 11), but Diocletian (or, according to Aurel. Victor, Aurelian) first assumed it as a badge of the empire. Representations of it may be seen on the coins of any of the later emperors (Tillemont, Hist. imp. iii, 581). A crown was used by the kings of Israel even in battle (2 Sam. i, 10); similarly it is represented on coins of Theodosius as encircling his helmet); but in all probability this was not the state crown (2 Sam. xii, 30), although used in the coronation of Josiah (2 Kings xi, 12). Kitho supposes that the state crown may have been in the possession of Athaliah; but perhaps we ought not to lay any great stress on the word "θηρ" in this place, especially as it is very likely that the state crown was kept in the Temple. In Esth. i, 11; ii, 17, we have θηρός (Sept. στάρας, στάρος) for the turban (τουρμα, vi, 8) worn by the Persian king, queen, or other eminent persons to whom it was conceded as a special favor (viii, 15, διάδυμα βασιλικον πορφυρον). The diadem of the Persian king differed from that of others in having an evert triangular peak (= ἱππασία, Aristoph. Av. 467; Suid.

Ancient Diadems.

remote, with the Chaldeans. The first mention in Scripture of the "hour" is made by Daniel, at Babylon (ch. iii, 6), although it is possible that Psa. cii, 11, and cix, 23, may contain allusion to the progress of a shadow as measuring diurnal time. The Greeks used the dial before the Romans; and, according to the Egyptians, "there are no indications in the sculptures to prove the epoch when the dial was first known in Egypt" (Wilkinson, Anc. Egyptians, iii, 342). It has been suggested that the αἰδόσθενα, "images," of Isa. xvii, 8; xxvii, 9, Ezek. vi, 4, 6, rendered in the margin "sun-images," were gnomons to measure time (Jahn, Archd. i, i, 580), but there seems no adequate ground for the conjecture. On the mode of regulating time among the Greeks and Romans, see Smith's Dict. of Class. Ant. s. v. Horologium. See Time.

The circumstances connected with the dial of Abaz (2 Kings xx, 11; Isa. xxxviii, 8), which is perhaps the earliest of which we have any clear mention, entirely concur with the derivation of gnomonics from the Babylonians. Abaz had formed an alliance with Tiglath-pileser, king of Assyria (2 Kings xxvi, 17, 9); he was a man of taste, and was ready to adopt foreign improvements, as appears from his admiration of the altar at Damascus, and his introduction of a copy of it into Jerusalem (2 Kings xvi, 10). "The princess of Babylon sent unto him to inquire of the wonder that was done in the land." (2 Chron. xxxii, 25). Hence the dial also, which was called after his name, was probably an importation from Babylon. Different conjectures have been formed respecting the construction of this instrument. Grotius follows the Rabbinis in describing it as a concave hemisphere, with a globe in the midst, the shadow of which fell on the different lines engraved in the concavity of the hemisphere, these lines being twenty-eight in number." Mr. Taylor (in Calmet's Dict.) discovered some representations of ancient dials, one of which was found at Herculeanum, and was probably originally from Egypt, which he conceives to answer, in many respects, to the circumstances of the sacred narrative (see also Kite, Pict. Bible, note on 2 Kings xx, 11). The subjoined figures seem to apply to the description of the dial of Berosus given by Vitruvius (ix, 9), "a half circle hol-
where (see Carpozov, Apparat. Historic. Crit. Lips. 1748, p. 392, etc.). The Sept. in Isaiah reads ἀναθηματος τοῦ οίκου τοῦ πατρός σου, "the steps or stairs of the house of thy father." Josephus also says "steps or degrees in his house" (Ant. x, 2, 1). The Chaldee renders the passage in Kings, נֶגֶּשׁ מָשָׁה, "hour-stone," and gives the same meaning to the "stairs" (2 Kings ix, 18), and renders Isa. xxxviii, 8, by נֶגֶּשׁ, "by shooting, in the shadow of the stone of hours." Symmachus most certainly understood a sun-dial; στροφὴ τῆς σκιᾶς τῶν γραμμῶν ἐκ τῆς ἑαυτοῦ ἦλθε στροφῇ "I will cause to return the shadow of the degrees which (shadow) is gone down on the dial of Ahaz," and so Jerome renders it Horologium. M. von Gumpach's opinion (Zeirehung der Babylons. Heidelb. 1869, p. 25) is that it was anaccurate and scientific apparatus, indicating the halffours by the coincidence of the shadow of the upright pole or gnomon with the edge of the several "degrees" or steps, somewhat in the manner of the subdivided figure. Mr. Layard is favorable to the conjecture of Von Gumpach that it was a present to Ahaz from Tiglath-pileser; and he compares it with the presumed form of the tower of Babel, which may have been constructed in part for astronomical purposes (Nim. and Babil. p. 484 sq.). On the

Supposed Form of the Dial of Ahaz.

Dial—a rectangled hexangle, whose hypotenuse is a staircase, apparently parallel to the axis of the earth, and bisects a zone or coping of a wall, which wall connects the two terminating towers right and left. The coping itself is of a circular form, and accurately graduated to mark, by the shadow of the gnomon above, the sun's position before and after noon. If the sun is in the zenith, he shines directly on the staircase, and the shadow falls beyond the coping. A flat surface on the top of the staircase, and a gnomon, fitted the building for the purpose of an observatory. According to the known laws of refraction, a cloud or body of air of different density from the common atmosphere, interposed between the gnomon and the coping of the plate below, would, if the cloud were denser than the atmosphere, cause the shadow to recede from the perpendicular height of the staircase, and, of course, to reascend the steps on the coping, by which it had before noon gone down; and if the cloud were rarer, a contrary effect would take place (see Bishop Stock's Tract. of Isaiah, Bath, 1808, p. 199). Such a building might also be called "a house." It agrees also with Adam Clarke's supposition that "the stairs" were really "a dial," and probably this very dial, on which, as being in the most public place, or rather on the platform on which they set Deh, the top of which they set Deh, while they proclaimed him king by sound of trumpet" (Commentary at 2 Kings xii, 18). Bishop Stock's speculation that the retrogression of the shadow might be effected by refraction is supported by a natural phenomenon of the kind on record. On the 27th of March, 1708, P. Romuald, prior of the cloister of Metsa, made the observation that, owing to such a refraction of the solar rays in the higher regions of the atmosphere, in connection with the appearance of a cloud, the shadow on his dial deviated an hour and a half (Rosenmüller). The phenomenon on the dial of Ahaz, however, was doubleless of a miraculous nature, even should such a medium of the miracle be admitted: nothing less than a divine communication could have enabled Isaiah to predict its occurrence at that time and place; besides, he gave the king his own choice whether the shadow should advance or retro ten degrees. There seems, however, to be no necessity for seeking any medium for this miracle, and certainly no necessity for opposing any actual interference with the revolution of the earth, or the position of the sun. In the more distinct and ample account of it in 2 Kings, it is simply said that the Lord, at the prayer of Isaiah, brought the shadow ten degrees backward. Adopting the present state of our knowledge, in the parallel passage, Jer. xxxviii, 8, it is observable that what is called the sun in one part of the verse is called the shadow in the other. It is certainly as philosophical to speak of the sun returning, as it is of its setting and rising. Thus the miracle, from all the accounts of it, might consist only of the retrogression of the shadow ten degrees, by a simple act of Almighty power, without any medium, or, at most, by that of refracting those rays only which fell upon the dial. It is not said that any time was lost to the inhabitants of the world; it was not even observed by the astronomers of Babylon, for the reputation came to inquire concerning the wonder that was done in the land. It was temporary, local, and confined to the observation of Hezekiah and his court, being designed chiefly for the satisfaction of that monarch. It is remarkable that no instrument for keeping time is mentioned in the Scripture before the dial of Ahaz (about B.C. 790); nor does it appear that the Jews generally, even after this period, divided their day into hours. The dial of Ahaz was probably an object only of curious recreation, or served at most to regulate the occupations of the palace. Mr. Bown-quet, in a curious paper read before the Asiatic Society, endeavors to make out a synchronism between the reigns of Hezekiah and the Assyrian kings by means of the astronomical event in question. He
shows that upon such steps as appear to have been used for exhibiting the sun's meridional altitude, any very large partial eclipse on the northern limb of the sun, occurring about five days from the winter solstice, near the hour of noon, would produce the effect described in the instance under consideration; and he calculates that such an eclipse actually took place Jan. 11, B.C. 688, which he accordingly fixes upon as the date of the Scriptural incident (Journ. Soc. Lit. Oct. 1864, p. 217, 218). This, however, does not tally with the Hebrew chronology, nor is it sufficiently confirmed by other savans to be entitled to reception. See CHRONOLOGY.

See Calmet, La rétrogradation du soleil à l'horpho d'Achus (in his Dissertations [in Commentaire], ii, 796); Martini, Von den Sonnenuhrn der Alten (Lips. 1777), p. 86; Goguet, Untersuchungen. iii, 65; Velthuysen, Bewräge (ed. Cramer, Kilon, 1777), p. 16 sq.; Sahm, De regess solis tempore Hiskie (1669, 1696); Geret, De sole tempore Hiskia retrogradato (1763); Heine, Sci. atermelium Achaus (Jena, 1860); Hopkins, Plumine Pape (Auburn, 1862), ch. ii. See Hezekiah.

Diamond occurs in the Auth. Vers. as the translation of two Heb. words. See Gem.

1. יַכְלוּם (yaqalom), so called from beating, with allusion to its hardness, a precious gem, placed sixth in the breastplate of the high-priest, with the name of Naphatli carved on it (Exod. xxvii, 18; xxxiv, 11), and mentioned by Ezekiel (xxviii, 15) among the precious stones of the king of Tyre. The Sept. and Vulg. understand by it the jasper; several of the ancient versions render it by onyx, which is not improbable; still others by adamast, which is less likely. There is much reason to doubt whether the diamond was known in the time of Moses (see below). Our translation "diamond" is derived from Aben Ezra, and is defended by Braun (Vest. Sacert. ii, 13). Kalleisch (on Exod. p. 536) says "perhaps emerald." See Onyx.

2. שָׁמָר (shamar), a sharp point; hence often a bri- er, a precious stone, named in Jer. xvii, 1; Ezek. iii, 9; Zech. vii, 12. The Sept. in Jeremiah, and the Vulg. in all the passages, take it for the diamond. The signification of the word (from שָׁמָר, to pierce) countenances this interpretation, the diamond being, for its hardness, used in perforating and cutting other minerals. Indeed, this use of the shamar is distinctly alluded to in Jeremiah, where the stxus pointed with it is distinguished from one of iron (comp. Pliny, Hist. Nat. xxxvii, 10). The two other passages also favor this view by using it figuratively to express the hardness and obduracy of the Israelites. Our version has "diamond" in Jer. xvii, 1, and "adamast" in the other text. Bothart, however, 843 sq., rejects the usual explanation, and, comparing the word shamar with the Greek σμήρος or σμήρας, conceives it to mean "emery." This is a calcined iron mixed with siliceous earth, occurring in livid scales of such hardness that in ancient times, as at present, it was used for polishing and engraving precious stones, diamonds excepted (Hoffmann, Mineral. i, 851 sq.). Bohlen supposed an Indian origin of the word, and compares as- mari, stone which eats, spoken of gems, iron, etc. from their hardness. Rosenmüller is in favor of the diamond in his Scholia, but in his Aberrationkunde he takes up Bochart's notion, and urges that if the Hebrews had been acquainted with the diamond, and the manner of working it, we should doubtless have found it among the stones of the high-priest's breastplate; and that, as the shamar was not one of the stones thus employed, therefore it was not the diamond. But to this it may be replied that it was perhaps not used because it was too expensive, or was possibly not introduced until a later period. The argument drawn from the rarity of the word in the Old Testament is of little weight, and there is no necessity for seeking an oriental origin of the word σμήρος or σμήρας, or ground for considering it identical with shamar, as it may easily be traced from the Greek itself (see Passow, s. v.; Eichhorn, De Gemmis Sculp. Hebr.). For an account of the diamond of the ancients, see Moreau's Ancient Mineralogy, p. 145-146. See Adamast.

The diamond is the hardest and most valuable of the precious stones, and for many ages was considered indestructible by fire or any other means; modern chemistry, however, has proved that at a heat rather below that required to melt silver it is gradually distilled or burned. It is, in fact, nothing but pure carbon, but in a more highly crystallized state than coal. In former times, all the diamonds that were known were brought from different parts of India, particularly from the famous mine of Golconda, near Hyderabad, the present capital of the Deccan, in Hindustan; the islands of Molucca and Borneo have also produced many valuable stones. The diamond mines of Golconda are now so far exhausted as to be considered not worth the expense of working, and the diamonds which are brought to Europe come chiefly from Brazil. They are always found in an alluvial soil, generally gravel, resting on granite, and not imbedded in any other substance, but appear like small pebbles, with the surface flattened in many parts.

Dian'a. The Artemis of the Greeks (Apollo, Acts xix, 24), and Diana of the Romans, is a goddess known under various modifications and with almost incompatible attributes. According to the Homerid accounts and Hesiod, she was the daughter of Jupiter and Latona, born at the same time with Apollo at Delos. As the tutelary divinity of Ephesus, in which character alone she concerns us here, she was undoubtedly a representative of the same power presiding over conception and birth which was adored in Palestine under the name of Ashthoreth. She is therefore related to all the cognate deities of that Asiatic Juno-Venus, and partsake, at least, of their connection with the moon. Creuzer has combined a number of testimonies in order to show how her worship was introduced into Ephesus from the coasts of the Black Sea, and endeavors to point out the several Medo-Persian, Egyptian, Libyan, Scythian, and Cretan elements of which she is compounded (Symbolik, ii, 115 sq.). The Arabic version of the Acts renders Artemis, in the chapter cited, by As-Zuharat, which is the Arabic name for the planet Venus. From certain Ephesian coins which represent her seated upon her favorite deer, and in other rustic positions, it appears that she was identical with the virgin huntress of the earlier mythology, the grosser feature of her worship being apparently borrowed from association with the Ephesian Medals of Diana.

vulputitious religions of the East. Guhl, indeed (Ev he- sie, p. 78. 86), endeavors in almost all points to iden- tify her with the true Greek goddess. In some re- spect the temple on which the statue was burnt on the night of Alexander's birth, the calamity occurred because the goddess was absent in the character of Lucina. But the true Ephesian Diana is represent-
ed in a form entirely alien from Greek art (see Jerome, *Præf. ad Ephes.* p. 589, ed. Ver.). Guli indeed supposes this mode of representation to have reference simply to the fountains over which the goddess presided, conceiving the multiplication of breasts to be similar to the multiplication of eyes in Aργος or of heads in Typhoeus. But the correct view is undoubtedly that which treats this peculiars form as a symbol of the productive and nutritive powers of nature. This is the form under which the Ephesian Diana, so called for distinction, was always represented, wherever worshipped; and the worship extended to many places, such as Samos, Mitylene, Perga, Hierapolis, and Gortyna, to mention those only which occur in the N.T. or the Apocrypha. Josephus mentions a very rich image of hers at Elymais in Persia (Jos. xii, 9, 1). Her most noted temple was at Ephesus. Here also, as in the temple of Apollo at Daphne, were the privileges of asylum. This is indicated on some of the coins of Ephesus (Akerman, in *Trans. of the Numismatic Soc.* 1841); and we find an interesting proof of the continuance of these privileges in imperial times in Tacit. *Ann.* iii, 61 (Strabo, xiv, 614; Pausan. vii, 2; Cicero, *Verr.* ii, 88). The temple had a large revenue from endowments of various kinds. It was also the public treasury of the city, and was regarded as the safest bank for private individuals. See *Ephesus.*

Her temple at Ephesus was one of the wonders of the world, but its great glory was the *διώστρη διακοφα,* "the image which fell down from Jupiter" (Acts xix, 36). Images claiming so lofty an origin were to be found in other cities besides Ephesus. There was a similar one at the temple of the Tauric Diana, and another of Minerva, called the Palladium, at Troy. At Rome, too, was the sacred anicle or shield of Mars, which Num. pretended had fallen from heaven, and it was jealously guarded in consequence. The early images of Diana are supposed to have been simply black conical stones, and after another reason for the semi-conical figure of the Ephesian Diana. They may have been *aerides,* similar to the one which existed in the temple of the Sun at Baalbec, or the famous *black stone* in the Kaaba at Mecca. Her original Ephesian image, said to have fallen from heaven, was probably very rude, and, to judge from its representation on ancient coins, little more than a head with a shapeless trunk, supported by a staff on each side. There is some dispute as to the material of which her image was made. Most authorities say it was of ebony, the black color being, as Creuzer thinks, symbolic. Pliny relates that Mucianus, who had seen it, affirms that it was of the wood of the vine, and that it was so old that it had survived seven restorations of the temple (Hist. Nat. xvi, 79). According to Xenophon, it was of gold (Anab. v, 8). The latest image with the full development of attributes, of which we give a representation below, is, as Creuzer says, a Pantheon of Asiatic and Egyptian deities. Even in it, however, we see how little influence Greek art had in modifying its antique rudeness. It still is more like a mummy than a Greek statue. Some of the most significant features in this figure are—the turreted head, like that of Cybele; the nimbus behind it representing the moon; the zodiacal signs of the bull, the twins, and the crab on her bosom; below them two garlands, one of flowers, and the other of acorns; the numerous breasts; the lions, stags, and cows in various parts; the bees and flowers on the sides; and others described in Millin's *Galerie Mythol.* i, 26. See *Shrine.*

Of this heaven-descended image the great city Ephesus was a "worshipper," *πανεικος,* literally a "temple-sweeper," a title which was assumed by many cities as a mark of high distinction. There were, however, a class of men particularly called *πανεικος* (Xenoph. *Anab.* v, 3, 6), who were persons of rank and consideration, and to whom was assigned the duty of offering sacrifices on behalf of the emperor. Her priests were called Megabaxyi, and were eunuchs (Strabo, xiv, 614). They were restricted to a severe diet, and prohibited from entering any private house; they must have been a wealthy body, for they sent a statue of gold to Artemidorus, who placed their cause at Rome, and rescued their property out of the hands of the farmers of the public revenues, who had seized upon them. Once in the year was there a public festival held in honor of the goddess in the city of Ephesus, and to this festival all the Ionians who could do so made a point of repairing with their wives and children, bringing with them not only costly offerings to Diana, but also rich presents for the priests. No arms were allowed to be worn in the precincts of her temple. No bloody sacrifices were offered. The symbol of this divinity was a bee (Aristoph. *Rhn.* 1273), and her high-priest bore the name of king (*εσαρ*). Her worship was said to have been established at Ephesus by the Amazons (Pausan. ii, 7, 4; viii, 12, 1). See
Greek Imperial Copper Coin of Ephesus and Smyrna allied, bearing on one side the title "Domitila," with the name of the proconsul, and on the other the figure and titles of Diana.

The cry of the mob (Acts xix, 28), "Great is Diana of the Ephesians!" and the strong expression in ver. 27, "whom all Asia and the world worshippeth," may be abundantly illustrated from a variety of sources. The term μεγάλη, great, was evidently a title of honor recognised as belonging to the Ephesian goddess. We find it in inscriptions (as in Boeckh, Corp. Ins. 2963, c.), and in Xenophon's Ephe- sica, i, 11. The name Ἀρείας itself, according to Clemens Alex. (Stromata, i, 306 ed. Pott.), is of Phrygian origin, and it may be connected with the Persic Artę, "excellent." As to the enthusiasm with which "all Asia" regarded this worship, independently of the fact that Ephesus was the capital of the province, we may refer to such passages as the following: ὁ ἄثροι Ἀσίας ναὸς, Corp. Ins. 1, c.; "communiter a civitatibus Asiae factum," Livy, i, 45; "tota Asia extrema, etc." Pliny, xvi, 79; "factum a tota Asia," ib. xxxvi, 31. As to the notoriety of the worship throughout "the world," Pausanias tells us (iv, 31) that the Ephesian Diana was more honored privately than any other deity, which accounts for the large manufacture and wide-spread sale of the "silver shrines, etc." ordained by Luke (Acts xix, 35) and not by any other. This specific worship was publicly adopted also, as we have seen, in various and distant places; nor ought we to omit the games celebrated at Ephesus in connection with it, or the treaties made with other cities on this half religious, half political basis. See the treatises De Diana Ephesia, by Arpach (Haen. 1654), Nessel (Amoh, 1708), Polcke (Lips. 1718), Schulin (Viteb. 1687); also Wilsich, De saeculis veterum (Lips., 1717); Sibier, De voce (Lips. 1766); Sylling, De ususuis (Ros. 1702). For the magical arts practised there (Acts xix, 19), see Sorcery.

Dias, Manoel, a Portuguese missionary, was born at Alpalham in 1559. He entered the order of the Jesuits in 1576, and was, in 1585, sent as missionary to India. The vessel in which he sailed was wrecked in the Mozambique Channel, and only two, Dias and Pierre Martins, bishop of Japan, escaped. They reached, after many dangers, the coast of Sofala, where they were enslaved for the term of one year. After their liberation they reached Goa. Dias labored as a missionary first in that city, subsequently at Tana, Chaul, and in China. In the latter country he traveled for three years, as "visitor" of his order, most of the provinces. He was then for some time at the head of the seminary of Macao, which he left in order to take charge of the mission of Nankin. In the latter years of his life he was visitor-general of China and Japan. He died at Macao July 19, 1620. He published a Carta escrita de Pekin em 1602, and Littera Annuus for each of the years from 1618 to 1625 (Rome, 1629).—Hoefer, Biog. Générale, xiv, 45.

Dias, Manoel, a second Portuguese missionary and Jesuit of this name, a nephew of the preceding one, was born in 1590 at Alpalham. He entered the order of the Jesuits at Evora in 1608, and in 1614 set out for the East as a missionary. After being for some time rector of the seminary of St. Thomas, Dias, together with father Joao Cabral, penetrated into Thibet, a country which was at that time almost entirely unknown. Dias died on the journey, exhausted by fatigues, Nov. 13, 1630.—Hoefer, Biog. Générale, xiv, 46.

Dias, Manoel, a third Portuguese missionary of the name, was born at Castello-Branco in 1574. He entered the order of the Jesuits in 1592, and was sent as missionary to China in 1601. He was professor of theology at Macao, vice-provincial, and visitor-general of the Jesuit missions in China and Japan. He traversed nearly the whole of the Chinese empire, and died March 7, 1659, at the age of 85 years, of which 58 had been spent in China. Dias wrote a number of works in the Chinese language, the most important of which is a collection of sermons, in twelve volumes.—Hoefer, Biog. Générale, xiv, 47.

Diaspora, the title of the governing body in the Moravian brothers' Church. See MORAVIAN.

Diaspora. See DISPERSAL (Jews).

Diastezis (διατείσις), a word anciently used for liturgies, or forms of prayer. Gregory Nazianzen calls the liturgy of St. Basil, composed by the direction of his bishop while he was presbyter of Cesarea, κοινωνία διατείσις, the order of prayers; and those forms and orders of divine worship collected by the author of the Apostolical Constitutions were styled διατείσις.

—Bingham, Orig. Eccles. bk. xiii, ch. i, § 9.

Diattessaron, in Biblical literature, a harmony of the four Gospels. See harmony; Tatian.

Dias, Francisco, a Spanish missionary, was born at S. Cebran de Mayuelas, in old Castile. After entering the Dominican order, he was, in 1632, sent as a missionary to the Philippine Islands. In 1635 he went to China, where he labored as a missionary in several provinces. In consequence of his zeal he had often to suffer from persecution, and finally was killed by the throwing of a stone, Nov. 4, 1646. He wrote a number of works in the Chinese language, the most celebrated of which is a catechism (Ky-Mung, published in 1656, and in many subsequent editions). He is also the author of a Chinese-Spanish dictionary, which contains 7160 Chinese characters.—Hoefer, Biog. Générale, xiv, 56.

Dias, Pedro, a Spanish missionary, was born at Lupiona, near Toledo, in 1546. He entered the order of the Jesuits in 1566, and was, in 1572, one of the first Roman Catholic missionaries who were sent to Mexico. He went to Rome as a delegate of his order, and died as prefect of the Jesuits for the province of Mexico, in the city of Mexico, Jan. 12, 1683. He wrote Littera de Missionebus per Indiam occidentalem ab Jesuitis (from 1591 to 1610), and Epistola de 52 Jesuitis interfectis in Brazilia (Antwerp, 1605, 8vo).—Hoefer, Biog. Générale, xiv, 56.

Dibdin, Thomas F., D.D., a noted bibliographer, was born at Calcutta in 1778. He was educated at St. John's College, Cambridge, and studied law, but afterwards changed his views, and was ordained in 1804. He then became preacher of Tenison's chapel, London; also of Brompton chapel, and Quebec and Fitzroy chapel. In 1823 he became vicar of Exning, and rector of St. Mary's, Blymestone Square, in 1824. He died in 1858. His principal works are The introduction to the Knowledge of Rare and valuable Editions of the Greek and Latin Classics, together with an Account of Polyglot Bibles, Polyglot Psalters, Hebrew Bibles, Greek Bibles and Greek Testaments, the Greek Fathers and the Latin Fathers (Lond. 1817, 4th ed. 2 vols. 8vo); Bibliomaniac, or Book-madness (Lond. 1842, royal 8vo); The Library Companion (Lond. 1824, 4th ed. 8vo); Sermons, doctrinal and practical (Lond. 1829, 8vo); etc.—Darling, Cyclopædia Bibliographica, s. v.; English Cyclopædia, s. v.

Diblah. See DIBLATH.

Diblaim (Hebrew, דִּבְלַיאָמ, דַּבְלַיאָמ, two round
caked, e. g. of dried figs pressed together into a mass, as in 1 Sam. xxv. 18; but according to Fürst, Heb. Handw. s. v., double cason; Sept. דֵּסְעַעַס v. r. דֵּסְעַעַס, the name of the father of Hosea's meretricious wife (Hos. i. 9). B.C. ante 725.

Dib'lah (Hebrew, with n directive, דִּבְלָא, דִּבְלָא, דִּבְלָא, "towards Diblah," or rather towards Diblah; Sept. דַּבְלָא; Vulg. Diblatha), a place mentioned as contiguous to a desert of the kingdom of Israel (Ezek. vi. 14), where, instead of דִּבְלָא, i. e. Diblah, the text ought probably (see Diblahaim) to read דִּבְלַא, Bribal (q. v.).

Diblaha'ım (Heb. דִּבְלָהָאָמ, דִּבְלָהָאָמ, דִּבְלָהָאָמ, two cakes [see Diblahaim], probably so called from the shape of the city, on two low knolls), a place mentioned in the combined name Almon-Diblahaim (Num. xxxiii. 45 and Beth-Diblahaim (Jer. xlviii. 22), which probably refer to the same city of Moab. Eusebius and Jerome (Onomast. s. v. ierar, Jassa), in speaking of Jaha, say, "it is still shown between Medan and Diblahai (Διβλαχαι)." The name suggests an identification with the Diblahaim, or rather Diblah, of Ezek. vi. 14, the location of which place is not altogether forgotten; were it certain that this is the correct reading in that passage. As that place is spoken of as situated at the other extremity of the land from a "wilderness" or midbar, a term frequently used for the nomad country on the south and south-east of Palestine, it is natural to infer that it was in the north. To this position Beth-diblahaim or Almon-diblahaim, in Moab, on the east of the Dead Sea, are obviously unsuitable; and, indeed, a place, which, like Diblahaim, was on the extreme east border of Moab, and never included even in the allotments of Reuben or Gad, could hardly be chosen as a landmark of the boundary of Israel. The only name in the north at all like it is Riblah (q. v.), and the letters D (°) and R (°) are so much alike, and so frequently interchanged, owing to the carelessness of copyists, that there is a strong probability that Riblah is the right reading. The conjecture is due to Jerome (Comm. in loc.), but it has been endorsed by Michaelis, Gesenius (The евр. p. 812), and other scholars (see Davidson, Hebr. Diction. (141), Riblah). The old town is not heard of during the early and middle course of Jewish history, but shortly before the date of Ezekiel's prophecy it had started into a terrible prominence from its being the scene of the cruelties inflicted on the last king of Judah, and of the massacres of the priests and men of Jerusalem perpetrated there by order of the king of Babylon.

Di'bón (Heb. דִּבּוֹן, דִּבּוֹן, דִּבּוֹן, a pining, Gesenius; or river-place, Fürst; Sept. דָּבִיָּה, but דָּבַיָּה in Num. xxxi. 30, Neh. and Jer.; דָּבַיָּה in Josh. דָּבַיָּה in Isa.), the name of two cities.

1. A city, originally of the Moabites, on the northern bank of the Arnon, at the point where the Israelites crossed that river on their journey to the Jordan, and where the first encampment was made after having passed it (Num. xxxii. 30; xxii. 8). It is called also Dibon-Gad (Num. xxxiii. 45), probably from its having been rebuilt by the tribe of that name (Num. xxxii. 34), although it was afterwards assigned to the tribe of Reuben (Josh. xiii. 9, 17). In later times we find, it with other towns in this quarter, in the hands of the Moabites (Jer. xxiv. 18, 19). Eusebius and Jerome erroneously distinguish the Dibon of Moab, from that where the Israelites encamped, and they describe the former as still a very large village near the Arnon (Onomast. s. v. דָּבִיָּה), Delon). The site has been recognised by Seetzen, Burckhardt (ṣiyār, p. 382, ed. von Soden, p. 649), at a place which bears the name of Dibon, in a low tract of the district called the Kaura, about three miles north of II.—D ID D

the Arnon (Mojel). The ruins are here extensive, but offer nothing of interest. By an interchange of kindred letters, it is once called Dimon (Isa. xv. 9), and is there spoken of as occupying an elevated situation (ver. 2).

2. A city in the tribe of Judah, inhabited after the captivity (Neh. xi. 20). It is apparently the same called Dimonah (q. v.) in Josh. xv. 22. Schwarz says it is "the village of Dir-Dibon, 5 Eng. miles N. of Bet-Jibrin" (Palest. p. 116), meaning Dir-Dubban (Robinson, Res., ii, 358, 421); but this position does not agree with the site of the inscriptions of localities. The site is probably (Knobel, in loc. Joes.) the modern Ed-Dib, a place on the south side of a shallow wady by the same name, a short distance north-east of Tell-Arad (Van de Velde, Mem. p. 352), marked by rude foundations and walls (Robinson, Researches, ii, 478).

Di'bón-gad (Heb. דָּבֹון-גַּד, דָּבֹון-גַּד, דָּבֹון-גַּד, Dibon-Gad; Sept. דַּבְיָה v. r. דַּבְיָה; Vulg. Digonder), one of the halting-places of the Israelites on their way to Canaan, between Ijon-arabim and Almon-diblahaim (Num. xxxiii. 45, 46); probably the same with the Dibon (q. v.) of Num. xxxi. 18.

Dibrell, Anthony, a minister of the Methodist Episcopal Church South. Dates of his early life are wanting. He spent some time at the University of North Carolina, where he studied law, but after his conversion his mind was turned to the ministry, and he joined the Methodist Conference in 1823. His labors were attended with success on several circuits and stations, he was made presiding elder, and was successively a member of the Louisville Convention, and of the General Conferences at Petersburgh, Va., St. Louis, and Columbus, Ga. His last appointment was to Norfolk, Va., where he fulfilled his pleasant life. He was a man of courteous and demonstrated devotion to his calling and flock during the fearful ravages of the yellow fever, to which he fell a victim, Sept. 1, 1855. As a preacher he excelled. His sermons were well prepared, exhibited compass and grasp of thought, and were delivered in a most impressive and commanding style.—Annals of Southern Methodism, 1855, p. 841.

Di'bri (Heb. דִּבְרִי, "right"?; perhaps eloquent; but according to Fürst, m. s. v. דִּבְרִי, Vulg. Dibri), a Dane, father of Shelomith and grandfather of the blasphemers who were put to death by Moses (Lev. xxvii. 1). B.C. considerably ante 1619.

dick, John, D.D., a Scotch preacher and theologian of eminence, was born at Aberdeen Oct. 10, 1764, and was educated at King's College, where he passed A.M. in 1781. In 1788 he became minister of the Session Church in Stirling, but was transferred to Glasgow in 1801. In 1820 he was appointed professor of theology in the United Secession Church, but still retained his pastoral office. He died Jan. 26, 1888. His principal writings are Lectures on Theology (Edinb. 1888, 4th ed. 4 vols. 8vo);—Essay on Inspiration (Glasgow, 1813, 8 ed. 8vo)—Lectures on Acts (Glasgow, 1849, 3d ed. 8vo);—Catechism (N. York, Carter, 1860). See Jameson, Cyclopaedia of Biblical Literature, p. 158.

dick, Thomas, LL.D., was born in 1722 or 1774, near Dundee, Scotland, and was educated at the University of Edinburgh with a view to the ministry in connection with the Secession Church. After a brief pastoral charge at Stirling he devoted himself to literature; but, although his productions gained a great popularity both in England and America, they brought him very little pecuniary benefit. Towards the close of his life a small pension was granted him in consideration of his literary services. He died at Broughty Ferry, near Dundee, July 29, 1857. His principal works are The Christian Philosopher (1823);—The Philosophy of Religion (1825);—The Philosophy of the State (1828);—Cyclopaedia of Biblical Literature (1840), and The Practical Astronomer (1845).
Several of his writings have been translated into other languages; one even into Chinese. In a scientific point of view, his writings are of no great value.

Dickey, John McElroy, a Presbyterian minister, was born in York District, S. C., Dec. 16, 1769. After overcoming many difficulties, he graduated his theological studies, was licensed in 1814, and became minister of White River church, near Washington, Davis County, Ind. When ordained in 1817 he joined the Salem Presbytery, and devoted much time as a voluntary missionary to destitute places. In 1819 he removed to Lexington, Scott County, supplied the church there, and ordained in 1799. He subsequently visited the valley of the Wabash and the central part of Indiana, where he organized three churches. From 1835 his labors were confined, with little exception, to the Pisgah church, which his health obliged him to resign in 1847, when he became an agent for the American Tract Society. He died Nov. 21, 1849. He published A History of the Presbyterian Church, Indianas (1829), and A Series of Letters addressed to his friend.—Sprague, Annals, iv, 514.

Dickey, William, a Presbyterian minister, was born Dec. 6, 1774, in York County, S. C. His parents soon removed to Kentucky, where he grew to manhood. He obtained an education with much self-denial, and in 1802 was licensed to preach. He labored fourteen years with the churches of Salem and Bethany, Ky., and then removed to Washington, Lafayette County, Ohio, and soon after to Blooming- burg, Ohio, where he remained forty years. He died in December, 1842.—Wilson, Presbyterian Hist. Almanac, 1864, p. 112.

Dickins, John, a distinguished preacher of the Methodist Episcopal Church, was born in London 1746. He studied at Eton College; emigrated to America before the Revolution; became a Methodist in 1774; preached extensively in Virginia and North Carolina from 1777 till 1782, when he located, but continued his ministerial labors diligently in Virginia. Bishop Asbury met him there in 1780, when Dickins framed a subscription paper for a seminary, on the plan of Wesley's Kingswood School, the first project of a literary institution among American Methodists. It resulted in Collegeville College. At the close of the war Asbury induced him to go to New York, where he took charge of John-street Church, the first married preacher who occupied its parsonage. His labors were successful in gathering together the fragments of the Church, seriously broken by the recent war. Dickins was here the first American preacher to receive bishop Coke, and approve Wesley's scheme of the organization of the denomination. He had an important agency in that work. In 1785 he travelled Bertie Circuit, Va. He was reappointed to New York in 1786, '87, '88. In 1789 he was stationed in Philadelphia, and there began one of the greatest institutions of American Methodism, its "Book Concern," which has also been the memorable outbreak of the yellow fever Sept. 27, 1798. He was one of the soundest minds and ablest preachers of early Methodism; a good scholar in English, Latin, Greek, Hebrew, and mathematics; an influential counselor, and a mighty preacher.—Stevens's Hist. of the Meth. Episc. Church, vol. ii, III, and iv; passim; Minutes of Conference, i, 179.

Dickinson, Austin, a Congregational minister, was born at Amherst, Mass., Feb. 15, 1791. He graduated at Dartmouth 1813; studied theology at Princeton; was admitted to the ministry Feb. 2, 1819, and travelled south for his health. He came North in 1822, and became agent for Amherst College, and was very successful. Besides being largely success- fully in raising the charity fund of $50,000, which has been a source of permanent prosperity to the college, and $30,000 for general purposes, he ex-

erted as much influence as any other man in obtaining a charter for the college" (Sprague). In 1828 he started the "National Preacher" in New York, and was its editor until 1834. In 1844 he began writing religious articles for the secular press, and continued in his useful task until the end of his life, Aug. 14, 1849.—Sprague, Annals, ii, 674.

Dickinson, Jonathan, D.D., a Presbyterian minister and president of Princeton College, was born at Hatfield, Mass., April 22, 1808, and graduated at Yale 1806. After being engaged for some time in the study of theology, he was ordained in 1829. He held for nearly forty years. In the great Whigsfiedel revival he stood up firmly in defense of the genuineness of the work, and on one occasion at least Whitsfield is known to have preached in his parish to an immense congregation. Still he had no sympathy with the prevailing fanatical tendencies of the time, and manifested the utmost caution in discriminating between a true and false religious experience. He published a tract bearing upon his subject, written with great vigor and discrimination. After the division of the Presbyterian Church in 1741 into the Synods of New York and Philadelphia, each synod was intent on making provision to train up young men for the ministry. Dickinson was the acknowledged leader of the Synod of New York, as he had been of the old Synod of Phila- delphia before the separation, and he is supposed to have had a primary influence in originating the Col- lege of New Jersey. A charter for a college having been obtained from the acting governor of the colony, the institution, which took the name of Nassau Hall, went into operation in 1746 with Jonathan Dickinson as president, though, in taking upon himself this new office, he did not relinquish any of his duties as a pas- tor. It did not commence its operations till 1746, and his death occurred on the 7th of October, 1747. His publications include A Defence of Presbytarian Ordination (1734); Four Sermons on the Resurrection of Christ (1735); Free Discourses on Points of Chris- tian Faith, etc. (1741); A Display of God's special Grace (1742); Reflections on Generation, with a Vestige of the received Doctrine (1745); A Vindication of God's sovereign free Grace (1746); A second Vindica- tion, etc. (1748); and several detached sermons.— Sprague, Annals, iii, 14.

Dickinson, Edward, an English Wesleyan minis- ter, was born at Topsam, Devonshire, Nov. 16, 1758. He received a careful training from a well-educated father, and in 1775 went to Bristol, where he soon joined a Methodist society. He entered Oxford as commo- nioner of St. Edmund Hall in 1779, passed A.B. in 1782, and A.M. in 1785. In 1788 he was ordained in the Church of England, and became curate to Perronet (q. v.) at Shoreham. In 1786 he went to London as pastor of one of Mr. Wesley's societies, and continued to reside there in charge of various societies during the rest of his life. He died May 10, 1802. He was a man of great learning, and especially an excel- lent linguist. His researches in the early writings of Christianity, by accumulated thorough and beau- tiful and beloved pastor, an intimate friend of the Weleys, and a sort of intermediate link between the Church of England and Wesleyan Methodism.—Smith, History of Weslyen Methodism, i, 574; Jackson, Christian Biogra- phy; Stevens, History of Methodism, ii, 315.

Dickson, David, an eminent Scotch divine, was born at Glasgow in 1635, and educated at the University of Edinburgh, where he was regarded as a genial and courteous professor of Philosophy. Having been appointed minis- ter of Irvine in 1618, he became a very popular preacher. In 1648 he became professor of Divinity in the
University of Glasgow, and afterwards in that of Edinburgh. He was ejected at the Restoration in 1662, and died the same year. He was considered one of the ablest and most useful men of his time, and his works continue to be esteemed, particularly his comments, in which he appears to have been greatly interested. Dickson's name will ever be remembered for his version of the hymn O Mother dear (see HYMNOLGY). His principal works are, A brief Exposition of the Gospel according to Matthew (Lond. 1651, 12mo); A short Explanation of the Epistle to the Hebrews (Aber. 1658, sm. 8vo); Lond. 1659, royal 8vo); A brief Exposition of the Psalms (Lond. 1655, 8 vols. 8vo; Glasg. 1864, 2 vols. 12mo); Therapeutica sacra (Edin. 1656, 8vo); Therapeutica sacra, translated by the Author (2d ed. Edinb. 1857, 8vo); Truth's Victory over Error ( Glasg. 1772, 12mo).—Hetherington, Ca. of Scotland, vol. i; M'Crie, Sketches of Ch. Hist. i, 196; ii, 81.

Dictionaries. BIBLICAL. The term dictionary is the most general one for designating an alphabetical arrangement of words with copious explanations attached, whereas an encyclopedia is a simple list of words with brief definitions; while a lexicon, on the hand, is an etymological and grammatical exhibit of the words of a (usually foreign) language, and Encyclopaedia (in Viewr wandins, instruction in a complete circit) is properly a series (whether alphabetical or otherwise) of treatises embracing the whole range of a science by topics (Crabbe's English Synonymes). This last word is used by English authors specially as a title of works covering the entire compass of human knowledge, arranged alphabetically under leading heads, and has thence been sometimes applied in a more limited way to works on one or more branches of science. The term Cyclopaedia, however, is now generally recognised as more distinctly applicable to books of this class (see History of Cyclopaedias, in The Lond. Quart. Rev. April, 1858). In order to entitle it justly to the rank of either of these latter appellations, a work should contain the literature of the subjects of which it treats. Finally, a glossary is an elucidation of obscure or obsolete words occurring in a particular author or class of writers; thesaurus is applied to a collection of learned dissertations, and also to an extensive lexicon, both being usually written in Latin; bibliotheca is applied also to collective editions, e.g., Biotheo Patrum.

The first production of this kind, relating to the Bible, of which we have any definite knowledge, aside from those purely lexical, was the Onomasticon of Eusebius, edited and translated by Jerome, which, however, was merely geographical, and embraced Palestine only. It has been of great service, nevertheless, to all writers since on Biblical topography. Jerome likewise prepared a treatise of less value on the Hebrew proper names occurring in the Scriptures (De Nominaibus Hebraicis, in vol. ii of his works, No. 15) chiefly from materials previously afforded by Philo Judaeus and Origen, but supplemented by testimony of ancient early Christians (De Viris Illustribus, vol. ii, pt. ii of his works). After this, however, no work worthy of note belonging to the class we are considering appeared till the renewal of Biblical learning after the Reformation. The following are those of leading importance and celebrity.

(1.) Aug. Calmet (q. v.), Dictionnaire Historique, Critique, Chronologique, Geographique, et Litteraire de la Bible (Paris, 1729, 2 vols., and [most complete] 1739, 4 vols. fol.). "This work was composed in a great degree out of the materials already used by the author in the notes, dissertations, and preface of his great work, the Compendium Litteratum. The first portion of it appeared in 1732, in three large and costly folio volumes, executed by two calligraphers, Samuel d'Oyley and John Colson, the former of whom translated to the letter M, and the other to the end of the book. This translation formed the great treasury from which all other dictionaries of the Bible which subsequently appeared. These exhibited little more diversity from each other than such as naturally arises where persons of different habits of mind form different abridgments of the same work, the original or new matter being chiefly constituted by the interpolation of doctrinal articles in support of the particular views which the comp-
pilier entertained. At length a new edition of Calmet was undertaken by Mr. Charles Taylor, and appeared in three volumes, divided into five, and published in 1837. This was a very eccentric performance, composed thus: two volumes consisted of an abridgment of Calmet, one volume of engravings, and two volumes of 'Fragments.' These fragments contained a sprinkling of useful matter drawn from histories and books, but the fourth of the whole consisted of singularly wild and fanciful speculations respecting mythology, ethnology, natural history, antiquities, and sundry other matters, and are replete with unlearned language, outrageous etymologies, and the vagaries of an unlettered intellect. Calmet's, thus transformed, was re-issued as such by the editor as of the original author, and its turn formed the basis of nearly all the Biblical dictionaries which have since appeared, including a very painstaking digest of the more useful parts of Taylor's matter incorporated with the dictionary under one alphabet, the whole abridged into one volume royal 8vo, which appeared in 1832. This work was in the same year re-produced in Boston, under the supervision of Dr. E. Robinson, who made some few but valuable additions to particular articles" (Kitto). Calmet's own dictionary is still a standard work with Roman Catholics, and a modified edition of it is incorporated into the extensive series of Dictionnaires de la Bible, lately published by the Abbé Migne at Paris. It never was a profound work, however, and has now so far fallen behind the progress of Biblical science as to be of little use to the student beyond mere textual purposes. (2.) Although the work of Calmet was the most learned and practically useful of all similar productions that had hitherto appeared, yet the partial standpoint of the author rendered it unsuited to the enlarged demands of the present age, which, with the superciliousness and want of plan in later works, had brought the reputation of this kind into some disrepute; and it was reserved for Dr. G. B. Winzer (q. v.), a learned theologian of Leipzig, to restore them to their former credit by his *Biblische Real-wörterbuch* (Leipzig, 1829, 2 vols. 8vo), of which a second and improved edition was published in 1833-38, and a third, still further enlarged, in 1848. This is a wholly original work, executed in the most careful and scholarly manner, and reaches the point, although in a way which condensed extracts of the classical and earlier modern illustrations of Biblical topics. It is a masterly performance of its kind, and has been of very great service in the compilation of the present Cyclopædia. "The sphere of Winzer's work is, however, narrowly drawn, being designed altogether for students. The critical treatment in it is of a very unequal character, and many of the subjects examined in its pages, especially in the department of natural history, have little relation to the Bible." Similar publications by various other writers have been produced on the Continent of Europe, but they cannot be regarded as exhibiting equal claims to scientific criticism or well-considered arrangement. Several of these will be noticed below. (3.) A great advance on all predecessors, constituting, it may be said, a new era in the history of the subject, is marked by the appearance (Edinb. 1845, 2 vols. 8vo) of the *Cyclopædia of Biblical Literature*, edited by John Kitto, D.D. (q. v.), chiefly from the contributions of original articles by forty writers, including many of the most eminent theologians and Biblical scholars of Protestantism in Great Britain, Germany, and America; a duplicate edition was also issued in this country (N. Y. 1862). This work not only covers a larger range of topics connected with the Bible, and the church, but above all, handles each subject with a freshness and ability previously unattempted. In the biography of Biblical characters, a department mostly occupied by the editor himself, the narratives are invested with an interest like modern history. The geography and history of the Bible are fundamentally investigated anew. The details in all the earlier works are given with completeness, accuracy, and considerable copiousness. For the first (and we may almost say the only) time, the difficulties of the natural history of the Bible are here vigorously grappled with by persons (Dr. Boyle in the department of Oriental botany, and Col. C. Hamilton Smith in that of insects) who combine a sound classical and scientific education to throw light upon them. Oriental customs are diligently and carefully explored, and old errors scrupulously weeded out. A tolerably complete view of the literature of each subject is also usually given. In short, an earnest, liberal, and judicious series of papers is brought to bear upon every topic (with but few exceptions) that are within the scope of such a work. It has been the basis of a large number of important Biblical articles in this Cyclopædia. The only serious drawback upon its general value is a tendency to prolixity, and in some cases to a speculative vein, together with the almost inevitable consequences of a multiplicity of authors, leading to omissions in some cases and discrepancies in others. The edition of 1856, although professing to be "carefully revised" by Dr. Burgess, altogether failed to remedy these defects, being printed from the same stereotype plates, with the change of a few pages and an unusual number of misprints, so very many of the most palpable errors being left uncorrected. A really new and greatly augmented edition has now (Edinb. 1862-5, 3 vols. royal 8vo) been carried through the press by Dr. J. L. Alexander, with the aid of a number of scholars, which, while substantially a reprint of many of the old articles, has large additions of new ones, especially the biographies of eminent Biblical writers, thus more fully realizing the special title of the work. The articles on Biblical geography and criticism are also brought down to the present state of investigation. (4.) The only remaining work which for originality and research deserves to be mentioned in comparison with the foregoing is the *Dictionary of the Bible* (Lond. 1860-4, 3 vols. 8vo), edited by W. M. Smith, L.L.D., of the University of London, and consisting, like the preceding, of articles prepared afresh by fifty-three eminent English and American scholars, although the names intended to represent all nations are far from being those of persons so well known to be proficient in the topics assigned them. The work is of a very elaborate and learned character, and has been peculiarly available in the preparation of the present Cyclopædia from the fact that it seems to avoid as much as possible the line of treatment pointed out by Kitto's. It has the advantage of the latter in a more copious vocabulary, especially in the less important Biblical names, and in bringing down the investigations to a later date, but is far from excelling it in point of clearness and coherence of style, while it is rather the inferior in point of matter and in comprehensiveness. The topographical details are particularly well brought out; those relating to natural science are by no means so satisfactory. The articles are, with a very few exceptions, terse and compact, with a tendency, however, to expansion as the work advances. It contains an immense body of very valuable information, to a large degree new, and for the most part critical, and admirably supplies the stock accumulated by previous efforts in the same line. Like the preceding, it is characterized by a liberal tone of theological sentiment. (5.) The *Imperial Bible Dictionary* by Rev. P. Fairbairn, D.D., with numerous additions (Edinb. 1845 2 vols. imperial 8vo), is of a more popular character, and not so extensive in its general range as those named above. It is, however, entirely evangelical in sentiment. Its chief, a number of which have been borrowed in this Cyclopædia, are particularly fine. It
adds, moreover, some new items to the investigations of its predecessors.

(6.) A new Bibel-Lexikon is announced in Germany, to be edited by Dr. Daniel Schenk, with the cooperation of Drs. Bruch, Dietzel, Dillmann, Fritzsche, Gass, Haussrath, Hitzig, Holzmann, Keim, Lipsius, M. R. Meyer, Schenkel, Sterl, and other eminent Biblical scholars. These names give promise of thorough and original research, but of Rationalistic views. The work is to be comprised in 4 vols. 8vo. What has thus far appeared (Leipzig, 1868) does not afford much new material or literature.

The most important Biblical works for 1864–5, 2 vols. (London, 1866, vol. 1; New York, 1866, vol. 2, 8vo, imp. 8vo, 1865–66), is a vast compendium of Roman Catholic theology, canon law, and of the other topics enumerated in the title. The Abbé Migne’s edition is the most useful, and the cheapest.

Buck, Theological Dictionary, containing Definitions of All Religious and Ecclesiastical Terms, etc. (London, 1892, 2 vols. 8vo; many English and American editions; the best by E. Henderson, Lond. 1888 to 1894). This manual has been very widely circulated, and has well deserved its good reputation, though superseded now by later and larger works.

Brown (J. Newton), Encyclopedia of Religious Knowledge, or Biblical-Lexicon, of the Bible, Theology, Religious Biography, all Religious, Ecclesiastical History, and Missions; containing Definitions of All Religious Terms, and Impartial Accounts of the Principal Christian Denominations that have existed in the World from the Birth of Christ to the Present Day (Brattleborough, 1865, royal 8vo; and in many editions since). This useful work has had perhaps a wider sale than any book of its class has ever reached. It has not the scientific character of more recent books, but at the time of its issue it was up to the wants of general readers, as well as of ministers in actual work. It has a Missionary Gazette at the end, prepared by the Rev. B. B. Edwards, and very full and accurate at the time of publication.

Auerbach (Roman Catholic), Allgemeines Kirchenlexikon oder alphabetisch geordnete Darstellung des Wissenswürdigen aus der geschriebenen Theologie, und ihrer Hilfswissenschaften (Frankfurt a. M., and Mainz, 1846-1850, 8vo, 7 vols. 8vo, and many other editions). This work aims at selections from the whole field of theological knowledge. It is very fair, on the whole; learned, generally accurate, and great skill in condensation is shown throughout the work.

Wetzer and Welte (Roman Catholic), Kirchen-Lexikon, oder Systematische Darstellung der orthodoxischen Theologie und ihrer Hilfswissenschaften (Freiburg, 1848-56, 12 large vols. 8vo), is the most scientific and complete book of its class in Roman Catholic literature. The German Romanist theologians are, in general, far more learned and also more liberal than those of other countries, and this work is a valuable fruit of their industry and erudition. It covers, for Roman Catholic theology, the same field as that treated by Herzog for Protestant theology; and its editors excel in the cyclopedic faculty, so that the length of its articles is better proportioned to their importance than is the case with its great Protestant compere. Nevertheless, the work is still far behind Herzog in completeness.

Farrar (John), An Ecclesiastical Dictionary, explanatory of the History, Antiquities, Heroes, Sects, and Religious Denominations of the Christian Church (Lond. 1858, 12mo, p. 560), is a compact manual, chiefly abridged from Bingham, Coleman, Riddle, and other writers on antiquities, but perhaps the best handbook on the subject. It is very well prepared, and forms a useful hand-book, especially for general readers; the absence of references to authorities makes it less valuable for students.

Eadie (John), Ecclesiastical Cyclopaedia, or Dictionary of Christian Antiquities and Sects (London, 1862, 12mo, 2d ed.). This work covers Theology, Patris—
tions, Church History, Archeology, etc. but, of course, in a brief and summary way. It draws largely from the Encyclopædia Metropolitana and its volumes, and professing to treat of all subjects in the range of theological literature. Few of them are of scientific value, and the whole series is, perhaps, the least important and useful of Migne's great undertakings.

Diderot, Denis, a French writer and infidel philosopher, was born at Dijon, Oct. 5, 1713, and died at Sceaux, near Paris, on March 30, 1784. He was educated at the Church at the Jesuits' College of Langres; but, declining to take orders, he studied law, soon abandoned that pursuit, and devoted himself to literature. "After ten years of obscure drudgery, he became one of the most famous among those literary and scientific disciples whose attacks on the system of rationalism have undermined the former confidence in the order of things, religious and ecclesiastical as well as political, acted so powerfully in precipitating the French Revolution. Diderot projected the Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers, which was designed not merely to supersede the Encyclopédie, but to replace it by an imperfection as perfect, as imperfection as the Encyclopédie. It was not intended for private use, but to teach, on every occasion which could admit the teaching, the social and infidel doctrines which were held by the writers. In the course of it, and afterwards, Diderot wrote several didactic treatises, in which he attacked the religious and political institutions of society, and his published correspondence, especially with Voltaire and Grimm, throws much light on the gloomy picture which French society and morals then presented." He died at Paris July 30, 1784. "The great peculiarity of Diderot was his encyclopedic knowledge, and his versatility in comprehending a variety of subjects. Less critical than Voltaire, and less philosophical than Rousseau, he exceeded both as a practical teacher. But in unbelief he unhesitatingly advanced further than either; his temper lacked moral Earnestness, and in later life he was an atheist. A growth of unbelief may be traced in him: at first he was a doubter, next he became a deist, lastly an atheist. In the latter part of his life he engaged in political and literary works, and even condemned some of the English deists. His views seem gradually to have altered, probably under the influence of Voltaire's writings, and of the infidel books smuggled into France; and he then..."

In France, a comprehensive "Universal Dictionary of Ecclesiastical Science" (Dictionnaire Universel des Sciences Ecclésiastiques, Tours, 1838), in 2 vols., has been published by abbé Claire, well known by a number of exegetical works. Besides the above, there are numerous hand-books, on special topics, arranged in alphabetical order, such as Fuhrmann, Handwörterbuch der christlichen Religions- und Kirchengeschichte (Halle, 1826-29, 4 vols. 8vo); Siegel, Handbuch der christlichen Kirchengeschichte (2 vols. 8vo); Doering, Die germanischen Kirche (Berlin, 1831-35, 4 vols. 8vo); Doering, Die deutschen Kaiser- und Reiner (Berlin, 1839, 8vo); Bergier, Dictionnaire de Théologie (ed. by Gousset, Paris, 1834, 6 vols. 8vo); Newcomb, Cyclopedia of Missions (New York, 1854, 8vo); Jones, Christian Biography (Lond. 1852, 2 vols. 8vo); Jamieson, Cyclopedia of Religious Biography (Lond. 1858, 12 vols. 8vo); Hook, Ecclesiastical Biography (Lond. 1846-1852, 8 vols. 12mo); Cyclopedia of Religious Denominations (Glasgow, 1852, 8vo); Martigny, Dictionnaire des Antiquités Chrétiennes (Paris, 1865, 8vo). The Abbé Migne has published three series of the Encyclopædia Theologica, containing 165 volumes, and professing to treat of all subjects in the range of theological literature. Few of them are of scientific value, and the whole series is, perhaps, the least important and useful of Migne's great undertakings.
Didier, or Géry (in Latin Desiderius), bishop of Cahors, was born at Albi in 595. He was of a noble family in Aquitania, and was educated at the court of king Clovis II, who appointed him treasurer of the crown, and son and successor of Clovis, gave to Didier, in addition to his office of treasurer, that of governor of Marseilles. In 629, when his brother Rusticus, bishop of Cahors, was assassinated, Didier was chosen his successor. As bishop he became very rich, and made himself popular by a judicious use of his power. Didier is a popular name in Southern France under the name of Géry. His works have been lost; only six epitases, addressed to prominent persons of his time, as the kings Dagobert and Siegbert III, are still extant. These epitases have been published by Canisis (Antiquae Lectiones, tom. v.), in Migne, Patrologia Latina, vol. lxxvii, and by Bouquet, Collection des Historiae Romanae, tom. iv.—Hoefler, Biog. Générale, xiv, 102.

Didier, Sr., archbishop of Vienne, was born at Ansse, and became bishop of Vienne in 596. As he gave instruction in belles-lettres and ancient literature, he was denounced to Gregory the Great as teaching his pupils pagan literature. Didier found it easy to justify himself; but, having reproved queen Brunehild for her conduct, Brunehild had him cast into the Chalons sur Saone and in 603 Didier was deposed and exiled to an island in the river Rhone. Four years after he was restored to his see, but as he did not cease to censure the queen, and as he endeavored to withdraw the young king Thierry from the influence of his grandmother, Brunehild had him waylaid and assassinated in the village called Piscia, or bank of the Chalarone (subsequently called St. Didier de Chalarone), on May 23, 608. On Feb. 11, 1629, the body of Didier was transferred to St. Peter and Paul’s church at Vienne. Several other churches claim to possess some relics of Didier, who is commemorated by the Church Calendar on May 23 and May 28. Lives of Didier have been published by Mombrice and Chifflet.—Hoefler, Biog. Générale, xiv, 101.

Didrachm (Greek δίδραχμα, Lat. didrachma—a double drachma, "tribute," Matt. xvi, 24), a silver coin equal to two Attic drachmas, and also to the Jewish half shekel (Joseph. Antiq. iii, 8, 5). It was therefore equivalent to about 1s. sterling, or 33 cents. See DRAM; SHEKEL. By the law every Jew was required to pay half a shekel to the Temple (Exod. xxx, 13 sq.), and this amount is represented by the didrachma in Matt. xvii, 24, where it is used for the "tribute-money" demanded of Christ (compare Josephus, Antiq. iii, 8, 1). The Septuagint distinctly renders the "shekel" of the Old Testament by didrachma; but as

Roman Didrachm with Greek Inscription. The Attic drachma was equal to only half a shekel, it seems from this probable that the drachma of Alexandria was equal to two Attic drachmas, or one of Regina. See Frenzel, De didrachma e Chaine soluta (Vitebs, 1878); Schmidt, id. (Argent. 1701; Lire, 1737; also in his Diapog. p. 766-800); Leisser, Illustratio locid Matt. (Fricleropi, 1734; Paulus, Erwerbungsmittel des Sester (in his Theol. Journ. 1735, p. 859-75, 931-45). See TRIBUTE.

Didymus (Diduos, the Twin) was a surname (John xi, 16) of the apostle Thomas (q. v.).

Didymus of Alexandria (called the Blind) was born at Alexandria about A.D. 811, and unfortunately lost his sight in the fourth or fifth year of his age; yet he arrived at great proficiency, it is said, in philosophy, rhetoric, mathematics, music, and divinity (Socrates, Eccl. Hist. iv, 25). He became master of the catechetical school of Alexandria, where his fame drew to him "numbers from distant parts to see him only," and among his disciples were St. Jerome, Rufinus, Palladius, Evagrius, and Isidore. Anthony, the chief of the Recluses, visiting him; and seeing him blind, said: "Let it nothing move you, O Didymus, that your bodily eyes are lost, for you are deprived only of the same kind of eyes as serve the basest insects for vision; but rather rejoice that you possess those with which angels are seen, and God himself is discerned." He died at Alexandria A.D. 896. He opposed the Arian doctrine, but seems to have embraced certain of the views of Origen, which caused him to be condemned at the fifth General Council of Constantinople. He was a voluminous writer, but most of his works are lost; there is a list of them in Jerome, De Vir. Illustr., and in Fabricius, Bibliothecas Graecas, ix, 209 sq. (ed. Harles). Those that are preserved—(1) De spirito Simeto (of the Holy Spirit), of which Jerome made a Latin version, which is preserved among his works. The Greek original is lost. It is given in Gallandii Bibliotheca Patrum, vol. vi; in Migne, Patrologia Graeca, xxix; and in separate editions, Cologne, 1821, 8vo; and (better) Helmstia, 1814, 8vo. The book teaches that spirit is a property, a real existence "in union with the Father and the Son, and different from all created things;" that it is the cause of wisdom, knowledge, and sanctification; and (Luke xi, 10) "that it is the fulness of the gifts of God; and all divine benefits subsist through it, since whatever gift God's grace bestowed flows down from this fountain;" that it is unbounded, therefore no creature (Mark xiii, 11); that it is not of the nature
of angels, for they are not essentially holy; that is not a creature, for men's spirits are said to be filled with it, and no mind can be filled with a creature; nor is it a quality, for the working of an agent is attributed to it; that it exists with and as God, and is so called Acts v, 3, 4; and that it, with the Father and the Son, forms one essential Godhead in a Trinity of persons, each capable of distinct action in the same time and place; and that the Holy Spirit is of the same nature with the Father and the Son, because they have the same operation, etc. (2.) Breve narration in Epistolas Canonicas (Exposition of the Catholic Epistles), given in Migne, Patr. Gr. vol. xxxix, and in other.- (3.) Liber ad Monachos, of which the original Greek is given in Canisii Lec. Amst. i, 304 (compare Basnage's notes in his ed. of Canisius); also in Combe's, Actarium Noverii, vol. ii, and in Migne, Patr. Gr. xxxix:- (4.) De Trinitate, Libri tres (serpi Taddeo), which was long lost, but was found by Joh. Alpoer. Minguetti, and published by him at Bologna, 1763, fol. It is given (Greek and Latin) in Migne, vol. xxxix, where also are several fragments of the Commentaries of Didymus on various parts of Scripture. See the notices in Migne, Patr. Gr. Græc. xxxix, 140 sq.; Fabricius, Bibliotheca Graecæ. ix, 269 sq.; Cave, Historia Literaria, anno 707; Collin, Anti- leut (Berolini, 1788); Schleiermacher (1823); Schleiermacher, Kirchengeschichte, vii, 71 sq.; Guericke, De Schola Alsci. (5607); Schaff, History of the Christian Church, III, § 167; Lardner, Works, iv, 800; Dupin, Ecclesiastical Writers, ii, 103; Clarke, Succession of Sacred Literature, i, 857; Locke, Questions Didymiana (Gottingen, 1829); Alzog, Patrologie, ii, 942 (Freiburg, 1866, 6vo).

Didymus (Zullino), Gabriel, a friend and co-worker of Luther, was born at Joachimsthal, in Bohemia, in 1487. He studied at Prague and Wittenberg. He joined the Augustinians in 1502, and became priest in 1513. He was among the first to embrace the principles of the Reformation, and in 1521 caused private masses to be abolished in the Augustinian convent of Wittenberg, as well as the practice of begging, and substituted a more orderly plan of living on texts taken from Scripture. He afterwards severed his connection with the convents, and engaged in Carlstadt's crusade against learning, but subsequently acknowledged his error on this point. He left Wittenberg, however, and went as pastor to Dilben and Torgau. He was ordained in 1549 by Moritz of Saxony for his opposition to the Leipzig Interim (q. v.), and died in retirement in 1558. See Sekendorf, Commentarius de Lutheraismo; Terne, Nachricht von des G. Didymus sitzamen Leben (Leipsic, 1737, 4to); Herzog, Reel-Encyklopaedie, iii, 584; Planck, Geschichte d. prot. Theologie, iv, 243 sq.

Diefenbacher, Jacob Follmer, a minister of the German Reformed Church, was born near Milton, Northumberland County, Pa., December 18, 1809. He spent his youth on a farm, and in a saw-mill and cloth factory. He pursued his preparatory studies in the Milton Academy, and studied theology in the Theological Seminary of the German Reformed Church then at Carlisle, Pa. He was licensed and ordained in 1828, and was pastor successively in Sharpsburg charge, Mif., Mercersville, Pa., and Harseville, Pa., and Harrison County, W. Va., and Harrington County, W. Va., and Harrison County, Pa. In this last charge he devoted part of his time to teaching. He died Feb. 4, 1842. While at Woodstock he published a small work entitled The Scripture Doctrine of Water Baptism, of Infant Baptisms, and Baptism by Pouring or Sprinkling. At Woodstock, he was compelled to stand a trial in court for an alleged violation of law in expressing certain sentiments on the subject of slavery in an address on colonization. He was, however, acquitted, but soon after left the state. He preached in German and English, and was a warm-hearted and zealous minister.

Dies Irae, the famous Latin judgment hymn of the 18th or 14th century, which, in its received form, reads as follows:

1. Dies Irae, dies illa,
Solvet saeculum in favilla,
Testa David cum Sibylla.
2. Quanta tremor futurus,
Quando judex est venturus,
Cuncta stricte diceresur.
3. Tuba mirum spargens sonum
Per sepulcrum regionum,
Cogo omnes ante thronum.
4. Mors stupebit et natura,
Quam requerd creatura,
Judicantis responsum.
5. Sicut scripturum est,
In quo toto consistenter,
T'unde mundus judicetur.
6. Judex ergo quum sebit,
Quem patrocinat oratione,
Quem vix justis sit auriu?
7. Quid sum miser tunc dicturus,
Quem patrocinat oratione,
Quem vix justus sit auriu?
8. Rex tremendae majestatis,
Qui salvum facies gratia,
Salva me, fons pietatis.
DIES IÆ

9. Recordare, Jesu pie,
Quod sum caesus tua vite,
Et perdas illa die.

10. Quem quem me sedisti laus,
Redemistis crucem passus:
Et santonem non sibi caesus.

11. Juste judax utionis,
Dominum fac remissionis
Ante dimum rationis.

12. Ingenuo teanquam reus,
Colpe rubet vultus meus:
Supplicante parce, Deus.

13. Qui Mariam absolviasti,
Et luxuronam exaudisti,
Mih quoque spem dedisti.

14. Prece meae non sunt dignae,
Red tu, bone fac benigne,
Et in omni temporum.

15. Inter oves locum praeva,
Et ab hostis me sequistra,
Statuens in parte dextra.

16. Confutatus male dicta,
Sincrae scritus addetis,
Voces me cum bene dicta.

17. Oro supplex et acclivar,
Cor contentum quasi chies,
Gere curam mea finis.

[Lucanmos dies illa,
Qua resurrect ex favilla
Juxta duos homo reus;
Huc ergo parce, Deus.
Pie Jesu Domine
Dominus, si requiem. Amen.]

This is the text of the Roman Missal. The last six lines we consider as an addition by another hand from older hymns in public use. Daniel (Thesaurus hymnol. ii, 108) gives two other forms; one considerably longer, from a marble slab in the Franciscan church at Mantua (first published by Mohlck, who, without good reason, considers it the original form), and commencing,

Cogita (Quemque) anima dileta
Ad quod respondere vella
Christo venturo de coelia.

1. Contents.—The hymn is variously called Process de mortu, De diei judicium, In commemoratione defectuorum, and is used in the Latin Church on the day of All Souls (Nov. 2), in masses for the dead, and on funereal solemnities. It is a judgment hymn, based upon the prophetic description of the great day of the Lord in Zeph. i. 15, according to the translation of the Vulgate: "DIES IÆ, DIES ILLA, DIES tribulationis et angustion, diebus mortis dies tenet erum et colignia, dies nebulæ et turbinae, dies tubae et clangoria super civitates munificent et super angulos excelsos." The first words of this passage furnished the beginning and the theme of the poem. The other Scripture passages which the author had in view are Psal. cxi, 26; cxvi, 15; cxvii, 8, etc. (hence David is introduced in the third line of the first stanza as the Scripture prophet of that day); 2 Pet. iii, 7–11 ("The day of the Lord will come as a thief in the night," etc.—hence in some versions Peter is substituted for David), and the descriptions which Christ himself gives of the general judgment (Matt. xxiv and xxv). But the Sibyl is also mentioned, as the representative of the uncontinuous prophecies of heathenism, with allusion to the Sibylline oracle of the destruction of the world, commencing "Va quasi illa dies depredant." This apocalyphal feature, though somewhat repugnant to Protestant taste, and hence omitted or altered in many Protestant versions of the hymn, is perfectly kept with the patriotic and scholastic use of the Sibylline oracles, the 4th Eclogue of Virgil, and other heathen testimonies of the kind, for apologetic purposes. It is intended to give the idea of the judgment of the world a universal character, found in the expectations of Gentiles, Jews, and Christians, and indicated by the light of reason as well as by the whole Christian and classical spirit. The mediaeval painters likewise place the Sibyl alongside of the prophets of Israel. The poem first describes the judgment as a certain fact, with its accompanying terrors; then gives expression to the sense of guilt and dismay, and ends with a prayer for mercy, which prompted Christ to die for poor sinners, and to forgive the penitent thief.

11. Character and Value.—The Dies Irae is universally acknowledged to be the sublimest production of sacred Latin poetry, and the grandest judgment hymn of all times and tongues. Daniel (Thes. hymnol. ii, p. 112) justly styles it "uno omnium cænus suors postes cumnus salutis Latinae زاتية من حائط تكاس." "It would be difficult," says Coles, "to find, in the whole range of literature, a production to which a profounder interest attaches than to that magnificent canticle of the Middle Ages, the Dies Irae. Of Latin hymns it is the best known, and the acknowledged masterpiece." The Germans call it the hymn of giants (Gigantenhymnus). In simplicity and faith it fully equals an older anonymous Latin judgment hymn of the seventh or eighth century, commencing Apparit repetitivs magna dies Domini, while in lyric fervor and effect, as well as in majesty and terror, it far surpasses it and all the numerous imitations of it. The words are solid and alone in its glory, and will probably never be surpassed. It is truly "a thing of beauty that is a joy forever." Among poetic gems it is the diamond. It breathes, indeed, the mediæval spirit of localization rather than of joyous evangelical piety, but otherwise it is quite free from every objectionable feature of Roman Catholicism which cannot be said of the two famous Stabat Mater (the Mater dolorosa, and the recently discovered Mater speciosa), tinctured as these are with Mariolatry. It represents salvation as an act of the free grace of Christ, qui sacrificium salvi gratia. Hence it is as much admired by Protestants as by Roman Catholics. The secret of its beauty and power lies first in the intensity of Christian feeling with which its great theme is handled. The poet feels, as an awful and overpowering reality, the coming judgment of the quick and the dead; he hears the trumpet of the archangel sounding through the open sepulchres; he sees the tumult and terror, the devouring flames and final wreck of the universe, the judge seated in terrific majesty on the throne, with the open book of the deeds of ages, dividing the good from the bad, and pronouncing the irrevocable sentence of eternal weal and woe; and with the spirit of an humble penitent he pleads for mercy, mercy, mercy, at the feet of his judge, and through his blood and his dying hour. The poem is in the highest degree pathetic, a cry from the depth of personal experience, and irresistibly draws every reader into sympathtic excitement. That man is indeed to be pitied who can read it without shaking and quivering with emotion. It is pregnant with life, and brings us face to face with the awful scenes of the judgment day. "It is electrically charged, and contact is instantly followed by a shock and shuddering." The second element of its power lies in the inseparable form, which commands the admiration of every man of taste. Whatever there is of dignity, majesty, and melody in the old Roman forma is here brought out and concentrated as in no other poem, heathen or Christian, and made subservient to the one grand idea of the poem. It is onomatopoetic, and echoes, as well as human language can do, the storm, and wrath, and wailing of the judgment day. Every sound speaks like the solemn peal of an arm, is in perfect keeping with the archangel summoning the dead to everlasting bliss or to everlasting woe. The stately metre, the triple rhyme, the selection of the vowels in striking adaptation to the sense and feeling, heighten and complete the effect upon the ear and the heart of the hearer. The music of the vowel assonances and consonances, e.g., the double u in the 2d and 3d lines; (fustis, mea, unum) dies eburnius; diebus, signatus; dicturus, rotaturus, securus; the o and u in the 9d stanza (omem, regionum, thoroum);
and the i and e in the 9th stanza, defy the skill of the best translators in any language. We quote the judgments of eminent writers. "Qua sunt verba tot ponenda, imma toniturum," says Daniel. "Combining somewhat of the rhythm of classical Latin with the rhymes of the medieval Latin, treating of a theme full of awful sublimity, and grouping together, in the most sustained manner, the principal scripture as to the last judgment, and throwing this into yet stronger relief by the barbaric simplicity of the style in which it is set, and adding to all these its full and trumpet-like cadences, and uniting with the impassioned feelings of the south, whence it emanated, the Gravity of the north, whose severer style it adopted, is well fitted to move the heart." (Dr. W. R. Williams). "The metre so grandly devised, of which I remember no other example, fitted though it has here shown itself for bringing out some of the noblest powers of the Latin language—the solemn effect of the triple rhyme, which has been likened to blowing following blow of the hammer on the anvil—the confidence of the poet in the universal interest of his theme, a confidence which has made him set out his matter with so majestic and undaunted a plainness as at once to be intelligible to all—these merits, with many more, have combined to give the Dies Irae a high place, indeed one of the highest, among the masterpieces of song." (Adolph Trench). (Dr. Trench is mistaken when he says that there is no other example of this metre. There are some verses of striking resemblance attributed by some to St. Bernard, but probably of much later date:—"

Cam recordor mortuorum
Quod per mortem vis futurus,
Terrot terret me venturus,
Quem expecto non securus.
Territe dies me terror
Dies Irae ac furores,
Dies luctus ac morror
Dies ultimorum pecorator,
Dies Irae, dies illa.
"

"Every line weeps. Under every word and syllable a living heart throbs and pulsates. The very rhythm, or that alternate elevation and depression of the voice which poets call the arsis and the thesis, one might almost fancy were synchronous with the contraction and the dilatation of the heart. It is more than dramatic. The horror and the dread are real; actual, not acted." (A. Coles). "Dies schauerliche Gedicht," says Fred. von Meyer, "arm an Bildern, gans Gefuhl, schliigt wie ein Hammer mit drei geheimmiussvollen Reimkungen an die Brust." (This awful poem, peculiar feeling, beats on the breast like a hammer with three mysterious rhyme-strokes!)."

"The Dies Irae," to quote from V. Cousin (Lectures on the True, the Beautiful, and the Good, p. 177), "recited only, produces the most terrible effect. In those fearful words every blow tells, so to speak; each word contains a vivid sentiment. An idea at once profound and determinate. The intellect advances at each step, and the heart rushes on in its turn." No wonder that literary men and secular poets have been captivated by the Dies Irae, as well as men in full religious sympathy with its solemn thoughts and feelings. Goethe introduces it with thrilling effect in the cathedral scene of Faust to stir up the conscience of poor Margaret, who is seized with horror at the thought of the sounding trumpet, the trembling graces, and the fiery torment. Dr. Johnson could never repeat the stanza ending; Tantos labor non sit iussus, without bursting into a flood of tears. The earl of Roscommon, "not more learned than good," in the moment in which he expired, uttered with the most fervent devotion two lines of his own version:

"My God, my Father, and my Friend,
Do not forsake me in my end!"

Sir Walter Scott also happily reproduced some stanzas of the Dies Irae for his "Lay of the Last Minstrel," and was heard repeating them on his dying bed, when the strength of his body and mind was failing. The Dies Irae has also given rise to some of the greatest musical compositions of Palestrina, Durante, Pergolesi, Haydn, Vogler, Winter, Cherubini, Gottfried Weber, Neukomm, and especially of Mozart, in his famous Requiem, during the composition of which he died (1791).

III. The Authorship of the Dies Irae cannot be certain fixed. The writer evidently was unconcerned about his own fame. It is now, however, pretty generally assigned to the Franciscan monk Thomas a Celano (a little town in Abruzzi ulterior, in Italy), the biographers: of his intimate friend St. Francis of Assisi (see Vita Sanctitatis, iv. 278., vol. ii). He was superior of the Franciscan convents of Cologne, Mayence, Worms, and Speyer, and died after A.D. 1255. The oldest testimony in favor of this view is taken from Bartholomaeus Albizzi of Pisa († 1401), in his Liber conformitatum of 1285,. where he says: "Frater Thomas qui mandato apostolico scriptum servavit legendum primam beatiss Francisci, et prosam de mortuis, quae cantatur in missa, 'Dies Irae.' etc. dictur fecisse." This proves only that at that time the Dies Irae was part of the Missal, and was believed by some to be the work of Thomas. Lucas Wadding, in his Annals of the Franciscan order (1650), defends this tradition, and credits it to Thomas a Celano. More, Wackernagel, Coles, and other modern writers on the subject, adopt it as the most probable opinion. The rivalry of monastic orders has interfered with the question of authorship, and Dominicans and Benedictines have disputed the claims of the Franciscans. But there is no more or less evidence for any of the other names which have been suggested, as Gregory the Great, St. Bernard, Bonaventura, Mathaeus a Aquasparta, Latinus Frangipani, Felix Hammerlin (Malleolus, of Zürich, 1389-1460), etc. It is certainly not older than Thomas a Celano, but rather of a later date. The extraordinary religious fervor which characterized the early history of the Franciscan order may be considered an argument of internal probability for the authorship of Thomas a Celano. If this be true, and if Jacobone is the author of the Statut Mater (as asserted by L. Wadding), then we are indebted to the Franciscan order for the most sublime as well as for the most pathetic hymn of the Latin Church. More (Latiniische Hymmen des Mittelalters, 1853, i, 400) has suggested the idea that the Dies Irae arose, not, as heretofore supposed, simply from the individual contemplation of a monk in his lonely cell, but was inspired by older judgment hymns in public use, and was associated with an original religious service in missa Defunctorum. In one of them, which he found in a M.S. at Reichenau from the 12th or 13th century, the passage occurs:

"Laetamero dives illa,
Qua resonamus ex festiva
Homo vero judicatura,
Justus autem coronaest."}

The closing suspirium:

"Pax Jesus, Domine,
Dona eius requiem,"

is likewise found in older hymns and Missals. More conjectures that the author of Dies Irae himself appended these lines from older sources to his poem, since they did not fit in his triple rhyme. Daniel (tom. i, 171, and v, 110) and Wackernagel (Das deutsche Kirchenlied von der ältesten Zeit, etc., i, 138) are disposed to adopt this view. But it seems much more probable that the original poem closes: "Gesegnet sei Gott, der dem guten und bösen, in the remaining six lines with their different versification, and the change from the first to the third person (heis und eins), were added from an older funeral service already in use by the compilers of medieval Missals, and not by the author. Then we have a perfectly uniform production, which probably emanated from a subjective state of mind without re-
garded to public use, but which soon found its way, on account of its intrinsic excellency, into the Church service, since the deepest subjectivity in lyric poetry is the best kind of objectivity. It certainly was in public use already in the 14th century in Italy, and gradually passed into the Church service of other countries, so that the English churchmen added the point of its victorious progress as the subdover of hearts."

IV. Translations.—No poem has so often challenged and defied the skill of the best translators and imitators. The unusually large number of translations proves that none comes up to the original. Its music, meaning, and subject are of such complexity and subtlety that it is still a plain in modern languages. "Its apparent artlessness and simplicity indicate that it can be turned ready into another language, but its secret power refuses to be thus transferred." The Germans have generally succeeded better than the English, owing to the larger number of double rhymes in the German language. But some English translations are admirable. Dr. Lisio, in a monograph on the Dies Irae, A.D. 1840, counted forty-four versions, mostly German, to which, three years afterwards, he added seventeen more. There must be at least thirty English versions which Dr. Lisio did not know. There is a Greek version by Hildesheim, printed in 1501, and a Latin one by a certain Rogerus Iesuquita, given by Daniel, ii. 106. Of German versions we may mention those of A. W. von Schlegel (Jenem Tag, den Tag der Zornen), Bunsen (Tag des Zornes, o Tag roll Grown), Knapp (2. An dem Zornag, an dem hohen, und Jenem Tag, den Tag der Wherken), Seld (Zorn und Zittern bange Klag sing); Daniel (2. Tag des Zornes, de Tag der Filme, und David und Sibylla spricht); Toestrup (Zornag, schrecklich der Tag), Königsdorf (An dem Zornag, jenem kehren), J. P. Lange (Jenem Tag des Zornes, der Tages), Schaff (2. in his Deutsche Kirchenfreund for 1858, p. 587 sq.; An dem Tag der Zornenkommen, and An dem Tag der Zornenfälle); also Herder, Fre. von Meyer, A. L. Folten, Wessenberg, Harms, Döring, Stier. One German, Lecke, wrote twelve versions. The best English translators of the hymn are Richard Crashaw (his version is the oldest, made 1614, remarkable for strength, but differing from the measure of the original); Horace Walpole ("Things Both the Psalm and Sibyl sing"); the Evre of Roscomon ("The Day of Wrath, that dreadful day"); Sir Walter Scott (only a part of it, but admirably done: "That day of wrath, that dreadful day"); Macnagut (1826, "On that great, that awful day"); archbishop Trench ("O day of days!—a very close approximation, though not in the double rhyme of the original"); Dean H. Alford (1845, "Day of anger, that dread day"); Mrs. Charles (in "The Voice of Christian Life in Song," 1864, "Lo, the day of wrath, the day"); Henry Mills ("Day of wrath—the inner trembling"); Epes Sargent ("Day of war, that day impending"); E. Casswaj ("Aaker still, and still she sang"); J. L. Whittam; Robert Davison ("Day of war! that day is hasting"); W. G. Dix ("That day of war—upon that day"); Charles Rockwell ("Day of war! oh direful day"); J. H. Abraham ("Day of wrath and tribulation," in the Christian Remembrancer for Jan. 1898, p. 159); W. J. Irons ("Day of war! day of mourning," adopted in the "Hymnal Noted"); W. R. Williams ("Day of war! that day dawning"); Edward Slooson ("Day of war! day of days"); Erastus C. Benedict (two, "Day of war! that day final"); and Gen. John A. Dix (1862, "Day of revenge and war, with a war of retribution, an ecclesiastic translation, the rhymes being selected from other versions, especially those of Coles and Irons). Among these translators, America is well represented by W. R. Williams, Slooson, Davidson, Rockwell, Mills, Sargent, W. G. and John A. Dix, Benedict. But the palm among translators belongs to an American layman, Abraham Cole, a physician at Newark, New Jersey, who prepared no less than thirteen distinct versions, all good in their way, six of which are in the trochaic measure and double rhyme of the original; five like in rhythm, but in single rhyme; one in iambic triplets, like Roscomon's; the last in quatrains, like Crashaw's version. The first two appeared anonymously in the Newark Daily Advertiser in 1847, and "a part of one" found its way into Mrs. Stowe's "Uncle Tom's Cabin," the other into H. W. Beecher's "Plymouth Collection of Hymns and Tunes." They are now all published together with an Introduction, and a photographic picture of Michael Angelo's famous Last Judgment. Of the many translations we select in conclusion one which is less known than it deserves to be, from the pen of the Rev. Dr. W. R. Williams, a Baptist clergyman of New York, which appeared, with a valuable note on Dies Irae, in his Miscellanies, 2d edit. N. Y. 1850, p. 88-90. The author kindly consents to its use here, with a few changes, and the modest remark: "Its imperfections are excusable only from its having preceded the more finished rendering of my friend, Dr. Abraham Cole, of Newark, N. J."

1. Day of wrath! that day dawning; As the scars of old were saying, All the world in ashes laying.
2. What the fear! and what the quaking! When the Judge his way is taking, Strictures in all things making.
3. When the trump, with blare astounding, Through the tombs of earth ascending, Bids all stand, the throne surrounding.
4. Death and Nature all aghast are, While the dead rise fast and faster, Answering to their Judge and Master.
5. Forth is brought the record solemn; See, o'er'ryth in each dread column. With many seeds, the Doomsday volume.
6. Now the Sovereign Judge is seated; All, long hid, is loud repeated; Naught escapes the judgment meted.
7. Ah! what plea shall I be pleading? Who for me be interceding, When the just man help is needing?
8. Oh, thou King of awful ecclips'd, Of salvation free the Sinner, Grace to me, all gracious, render.
9. Jesus, Lord, my plea let this be, Mine that were my soul, mine Thine for ever; On that day, Lord, wilt Thou smile me?
10. Weary for me Thou dost outlast; On the cross my soul Thou boughtest; Low now for all which Thou wiltst not.
11. Vengeance, Lord, then be Thy mission; Now, of sin grant free remission Ere that day of inquisition.
12. Low in shame before Thee groaning; Blushes deep my sin are owning; Hear, O Lord, my suppliant moaning.
13. Her of old that sinned forgiven, And the dying thief receiving, Thou, to me too, hope art giving.
14. In my prayer though sin discerning, Yeh, Lord, in goodness turning, Save me from the endless burning.
15. Mid Thy sheep be my place given; Far from the goats m be driven; To Thy right hand, in, to heaven.
16. When the cursed are confounded, With devouring flame surrounded, With the blest be my name recorded.
17. Low, I beg, as suppliant bending; With crushed heart, my life for spending; Lord, be nigh me in my ending.
18. Ah that day! that day of weeping! When in dust no longer sleeping, Men to God in guilt is going—Lord, be then Thy mercy showing!

V. Literature.—G. C. F. Mohrike, Kirchen-und literarhistorische Studien und Mittheilungen, Bd. i, Heft. i (Beiträge zur alten kirchlichen Hymnologie, Stralsund, 1824, p. 1-190); G. W. Fink, Thomas von Colonei in Ersch und Gruber's Encyclop. sec. i, Bd. xvi, p. 7-10; F. G. Lisio, Dies Irae, Hymnen auf das Weltgericht, Berlin,
practise of dipping bread in the broth, or melted fat of the animal, strongly illustrates the reference to the sop in John xiii, 28 sq. The modern Egyptians seem their bread with a sauce composed of various stimulants, such as salt, mint, sesame, and chickpea (Lue, i, 140). (The later Jews named this sauce פלך [Mish. Pesah. ii. 8]: it consisted of black pepper, almonds, and aspice, thickened with flour. It was served at the celebration of the Passover [Pesch., x, 8].) The Syrians, on the other hand, use a mixture of savour and salt for the same purpose (Russell, i, 93). Where the above-mentioned accessories were wanting, fruit, vegetables, fish, or honey was used. In short, it may be said that all the articles of food which we are at present to mention were mainly viewed as superordinates to the staple commodity of bread. The various kinds of bread and cakes are described under the head of Bread; Cakes; Cracknels.

Milk and its preparations hold a conspicuous place in Eastern diet as affording substantial nourishment; sometimes it was produced in a fresh state (Gen. xxviii, 8), but more generally in the form of the modern λέος, i.e. sour milk (ץְּלֶבֶּשׁ, A. V. "butter," Gen. xxviii, 8; Judg. v, 25; 2 Sam. xvii, 29). The latter is universally used by the Bedouins, not only as their ordinary beverage (Burckhardt, Notes, i, 26), but mixed with flour, meat, and even salad (Burckhardt, i, 58; 63; Russell, Aleppo, i, 118). It is constantly offered to travellers, and in some parts of Arabia it is deemed scandalous to take any money in return for it (Burckhardt, Arabia, i, 120). For a certain season of the year λέος makes up a great part of the food of the poor in Syria (Russell, l.c.). Butter (Prov. xxx, 28), and various forms of coagulated milk, of the consistence of the modern κανιμάξ (Job x, 10; 1 Sam. xvii, 18; 2 Sam. xvii, 29), were also used. See ButTER; CHEESE.

Fruit (q. v.) was another source of subsistence: figs stand first in point of importance; the early sorts described as the "summer fruit" (ץְּלֶבֶּשׁ, Amos viii, 1, 2), and the first ripe fruits (ץְּלֶבֶּשׁ, Hos. ix, 10; Mic. vii, 1), were esteemed a great luxury, and were eaten as fresh fruit; but they were generally dried and pressed into cakes, similar to the date-cakes of the Arabians (Burckhardt, i, 57), in which the word "cake" is termed בֵּצָה (בֵּצָה, A. V. "cakes of figs," 1 Sam. xviii, 11; xx, 12; 1 Chron. xii, 40), and occasinally צְלָבָשׁ simply (2 Sam. xvi, 1; A. V. "summer fruit"). Grapes were generally eaten in a dried state as raisins (ץְּלֶבֶּשׁ, Vulg. ligusture uve passas, 1 Sam. xvii, 18; xxx, 12; 2 Sam. xvi, 1; 1 Chron. xii, 40), but sometimes, as before, pressed into cakes, named פֵּרֶח (2 Sam. vi, 19; 1 Chron. xvi, 3; Cant. ii, 5; Hos. iii, 1), understood by the Sept. as a sort of cake, λαμβανότα μίνιαμ, and by the A. V. as a "flagon of wine." Caked fruit forms a part of the daily food of the Arabians, and is particularly adapted to the wants of travellers in water it affords a refreshing drink (Niesbuer, Arabia, p. 57; Russell, Aleppo, i, 82); an instance of its stimulating effect is recorded in 1 Sam. xxx, 12. Apples (perhaps citrons) are occasionally noticed, but rather in reference to their fragrance (Cant. ii, 5; vii, 8) and color (Prov. xxiv, 12) than as an article of food. Dates are not noticed in Scripture, unless we accept the rendering of צְלָבָשׁ in the Sept. (2 Sam. i, 1) as φιέλς; it can hardly be doubted, however, that, where the palm-tree flourished, as in the neighborhood of Jericho, its fruit was consumed; in Joel i, 12 it is reckoned among other trees valuable for their fruit. The pomegranate-tree is also noticed by Joel; it yields a lucious fruit, from which a sweet wine is expressed (Cant. vii, 2; Hag. ii, 19). Melons were grown in Egypt (Num. xi, 5), but not in Palestine. The mulberry is
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undoubtedly mentioned in Luke xvi, 6 under the name σεβηκαί; the Hebrew ברך ולע is translated (2 Sam. xv, 28; 1 Chron. xiv, 14) is rather doubtful; the Vulg. takes it to mean ρηχα. The σεβηκαί (A.V. “sycosmores,” Luke xii, 5) differs from the tree last mentioned; it was the Egyptian fig, which abounded in Palestine (2 Kings ii, 27), and was much valued for its fruit (1 Chron. xxvii, 28; Amos vii, 14). See Apple; Citron; Fig; Mulberry-tree; Pomegranate; Sycamore. 

Of vegetables (v. g.) we have most frequent notice of lentils (Gen. xxiv, 34; 2 Sam. xvii, 39; xxiii, 11; Ezek. iv, 9), which are still largely used by the Bedouins in their country, Burckhardt, Arabick, iv, 35. (2 Sam. xvii, 28; Ezek. iv, 9), which still form a favorite dish in Egypt and Arabia for breakfast, boiled in water and eaten with butter and pepper; from 2 Sam. xvii, 28 it is inferred that beans and other kinds of pulse were roasted, as barley was, but the second אֵשֶׁת is in that verse is probably interpolated, not appearing in the Sept., and, even if it were so, the reference to pulse is numerous; cumin (Gen. xxv, 35; xxxv, 10; xxxvi, 45), is wholly unwarranted; cucumbers (Num. xi, 5; Isa. i, 8; Bar. vii, 40; comp. 2 Kings iv, 39, where wild gourds, cucumbers, were picked in mistake for cucumbers); leeks, onions, and garlic, which were and still are of a superior quality in Egypt (Num. xi, 5; comp. Wilkins, iii, 172; Lev. ii, 57; Lam. iii, 17). Lettuce, of which the wild species, lactuca agreria, is identified with the Greek αὐλομή (Pliny, xxxi, 65), and.formed according to the Sept. and the Vulg., the “bitter herbs” (סבוק) eaten with the paschal lamb (Exod. xii, 8; Num. ix, 11); endive, which is still well known in the East (Russell, i, 91), may have been included under the same class. In addition to the above we have notice of certain “herbs” (ריבש, 2 Kings iv, 39) eaten in times of scarcity, which weremallows according to the Syrian and Arabic versions, but, according to the Talmud, a vegetable resembling the bursa comosa of Linnaeus; and again of sea-parslane (חָלָם; A.V. “mallow”), and broom-root (קָרָן; A.V. “juniper,” Job xxx, 4), as eaten by the poor in time of famine, unless the latter were gathered as fuel. An insipid plant, probably parasleone, used in salad, appears to be referred to in Job vi, 6, under the expression רַבְצִים רֹאַיִן (A.V. “white of egg.”) The usual method of eating vegetables was in the form of potage (גָּרֶה, Sept. יָרָה, Vulg. pulmentum, Gen. xxxv, 29; 2 Kings iv, 30; Hagg. ii, 12), a meal wholly of vegetables was deemed very poor fare, Prov. xv, 17; Dan. i, 12; Rom. iv, 2). The modern Arabians consume few vegetables; radishes and leeks are most in use, and are eaten raw with bread (Burckhardt, Arabick, i, 56). See Bean; Cucumber; Garlic; Gourd; Lentil; Onion. 

The spices or condiments known to the Hebrews were numerous; in the books of Moses (Isa. xxviii, 22; Matt. xxiii, 23), dill (Matt. xxiii, 28, “anise,” A.V. Coriander (Exod. xvi, 31; Num. xvi, 7), mint (Matt. xxiii, 28, rue (Luke xii, 42), mustard (Matt. xxili, 31; xvii, 20), and salt (Job vi, 6), which is reckoned among “the principal things for the whole use of man’s life” (Herodotus, xxxix, 26). Nuts (πιναχέω) and almonds (Gen. xiil, 11) were also used as substitutes to the apple. See Almond; Anise; Coriander; Cummin; Mint; Mustard; Nuts; Spices. 

In addition to these classes, we have to notice some other important articles of food: in the first place, honey, whether the natural product of the bee (1 Sam. xiv, 23; Matt. iii, 4), which abounds in most parts of Arabia (Burckhardt, Arabick, iv, 35;-flash husbandry and artificial productions included under that head, especially the דב of the Syrians and Arabians, i.e. grape-juice boiled down to the state of the Roman de-
strangled (as in A.V.), but to any animal from which the blood was not regularly poured forth. Similar prohibitions are contained in the law (Lev. xvi, 17; vii. 4; xvi, 110), the result of which is that at the present day the Arabsians eat no meat except what has been bought at the markets. Certain portions of the fat of sacrifices were also forbidden (Lev. iii. 9, 10), as being set apart for the altar (Lev. xii. 2; xii. 25; comp. 1 Sam. ii. 13; xii. 7); it should be observed that the term in Neh. viii. 10, translated fat, is חלב, but בקלה = the fatty pieces of meat, delicacies. In addition to the above, Christians were forbidden to eat the flesh of animals, portions of which had been offered to idols (2Cor. viii. 1 sq.), whether at private feasts or as bought in the market (Acts xv. 29; xxi. 25; 1 Cor. viii. 1 sq.). All beasts and birds classed as unclean (Lev. xi. 1 sq.; Deut. xiv. 4 sq.) were also prohibited (see Animal; Bird); and in addition to these general precepts there was a special prohibition against "seething a kid in his mother's milk" (Exod. xxiii. 19; xxxiv. 26; Deut. xiv. 21), which has been variously understood, by Talmudical writers, as a general prohibition against the joint use of meat and milk (Mishna, Cholin, cap. 8, § 1); by Michaelis (Mish. Hech. iv. 2), against seething the umbilical cord of milk, in comparison with oil, in cooking; by Luther and Calvin as prohibiting the slaughter of young animals; and by Bochart and others as discontenunating cruelty in any way. These interpretations, however, all fail in establishing any connection between the precept and the offering of the first-fruits, as implied in the three passages quoted. More probably it has reference to certain heathen usages at their harvest festivals (Maimonides, More Nebuch. iii. 48; Spencer, De Legg. Hebr. Ritu. p. 358 sq.): there is a remarkable addition in the Samaritan version, and in some copies of the Sept. In Deut. xiv. 21, which supports this view: בַּעֲדֹת קָדוֹשׁ וּפָנָיו לֹא יֵשׁ בּוֹ תַּלְתָּל, etc. (comp. Knobel, Comment. in Exod. xxiii. 19). The Hebrews further abstained from eating the sinew of the hip (יָגָה יָגָהה, Gen. xxxii. 32), in memory of the struggle between Jacob and the angel (comp. ver. 25). The Sept., the Vulg., and the A.V. interpret the פַּלְעָלָה מַלְעָא מַלְעָא הַשָּׁמֶשׁ of the shrinking or benumbing of the muscle (פַּלְעָא תָּלָתִים, קָדָשׁ יָפְרוּל in Josephus, Antiq. vi. 11, 2); it more correctly explains it as the "broad nerve" (יוֹנָא פַּרְעֹה, פַּרְעֹה), and there is little doubt that the nerve be refers to the semis icisnicius, which attains its greatest thickness at the hip. There is no further reference to this custom in the Bible; but the Talmudists (Cholin, vii.) enforced its observance by penalties. See Meat.

Under these restrictions the Hebrews were permitted the free use of animal food: generally speaking, they only availed themselves of it in the exercise of hospitality (Gen. xlviii. 7), or at festivals of a religious (Exod. xvi. 8), public (1 Kings i. 5; 1 Chron. xii. 40), or private character (Gen. xxxii. 4; Luke xv. 20, 22); it was only in royal households that there was a daily consumption of meat (1 Kings iv. 23; Neh. vi. 18). The use of meat is reserved for similar occasions among the Bedouins (Burchard's Notes, i. 63). The animals killed for meat were—calves (Gen. xviii. 7; 1 Sam. xxviii. 24; Amos vi. 4), which are farther described by the term falling (קַעַדֵד = μουσος ορετός, Luke xvi, 20, and στάρνιον). Matt. xxvii. 4; 2 Sam. vi. 19; 1 Kings vi. 9; 1 Kings iv. 23, V., "fat cattle"

into close connection with ordinary cattle in Deut. xiv. 5, as though holding an intermediate place between tame and wild animals; birds of various kinds (עֵבָדָה; Auth. Ver. "fowls"; Neh. v. 18; the Sept., however, gives יִמְעָפָשׂ, as though the reading were פַּרְעֹה); quail in certain parts of Arabia (Exod. xxvi. 13; Num. xi. 22; poultry (עֵבָדָה; 1 Kings iv. 23; understood generally by the Sept. ἄγαθος ἡδύνησιάς; by Kimchi and the A.V. as "fatted fowl"; by Gesenius, Theur. p. 246, as geese, from the whiteness of their plumage; by Thenius, Comm. in loc., as Geese), as the word represented the call of that bird (Gen. xxv. 7; Jer. xxxiv. 10); salted, as was probably the case with the sea-fish brought to Jerusalem (Neh. xiii. 16), and fresh (Matt. xiv. 19; xv, 26; Luke xxiv. 42): in our Saviour's time it appears to have been the usual food about the Sea of Galilee (Matt. vii. 10); the term θεμελώς is applied to it by John (vi. 9; xxi. 9 sq.) in the restricted sense in which the word obtained among the later Greeks, as = ἄλα. Locusts, of which certain species only were esteemed clean (Lev. xi. 22), were occasionally eaten (Matt. iii. 4), but considered as poor fare. They are at the present day largely consumed by the Arabs in Persia and Arabia (Gen. xxv. 44; and in Arabia (Niebuhr, Voyage, i. 319); they are salted and dried, and roasted, when required, on a frying-pan with butter (Burchard's Notes, ii. 92; Niebuhr, c.c.). See Locust.

Meat does not appear ever to have been eaten by itself; various accompaniments are noticed in Scripture, as bread, milk, and sour milk (Gen. xlix. 8; xxi. 29) and of fish and bread and broth (Judg. vi. 19); and with fish either bread (Matt. xiv. 19; xv, 36; John xxi. 9) or honeycomb (Luke xxiv. 42): the instance in 2 Sam. vi. 19 cannot be relied on, as the term בָּאָרָה, rendered in the A.V. a good piece of flesh, after the Vulg., casatare bionela carmi, means simply a portion or measure, and may apply to wine as well as meat. For the modes of preparing meat, see Cooking; and for the modes and manner of eating, Malaria; see also Fish, Fowl, etc.

To pass from ordinary to occasionalsources of subsistence: prison diet consisted of bread and water administered in small quantities (1 Kings xxi. 27; Jer. xxxvii. 21); pulse and water was considered but little better (Dan. vii. 2); in time of scarcity bread was usual to abstain either altogether from food (2 Sam. xii. 17, 20), or from meat, wine, and other delicacies, which were described as מֵרַע אֹרֵבָשׁ, literally bread of desirability (Dan. x, 3). In time of extreme famine the most loathsome food was swallowed, such as an ass's head (2 Kings vi. 20), the ass, it must be remembered, being an unclean animal (for a parallel case, comp. Plutarch, Arixerx. 24), and doves' dung (see the article on that subject), the dung of cattle (Josephus, War, v. 18, 7), and even possibly their own dung (2 Kings xviii. 27). The consumption of human flesh was not altogether unknown (2 Kings vi. 28; comp. Josephus, War, vi. 8, 4), the passages quoted supplying instances of the exact fulfillment of the prediction in Deut. xlvii. 56, 57; comp. also Lam. ii. 30; iv. 10; Ezek. v. 10. See Food.

With regard to the beverages used by the Hebrews, we have already mentioned milk, and the probable use of barley-water, and of a mixture, resembling the modern sherbet, formed of fig-cake and water. The Hebrews probably resembled the Arabs in not drinking much water with their meals, but used it with a long draught of water. It is almost needless to say that water was most generally drunk. In addition to these, the Hebrews were acquainted with various intoxicating liquors, the most valued of which was the juice of the grape, while others were described un-
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der the general term of asek, or strong drink (Lev. x, 9; Num. vi, 8; Judg. xiii, 4, 7), if, indeed, the latter does not sometimes include the former (Num. xxvii, 7). These were reserved for the wealthy, or for festive occasions; the poor consumed a sour wine (A. V. "vignear;" Ruth ii, 14; Matt. xxvii, 48), calculated to quench thirst, but not agreeable to the taste (Prov. x, 26). See BEVKAG.

Diet (die; day; German Reichstag), the assembly of the states of Germany. The Diet shared with the emperor the rights of sovereignty, except in a few cases reserved to the emperor. It consisted of three colleges—electors, princes, and free cities. To be valid, a resolution had to be adopted by all the three colleges, and to be sanctioned by the emperor. In a particular college a majority of votes was in most cases sufficient, but religious questions formed an exception. See CORPUS CATHOLICORUM and CORPUS EVANGELICORUM.

The elector of Mainz, as arch-chancellor of the empire, was director of the Diet.

The following list (taken from Buck, Theological Dictionary, and from Farrar, Ecclesiastical Dictionary) includes the chief Diets held in reference to the affairs of the Reformation:

1. The Diet of Worms, in 1521, in which Alexander, the pope's nuncio, having charged Luther with heresy, the duke of Saxony said that Luther ought to be heard. This the emperor granted, and sent him a pass, provided he would not preach on the journey. On Luther's arrival at Worms, he protested that he would not recant unless they would show him his errors from the Word of God alone. He was consequently ordered away from Worms, and, by an edict of the 26th of May, he was outlawed.

2. The First Diet of Nuremberg, in 1523, when Francis Chierigiati, Adrian the Sixth's nuncio, demanded the execution of Leo the Thrice-holy bull, and of Charles the Fifth's edict, published at Worms, against Luther. It was answered that it was necessary to call a council in Germany to satisfy the nation respecting its grievances, which were reduced to one hundred articles, some of which struck at the pope's authority and the discipline of the Roman Church: they added that in the interim the Lutherans should be commanded not to write against the Romanists. All these things were brought into the form of an edict, and published in the emperor's name.

3. The Second Diet of Nuremberg, in 1524. Cardinal Campeggio, pope Clement's legate, and the German princes, entered into an agreement with the emperor for the election of a new pope, who should accept the articles of the Augsburg Confession, and that the Lutherans should be excluded from the council. The Lutherans having the advantage, it was decreed that, with the emperor's consent, the pope should call a council in Germany; but, in the interim, an assembly should be held at Spire, to determine what was to be believed and practised; and that, to obey the emperor, the princes ought to order the observance of the edict of Worms as strictly as they could. Charles V., being angry at this, commanded the edict of Worms to be observed very strictly, and prohibited the assembly at Spire.

4. The First Diet of Spires, held in 1526. Charles V., having decided, on the death of his father, archduke Ferdinand, to preside over that assembly, where the duke of Saxony and the landgrave of Hesse demanded, at first, a free exercise of the Luthe an religion, so that the Lutherans preached there publicly against Popery; and the servants of the Lutheran princes had these five letters, V. D. M. I. L. E. embroidered on their sleeves (Verbum D i mae in Excursum), to show plainly that they would follow nothing but the pure Word of God.

The archduke, not daring to oppose these courses, proposed two things: the first, concerning the Polish religion, which was to be observed in maintaining the edict of Worms; and the second concerning the help demanded by the elector of Brandeburg against the Turks. The Lutherans prevailed against the first, it was decreed that the emperor should be desired to call a general council in Germany within a year; and that, in the mean time, every one was to have liberty of conscience. Whilst they were deliberating in vain about the second, king Louis was defeated and killed in the battle of Parnawa (1527).

5. The Second Diet of Spires was held in 1529. It was decreed against the Lutherans that wherever the edict of Worms was received, it should not be lawful for any one to change his opinions; but in the countries where the new religion (as they termed it) was received, it should be lawful to continue it till the next council if the old religion could not be re-established there without sedition. Nevertheless, the mass was not to be abolished there, and no Romanist was allowed to turn Lutheran; the Sacramentarians were to be banished out of the empire, and the Anabaptists put to death; and preachers should nowhere preach against the Church of Rome. Six Lutheran princes, namely, the elector of Saxony, the marquis of Brandenburg-Bayreuth, the two dukes of Luneburg, the landgrave of Hesse, and the prince of Anhalt, with the deputies of fourteen imperial towns, protested, in writing, two days after, in the assembly, against this decree, which they could not obey, it was contrary to the Gospel; and appealed to a general or national council, to the emperor, and to any other unprejudiced judge. From this solemn protestation came the famous name of Protestants, which the Lutherans soon adopted; and, subsequently, the Calvinists, and other Reformed churches. They also protested against contributing anything towards the war against the Turks till after the exercise of their religion was free in all Germany. The next year the emperor held the Diet of Augsburg.

6. The First Diet of Augsburg was called June 1, 1550, by Charles V., to reunite the princes about some matters of religion, and to join them all together against the Turks. The elector of Saxony, followed by many princes, presented the confession of faith called the Confession of Augsburg. The conference about matters of faith and discipline being concluded, the emperor ended the diet by a decree that nothing should be altered in the ceremonies and offices of the Church of Rome till a council should order it otherwise.

7. The First Diet of Ratibos, in 1541, for uniting the Protestants to the Church of Rome. The pope's legate having altered the twenty-two articles drawn up by the Protestant divines, the emperor proposed to choose some less rigidly, and by a free discussion on the articles, and being desired by the diet to choose them himself, he named three Papists, namely, Julius Pfugius, John Gropperus, and John Eckius, and three Protestants, namely, Philip Melancthon, Martin Bucer, and John Pistorius. After an examination and disputataion of a month, those divers could not agree on more than five or six articles, wherein the diet still found some difficulties. The emperor, to terminate these controversies, ordered, by an edict, that the decision of these articles should be referred to a general council, or to the national council of all Germany, or to the next diet. The advices of the council: that, in the mean time, the Protestants should keep the articles agreed on, forbidding them to solicit anybody to change the old religion, as they called it. But, to gratify the Protestants, he gave them leave, by patent, to retain their religion, notwithstanding the edict.

8. The Second Diet of Ratibos was held in 1546; none of the Protestant confederate princes appeared. It was therefore soon decreed by a plurality of votes that the Council of Trent should be followed. The Protestant deputies opposed, and this caused a war against them.

9. The Second Diet of Augsburg was held in 1547, respecting matters of religion. The electors being divided concerning the decisions of the Council of Trent,
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The emperor demanded that the management of this affair should be left to him, and it was directed that every one should conform to the decision of that counsel.

10. The Third Diet of Augsburg was held in 1548, when the commissioners appointed to examine some memoirs about a confession of faith not agreeing to-gether, the emperor named three divines, who drew up the plan of the famous Interim. See Hefner.

11. The Fourth Diet of Augsburg was held in 1550. The emperor complained that the Interim was not observed, and demanded that all should submit to the council, which they were going to renew at Trent; but the deputies of duke Maurice of Saxony protested that their master had agreed to submit to the council on condition that the divines of the Confession of Augsburg not only should be heard there, but should vote also, like the Romish bishops, and that the pope should not preside; but, by plurality of votes, submission to the council was agreed upon.

12. The Fifth Diet of Augsburg was held in 1555. At this diet the "Religious Peace of Augsburg" was completed, while the differences of the Evangelicals (by which term only the Lutherans were understood). According to this agreement, no state of the German empire was to be disturbed on account of its religion and ecclesiastical usages; religious controversies were to be compromised by Christian, amicable means; the municipal jurisdiction in these matters was suspended with regard to the faith and religious worship of the Evangelicals; free emigration on account of religion was guaranteed. This agreement was to continue even if a religious reunion should not be effected.

13. The Third Diet of Ratisbon was held in 1557. The assembly demanded a conference between some famous doctors of both parties; this conference, held at Worms between twelve Papists and an equal number of Lutherans, was soon dissolved.

DIETERICH, JOHANN CONRAD, a learned Lutheran theologian, was born at Butzbach, Germany, Jan. 19, 1612. He became professor of Greek and history at Gissens, where he died, June 24, 1659. Among his numerous writings are, De Peregrinatione studiorum; Brevarium Hareticorum et Conciliorum; Brevarium Posticum Romanum (Gissens, 1653, 8vo.); Antiquitates Bibliotie (Gissens, 1671, fol.); Antiquitates Novi Testamenti; sectae Lexicon Philologico-Theologico Greco-Latinum in N. T. (Frankf. 1690, fol.); Hoefner, Noue. Dion. General, etc., 146.

DIETERICH OF NUREMBERG, so called from his native place in Westphalia, studied theology, and became prebendary of Bonn in 1361. In 1371 he went to Avignon, where pope Gregory XI made him his secretary (Scriptor Apostolici); and when that pope removed his see to Rome, Dietrich accompanied him, and obtained office as papal protonotary and abbreviator.

In 1395 (or 1399) Boniface IX offered him the bishopric of Wurden, but he was not able to get possession of the see, which was held by a nominee of the anti-pope. In 1414 he attended the Council of Constance, and died about 1417. He wrote De necessitate reformandae ecclesia et memoriae (Hartel, Historia conciliorum, tom. i.); De schismate libri III (1498) (Nuremberg, 1492, folio), and republished afterwards with the addition of the four books of Numa's Onomasticon, of which the Librinhum forms a part (Basel, 1506, 1566; Nuremburg, 1592; Strasburg, 1608 and 1619). The latter editions bear the title Theodoricus a Niens Historiarum sui temporis libri IV. The Numa was put in the Index. See Fabricius, Bib. Lat. Med. et Inf. Lat. vol. v.; Plerer, Universal-Lexicon, s. v.; Herzog, Real-Encyclopädie, iii. 388.

DIETERICH, or DIETERICH, VITUS (Vitus Theodorus, or Theodoricus), was born in 1506 at Nuremberg. He studied at Wittenberg, where he attracted the attention of Luther, and became his amanuensis and companion. Luther took him to the conferences of Marburg (the Colloquy, and the Imperial Diet of Augsburg (1530)). He afterwards became professor in the theological faculty at Wittenberg, and in 1535 returned to Nuremberg, where he became preacher at St. Sebaldu's church, which position he retained, notwithstanding the offer of professorships in the universities of Wittenberg and Leipsic, until his death, March 24, 1549. He died in 1549, he was in active correspondence with Luther, Melanchton, and the other leaders of Protestantism. He was more radically Lutheran than Melanchton. Dietrich had also some fierce discussions with Oslander on the subject of absolution. During the latter part of his life he was sorely pressed, and his writings were even suspended for a while in 1547 on account of his independence of expression. Besides editing and publishing translations of a number of the works of Luther and Melanchton, he wrote a number of sermons; an Eucharistic Ludiens in prope libam Michaeae: Agendis- bicliaeis fur d. Pfarrherren auf dem Land (1549-1569); last ed. 1575, 2 vols. (1548), a dramatic exposition of the book of the prophet Isaiah, and contemplated doing the same for the other prophets, but was prevented by death. The Epistola theolologica Norimbergensiam ad D. Reuperum (1549), generally ascribed to him, was written by Oslander. Dietrich also contributed to the Reformation, the correspondence between Melanchton, Cruciger, and Dietrich (1587-1549); Strobel, Nach- richten v. d. Leben u. d. Schriften V. Dietrichs (Nurmburg, 1772); Herzog, Real-Encyclopädie, iii. 289.

Dieu, De, LOUIS (LODWEHT), was born at Vliesingen, April 7, 1590, where his father, Daniel de Dieu, labored in the ministry 22 years as minister of the Reformed Church in Brussels. Louis was at an early age devoted to the service of the Church, and placed under the care of his uncle, Daniel Colonius, regent of the Wallon College at Leyden, a competent and zealous instructor in theology. Here he made great proficiency in his theological studies. Whilst yet a candidate he was heard in Zeeland by prince Maurice, who offered him the position of court-preacher, which he declined. In 1613 he became preacher to the Wallon church in Middelburg, and in 1617 he was called to the Reformed church in Vlissingen, where he preached in Dutch, but also in French and English. In 1619 he was called to be pastor of the Reformed church in Leyden. Whilst here he declined the professorship of theology offered him in the newly-founded University of Utrecht. Had his life been spared, the same position in the University of Leyden would have been reserved for him. He died December 22, 1642. De Dieu was a man of eminent gifts and attainments, and enjoyed the esteem of many of his most excellent contemporaries. His attention was specially devoted to the Oriental languages. The fruits of his study in that direction were several Grammatica Grammatica (Leyden, 1628, 4to.; Grammatica Tivginia, Hebrewo, Syriaca, et Chaldaica (Leyden, 1628, 4to.); Rudimenta Latinae Latinae (Leyden, 1659, 4to.). These were all written in Latin. His Oriental studies were made subservient to the elucidation of the Holy Scriptures. In 1572 he published at Leyden his Apologia S. Jo- hannis Clemens in MS. copy, Biblioth. Jos. Scapulae, ed., Characteris Syriaco et Hebraico, cum versionibus Latinis, Graeco textu et notis; and in 1631 his Aminacendorum sive Comment., in quatuor Evangelia, in quo collatis, Syri imprimit, Arabis, Evangelii Hebraei, Vulgatis, D. Erasmii et Beati versionibus, difficilis loci illustratur et variis lectionum versionumque curis. In this work he discussed with great impartiality and accuracy the value of these different translations. Critical and exegetical works on the Acts of the Apostles, on the Epistle to the Romans, etc. succeeded. In these the various translations
DIGAMISTS

were also compared. All his exegetical and critical works were finally edited by professor Leydecker, and published in folio in 1693, entitled Critica Sacra ete. Animi adorationum in loca quaedam diffic. Ibarra V. et N. Testamenti. See Bayle, Dictionary, s. v.; Simon, Hist. Crit. des Chrétiens, p. 114. 

Digamists, a term anciently used to designate persons twice married after baptism though legally and successively to two wives, one after the death of the other. The Montanists condemned all second marriages as unlawful; but, although this opinion did not prevail generally, it was the common practice to refuse ordination to men who had been twice married. Tertullian (de Monogamia, chap. xii) condemned second marriages even in laymen; and Ambrose, Jerome, Epiphanius, and others assumed that the injunction of the apostle 1 Tim. iii, 2, in which he directs that a bishop must be the husband of one wife, forbade an ecclesiastic to marry twice. Chrysostom, Theodoret, and others gave a contrary opinion, and interpreted the apostle's language of polygamists, or such as were married to many wives at the same time, and such as had causelessly put away their wives, and married others after divorcing the former. Numerous instances have been adduced to prove that second marriages were not an impediment to ordination, Paul Tertullian (de Monogamia, chap. xii) admits that there were bishops who had been twice married. —Bingham, Or. G. Eccles. bk. iv. ch. v, § 1-4.

Digby, Sir Kenelm, was born in 1603, three years before his father, Sir Everard Digby, was executed for his share in the Gunpowder Plot. He was brought up in the Protestant faith, and in 1618 was entered at Gloucester Hall, Oxford, where he gained a wonderful name for ability and scholarship. After leaving the university he spent two years in travel, and, returning to England in 1623, was knighted. In 1632, on the death of Dr. Allen, of Gloucester Hall, Sir Kenelm Digby inherited his collection of books and manuscripts. In 1636, when in France, he was converted to the Roman Catholic faith, which step he justified in A Conference with a Lady about the Choice of a Religion (Par. 1638; Lond. 1634). He returned to England in 1638, and on the breaking out of the Civil War was imprisoned as a Royalist in Winchester House in 1643; and in 1646 he was elected a Fellow of the College of France. At Paris he was received with favor by the court, and made the acquaintance of Des Cartes. After Charles I had fallen, Digby returned to England, but the Parliament forbade him the kingdom under penalty of death. Retiring to the Continent, he travelled in France and Italy; but in 1653 he was again in England, and was in frequent attendance at the court of the Protector. He went again to France, and busied himself with the preparation of philosophical papers. He returned to England in 1661, and died there in 1665. His works are numerous, and on a great variety of subjects; we only notice, besides the one already mentioned, A Treatise on the Soul, proving its Immortality (Par. 1644); Morea Catholic, or Ages of Faith (anon.), reprinted in 3 vols. 8vo, Lond. 1844-47. The Private Memoirs of Sir K. Digby, etc., written by himself, were published in London in 1827 (8vo). See Kippis, Biogra phica Britanica, v. 184 sqq.; Chambers, Cyclopaedia, ed. v.

Digit (2228, διγη, ‘the finger’), a Jewish measure of length, being the breadth of a finger (q. v.). It was the fourth part of a palm, and the 24th of a cubit. According to Dr. Arbuthnot's tables, the digit is 0.0129 of an English inch. See METROLOGY.

Dignities (2228, δογη, plur. of δογη, glory) stands in 2 Pet. ii, 10; Jude 8, figuratively for persons high in honor, whom each of those apostles blames certain church officers. The term in this connection is usually referred to earthly magistrates or princes, whose claim to deference the Gospel every. II. 11 Phen where enforces upon its followers; but it is probably better to refer it to the angels, even including those who are fallen, since the context in both passages introduces the good angels as reigning from the Saviour or other epithets towards them. The term is used with respect to the celestial by Philo (Joseph. Ant. ii, 218, ed Mang.). Similar is the usage of the terms 'principalities and powers' in numerous passages of the epistles. See ANGEL.

Dillâh (Heb. Dilâh, דילא, fem. Sept. Διλα). Joseph. Διλακ, Αντ. i, 6, 4; Vulg. Decla, the seventh son of Joktan (B.C. post 2144); also the name of a district settled by a tribe descended from him (Gen. x, 27). As the name in Aramaic and Arabic means a palm-tree, it has been judged necessary to seek the seat of the tribe in some territory rich in palm-trees; of such there are several in Arabia (comp. Strabo, xvi, 776; Pliny, vi, 82). One famous place of palm-trees existed at the very entrance of Arabia Felix, hence called by the Greeks Φοινίκες (Ptolomy, vi, 7, 28); but this was remote from the other tribes of the Joktanides. See Æhaloth. Beoch (Philale, ii, 22) finds it in Southern Arabia, in a district of the Mekran, which was also rich in palm-trees (Pliny, vi, 29), now called Yemen (Nielhaur, Descr. p. 218); Michaelis (ςπικλ, ii, 176) in the region of the Tigris (from the analogy of the name Διλα, but where the ground of search is so uncertain, it is impossible to obtain any certain result (see Fustel de Coulanges, in the Journal des Biblioth. x. 90-96, 176-200; Jomard's Essai, in Mengin's Hist. de l'Egypte, iii). As, however, there is still an Arab tribe in the region of Arabia Felix called Dukla, which is probably descended from Dillâh —for the Arabs have always been as reticent of family names as the Jews themselves, see Fustel de Coulanges, opus. cit., i, 115, 147)—we may conclude that the Diklatites settled in Yemen, and occupied a portion of it a little to the east of the Hejaz. See ARABIA.

Dillekn (Heb. Dilenâm, דילן, a gourd-field or cucumber-patch, suggestive of a rich soil; Sept. Δαλλίν, Vulg. Delem), one of the cities of Judah, situated in the "valley" or maritime plain, and mentioned between Migdal-gad and Mizpeh (Josh. xv, 88). Juan de Velde (Narrat. ii, 160) suggests that it may be the modern plain "be T Time," in the Musulman village, according to Smith, in Robinson's Researches, 1st edit. iii, App. p. 119); about three miles north of Tell es-Safieh, in the maritime plain of Philistia, south of Ekrón. Schwartz (Palest. p. 103) combines the name with Mizpeh following, against the text.

Dillhert, Johann Michele, a German theologian, was born in 1634, at Thorn, in Pomerania. His father having lost his property, the young man supported himself by his own efforts, chiefly in proof-reading at Leipzig. After studying at Nuremberg and Altdorf, he became professor at Jena, first of eloquence in 1631, of history in 1634, and of theology in 1640. He became professor of the same faculty at Nuremberg, and in 1666 he was also made preacher at St. Sebaldis's church. He died in that town April 8, 1639. Besides a Latin history of the Augsburg Confession and some philosophical writings, he published Elogia Sacra N. Test., Syr., Gr., Lat. cum observ. philol., cum Redactionis Grammat. Syr. (Halle, 1644); Africam Linguam Sanctam (1667), Africam linguam libri tres, in quibus virorum sacrum et prof. farrogo contextur (1644). — Adelung, Supp. zu Jocher, allgemein. Gelehr. Lexikon; Hoefer, Nouv. Bio. Gén. s. v.

Dillr, the marginal and correct rendering at Matt. xxii, 23, for διδασχων, where in the text our translators have "anise"—mislabeled, perhaps, by the similarity of name. Pliny, however (xix, 62), carefully distinguishes between anethum and anisum (comp. Theophr. Plant. vii, 1; Dioscor. iii, 461). The Anethum
DIMISSORY LETTERS 802 DINAH

gravesolens, or, as it is otherwise called, Amethum segetum, on the assumption that there are two species, is a native of the warmer regions of the south, and is sometimes cultivated in English gardens. Under the name of "dill" it belongs to that very common natural family the Umbellifera, which abounds with genera and species that are warmed by a favor of aromatic pungency. The seeds are the parts that are used, whether for the purpose of soothing the alimentary system with a warm medicine, or of improving the palate with an aromatic condiment. Among the Cossacks, and in other parts of the Russian dominions, the plant is cultivated for the same use as the caraway is among us. Dill, caraway, coriander, and cummin belong to the same natural assemblage of plants, and though the seeds differ in form, and a little in flavor, yet they are employed for the same purposes, and possess virtues very nearly allied to each other. The flowers are yellow, like those of the parsnip; the leaves decomposed into hair-like divisions. The Talmudists describe the plant רצב, שבךath, as "called in the Roman language anethum," and add that it was tithed whether gathered green or ripe. It was tithed also both as to the seed and the herb itself. That the herb was tithed simply was the more evident from the fact that the seeds, and, indeed, this is expressly said; and we are told that it was to be eaten raw, after meat, and not boiled (Ketto, Pict. Bible, note in loc.). See ANISE.

Dimissory Letters (Epistola dimissoria). (1.) In the ancient Church it was customary for any one about to travel, with letters of credence from his own bishop, if he wished to communicate with a Church in another country. These letters were of different sorts, according to the occasions or quality of the persons who carried them. Epistles of commendation were granted to persons of quality, or to persons whose reputation had been called in question, or to clergymen who had occasion to travel in foreign countries. Epistola communicatoria signified that their bearers were in the peace and communion of the Church, and hence were called pacifici, and ecclesiastici, and sometimes commercio. Epistola dimissoria, at a later period, were only given to the clergy when they were to remove from their own diocese and settle in another: they were to testify that they had the bishop's leave to depart. All these went under the name of formae, because they were written in a precise form, and bearing some particular marks, which distinguished them from counterfeits. They were granted by the bishop's sole prerogative. (2.) In the Church of England, dimissory letters are such as are used when a candidate for holy orders has a title in one diocese and is to be ordained in another: in such a case, the proper diocesan sends his letters, directed to the ordaining bishop, giving leave that the bearer may be ordained by him. In the Protestant Episcopal Church, certificates, or testimonials answering to the Epistola dimissoria, are required of clergymen passing from one diocese to another (Canon v of 1844). Similar provisions exist in other Protestant denominations.—Ringham, Orig. Eccl. Book ii, chap. v; Hook, Church Dictionary (Am. ed.), s. v.

Din'mah (Heb. Dinahah, דינאה, a dum-ahill; Sept. Δινώα, Vulg. Dinoa), a Levitical city of the tribe of Zebulon, assigned to the family of the Merarites (Josh. xxii. 35). Gesenius, however, suggests that in this place we ought rather to read דינמא, Rimmonah, the Remmon (q. v.) mentioned in a similar connection in Josh. xix. 18; 1 Chron. vi. 62 (see Bertheau, Chronik, p. 72, 78; Movers, Chronik, p. 72).

D'im'on (דימון), by an interchange of letters for דימן, Dib'on, for the sake of alliteration with דימן, in the same verse; Sept. Διμών v. r. Ρηθών, Vulg. Dibon), a city of the Moabites, with streams ("waters") adjacent (Isa. xv, 9); elsewhere (as in- ver) 2 more properly called Dibon (q. v.).

Din'mah (Heb. Dinahah, דינאה, judged, i. e. vindicated, from the same root as Dan; Sept. Διάνα; Joseph. Διβά, Ant. i, 21, 1), the daughter of Jacob by Leah (Gen. xxx, 21), and therefore full sister of Simeon and Levi. Born B.C. 1813. While Jacob's camp was in the neighborhood of Shechem, Dinah, prompted by curiosity, went out "to see the land," most probably to a festival, when she was seduced by Shechem, the son of Hamor, the Hivite chief or head-man of the town. Her age at this time, judging by the subsequent notice of Joseph's age (Gen. xxxvii, 2), may have been from thirteen to fifteen, the ordinary period of marriage in Eastern countries (Lam's Mod. Egypt, i, 296). Partly from dread of the consequences of his misconduct, and partly, it would seem, out of love for the damsel, he solicited a marriage with her, leaving the "marriage price" [see MARRIAGE] to be fixed by her family. Such a separation would have been deemed sufficient under the Mosaic law (Deut. xxii, 28, 29) among members of the Hebrew nation. But in this case the suitor was an alien, and the crown of the offense consisted in its having been committed by an alien against the favored people of God; he had "wrought folly in Israel" (Gen. xxxiv, 7). The proposals of Hamor, who acted as his deputy, were framed on the recognition of the hitherto complete separation of the two peoples; he proposed the fusion of the two by the establishment of the rights of intermarriage and commerce, just as among the Romans the jus comissarii and the jus commercii constituted the essence of cession. The sons of Jacob, bent upon revenge, availed themselves of the eagerness which Shechem showed to effect their purpose; they demanded, as a condition of the proposed union, the circumscription of the Shechemites: the practice could not have been unknown to the Hivites, for the Phcenicians (Herod, ii, 104), and probably most of the Canaanith tribes, were circumcised. Even this was the more acceptable; and Simeon and Levi took the most barbarous advantage of the compliance by falling upon the town on the third day, when the people were disabled by the effects of the operation, and slew them all (Gen. xxxiv). For this act of truly Oriental vindictiveness no excuse can be offered, and Jacob repeatedly protested against its abhorrence and execration (Gen. xxxiv, 20; xliv, 5-7). To understand the act at all, however, it is necessary to remember that any stain upon the honor of a sister, and especially of an only sister (see Niemer, Charakf. ii, 418 sq.), is even at this day considered as an insupportable disgrace and inexpiable offence among all the nomad tribes of Western Asia. If the woman be sable, her brothers more than her father—if she be married, her brothers more than her husband, are aggrieved, and are considered bound to avenge the wrong. Hence the active vengeance of Dinah's full brothers, and the comparative passiveness of her father in these transactions. Jacob's remark (ver. 30) does not imply merely guilelessness on the part of his sons in this transaction, but he dreaded the revenge of the neighboring peoples, and even of the family of Hamor, some of whom appear to have survived the massacre (Judg. ix. 26). His escape, which was wonderful, considered the extreme rigor with which the laws of blood-revenge (q. v.) have in all ages prevailed in the East, is ascribed to the special Interference of Jehovah (xxxv, 5). Josephus omits all reference to the treachery of the sons of Jacob, and explains the easy capture of the city as occurring during the celebration of
a feast (1 Macc. i, 21, 2). The object for which this narrative is introduced into the book of Genesis probably is partly to explain the allusion in Gen. xlix, 8-7, and partly to exhibit the consequences of any association on the part of the Hebrews with the heathens about them. Ewald (Gesch. ier. i, 40) arbitrarily assumes an actual fusion of the nomad Israelites with the aborigines of Shechem, on the ground that the daughters of the patriarchs are generally noticed in an ethnological view. It appears from Gen. xli, 15 that Dinah continued unmarried in the patriarch's family, and accompanied him into Egypt. See Jacob.

Dînâ'(Chald. Dacnâ', נענ', of unknown, but probably Median origin, used as a pl. : Sept. Διανα, Vulg. Dina), one of the foreign tribes colonized by the Assyrian general Assarper in place of the deported Samaritans, and who afterwards joined in the opposition to the efforts of the returned Jews in rebuilding their city (Ezra iv, 9). Junius (Comm. in loc.), without any authority, identifies them with the people "known to geographers by the name Dema- ni," but there is only a Demani mentioned by ancient writers, and that an obscure town in Africa (Plin., Hist. Nat. vi, 85). Schultze (Paradies, p. 363) vaguely conjectures Dariata, the most southerly province of Media Major (Δημαιτίς χώρα, Ptolemy, vi, 2, 6; Plin., vi, 25; comp. Mannert, V, ii, 159), or Derâ in Susiana (Δηράν, Ptolemy, vi, 3, 6). See Dura. Ewald (Gesch. d. Volkes Israel, iii, 576) suggests the Median city Deinaber.

Dînît, or Dinanto, David of. See David of Dinanto.

Dîne (דִּנֶה, akal', Gen. xlii, 16; elsewhere to

Ancient Egyptian Dinner-party.

Modern Oriental State Dinner.
DINABAH 804

DIOCESE

"exit" or "devoir;" apóthēkē, Luke xii, 87; John xxi, 12, 15); DINNER (эфф. держ., archukh), Prov. xv, 17; elsewhere "allowance," 2 Kings xxv, 80; "viuetae;" Jer. xi, 5; "dier;" Jer. iii, 34; ἀπαρτώ, Matt. xxii, 4; Luke xiii, 37; Rev. xix, 19). Those Greek terms are not express instruments are used in the passage first cited the Greek meal is referred to. The Greek terms (both kindred to ὀρνήματα relating to the morning meal, taken originally at sunrise (Homer, Il. xx., 124; Od. xvi., 2) in later times, the breakfast fash Lat. prandium, taken about the middle of the forenoon, or even so late as noon; the principal meal being the dinner, rendered "supper" (q. v.), taken later in the afternoon or early in the evening. See Meal.

It appears that it was the custom in Egypt, in great families, to dine at noon, and for this purpose the meal was a sandwich on the premises only just before it was required for cooking (Gen. xxiii, 16), which is still the custom in the East on account of the heat of the climate. It is probable, however, that the Egyptians, like other inhabitants of the East, as also the Greeks and Romans, took only a slight dinner about this time, the principal meal being at six or seven in the evening. Feasts at a later period among the Greeks were always appointed at supper-time, for the burning heat of noon diminished the appetite for food, and suppressed the disposition to cheerfulness (Mark vi, 21; Luke xiv, 24; John xii, 2). A considerable quantity of meat was served up at these repasts, as is evident from the scriptural accounts, which still exist, of the customs of eastern nations, whose aban or feast, is remarkable for the upbearing profusion of viands. A great variety of vegetables was also required on all occasions; and when dining in private, dishes of that kind seem to have been in greater request than joints, even at the tables of the rich. The tables, as at a Roman repast, were occasionally found and removed, and the dishes were sometimes each joint was served up separately, and the fruit, deposited in a plate, or trencher, succeeded the meat at the close of the dinner. The Egyptians, like the Jews, were particularly fond of figs and grapes. Fresh dates, when in season, and in a dried state at other periods of the year, were also brought to table, as well as a preserve of the fruit still common in Egypt and Arabia (Wilkinson, Anc. Egypt. i, 175 sq., abridgm.). See BANQUET.

Dinabab (Heb. דינאבהא, דינאבהא, perhaps robbers' den, otherwise abash; Sept. Σωλαγάζ; Vulg. Demabou), an Edomitic city, the capital (and probably birthplace) of king Bela (Gen. xxxvi, 32; 1 Chron. iv, 43). Eusebius and Jerome (Onomast. s. v. Σωλαγάζ; Damnati) mention a village of Damaōs (Δαμαοῦ, Jerome Demabou) eight miles from Areopolis, or Ar of Moab (Jerome, "on the road to Aron"); and another on Mount Peor, seven miles from Ehasus (Heshbon); but neither of these has claim to be the Dinah of Scripture. R. Joseph, in his Targum (on 1 Chron. i, 43, ed. Wilkins), finds a significance in the name. After identifying Balaam, the son of Beor, with Laban the Syrian, he adds, "And the name of his capital city was Dinahab, for it was given (דינייווהב) him as a present." The name is not uncommon among the Shemitic races. Tielemy (v, 15, 24) mentions a Demoua (Δαμαοῦ) in Palmyren Syria, afterwards a bishop's see, and according to Anomius (iii, 27) there was a Damao in Persia, among the Persians. But Tharros in Sardinia was doubtless one of the petty localities of Mount Seir, possibly at Didibba, a little N. of Petra (Smith's list in Robinson's Rese. retche, iii, App. p. 114, and i, Map.).

Dinim. See TALMUD.

Dinner. See Dine.

Dinter, Gustav Friedrich, a German theologian, was born at Borna, in Saxony, Feb. 29, 1760. He studied theology at Leipsic, and on leaving the university was charged with the education of the son of chamberlain Pöllnitz. In 1787 he became pastor of Kotscher, near Borna, and in 1794 director of the teachers' seminary at Friedrichstadt, near Dresden. He was afterwards successively pastor at Gornitz in 1807, school inspector in 1816, and finally professor of theology at Königsberg in 1822. He died at the latter place May 29, 1831. He wrote largely on catechetical, religious education, and other practical subjects, all in the interest of rationalism. In his discourses, which are freely spoken, Dinter opens his eyes as to the imperfect notions of their fathers as to God, miracles, etc. "He gives teachers directions how to conduct themselves cleverly in such matters, and afterwards, in agreement with the principles he recommends, he lays down plans of catechismic. For example, there are two ways of catechizing the children: one before an audience not sufficiently enlightened, and where all remains in its old state; another for places which have more light. In the prophecies concerning the Messiah, a double explanation is given for the same reason. One is the old orthodox way, and the other a more probable neological plan. A clever teacher is to choose for himself; a dull one may ask the parish clergyman how far he may go." His collected works have been published by Wilhelm, under the title Exegetische Werke (1841-48, 12 vols.); Ketzcherische Werke (1840-44, 16 vols.); Prophetsiche Werke (1840-45, 9 vols.); Aesclipische Werke (2 vols.); He published also a biograp (Dinter's Leben von ihm selbst beschrieben, Nee, 1829).—Kahn, German Protestantism, ch. ii, § 6; Prier, Universal-Lexikon, s. v.; Herzog, Real-Encyclop. iii, 397; Hurst, History of Rationalism, ch. viii.

Diocesāre. See SEPHORIS.

Diocesan Episcopacy, that system of Episcopacy in which the bishop has jurisdiction only over a certain number of parishes, or over a certain district of country, called a dioece. See Bishop; Episcopacy; Diocesan.

Diocese (וזי, administration), the territorial circuit of a bishop's administration where the Episcopacy is diocesan (q. v.).

1. ROMAN CIVIL DIOCESES.—The origin of the diocesan division is to be traced to the ancient division of the later Roman empire. The term diece is used by Cicero (Fam. iii, 8, 4) to designate the district of a governor's jurisdiction. Constantine divided the empire into 13 large provinces, called dieceses, which were again divided into 120 provinciae. The dieceses were governed by vicars or prefects. The civil diocesan division in the days of Arcadius and Honorius (beginning of the fifth century) was as follows: 1. Prefectus Provinciae per Orientem; five dieceses were subject to this jurisdiction, namely, 1, the Oriental diece; 2, the Oriental diece, properly so called; 2, the diocese of Egypt; 3, the diocese of Asia; 4, the diocese of Pontus; 5, the diocese of Thrace. II. Prefectus Provinciae per Illyricum; seven dieceses were subject to the jurisdiction of this governor, namely, 1, the diocese of Italy; 2, the diocese of Illyria; 3, the diocese of Africa. IV. Prefectus Provinciae Galliarum; he had the command of three dieceses, namely, 1, the diocese of Spain; 2, the diocese of Gaul; 3, the diocese of Britain. The diocese of Brit- in included more than one diocese, the division in question being doubtless one of the petty localities of Mount Seir, possibly at Dibdi, a little N. of Petra (Smith's list in Robinson's Rese. retche, iii, App. p. 114, and i, Map.).

DIOCESE OF BRITAIN. EXARCH OF YORK, ESQ.

Provinces.

1. Maxima (Scoticana), i. e. all first, all from the Thames to the northern borders .
2. Flavia Caesaris, taken out of the former and containing all from the Thames to the Humber .
The reign of Diocletian was in many respects a noble
and successful one, but its glory was stained by the
terrible persecution of the Christians which he author-
ized. "The earlier part of his reign was favorable to
the Christians, and it was through the weakness
and superstition of the prince, rather than his wickedness,
that his name is now inscribed on the tablets of infa-
mony as the most savage among persecutors. Galerius
represented to him that the permanence of the Roman
institutions was incompatible with the prevalence of
Christianity, which should therefore be extirpated.
Diocletian proved the subject to a sort of council,
composed of some eminent military and judicial offi-
cers. They assented to the opinion of Galerius; but
the emperor still hesitated, until the measure was sanc-
tioned and sanctified by the oracle of the Milvian
Apollo. The emperor gave a tardy consent to the
commencement of a plan into which he appears to
have entered with the most considerate calmness,
though it is also true that during its progress some in-
cidents occurred which enlisted his passions in the
cause, and even so inflamed them that, in the height
of his madness, he certainly proposed nothing less
than the extermination of the Christian name. The influ-
ence of the Caesar Galerius, who was animated, from
whatever motive, by an unmitigated detestation of
the worshippers of Christ, and who thirsted for their
destruction, was probably the most powerful of those
circumstances. But the second must not be forgotten.
In the disputes, now becoming general, between the
Christian ministers and the pagan priests, the teach-
ers of philosophy are almost invariably found on the
side of the latter; and as it is not denied—not even by
Gibbon—that those learned persons directed the course
and suggested the means of persecution, we need not
hesitate to attribute a considerable share in the guilt
of its origin to their pernicious consequence. Diocleti-
ian published his first edict in the February of 303. Three
others of greater severity succeeded it; and, during a
shameful period of ten years, they were very generally
and rigorously enforced by himself, his colleagues,
and successors. It is needless to particularize the de-
grees of barbarity by which those edicts were severally dis-
Diodati, Dominico, an Italian scholar and archbishop, was born in Naples 1736, and devoted himself especially to ecclesiastical studies. He is mentioned here on account of his De Christo Graece loquitur, praecipue fideique scriptio et dogmata, linguis quattuor, tam corporali quam spirituali (Romani, 1787; edited, with a preface, by Doblin, London, 1843, 8vo). The work seeks to prove that Christ and the apostles spoke only in Greek, and made use only of the Greek language in the composition of the Scriptures. See Ann. Biblical Repos., i. 314.

Diodorus, bishop of Tarusus, is supposed to have been born at Antioch. After being ordained priest there, and intrusted with the care of its Church during the banishment of Meletius, its head, though only in priest's orders, he acted so prudently and courageously as to maintain orthodoxy in the see. After the return of Meletius he was ordained bishop of Tarusus, A.D. 578. So great was his fame that he was chosen to take care of the interests of the Eastern churches at the Council of Constantinople, A.D. 681. The date of his death is not accurately known, but it must have been before A.D. 684. Many of his works and sermons are preserved in fragments or extracts, preserved by Photius and others. He was highly esteemed by the great men of his own and after times, and his writings much commended. Theodore of Mopsuestia, who was an advocate of Nestorianism, was his pupil, and the scholar was supposed to have included in his heresy from his master. Chrysostom was also one of his pupils. Even the famous orthodoxy of St. Chrysostom could not avail his former master. The loss of his works is the more to be regretted, as he was the first that began to throw aside allegory in the interpretation of Scripture. From the catalogue of his works mentioned by Suidas (in voc. Diod.), most of them appear to have been explanations of Scripture, or controversial tracts; Photius has preserved (Cod. 223, p. 662) much of his argument taken out of a treatise on Fate; and Ebedjesu (Assen. Bibl. Or. tom. iii, p. 89), in his catalogue of Syrian ecclesiastical writers, mentions 60 books of Diodotus that the Arians burned, and gives the titles of eight of them. His style was clear and perspicacious, according to the testimony of Photius, and his arguments, says St. Basil (Epist. 167), were close and well arranged, expressed in language of the greatest simplicity (Socratea, Hist. Eccl. chap. vi; Theoloevet, Hist. Eccl. iv, 25). Diodorus' place in his writings in Fabricius, Bibliotheca Graeca (ed. Harkness), i. 277-278, and Allardet, Dict. de Theoul, No. 266. Apud Ang. Mai, Biblio. Not. Patri. vi, 157; also given in Migne, Patrologia Graece, xxxiii, 1545-1627, where fragments of the commentaries of Diodorus on the Pentateuch and Psalms are given in Greek and Latin. Semisch (in Herzog's Real-Encyclopädie, iii, 403) gives an account of the doctrinal position of Diodorus, which we condense as follows. Diodorus died not only in the odor of sanctity, but with a high reputation for orthodoxy. The Nestorian controversy, after his death, robbed him of this reputation. Some of his writings against Apollinarianism involved the principles of the Arianism of Arius, e. g. the protos physis anthropos, and the trinity now tov agwn ton pneumatov (Phot. Bibl. Cod. 102), of the former of which there are fragments in Marius Mercator (ed. Baluze, p. 849 sqq.) and Leontius Byzantinus (Canisius, Lect. Antiq. ed. Basane., i, 391 sqq.). Here Diodorus makes the Son of God twofold, viz. the Logos of God the Father, and the Son of the Word. The成品 ter, not the former, was conceived by Mary through the Holy Spirit. The mystery of the incarnation consists in the assumption of a perfect humanity by the Logos. The relation of the two natures is the indwelling of the Logos in the man Jesus, as his temple or vessel, in which he wrought and died. But Diodorus' work, as a son of David is called the Son of God, though not in the proper and exclusive sense. This view, making...
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the union of the two natures an external and moral rather than substantial union, naturally led, after Nestorianism arose, to the conclusion that Diolanus and the school of Antioch had been its precursors, to say the least. After the death of the existing laws, and especially of the laws for the lives. They love all, and are persecuted by all. They are unknown, and yet they are condemned. They are killed and made alive. They are pure and make many rich. They lack all things, and in all things abound. They are reproached, and glory in their reproaches. They are calamitated, and are justified. They are cursed; not they are blessed, and they give honor. They do good, and are punished as evil-doers. When punished, they rejoice, as being made alive. By the Jews they are attacked as aliens, and by the Greeks persecuted; and the cause of the eminently their enemies cannot tell. In short, what the soul is in the body, the Christians are in the world. The soul is diffused through all the members of the body, and the Christians are spread through the cities of the world. The soul dwells in the body, but it is not of the body; so the Christians dwell in the world, but are not of the world. The soul, invisible, keeps watch in the visible body; so also the Christians are supreme, but they are invisible, and as invisible are they also invincible. The flesh hates and wars against the soul, suffering no wrong from it, but because it resists fleshly pleasures; and the whole world hates the Christians with no reason but that they resist its pleasures. The soul loves the flesh and members by which it is hated; so the Christians love the world, and though they are hated in the body, but holds the body together; so the Christians are detained in the world as in a prison, but they contain the world. Immortal, the soul dwells in the mortal body; so the Christians dwell in the corruptible, but look for incorruption in heaven. The soul is the better for not being of the body; so also the Christians increase, though daily punished. This not God has assigned to the Christians in the world, and it cannot be taken from them." Another passage on the atonement deserves to be cited. In meeting the question why Jesus Christ, if he was the author of the only true religion, appeared so late, the epistle says (chap. vii): "When our wickedness had reached its height, and it had been clearly shown that its reward, punishment and death, was impending over us; and when the time had come which God had before appointed for manifesting His own kindness and power, how the one love of God, through exceeding regard for men, did not consider the corruption of the Christians, but went away, nor remember our iniquity against us, but showed great long-suffering, and bore with us, He himself took on him the burden of our iniquities. He gave His own Son as a ransom for us, the holy One for transgressors, the blameless One for the wicked, the righteous One for the unrighteous, the Incorruptible One for the corruptible, the Immortal One for the mortal; that is, they are mortal. For what other thing was capable of covering our sins than His righteousness? By what other one was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God?" The writer calls himself (chap. xi): "When our wickedness had reached its height, and it had been clearly shown that its reward, punishment and death, was impending over us; and when the time had come which God had before appointed for manifesting His own kindness and power, how the one love of God, through exceeding regard for men, did not consider the corruption of the Christians, but went away, nor remember our iniquity against us, but showed great long-suffering, and bore with us, He himself took on him the burden of our iniquities. 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(Proleg. p. xci), Werner (Geschichte der apol. und polém. Literatur der chr. Theol. i, 127), put it in the
third quarter of the 1st century. In the beginning of the second
century, under the reign of Hadrian. Dormer places it a
little later, in the reign of Hadrian, and is disposed to
attribute it to the apologist Quadratus. Bunsen's
conjecture of Marcion as the author has found no fa-
vor, and has been amply refuted by Otto (2d ed. p.
44 sq.). The author's names are Aristides as the probable
author. Cave, Fabricius, Baumgarten-Crusius, and Otto,
with two of the MSS., ascribe it to Justin Mart-
tyr. Otto conjectures, on the ground solely of the
accidental identity of name, that Diognetus, to whom
the epistle is addressed, was the preceptor and friend
of the emperor Marcus Aurelius in the middle of the
second century. The author exercised a hard
influence on a hard
pupil, who, however, was a pure Stoic, and a bloody
persecutor of the Christians in Asia Minor and in
Southern Gaul. But the epistle is superior to the
genuine writings of Justin Martyr, both in clearness
and force of thought, and in purity and terseness of
style. It betrays the freedom of the school of St. Paul.
Its whole character would rather place it somewhat
earlier, between the apostolic fathers and Justin Mart-
tyr; for Christianity is represented as something
new, which had but recently appeared in the world
(ch. i, ii, ix), and yet repeated persecutions are al-
ready presupposed (v. 4). - For a fuller discussion of
the arguments for and against the authorship of Justin
Martyr, see Otto's Prolegomena to his second edition of
the Ep. p. 9 sq., Semisch, Justin der Märtyrer, i, 172 sq.,

IV. Editions and Literature.—So far there are only three manuscript copies of the epistle extant, two of
which ascribe it to Justin Martyr. The first printed
edition was prepared by Henry Stephanus at Paris,
1592, under the title Іωάννητος του φιλοσόφου καί
ποιητοῦ Ἔσσαλον ποὺς Δῶμυντον καὶ Δόμος πρὸς
Βάλλαντα.—Justini philologi et martyria Epistola ad
Diognetum, etc. It then appeared in connection with
the works of Justin Martyr. Hefele incorporated it in
his edition of the Apostolic Fathers (4th ed. Tuge-
binge, 1855, p. 296 sq.). The best edition is that of
J. C. Th. Otto, Epistola ad Diognetum Justinii philologi
et martyria nomens pra se fera (Jena, 1842; 2d ed. Lips.
1858, with Proleg. and Annot.). German translation
by H. Schenkel in Ueber Justins des Märtyrers Brief an Diognet (1851); Snoeck, Introducere in Ep. ad Diogn. (1st. 1861); Se-
misc, Justin Mart. Mart. (Breslaw, 1840, p. 172 sq.),
and his article Diogzet in Herzog's Real-Encyklop. iii,
407-410; Werner, Geschicthe der apol. und polem.
Literatur des chrst. Theologie (Schauffhausen, 1861,
i, 126 sq.).

Dionysius (Διόνυσος, Vulg. Bacchusnalis), "the feast of Bacchus" (2 Mac. vi, 7), which was celebra-
ed, especially in later times, with wild extravagance
and licentious enthusiasm (hence the term Bacchana-
lian). Women, as well as men, joined in the proces-
sions (Bianus), acting the part of Maenads, crowned
with ivy and bearing the thyrsus (comp. Ovid, Fast. iii,
767 sq.; Brodhurst in T. Th. iii, 6, 2, who gives a
coin of Meropea bearing a thyrsus crowned with
ivy); and the phallus was a principal object in the
train (Herod. ii, 48, 49). Shortly before the per-
secution of Antiochus Epiphanes, B.C. 169, in which
the Jews "were compelled to go in procession to Bac-
cus carrying ivy" (2 Mac. vi, 7), the secret celebra-
tions of the Bacchic cultus in Italy had been revealed
by the Roman senate (B.C. 186). The whole state
was alarmed by the description of the excesses with
which the festival was attended (Livy, xxxix, 8 sq.),
and a decree was passed forbidding its observance in Rome
or Italy. See Smith's Dict. of Class. Antiq. s. v. This
fact offers the best commentary on the conduct of An-
tiochus. It may be inferred that rites which were for
be incompatible with the comparative simplicity of early
Roman worship must have been peculiarly re-
volving to Jews of the Assmoman age (comp. Herod.
iv, 79). See Dionysius.

Dionysian Ėra. See Velgar Ėra.

Dionysius the Areopagite (Ἅρωπαγίτης), one of Paul's converts at Athens, of whom no other
account is given in the New Testament than that in
Acts xvi, 25-34, viz., that Paul was brought into the
Areopagus, and there made known to Athens his do-
ctrine. The results of his speech are briefly stated in
verse 34: "Howbeit, certain men clave unto him, and
believed: among the which was Dionysius (Διονυσίως,
q. d. a rotary of Bacchus) the Areopagite, and a wom-
an named Damaris, and others with them."

Eusebius (Hist. Eccles., i, 40, and iv, 23) tells that
Dionysius of Corinth names "Dionysius the Areopag-
ite" (whom Luke has recorded in the Acts) as the
first bishop of the Church in Athens. Suidas gives
a fuller account, according to which Dionysius was
born in Athens, studied there and in Egypt, and be-
came eminent for learning; and while at Heliopolis,
in Egypt, seeing an eclipse of the sun, he exclaimed to
a friend, 'This eclipse seems to be athing with some sufferer, or symp-
pathizing with some sufferer,' and this eclipse took
place at the time of the death of Christ. Returning
to Athens, he became an Areopagite, was converted
under Paul's discourse, and was made bishop of Ath-
ens by Paul. So far Suidas. On the authority of
Aristides the Apologist he is said to have suffered mar-
tyrdom at Athens.

The name of Dionysius has become important in
Church history from certain writings formerly be-
lieved to be his, but now known to be spurious, and
designated as the Peri- or Dionysiou writings. They
are: 1. The Celestial Hierarchy (περί της ουρανίους
ἰεραρχίας); 2. The Ecclesiastical Hierarchy (περί της
ἐκκλησιαστικῆς ἱεραρχίας); 3. Concerning the Names
of God (περὶ τῶν Θεοῦ ὄνοματος); 4. Of Mystical
Theology (περὶ μυστικῆς θεολογίας); 5. Epistles, in
number; 6. A Liturgy having the name of Dionysius,
given by Renaudot, Lit. Orient. Coll., i, 201. The first
appearance of Dionysius is in an apocryphal collection
of accounts concerning the history of Dionysius.
In 533 a conference was held at Constantinople be-
 tween the Severians (Monophysite heretics) and the
orthodox Catholics, when the Severians added these
writings in support of their opinions (see Hefele, Con-
cilien geschichte, ii, § 245). Hyperius, who presided
at the conference, and the Catholic fathers declared
that these writings were either interpolated or spuri-
ous. Nevertheless, from this time on, they gradu-
ally grew into repute in the East, where they soon
found commentators (e. g. St. Maximus, 7th century, Geo-
seite Pachymerese, etc.), who, with the Greek biog-
ographers of Dionysius, find place in the second
volume of the works of Dionysius in Migne, Patrocs, Grèce, iv. In
the Western Church, Gregory the Great († 604) cites
them as nominally the writings of Dionysius (Hist.
34). They attracted more attention in the eighth
century, when Stephen ii sent a copy as a present to
king Pepin (A.D. 768), and the emperor Michael sent one
to Louis the Pious (A.D. 827). Hilduin, abbot of St.
Denis, near Paris, compiled an apocryphal collection
of accounts concerning the history of Dionysius, and
identified the author of these writings with Dionysius
[see DENIS], the patron saint of Paris. From this
time, for centuries, their authenticity was not ques-
tioned; and they were the subjects of translations,
comments, and scholia, and were published in Italy
by Poggio Bracciano; by Eck, by Alciati, by Dworkin,
Dugito, Hugo de St. Victor, Albertus Magnus, and Thomas
Aquinas. The critical spirit of the Reformation, how-
ever, was early directed towards the Dionysian writ-
 ings. Erasmus († 1536) questioned their authenticity
DIONYSIUS (Comm. on Acts xvii); and in 1629, Sirmond (the Jesuit) denied the identity of Dionysius the Areopagite with the convert to God, "indeed, in the authenticity of the writings attributed to him. The question of identity was long controverted among the Gallican theologians, but by the end of the century the Paris Breviary contained two saints Dionysius instead of one. The question of authenticity was discussed and settled: (1) in 1626, in his De Scripta Dionysii Areopagici (Geneva, 1666), which was followed on the same side by the Roman Catholic Nicolas de Nourry (Appar. ad Bib. Max. Patr. 1708, p. 170 sq.; given also in Migne, Patrolog. Graec. iii, 7 sq.). Other Roman writers (e.g. Hallois and Delrio, whose apologies are given in Migne, Patrolog. Graec. vii, 49) attacked the authenticity of the writings; but the greater scholars of that Church (e.g. Tillemont, Pagli, etc.) admit that they are spurious. A few modern writers (e.g. Kestner, die Apotheose, od. d. geheime Weltbund d. Christen. Jen. 1819, 8vo; Darbouy, Introduction to a French translation of Dionysius) have sought again to restore the credit of the books, but the question is settled, with both Roman and Protestant circles, against their authenticity. As to the real date of the books, Dallè (op. cit. p. 184) fixes it as probably toward the end of the fifth and beginning of the sixth century; Pearson, who discusses the subject pretty fully in his First Apologie (either father or son) the date should be before that of Jerome, in the fourth century; but Bausage, and even Tillemont, refute Pearson; Bausage giving the date as the end of the fifth, or beginning of the sixth century (Hist. de l'Eglise, vii, 10, cited in Lardner, Works, v. 73). Cave, Hist. Lit. (Geneva, 1720) i, 442 gives A.D. 302 for the date, and inclines to think Apollinaris (either father or son) the author. Others (e.g. La Croze) make Syncensius, bishop of Polemata (fifth century), the author.

Connected with the question of the origin of the pseudo-Dionysian writings is that of their object and aim. Le Nourry (op. cit.) supposes them to have been directed against the Eutychean and Nestorian heretics; but there is not enough matter of this sort in them to justify this opinion. Baumgarten-Crusius (Opuscula Theol. Jena, 1836, p. 265) maintains that the object of the books was to incorporate the Grecian mysteries with Christianity, and to set up mystical, religious over against Gnosticism; and he assigns an Athenian origin (either father or son) the author, as Gnostic in some of these books is not the early Gnosticism. Engelhardt, in his Die angeb. Schriften d. Dionys. Areop. überwies, etc. (Sulzbach, 1825) assigns their origin to the Neoplatonic school of Porphyry († 485). Neander (History of Christian Dogma, Bohn's ed. i, 292) finds in them a mystical theology "resulting from a mixture of the Platonic and Christian mind, which turned the whole constitution of the Church, its external rites, and its dogmas, into a symbol of its idea." According to Nieder (Kirchen- gerü. cited by Neander, i, c.), there is in the Pseudo-Dionysian writings the exhibition of a pretended Athenian Gnosis, but rather Antichrist, which reconciles the pure Hellenic Neoplatonism and the Church doctrine more faithfully than the older Gnosis. We may learn from these writings, adds Neander (ii, 402), "how strongly the mystic liturgic element of the Greek Church tended to the multiplication of the sacramental formularies, and particularly of the eucharistic consecration of the hierarch, by receive in them a mystic, symbolic meaning. These writings conveyed the existing spiritual tendencies to the following period. The sacraments which they enumerate are the following: baptism (φωναμα), the Lord's Supper (ευαγγελινα συνελευθεροποιησις), penance (πουματια), ordination (πατροσ τεσσερα), the rites used at the burial of believers (τα εις των ειρων εκεινουςων)." The doctrine of God taught is that intuition of him only can be obtained by mystical contemplation. Man can have no absolute knowledge of God in thought; all his knowledge is relative; but man can be united to God, "indeed, in the authenticity of the writings attributed to him. In the Celestial Hierarchy the angels are divided into three classes, and each class into three orders (τριγματα), thus: 1. Θρασυπαθεια: 2. Θρασυφαθεια: 3. Θρασυπαθεια: 4. Θρασυφαθεια: 5. Θρασυπαθεια. In his De Scripta Dionysii Areopagici (Geneva, 1666), which was followed on the same side by the Roman Catholic Nicolás de Nourry (Appar. ad Bib. Max. Patr. 1708, p. 170 sq.; given also in Migne, Patrolog. Graec. iii, 7 sq.) the question of authenticity was discussed and settled: (1) in 1626, in his De Scripta Dionysii Areopagici (Geneva, 1666), which was followed on the same side by the Roman Catholic Nicolás de Nourry (Appar. ad Bib. Max. Patr. 1708, p. 170 sq.; given also in Migne, Patrolog. Graec. iii, 7 sq.). Other Roman writers (e.g. Hallois and Delrio, whose apologies are given in Migne, Patrolog. Graec. vii, 49) attacked the authenticity of the writings; but the greater scholars of that Church (e.g. Tillemont, Pagli, etc.) admit that they are spurious. A few modern writers (e.g. Kestner, die Apotheose, od. d. geheime Weltbund d. Christen. Jen. 1819, 8vo; Darbouy, Introduction to a French translation of Dionysius) have sought again to restore the credit of the books, but the question is settled, in both Roman and Protestant circles, against their authenticity. As to the real date of the books, Dallè (op. cit. p. 184) fixes it as probably toward the end of the fifth and beginning of the sixth century; Pearson, who discusses the subject pretty fully in his First Apologie (either father or son) the date should be before that of Jerome, in the fourth century; but Bausage, and even Tillemont, refute Pearson; Bausage giving the date as the end of the fifth, or beginning of the sixth century (Hist. de l'Eglise, vii, 10, cited in Lardner, Works, v. 73). Cave, Hist. Lit. (Geneva, 1720) i, 442 gives A.D. 302 for the date, and inclines to think Apollinaris (either father or son) the author. Others (e.g. La Croze) make Syncensius, bishop of Polemata (fifth century), the author.

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sq.: Ritter, Geschichte d. christ. Philosophie, i, 515 sq.;
Montet, Des Livres du Pseudo-Denis (Paris, 1848, 8vo);
Cranborne, The Councils of the Church (Paris, 1865); E. C. Tocque's
(Lyon, 1860), x, 534 sq. 751, where an abstract of Darboy's
plea is given; Milman, Latin Christianity, bk. xiv, ch. ii.
There is a good essay on the Dionysian writings, with a brief analysis of them, by B. F. Westcott, in the
Contemporary Review, May, 1867.

Dionysius Alexanderinus, in the Great, was born a heretic; he was converted early to Chris-
tianity by the teaching of Origen. He became a cate-
chist about A.D. 233, and succeeded Hecataeus in the
bishopric of Alexandria about A.D. 247. His episco-
pate was full of troubles, as it continued during the per-
suasions of Decius and Valerian, and in it a pestilence
seemed to be a mere reflex of the thorough perfections
in the disputes and controversies which at the same time
greatly disturbed the peace of the Church. He was
driven, with many of his flock, by the Decian persecu-
tion, into the deserts of Libya. In about a year's
\time, the persecution being abated, he returned to Al-
exandria, A.D. 251. In 257 the Valerian persecution
began, and Dionysius was banished by 
Emilianus, prefect of Egypt, to Cephiro, in Libya, where he continued at least three
years. Valerian having been taken prisoner by the Persians, the persecution was again
stopped, and Dionysius returned to his flock at Alex-
andria, where he died about A.D. 265. Dionysius
shows a great deal of learning, and a love of truth. He
part in the controversies of the time; and from what
remains of his Epistles, his moderation and spirit of
conciliation are sufficiently apparent. A few
fragments only remain of his works.

Dionysius finally refrained the Chilistic doctrine,
so that Origen had dealt so heavy blows. See Mille.

"An Egyptian bishop, Nepos, in a
work called Ἁγάγος Ἀλληγοριστής, insisted partic-
ularly on the literal interpretation of the Apocalypse, and
the description of the Millennium therein contained.
Owing, no doubt, to the persecution by Decius, this view
was extensively adopted by the oppressed Christians,
to whom it furnished strong motives of endurance.
But this having ceased, Dionysius succeeded, by per-
sonal argument and his treatise τοι ενιαυγολίων,
in expelling Chiliasm from the Eastern Church" (Giese-
ler, Church History, i, 62).

In refutation of the Sabellians, Dionysius wrote a
book on the three persons and Emphanon (see the fragments
in Athanasius, de Scendent. Dionys.) which seems to
fix upon him the Origenistic doctrine of the subordination
of the Son to the Father. "The Sabellians, though
they denied the hypostasis, retained the idea of the

ωτόνως; this led Dionysius to describe the Logos
as foreign to the Father in his essence, as his ωτόνως,
in speaking of his having a beginning, and to make use
of striking comparisons to express his subordination.
As the Western Church had already developed with
great distinctness the idea of unity of essence, Dionys-
ius, bishop of Rome, took offence at these expressions
as derogatory to the divine nature. Dionysius of Al-
exandria defended himself against these onslaughts
in an apologetical letter (ἡγάγος και ἀρκνονιας, of
which fragments are preserved; see Gieseler, Ch. Hist.
vol. i, 762). His moderation stayed the controversy:
he blamed his accusers for having laid too much stress
on comparisons, since in heavenly subjects it was not
possible to make any comparisons in time, but the derivation
of his being from the Father—his eternity as founded in
that of the Father. He marked the unity of essence thus:
ἀρχὴ from which everything else is derived, and
with which the Logos is inseparably combined"

(See, History of Dogmas, Ryland's transl., i, 169).

"The Arius even asserted (see Athanasius, Ὀρος, i,
260) that Dionysius (who was the disciple of Origen) said
ποταὶ, εἰ ἦσαν ἠλιθίαι, ἀλλὰ μὴ ζῶσον ἐν
χωρίς τοῦ λόγου αὐτὸς ἄ μὴ ὁ σῶς ἐν

ἀλλὰ ὁ πατήρ ἐν σώματι· and was accused by
the apostate of offensive illustrations εἰτ' ὀικονομίαν,
and that they might be easily explained from the stand-
he took against Sabellianism (Athanasius, p. 246 sq.; see,
in the other side, Loeffler, Kleine Schriften, i, 114 sq.,
quoted by Heinichen on Euseb, i, 300)" (Hagenbach,
History of Doctrines, § 67). Dorner holds that
Dionysius had really gone too far, and was bound to retract,
but yet excuses him on the ground that "he was
endowed with but a small measure of scientific acuten-
ness, and hence did not fully foresee the consequences
of the principles he laid down. His tendency was
very different from that of Arius" (Dorner, History of
Christian Doctrine, § 79). But it is hard to say
how the Defensio Fid. Nicora, defends Dionysius against
the charge of Arianism in various passages, one of
which we give, as follows: "Of the heads of doctrine
which his adversaries objected against him before
Dionysius Romanus, the following was one: 'God was not
always a Father. For the Son was not, was not,
in some time without a Logos. The Son himself was
not before he was born, or made, but there was a time
when he was not. For he was not eternal, but was
made afterwards.' Athanasius expressly saith that
Dionysius defended himself from these accusations.
Now it appears from this accusation that the propo-
sition, there was a time when the Son was not, was not
by the Catholics held to be heterodox and absurd in the
times of Dionysius. But how does Dionysius defend
himself? By owning the charge? No. He pro-

fesses that he did from his heart acknowledge, and al-
ways had acknowledged, the co-eternity of the Son.
"So I answer in the first book of his refutation of
the theories, 'There was not a time when God was not a
Father.' And some time after he writes thus concerning
the Son of God: 'Since he is the effulgence of the
eternal light, he himself is altogether eternal; for
since the light is always, the effulgence, it is mani-
fest, must also be always.' Again: 'God is the
eternal light, without beginning or end; therefore an
eternal effulgence is projected by him, co-exists with
him without beginning, and always born.' And again:
'The Son alone is always co-existent with the Father,
and is filled with the existent Being, and is himself
existent from the Father. There are places parallel
to these in another title of Dionysius, which is in dif-
fentant, to Paulus Samoœtenus, and in his answer to
Paul's questions set after the epistle. In the epistle
he writes thus of Christ: 'There is one Christ, who is
in the Father, the coeternal Word.' In his answers
he thus introduces Christ speaking from the prophet
Jerome, 'Even though he be a Father, there is no
perjury in the name, because he is personally,
not merely, but truly, equal to the Father, in that I differ
nothing from him in substance, coeternal also with the
Almighty Spirit.' Here he confesses the entire, coet-
ernal trinity of persons. The same Dionysius blames
Paul because he would not call Christ the co-eternal
chrestology in the new Testament person, and in the
same place he thus declares the eternity of the Son:
'As then we perceive, when one takes from one of our
material fires, and neither affects nor divides it in the
kindling one light from another, but the fire remains.
DIONYSIUS

so incomprehensibly is the eternal generation of Christ from the Father.' Lastly, that this was his constant opinion, which he always held, wherever preached and professed, he affirms in these words: 'I have written, do write, continue to write, and teach that Christ is co-eternal with the Father, the only-begotten Son, and Word of the Father.' Let Sandius brazen his forehead, and boast still that the great Dionysius Alexandrinus was of Arius's mind.' It was at the close of Dionysius's life that the second council was convoked at Antioch to condemn the heresy of Paul of Samosata, and to the fathers of the council Dionysius sent an epistle, in which he asserts, according to bishop Bull, the true divinity of the Son of God. See Eusebius, Hist. Eccles. vi, 29, 35, 40, 46; vii, 20, 26, 28; and Lardner, Credibility, iii, 57-102; where most of the remaining fragments are noticed, and many of them translated. His remains were published separately: Opera Dion. Alex. qua superstat, Gr. and Lat. (Rome, 1796, fol.). They are given also in Galland, Bibl. Patr. iii, 483; in Routh, Relig. Sacra, vols. ii and iii; and in Migne, Patrologia Graeca, x, 1257 sq. A special work on the life and writings of Dionysius has been written by Dittrich (Roman Catholic), Dionysius der Große (Leipzig, 1841). See also Clarke, Succ. of Soc. Lit. i, 176; Herzog, Real-Encyklopädie, iii, 410; a full account in Cellier, Histoire Générale des auteurs ecclésiastiques, ii, 386 sq.; Hefele's Conc. Bclengegeschichte, i, 222 sq.; and Murdock's excellent note to Mosheim, Church History, b. i, cent. i, pt. ii, ch. ii, § 7. A translation of the remains of Dionysius is promised in the Ant.-Nicene Christian Library, now publishing (1868) at Edinburgh.

Dionysius, bishop of Corinth, A.D. 170, of whom little now is known, appears to have been in considerable repute in the days of Eusebius, for eight epistles which he had written: i, to the Laodiceans; 2, to the Athenians; 3, to the believers of Nicomedia, the capital of Bithynia; 4, to the Church of Smyrna, and the other churches of Crete; 5, to the Church of Amastris, together with those throughout Pontus; 6, to the Giasontes; 7, to the Romans; and 8, to Chrysaphora, an eminent Christian matron. These are all lost except a few fragments preserved by Eusebius, Hist. Eccles. iv, 23, and ii, 29. See extract from the first fragment in Lardner, Works (ed. Kipple), ii, 144 sq. The Fragments are given in Galland Bibl. Patr. i, 675, and in Routh, Relig. Sacra (Oxon, 1814), i, 163 sq. See also Fabricius, Bibliotheca Graeca, iv, 408; xii, 175 (ed. Harles); Cellier, Hist. Gén. d. auteurs sacrés (Paris, 1862), i, 461.

Dionysius, bishop of Rome, was at first a presbyter of the Church of Rome, and afterwards, on the martyrdom of Sixtus II (Eusebius, Hist. Eccles. vii, 7, 27), was chosen bishop of that see A.D. 259, which he held about ten years. He died A.D. 269. Dionysius Alexandrinus (q. v.) was accused before Dionysius of Rome of error as to the person of Christ in his letter to ammonius and Euphranius, and a synod was called by the bishop of Rome to consider the matter, and explanation was made by the bishop of Alexandria. The only fragment we have of the writings of Dionysius Romanus relates to this matter; it is a letter to the African bishops, of which a part preserves a large part in his De Deo, Synod. Nic. c. 26; compare also his De Seminat之中 Dionysius, c. 10. It is given also in Migne, Patrologia Latina, tom. x. See also Hefele, Conc. Bclengegeschichte, i, 222; Dorner, Doctrine of the Person of Christ, Edinb. transl., ii, 182 sq.

Dionysius Exiguus ("the little"), a Scythian by birth (sixth century), studied at Rome, where he became a monk, and gained high repute by his knowledge of Scripture and of the Greek language. Cassiodorus, who was intimate with him, wrote his panegyric in his Institutiones. Literarum, ch. xxii. He was a vehement and unscrupulous "upholder of the see of Rome; he is suspected to have been guilty even of forgery in its support; he first published, and very probably wrote the Canons of the Council of Sardica, and collected the papal decretales from Silicius and Anoexias XI; 419, cited in Clarke, Succession of Soc. Lit., ii, 907. This work was published with his Collection of Canons, made at the request of Stephen, bishop of Salone, which contains the 50 first Apost. Canons (q. v.), the Canons of Nice, Constantinople, Chalcedon, Sardica, and Africa of Africa (ed. Justel, Paris, 1029, 8vo; also given in Biblioth. Jur. Cusan. i, 97). These canons were taken from Greek writers. But his fame rests (and justly) upon his Cypria Paschalina, in which he introduced the name of Christ as the starting-point of computation, and gave birth to our "Christian era," known also as the "Dionysian era." It was a great thought of the "little monk" (whether so called from his dittyness or from his small stature is unknown) to view Christ as the turning-point of the ages, and to introduce this view into chronology" (Schauf, Hist. of Chr. Church, ii, § 67). Dionysius lived to about A.D. 550. His writings are given in Migne, Patrool. Lat. vol. xxviii. See also Odinius, De Scriptoribus, 1406; and Butschick, Gesch. der Kirche, xxvi. See Clarke, Succ. of Soc. Lit. i, 176; Herzog, Real-Encyklopädie, iii, 410; a full account in Cellier, Histoire Générale des auteurs ecclésiastiques, ii, 386 sq.; Hefele's Conc. Bclengegeschichte, i, 222 sq.; and Murdock's excellent note to Mosheim, Church History, b. i, cent. i, pt. ii, ch. ii, § 7. A translation of the remains of Dionysius is promised in the Ant.-Nicene Christian Library, now publishing (1868) at Edinburgh.

Dionysius the Carthusian (called also Dionysus of Ryckel, from his birthplace, or Dionysus of Leuweis, from his family name), was born at Ryckel, near Liège, Belgium, in 1408; studied at Cologne, and wrote in his 80th year a treatise de best et casulis. At 21 (before which age the Carthusians did not admit him) he entered the monastery of Roemond, in Guelders, where he remained 48 years, till his death in 1471. His life was spent in diligent study, and in self-mortification of the strictest kind. His fame as a scholar gave him great influence both within and without the monastery, and obtained for him the title of Doctor Ecstaticus. He wrote rapidly and voluminously: over 100 works are ascribed to him, among which are commentaries on Dionysius Areop., Thomas Aquinas, Peter Lombard, etc.; but the most important, perhaps, is Enarrationes or Commentarii in Socr. Scripta, a commentary on the 24 books of Socrates, 10 vols. fol. Cologne, said to be carefully compiled from the fathers and ecclesiastical writers. See Fabricius, Bibliotheca Lat. vol. iv; Cave, Hist. Lit. (Genev, 1720), appendix, p. 108; Wetter u. Welte, Kirchen-Lehzen, iii, 168; Schröckh, Kirchengeschichte, xxxiv, 117 sq.

Dionysius (Διόνυσος, 2 Mach. vi, 7; xiv, 88, "Bacchus"); in classical writers sometimes Διώνυσος, of uncertain derivation), also called Bacchus (Βακχος, ίονυς, the noyey god; after the time of Herodotus), was properly the god of wine. He is represented as being the son of Jupiter and Semele. In Homer he appears simply as the "frenzied god" (II. vi, 182), and yet "a joy to mortals" (II. xiv, 825); but in later times the most varied attributes were centred in him as the source of the luxuriant fertility of nature, and the god of civilization, and of happiness. Thus Tacitus (Hist. ii, 11) says: 'The Eastern wanderings of Dionysus are well known (Stauro, xii, 7, p. 687), but they do not seem to have left any special trace in Palestine [yet comp. Lucan, de Syrta, 98, p. 886, ed. Bede.]. His worship, however, was greatly modified by the incorporation of Eastern elements, and assumed the twofold form of wild orgies and domestic rites. See Dionysus, s. v. To the Jews Dionysus would necessarily appear as the embodiment of paganism in its most material shape, sanctoning the most tumultuous passions and the worst excesses. Thus Tacitus (Hist. v, 5) rejects the tradition that the Jews worshipped Bacchus (Liberae patriae; compare Pindar, Nect. Cons. iv, 6), on the ground of the "entire diversity of their principles"
 Dioptès (Διοπτής, Ἰονίανόμ., "that fell down from Jupiter"), an epithet applied to the great image of Diana at Ephesus (Acts xix, 84). It is applied in the same way by heathen writers (e.g. άξιόμα νικε- νίχα, Herodian. i, 11; compare Plutarch, Num. 13; Eusebius, Ἰπ. 66 88; see Wetstein, Kunoil in loc. — See Diana.

 Dioscorin'thus (Διοσκορινθος, Valg. Dioscorinus) occurs in 2 Macc. x, 21, as the name of a Greek-Selucid month. Inasmuch as Dus (Diog) is a well-known Macedonian month (the first of the year), which Josephus (Ant. i, 5, 3) says corresponds with the Jewish month of Marchesvanus, the name has been disregarded (see Weisendorf, De fide Maccab. p. 82) as a corruption (through the form Διοσκόρος) for that month (Scaliger, Emend. Temp. ii, 94), and by others as an intercalary month (but see Ideler, Chronol. i, 390). — See Month.

 Dioscōrūs (Διόσκορος), bishop of Hermopolis, end of the 4th century, one of the four Nitrian solitaries (the other three being Ammonius, Theonas, and Eustathius) known as "the tall brothers" on account of their stature. — See Tall Brothers.

 Dioscorus, bishop of Alexandria (+ 454), who succeeded Cyril in that see, A.D. 444. Inferior to his predecessor in learning, he excelled him in ambition, energy, and bitterness. Eutyches (q. v.) taught that there is one nature only of God, compounded of divine and human natures; so that our Lord was not properly either God or man, but a sort of third being between the two. He was deposed for this heresy by a local synod of bishops at Constantinople, under Flavian, A.D. 448. Dioscorus took his side, and induced Theodosius II to call a council at Ephesus (A.D. 449), which, under the direction of Dioscorus, met with the utmost violence against the defenders of orthodoxy, and restored Eutyches. This council has secured the envious title of the "Robber Council." The fourth ecumenical Council of Chalcedon (A.D. 451) condemned Dioscorus and Eutyches, and established the doctrine that in our Lord Jesus Christ there are two perfect and distinct natures, the Godhead and manhood, united in one person, without mixture, change, or confusion (see Chalcedon; Christology).

 At this Council of Chalcedon Dioscorus was accused of gross vices as well as of heresy, was condemned, deposed, and banished to Gangra, Paphлагonia, where, in three years after he died, he was seen. See Landon, Manual of Councils, 120; Hofele, Concilien geschichte, ii, 296 sqq.; Dupin, Ecles. Writers, 5th century; Schaff, Hist. of the Christian Church, iii, § 140, 141; Neander, Church History (Torrey's transl.), ii, 500, 522; Milman, Latin Christiinity, i, 286-316. See Eusebius, Historia Ecclesiastica, ii, 1, 11 sqq.; Suidas, s.v. Dioscorus, i, 101, 7.

 Dioscorus, anti-pope, had been sent as legate by pope Hormidas to Constantinople. He was chosen pope Oct. 15, 529 (on the death of Felix IV), by a number of bishops; but, about the same time, Boniface II was elected and sustained by Athalaric the Goth Di- escors died within a month of his election, Nov. 12, 529, and Boniface excommunicated him, even after his death — a sentence that was annulled afterwards by pope Agapetus I, Council of Trier, History of the Popes, i, 287.

 Dioscori (Διοσκορι, i. e. Ἰονιανός, "Castor and Pollux," Acts xxviii, 11), the twin sons of Jupiter by Leda (Homer, Hymn, 17; Hygin. Fab. 77; according to Homer, Ódys., xi, 297, the sons of Leda and Tendareus). They were chiefly invoked by the Greek and Roman sailors as tutelary deities of mariners, and also worshipped as propitiatory offerings. Theocritus, id. xxii, 17; Catull. ixxv, 65; Lucian, Deor. dial. xxvi, 2). In the heavens they were twin stars, regarded as auspicious (comp. παίρεις, Homer, Ἰονιανός, xxxii, 6; Δίαλος, Var. Inst. i, 30; "lucidum sidus," Diodor. Sic. iv, 43; Ovid, Fast. v, 720). They were sometimes thought to appear in a delirious flame at the mast-head during storms (Plutarch, Naut. Philos., ii, 18). Their image formed the "figure-head" of the Alexandrian vessel (giving name to it) in which Paul sailed from Melita to Rome (Acts xxviii, 11). Compare Str. See Scheffer, De myst. nautic. ext. p. 372 sqq.; Enchol, De tutelis et insignih. nave. (L. B. 1771); Hassuer, De urbis, Achaeis et Atheniis in Ital. de perforatione (Brem. 1716); Kunz, De veiculo navis Alec. (Jen. 1784). Comp. Castor (and Pollux).

 Coin with the Figure of the Dioscuri.

 Diospilía. See Thebes.

 Diospolis, Synod of (called by Augustine a "Council of Palestine," and which Jerome, in a letter to Augustine, calls miserabilis Synodus Diospolitana), a council of fourteen bishops held at Diospolis, the ancient Lydda, A.D. 413, to treat of charges of heresy brought by Heros, bishop of Arles, and Lazarus, of Aix, against Pelagius. Pelagius himself was present, but not Heros or Lazarus. Their memorial was read, containing many propositions of Pelagius; among them, that children dying without baptism are saved, and enjoy eternal life, although they do not enter the kingdom of heaven; that the grace of God is not necessary for the performance of each particular good work; that man's free will, with the law and Gospel doctrine, is sufficient; that grace is given according to our merits, and depends upon man's will. Pelagius confessed some of the propositions attributed to him to be really his, but he denied the sense which his accusers put upon them, maintaining that they were capable of being understood in a sense agreeable to catholic truth (Landon, Manual of Councils, 295). The synod acquitted Pelagius; but, as Augustine justly remarked of the decision, it was not "heresy that was there acquitted, but the man who denied the heresy." See Schaff, History of the Christian Church, iii, § 148; Hofele, Concilien geschichte, ii, 96 sqq.

 Diotrophēs (Διότροφης, "devourer," a person who seems to have been one of those teachers condemned by the apostle John in his third epistle, A.D. cir. 90. He appears to have been a presbyter or deacon, probably the former. He refused to receive a former letter sent by John, thereby declining to submit to his directions or acknowledge his authority, moreover circulating malicious slanders against the apostle, and exercising an unprincipled, pernicious influence (παθολόγητος) in the church (3 John 9, 10). See Gates. Neander suggests (Planting and Training, ii, 73) that he may have been of an ultra-Pauline party, the forerunner of Marcion (q. v.).

 Diphath. See Riphath.
Under the name of Christianus Decimviri he wrote, *Orthodoxie orthodoxorum* (1871); *Papismus protestantianum spongulam* (1898); *Fatum fatum* (Amst. 1710); *Glaub des Evangelisch Jesus Christi* (Stock. 1683); *Der Regentenpiegel, ein lateinisches Gedicht; - Personalia* (an autobiography, no date). His writings were collected under the title *Erfreutter Weg zum Frieden mit Gott u. allen Creationen* (Amsterdam. 1709; new collection 1748, 8 vols.); - Ackermann, *Uberraschung* (Leips. 1761); Hoffmann, *Die im Schatten* (Leips. 1828); - Kahnis, *German Protestantism*, p. 126; Schröck, *Kirschgescichte*, pt. ii., viii, 808 sq.; Herzog, *Real-Encyd.* iii, 42.

**Diptychs.** Church registers, so called because they were originally tablets folded in two leaves (diptycha), wherein, among the early Christians, were recorded the names of bishops and other brethren, whether deceased or living, who were entitled to have their names mentioned in the celebration of the Liturgy from having rendered any signal service to the Church. When a member of the Church was excommunicated, his name was erased from the diptychs. They are still in use in the Greek Church.

The diptych of antiquity consisted of two tablets of wood, ivory, or precious substance, which folded together, and contained a coating of wax on the interior. On this wax were written at first private letters. In this case the diptych was bound with a cord, and sealed with wax. Later, the emperors, consuls, and other magistrates, to celebrate their elevation to office, sent diptychs to their friends, containing on the exterior of the tablets an engraving of their portrait, or of some circumstance connected with their official promotion. They were also employed as public registers. The sacred diptychs contained on one side names of the living, on the other of the dead, which were rehearsed during sacrifices. When Christianity became triumphant, diptychs were used to contain liturgical subjects and scenes. Even the poorest traveller or pilgrim used them to hold the images of sacred persons, before which he bowed in prayer several times a day. In Christian art, a diptych is an altar-painting in two pieces, which may be folded together, and which contain paintings on both the interior and exterior surfaces.—Siegel, *Cristl.-kirchliche Altarth. i*, iii, 259; Bingham, *Orig. Eccles. x, 2, 6, and xv, 8, 17; Jamieson, *History of our Lord in Art*, i, 21.

**Director of the Conscience (or spiritual director),** a title often given in the Roman Church to the priest acting as confessor, with power of absolution.

**Directory.** I. a set of rules for worship and ordination, drawn up to take the place of the Liturgy, or Book of Common Prayer, by the Westminster Assembly of Divines. The Directory was framed in 1648, ratified by Parliament Jan. 8, 1644, and adopted by the Scottish General Assembly in 1645. In the Act of 1644, it is entitled a *Directory for the Public Worship of God throughout the three Kingdoms of England, Scotland, and Ireland*. The name ordinance repealed the *Collects of Edward VI*, by which acts of Edward VI. the English Church was established, and forbade the use of it within any church, chapel, or place of public worship in England or Wales, appointing the use of the Directory in its stead. This ordinance, indeed, never received the royal assent, and it was a long time before it succeeded in abolishing the established worship. In some parts the Directory was accepted by the people in general; in other places it was rejected; some ministers would not read any form, others read one of their own. The Parliament, therefore, in the ensuing summer, called in all the *Books of Common Prayer*, and imposed a fine upon such ministers as should read any other form than that imposed by the Directory. The penalty for violation of the Directory was £5 for the first offence, £10 for the second, and a year's imprisonment for the third; for non-observations of the Directory, 40¢. Any one who should
preach, write, or print anything in derogation of the
Directory was to forfeit not less than £5, nor more than £50; and all approving books remaining
in parish churches or chapels were ordered to be carried to the committee of the several counties within a
month, there to be disposed of as the Parliament

The Directory prescribes no form of prayer, nor any
response on the part of the people, except Amen. It
enjoins that "the people shall enter the churches reverently, and in a grave and becoming manner, with-
out adoration, or bowing towards one place or another; that the minister is to begin with prayer, to which all present are to give due attention, and to abstain from all
words or other assurances than that the reading of
the Scriptures in the congregation, which is a part of the worship of God, be performed by the pas-
tors and teachers; that all the canonical books of the
Old and New Testament, but none of those called
apocryphal, be publicly read in the vulgar tongue, and
in the best allowed translation; that the portion to be
read at once be left to the minister, so that commonly
one chapter of each Testament be read at every meet-
ing; that all the canonical books be read over in order,
that the people may be the better acquainted with the Scriptures; that when the minister shall judge it ne-
necessary to expound any part of what is read, he is not to
merely comment upon it, but also give the whole or
part thereof to be ended, and that after reading the Scripture and
singing the psalm, the minister who preaches is to be
begin with prayer. It then prescribes heads for the
prayer; enjoins that the subject of the sermon be a
word of Scripture, which teaches some principle or head of
religion, or is otherwise suitable to the occasion; and
recommends that the introduction to the text be
brief and perspicuous, and drawn from the words or context, or from some parallel passage of Scripture.
In dividing the text, the minister is to regard the order
of the matter rather than that of the words; he is
not to burden the memory of his hearers with too many
divisions, nor perplex their understandings with
legal phrases and terms of art; he is chiefly to insist on
those doctrines which are principally intended, and
most likely to edify his hearers; he is not to propose
nor answer any unnecessary objections, but to confute
error, and satisfy the judgments of his audience; and
he is to avoid depending upon quotations from ecclesiast-
ical or other human writers, ancient or modern, etc.
The Directory recommends the use of the Lord's Pray-
er as a perfect model of devotion. It forbids private or
lay persons to administer baptism, and enjoins it to
be performed in the face of the congregation. It or-
ders that the communion-table at the Lord's Supper
be so conveniently placed that the communicants may
sit about it. It enjoins that the Sabbath be observed with
the greatest strictness, both in public and private;
that marriage be solemnized by a lawful minister of the
word, who is to give counsel to, and pray for the parties;
that the minister teach the people not only in public,
but also in private; that the people be visited by the
minister, under whose charge they are, and who shall administer spiritual good to their souls; that the dead
be buried without any prayers or religious ceremonies;
that days of fasting be observed when the judgments of God are abroad in the world, or when some impor-
tant blessings are desired; that the season of Thanksgiving for mercies received be also kept; and, lastly, that as it is the duty of Christians to praise God publicly, the
whole congregation join together in singing psalms. In an Appendix it is enjoined that all festivals, vulgar-
ly called holy days, be abolished, and that no day be observed which is not one of the Lord's days; and
is capable of any holiness under pretence of consecra-
tion, or subject to pollution by any superstition for-
merly employed, the places of worship now used be still continued."

This Directory, which is still partly, but by no
means strictly, adhered to by Presbyterians in the
British Isles, and is given in full in Neil, History of the Puritans, appendix viii.; see also Collin, Church

II. The Presbyterian Church in the United States
has a Directory for Worship, in fifteen chapters, which
was amended and ratified by the General Assembly
in 1821, and may be found appended to The Constitu-
tion of the Presbyterian Church (Philadelphia, Presby-
terian Board).

III. In the Roman Catholic Church an annual Di-
rectory (Directorium) for the clergy is published, which
provides rules of ceremonial according to the calendar for
the year, as settled by the bishop of the diocese. The
Ritualists in England have imitated this in their so-
called Directorium Anglicanum.

Dirge, a funeral hymn, derived from the Lat. Di-
reg, the first word of the first antiphon in the office
called Officium Defunctorum, which is Dirige, Domine Deus meus, in conspectu tuo, vivam meam.—Procter. On
Common Prayer, p. ii, ch. v., § 5; Ritualis Romaeum,
Officium Funerale, ad Mutil. Antiphona.

Discalceati, or Barefooted Monks and
Nuns, is the generic name of several religious orders
whose members wear only sandals of leather, wood, or
knitting-work. The Franciscans have particularly
meant by the word, which have been divided into four orders or provinces, or provinces, or
are, 1. The barefooted monks of St. Augustine, founded
at Talavera by command of Philip II, and which after-
towards spread throughout France and the East and
West Indies. 2. The barefooted nuns of St. Augustine,
established in 1589 by a Spanish maid of honor, Fran-
cescina Grillo, in her native town of Casale at Mad-
rid. 3. The barefooted Ladies of Mercy for the liber-
tion of prisoners, established at Bisco and Amoraya,
Spain, in 1604, by Peter John of Baptista. 4. The
barefooted Carmelites, male and female (barefooted monks of the Cross, at Avila), founded in 1563 by The-
resa, and soon spread over the whole of Spain, Portu-
gal, France, Italy, Germany, and Russia. A part of
these, not belonging to Spain, are called Congregation of the barefooted Carmelites of St. Elias.
5. The bare-
footed Trinitarii, established at Val de Peñas, in 1596,
by John Baptiste de la Conception: their dress is
white, with a red or blue cross, and a brown cloak and
hood; they may be distinguished from ecclesiastical
or other human writers, ancient or modern, etc.
The Directory recommends the use of the Lord's Pray-
er as a perfect model of devotion. It forbids private or
lay persons to administer baptism, and enjoins it to
be performed in the face of the congregation. It or-
ders that the communion-table at the Lord's Supper
be so conveniently placed that the communicants may
sit about it. It enjoins that the Sabbath be observed with
the greatest strictness, both in public and private;
that marriage be solemnized by a lawful minister of the
word, who is to give counsel to, and pray for the parties;
that the minister teach the people not only in public,
but also in private; that the people be visited by the
minister, under whose charge they are, and who shall administer spiritual good to their souls; that the dead
be buried without any prayers or religious ceremonies;
that days of fasting be observed when the judgments of God are abroad in the world, or when some impor-
tant blessings are desired; that the season of Thanksgiving for mercies received be also kept; and, lastly, that as it is the duty of Christians to praise God publicly, the
whole congregation join together in singing psalms. In an Appendix it is enjoined that all festivals, vulgar-
ly called holy days, be abolished, and that no day be observed which is not one of the Lord's days; and
is capable of any holiness under pretence of consecra-
tion, or subject to pollution by any superstition for-
merly employed, the places of worship now used be still continued."
DISCERNING

Minorities, they founded the Congregation of Narbonne, and the Spiritual Congregation, which were suppressed in 1518 by the Inquisition, part of them being put to death, and the others imprisoned for life. The name of the De Asia Maria. 15. Female Cocumachines. 16. Charis-

osis of the Stricter Observance, established at Albano in 1631 by Franciscus of Jesus Maria, and whose rule was adopted in some Italian convents. 17. Female anchorettes of St. Peter of Alcantara, established in 1616 at Ja Fassa by cardinal Francis Barberini, are found only in Italy. 18. Barred from brethren and sisters of the 8th order of St. Francis (gilt Scalzi), in Sicily, Dalmatia, Istria, etc.; established in 1540 by Jacob of Cugublo, in the convent of La Trope. They extended rapidly, but were in 1602 united to the Congregation of the 8th order of Lombards. 19. Nuns of the 8th order of St. Francis of the Stricter Observance in France (les Picpus), established in 1598 by Vincent Mussard at Franconville, and endowed with the convent of Picpus, at Paris, in 1601. They devoted themselves to the erection and management of hospitals; abolished in 1789, they were reorganized by the abbé Condrin in 1814, sanctioned by pope Pius VII, and in 1823 were approved by the papal briefs in the bull of the Pope in 20. Recollect nuns of the 8th order of St. Francis, founded in 1638 at Limburg by Johanna van Nierich, who gave them very rigid rules: they were abolished in 1789. 21. Hospitallers of the 8th order of St. Francis (Minims, etc.), established at Madrid in 1567 by Bernhard of Siena, admitted to the Congregation of the 8th order of Portugal, Spain, and the Netherlands, and have but lately disappeared. 22. Female Choristers of Noli, 8th order of St. Francis, established by count Nicholas of Orsini and Spoleto in 1554 for his own choristers: dress, gray, with a white belt, streamer, and gray veil; they fasted on fast days. 23. Hermits of Monte Lucca, founded in 1519; the only female anchorettes at Spoleto in Umbria. 24. Hermits of St. John the Baptist, established in the bishoprics of Metz, Cambrai, and Bellai in 1630 by Michael of Sabina; they soon numbered 100, but disappeared in 1789. 25. Generally, all the congregations of regular Anchoresses, and of the Minorities of the Observance.—Pierre, s. v. Barfussermönche.

Discerning of Spirits (δίακρισις φνευμάτων, discrimination of spirits, 1 Cor. xii. 10). This expression is now usually understood to mean a high faculty, enjoyed by certain persons in the apostolic age, of intuitively probing the heart and distinguishing the secret dispositions of men (compare 1 Cor. xiv. 29; 1 John v. 1). It appears to have been one of the gifts peculiar to the apostles, and was specially necessary at a time when the standards of doctrine were not well established or generally understood, and when many deceivers were abroad (2 John ii, 7). This faculty of supernatural insight seems to have been exercised chiefly upon those who came forward as teachers of others, and whose real designs it was important that the infant churches should know. Authentic instances, however, do not appear to show the method of its exercise, although the cases of Ananias and Sapphira (Acts v, 3, 9), of Simon Magus (viii, 21), and of Elymas (xiii, 9), are cases in point. See Gifts, Spiritual.

Disciple (Lat. discipulus, s scholar, from discere, to learn: Matt. x, 24), one who professes to have learned from a Teacher, and is maintaining them on that other's authority. In the New Testament it is applied principally to the followers of Christ; sometimes to those of John the Baptist, Matt. i, 14; and of the Pharisees, Matt. xxii, 16. It is used in a special manner to point out the twelve, Matt. x, 1; xi, 1; xx, 17. A disciple of Christ may now be described as one who receives and maintains upon his_AFTER_ sacrifice, imbibes his spirit, and imitates his example (Farrar, Bibl. and Theol. Dict. s. v.). "There are three senses in which men are sometimes called 'disciple of any other person': (1) incorrectly, from their simply maintaining something that he maintains, without any profession or proof of its being derived from him. Thus Augustine was a proselyte, and so was Martin, yet no one supposes that the one derived his belief from the other. It is very common, however, to say of another that he is an Arian, Athanasian, Socinian, etc., which tends to mislead, unless it is admitted, or can be proved, that he learned his opinions from this or that master. (2) Then certain persons grow to have adopted the views of another, not, however, on his authority, but from holding them to be agreeable to reason or to Scripture, as the Platonic, and most other philosophical sects—the Lutherans, Zuinglians, etc. (3) When, like the disciples of Jesus, and, as it is said, of the Prophets, and both the adherents of certain churches, they profess to receive their system on the authority of their master or Church, to acquiesce in an 'ipse-dixit,' or to receive all that the Church receives. These three senses should be carefully kept distinct."

Disciples of Christ, or, as they prefer to call themselves, "The Church of Christ," a body of Baptists sometimes called by their opponents "Campionites," assumed a distinct ecclesiastical organization about the year 1827. In 1808 Thomas Campbell migrated from Ireland, and settled in Western Pennsylvania as a minister of the old school and the known as the Brush Run Church, Sept. 10, 1810. Thomas Campbell was one of the original elders of this congregation, and by it his son Alexander was first ordained to the ministry. It was not long till the question of baptism engaged their attention, and, after a thorough investigation among themselves and others, by himself and son, with five others, reached the conclusion that the Scriptures taught the "immersion of believers." Accordingly, on the 2d of June, 1812, they were immersed by a Baptist minister. In 1815 they had increased to some five or six congregations, when they attached themselves to the Redstone (Baptist) Association, stipulating, however, in writing, that no "terms of union or communion other than the Holy Scriptures should be required." To many of the Baptist preachers this union was distasteful from the first, and it finally resulted in the withdrawal of these congregations, who then joined the Mahoning (Ohio) Association, which was nearly accordingly with the others, which finally became thoroughly identified with the movement.

In 1823 Alexander Campbell established the "Christian Baptist." Through this monthly, and several public oral debates on baptism, and extensive tours of preaching, he spread the new principles and maintained them on that other's authority. The New Testament is applied principally to the followers of Christ; sometimes to those of John the Baptist, Matt. i, 14; and of the Pharisees, Matt. xxii, 16. It is used in a special manner to point out the twelve, Matt. x, 1; xi, 1; xx, 17. A disciple of Christ may now be described as one who receives and maintains upon his_AFTER_ sacrifice, imbibes his spirit, and imitates his example (Farrar, Bibl. and Theol. Dict. s. v.). "There are three
Discipline (Lat. disciplina, instruction, learning), a term used ecclesiastically to denote the application, in the Church, of the principles of Christianity. "Faith in the testimony of God, and obedience to the commandments of Christ, are the only bond of union." The subtle speculations of theology are not to be forced upon the faith or conscience of Christians, and Bible themes are to be presented in Bible terms. For objecting to many of the terms of theology, such as "eternity," "eternally begotten," "co-essential," and "consubstantial," they have been by some charged with being "Unitarians." But on this subject there is now perhaps no respectable doubt of their entire "orthodoxy." They break the loaf, in commemoration of the sacrifice of the Saviour, every first day of the week. This practice, they contend, has the warrant of apostolic example, and is therefore of divine obligation. It is claimed that it was the chief object of the meetings of the first Christians on the Lord's day, and its peculiar sanctification. They hold that faith and repentance are the divinely-appointed antecedents to baptism, and that the private, the public, and the duty of the Christian minister to say to all who believe and repent, "Be immersed, every one of you, in the name of the Lord Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." They are congregational in their organization, and recognize three classes of officers: 1, elders, presbyters, or bishops; 2, deacons; 3, evangelists. These last constitute the itinerating ministry or the missionaries of the Church, and are supported by voluntary contributions. The Disciples acknowledge the obligation to provide for the preaching of the Gospel to be of the highest kind, and are very active in evangelical labor. In questions of speculative opinion they allow the widest differences, but contend earnestly for the unity of a practical acknowledged, meaning of one faith, one Lord, one immersion, one hope, one body, one spirit, one God and Father of all. On the subjects of the atonement, the resurrection, and the future judgment, they hold the common faith of all Christians.

III. The Disciples are now estimated as about 500,000 in numbers. They are distinguished for their interest in education, and have a large number of academies and seminaries, and several colleges of high standing. Among these the most prominent are Bethany College, founded by A. Campbell, and presided over by him until his death; Kentucky University, and the North-western Christian University, at Indianapolis; Eureka College, Illinois, and Hiram College, Ohio. They have 25 periodicals, viz. 9 weeklies, 15 monthlies, and 1 quarterly. Of these, two (monthlies) are published, one in Great Britain and one in Canada; all the United States. The most representative of the latter are The Millennial Harbinger (monthly), Bethany; M. E. Lard's Quarterly, Lexington, Ky.; The Review, Cincinnati, Ohio, and The Standard, Cleveland, Ohio (weekly).


DISCIPLINE

dle of the third century, in all disciplinary proceedings of the Church. By the beginning of the fourth century, the Church had become the depository of causes which have been briefly mentioned, and which may be more fully specified hereafter, was greatly abridged, and shortly was wholly lost. This fact illustrates the progress of the ecclesiastical hierarchy. While the right of the laity is yet undisputed, the right of discipline is clearly asserted and occasionally admitted, the people occupying a neutral position between submission and open hostility. But from disuse to denial, and from denial to extinction of neglected privileges and powers, the descent is natural, short, and rapid. From about the middle of the fourth century, according to the usual interpretation, the bishops assumed the control of the whole penal jurisdiction of the laity, opening and shutting at pleasure the doors of the Church, inflicting sentence of excommunication, and prescribing at their discretion the austerities of penance, and again absolving the penitents, and restoring them to the Church by their own arbitrary powers. The people accordingly, no longer having any part in the trial of offenses, ceased to watch for the purity of the Church, convivial at offenses, and conceded the offender, not caring to interfere with the prerogative of the bishop, in which they had no further interest. The speedy and sad corruption of the Church was the natural result of this loss of authority and its arbitrariness. Nor was it to be doubted that this was one efficient cause of that degeneracy which succeeded" (Coleman, Apolostical and Primitive Church, chap. v.). "This transition changed essentially the relations of the officers to the members of the Church, and the condition of Church membership. The officers of the Church, instead of receiving authority and office from that body for their service, claim authority and commission from God for the exercise of their functions. They are now the rulers, not the servants, as at the beginning they were, of the Church. A union with the Church by a public profession is a transaction not so much between the Church and the professing Christian, as between him and the bishop. The contracting, covenanting parties are the bishop and the believer. The sovereign authority of the Church is merged and lost in that of the priesthood. Ecclesiastical discipline naturally resolves itself into the power of the priestly person as a priesthood, in whom alone authority is vested for the punishment of offenses" (Coleman, Ancient Christianity, chap. xxii.).

II. In the Middle Ages, and in the Roman Church, the system of penitential discipline, for the treatment of persons confessing their sin, grew up into full proportions. See Penance; Penitential Discipline. In the Roman Church, and among some Protestant writers, the word discipline, standing alone, implies only penitential, and not punitive discipline.

III. In the Modern Church.—The exercise of punitive discipline in the modern Church is found to be impossible, or nearly so, in state churches. In the Church of England, and the Protestant state churches on the Continent of Europe, it is almost unknown. Where citizens, as such, are ipso facto Church members, to punish the Church member is to affect a man's citizenship.

On the other hand, in Free churches, whether in Europe or America, discipline by reproof, censure, suspension, or excommunication is not only possible, but is actually practiced very generally. The following passage contains principles on which the Free Protestant churches of modern Christendom generally act with regard to discipline.

"God's judgment has been regarded as one of the notes or marks of a true Church. Our Protestant forefathers charged the Church of Rome with being greatly wanting in this, and scarce deserving the name of Church by reason of such want. Discipline relates to the laws of any society, and the penalties of disobeience. All institutions must have laws in order to be good governments; and all individuals, and penalties. Many of them were expressly appointed by Christ himself. Others, in conformity with the same, have from time to time been added by the Church. To obey the powers ordained of God, whether civil or ecclesiastical, when exercised according to his revelations and his ordinances, is the duty of every Christian. In their ordination, promise faithful obedience to those who are placed over them, and who exercise their authority according to prescribed rules. Due respect also is required to their godly admonitions and judgments. This obedience and respect are to be shown not merely to the persons who may agree in sentiment or sympathize in theological views and opinions also from whom we differ; and this may be done without any improper sacrifice of Christian liberty or right of private judgment. As to the rules and regulations of the Church, whether the observance be specially required by rulers or not, the true Christian will hold himself bound to render it. He will not select such of them as he most approves, or as most accord with his doctrines, and scrupulously observe these, making such observance a test, and denouncing those who differ from him; but he will resolve to obey them all, out of respect to the authority enjoining them. And yet, if the prince God himself, preferring mercy to sacrifice, allows even his holy Sabbath to be violated as to its letter, and sacrifices and offerings to be withheld, so a wise discretion has ever been conceded to God's ministers in the observance of inferior rules, or in regard to things become obsolete, having due reference to times, places, and circumstances. Wherever such discretion has not been allowed or exercised, the result has been that men have strained at the gnat and swallowed the camel; have tithed mint, anise, and cummin, and neglected the weightier matters of the law. It should always be remembered that, as the Sabbath was made for man, and not man for the Sabbath, so rubrics and canons were made for the Church, and not the Church for them" (Bishop Meade, True Churchman).

In Presbyterian churches, discipline is exercised by the Session (q. v.), an appeal lying to the Presbytery, and thence to Synod and General Assembly. In the Federal Form of Government adopted by the Protestant Episcopal Church in the United States of America (book ii.), the general principles of discipline are laid down as follows: "I. Discipline is the exercise of that authority and the application of that system of laws which the Lord Jesus Christ has appointed in his Church. II. The exercise of discipline is highly important and necessary. Its ends are, the removal of offenses; the vindication of the honor of Christ; the promotion of the purity and general edification of the Church; and also the benefit of the offender himself. III. An offence is anything in the principles or practice of a Church member which is contrary to the word of God, or which, if it be not in itself a sin, is есть неносиця to sin, or mar their spiritual edification. IV. Nothing, therefore, ought to be considered by any judicatory as an offence, or admitted as matter of accusation, which cannot be proved to be such from Scripture, or from the regulations and practice of the Church, founded on Scripture, and which doth or may doth evil which discipline is intended to prevent. V. The discipline of discipline in such a manner as to edify the Church requires not only much of the spirit of piety, but also much prudence and discretion. It becomes the rulers of the Church, therefore, to take into view all the circumstances which may give a different character to conduct, and consider it more or less as a sin, and which may, of course, require a very different mode of proceeding in similar cases, at different times, for the attainment of the same end. VI. All baptized persons are members of the Church, are under its care,
DISCIPLINE, BOOK OF

and subject to its government and discipline; and
when they have arrived at the years of discretion, they
are bound to perform all the duties of Church mem-
bers; and all Offences and Censures, whether private or public,
to which of which appropriate modes of proceeding be-

In Congregational churches, discipline is adminis-
tered by the Church. For the principles and meth-
ods of Congregational discipline, see Puncheon, View
of Congregationalism (1844), 177 sq.; Dexter, On Con-
gregationalism (1865), 250 sq.

In the Methodist Episcopal Church an accused
member is brought to trial before a committee of not
less than five, who shall not be members of the Quar-
terly Conference. In the selection of the committee,
the parties may challenge for cause. The pastor pres-
ides at the trial. If the majority find him guilty,
the pastor executes the sentence of expulsion. Ap-
peals are allowed to the Quarterly and Annual Con-
ferences (Discipline, part iii, chap. 1).

In the Constitutions of the Reformed churches of
America (German and Dutch), the principles and rules
of discipline laid down are very similar to that of the
Presbyterian Church above cited. See Constitution
of the German Reformed Church (1851), part iii, p. 32;
Constitution of the Reformed Dutch Church of North
America (Phil. 1840), chap. iv, p. 32.

Literature.—On the discipline of the ancient Church,
see the works of earlier authors already cited, and
Singham, Orig. Eccles., bk. xvi, chap. i; Schaff, Hist. of the Christian
Church, i, § 114; Neander, Church History (Torrrey's),
vols. i and ii; Barrow, On the Pope's Supremacy, Works,
iii, 292 sq. (N. Y. ed.); and the references under PRE-
ANCE; PENITENTIAL DISCIPLINE.

Discipline, General, see Hooker, Eccles. Polity;
Watson, Theological Institutes, ii, 572 sq. (N. Y.
ed.); Dwight, Theology (New Haven, 1836), iv, 86 sq.;
Walker, Church Discipline (Bost. 1834, 18mo); Hill,
Pastoral Function in the Church (Lond. 1855, chap. i);
James, Church-members' Guide; Porter, Compendium
of Methodism (N. Y. 12mo); and works on pastoral
and practical theology generally. See also DISCI-
PLINE, BOOK OF; EXCOMMUNICATION; ECCLIESIA-
STICAL POLITY.

Discipline, Book of, in the Methodist Episco-
pal Church, is a volume published quadrennially, af-
after the sessions of the General Conference (q. v.),
entitled The Doctrines and Discipline of the Methodist
Episcopal Church. It is divided into six parts: i.
The History of the Church; ii. The Discipline of the Church; iii. Administration of Discip-
line; iv. Ritual; v. Education and Benevolent Insti-
tutions; vi. Temporal Economy. All but the consti-
tutional portions (see Restrictive Rules, in pt. ii, ch. i, § 1) are liable to change under the authority of the General Conference. For the modifications which the book has undergone, see Emory, History of Discipline, (N. Y. 1860, 12mo); see also Baker, Guide to Adminis-
tration of Discipline (N. Y. 16mo).

Discipline, First Book of (in the Scottish
Church, was drawn up by the Scottish Reformers in
1660, and contained the order and government of the
Church of Scotland. It was prepared by Knox, Win-
rant, Snare, and Gouge. Though approved by the
Assembly, it was not ratified by the
Privy Council.—Edie, Eccles. Cyclopedia, s. v.

Discipline, Second Book of, was sanctioned by
the Assembly in 1578. Though not then ratified formally by Parliament, it is regarded as the standard
book of the Scottish Kirk, and is held in high estima-
tion for its views of administration and order by all
Presbyterians. The Second Book of Discipline was in-
scribed in the Assembly of 1642, sworn to by
the national covenant, revised and ratified by the As-
sembly, 1658, and by many other acts of Assembly,
and according to which the Church government is es-
established by law, A.D. 1592 and 1690.—Edie, Eccles.
Cyclopedia, s. v.

Discipline of the Lash, or scourge, the name
given (from the instrument used) to personal morti-
cication or flagellation, inflicted generally voluntarily.
The oldest religious discipline on record occurs
amongst the E. Egyptians, who, when they had sacrificed
an ox to Isis on the day of her grand festival at Bu-
siris, stuffed the carcass with fragrant gums and fruits,
and bound it to a post during the burning of the sun (ii, 40), "they all beat themselves;" and again, "a
prodigious number of both sexes beat themselves, and
wait during the sacrifices; but I am not prepared to
say in whose honor they beat themselves." The ci-
maarlyrivous of the Spartans, in honor of Diana Orthia
the (next earliest discipline with which we are ac-
quainted), was by no means voluntary. The boys who
were compelled to submit to it at first were free-born;
afterwards, in wiser times, they were selected from
among the children of slaves (Plut. de Mor. Laced.).
Cicer, who was a personal witness of this savage cus-
tom, has left a fearful account of the cruelty of the tortures and the fate of the youths, who sometimes
endured even to death (Tusc. Quaest. ii, 14). Philo-
stratus, in his life of Apollonius Tyanaeus, has spoken
of certain philosophers who were accustomed to dis-
cipline themselves; Artemidorus says the same of the
Thracians, and Apuleius of the Syrians. The Roman
Lupercalia, according to Plutarch, were always undertaken by men who had been condemned to the
thong from the hope of fertility, still lingered in the
Eternal City long after the establishment of Christianity, and it was not till the close of the
fifth century that pope Gelasius succeeded in ex-
pelling this last remnant of paganism.

Before the 31st century the discipline of the lash
had been confined to only a few sects or individuals;
but about that time the custom was sanctioned by
authority, and a code was framed estimating the precise
value of each separate infliction as a commutation for
sin. A year of penance amounted to three thousand
lashes; and the celebrated ascetic, Dominicus Loricu-
us, the cave-rider, so named because, except while un-
dergoing discipline, he always wore a shirt of mail
next his skin, frequently performed a penance of 100
years, and would continue flogging himself without
cessation while he repeated the Psalter twenty times
over; 'which,' says his friend and biographer, cardi-
nal Peter Damian, 'filled me with anguish and hor-
ror when I heard it.' The self-tormenting penances of
St. Dominic may be found in Flurey, Hist. Eccl., xliii, 96. His usual accomplishment to each sin-
gle psalm was 100 lashes; so that the whole Psalter,
with 15,000 strips, equalled five years' penance.
St. Dominic's allowance, therefore, amounted to the
100
years. If he was prevented by any accident from
flogging himself as he wished, he used to beat his head
and legs unmercifully."

About 1260 public associations sprang up in Italy
for the purpose of discipline, under the name Flagel-
lantes (q. v.).

Sometimes discipline was carried to an excess
more extravagant than that of St. Dominic himself, if
we may judge from the laws of the Visigoths, one of
which (lib. vi, tit. 5, sec. 8) bears the following for-
midable heading: "Si indicet discipulam perrueram
mori de flagello contumeliat—"if death should happen
from undue severity. Sometimes it might be received
by deputé; thus, also, namely, that Henry IV of France was permitted to be reconciled to
the Church when he adjured the errors of Protestant-
ism.
D'Oeust and Du Perron, both of whom were
wards obtained cardinal's hats, were deputed to sue
the discipline from the Pope himself, who gave them
the power to enter a church on pain of excommunication, they
were allowed to keep their coats on, and they reported
that his holiness struck lightly. The narrative of this
transaction was not inserted in the bull of absolution.
class also belongs the singular disease called the mol d'Aleppo, or "Aleppo button," a species of scion, which is confined to Aleppo, Bagdad, Aintab, and the villages on the Segour and Kowick (Russell's Nat. History of Aleppo, ii. 290). The Egyptian is subject to an eruption of red spots and pimples, which cause a troublesome smarting. The eruption returns every year towards the end of June or beginning of July, and is on that account attributed to the rising of the Nile (Vonney, i. 231). Malignant fevers are very frequent, and of this class is the great scourge of the East, the plague (q. v.), which surpasses all others in its virulence and contagiousness. The Egyptian ophthalmia is prevalent throughout Egypt and Syria, and is the cause of blindness being so frequent in those countries. See BLINDNESS. Of inflammatory diseases in general, Dr. Russell (l. c.) says that at Aleppo he has not found them more frequent, nor more rapid in their course than in Great Britain. Epilepsy and diazzism of the mind are commonly met with. Melancholy monomaniacs are regarded as sacred persons in Egypt, and are held in the highest veneration by all Mohammedans. See LUNATIC.

The spermatic issue mentioned in Prov. xv, 5, cannot refer to the seminal fluid itself, as has been supposed by Michaelis and Hebenstreit, for the person who exposes himself to infection in the various ways mentioned was only unclean until the evening, which is far too short a time to allow of its being ascertained whether he had escaped contagion or not. Either, then, the law of purification had no reference whatever to the contamination of the disease (which is hardly admissible), or the disease alluded to was really not contagious. See ISSER.

The disease of Jehoram (q. v.), spoken of in 2 Chron. xxii, 18 (comp. the similar case of Herod, Acts xix, 29), is probably referable to chronic dysentery, which sometimes occasions an exudation of fibrine from the inner coats of the intestines. The fluid fibrine thus exuded coaugulates into a continuous tubular membrane, of the same shape as the intestine itself, and as such is expelled. The ancient name of the disease has been given by Dr. Good under the name of diarrhoea tubularis (Study of Med. i, 287). A precisely similar formation of false membranes, as they are termed, takes place in the windpipe in severe cases of croup.

The malady of Nebuchadnezzar (q. v.), alluded to in Dan. iv, 38, was a species of melancholy monomania, called by medical authors sope, or more commonly lecanthropia, because the translation into a wolf was the most ordinary illusion. Esquirol considers it to have originated in the ancient custom of sacrificing animals. But, whatever effect this practice might have had at the time, the cases recorded are independent of any such influence; and it really does not seem necessary to trace this peculiar hallucination to a remote historical cause, when we remember that the imaginary transformations into inanimate objects, such as glass, butter, etc., which are of every-day occurrence, are equally irreconcilable with the natural instincts of the mind. The same author relates that a nobleman of the court of Louis XIV was in the habit of frequently putting his head out of a window, in order to satisfy the urgent desire he had to bark (Esquirol, Maladies Mentales, i, 622). Calmet informs us that the nuns of a German convent were transformed into cats, and went mewing over the whole house at a fixed hour of the day.

On the causes of persons possessed with unclean spirits, see DEMONIA 对于其他特殊性的疾病在《圣经》中，见BLAINS; BOTCH; FLUX; HEM-
DISH

820

DISH

CRUSE; PAN; PITCHER; FLAGON, etc. Numerous bronze dishes have lately been discovered by Layard and others in the Assyrian mounds, some entire and others in fragments, which show a high degree of elegance and skill (Layard, Nineveh and Babylon, London, 1854). In ancient Egypt, and also in Judaea, guests at the table handled their food with the fingers, but spoons were used for soup or other liquid food, when required (Wilkinson, Anc. Egypt. i, 181, 24 ed.). The same is the case in modern Egypt. Each person breaks off a small piece of bread, dips it in the dish, and then conveys it to his mouth, together with a small portion of the meat or other contents of the dish. To pick out a delicate morsel and hand it to a friend is esteemed a compliment, and to refuse such an offering is contrary to good manners. Judas dipping his hand in the same dish with our Lord was showing especial friendship and intimacy (Luke, Mod. Egypt. i, 138; Charpin, Figs. iv, 53, 94; Niebuhr, Descr. de l'Arabie. p. 46). See BASIN; CHARGER.

DI'ASHAN (Heb. Dishan). A name, followed by another form for the name DISHON: Sept. P'osub, but in 1 Chron. i, 42 DISHAN (or v. 646v), the name of the brother of Seir. Dishon is the Horite, father of Uz and Aran, and head of one of the original tribes of Edomites (Gen. xxxvi, 21, 28, 80; 1 Chron. i, 38, 42). B.C. cir. 1963. See also DISHON.

DI'ASH (Heb. Dishon). The name of the second (alpapet; Sept. 61090v), in 1 Chron. i, 41 61090v), the name of the second of the Horites. The geographical position of the tribes descended from these patriarchs is uncertain. Knobel (Comm. in loc.) places them to the E. and S.E. of the Gulf of Akaba, on the ground that the names of Dishon's sons, Ebshan and Hemdan, may be identified with Dishon and Esmayid, branches of the tribe of Omran. Such identifications must be received with caution, as similar names are found in other parts of Arabia—Hende, for instance, near Tayf, and again Hamedan, which bears a still closer resemblance to the original name, near Sana (Burchhardt's Arabia, i, 156; ii, 576). See HEBER.

1. Seir's fifth son, and head of one of the aboriginal Edomite tribes (Gen. xxxvi, 21, 28; 1 Chron. i, 38). B.C. cir. 1963. In the original of Gen. xxxvi, 26, where his four sons are mentioned, the name is, by some transposition, DISHON, which our translators (following the Sept. and the parallel passage 1 Chron. i, 41) have correctly changed to "Dishon."

2. His grandson, the only son of Anah, and brother of Abilnimah, Esau's second wife (Gen. xxxvi, 25; 1 Chron. i, 41). B.C. considerably post 1963. DISHON. See PYGARO.

Dismounting. See Rider.

Dispensation (oikosyvia, management, prop. of household affairs, hence Eng. economy; "stewardship.") Luke xvi, 2, 3, 4; "edifying," 1 Tim. i, 4, apparently reading oikosyvia.

(1.) By the divine dispensions are generally meant those methods or schemes which are devised and pursued by the wisdom and goodness of God in order to manifest his perfections and will to mankind, for the purpose of their instruction, discipline, reformation, and advancement in rectitude of temper and conduct, for the promotion of their happi-
ness. These have varied in different ages of the world, and have been adapted by the wisdom and goodness of God to the circumstances of his intelligent and accountable creatures. Divines designate these various dispensations as the Patriarchal, the Mosaic or Jewish, the Christian, the Gregorian, the Episcopalian, the Orthodox, the Roman Catholic, and, reaching to the giving of the law; the second from the giving of the law to the death of Christ; the third from the death of Christ to the end of the world. All these were adapted to the circumstances of the family of man at these different periods: all, in regular succession, were mutually connected, and rendered the progressive salvation of mankind depend on the design of saving the world, and promoting the perfection and happiness of its rational and moral inhabitants (Watson, Theol. Dictionary, s. v.). There is, perhaps, no part of divinity attended with so much intricacy, and wherein orthodox divines so much differ, as in stating the precise agreement and difference between the two dispensations of Moses and Christ! (Jona. Edwards, On Full Communion, Works, N.Y. 1848, i. 160). See Pye Smith, First Lines of Christian Theology, bk. v, ch. iii: Fletcher, Works (N.Y. ed.), vols. ii, iii, and the art. FEDERAL THEOLOGY.

(4.) Dispensation. The word "dispensation" has various particular or unusual modes of visible treatment to which, under the divine government, mankind are subjected. They are either merciful or in judgment, though what appear to belong to the latter class are often blessings in disguise (Buck, Theol. Dict. s. v.). See PROVIDENCE.

(5.) The word dispensation is used in ecclesiastical law to signify a power granted by the Church authorities to do or leave undone something which otherwise is not allowed. The Roman ecclesiastical law grants to the pope the right and power of dispensing with the law in certain (and numerous) cases, and of deputing this power to bishops and other church officers. "The dispensing power have been the subject of much discussion, not only in controversy with Protestants, but among Roman Catholics themselves. It is held by the extreme advocates of papal power that the pope may dispense in any divine law, except the articles of faith; by others, that his dispensing power does not extend to the dispensation of the New Testament; some say that his dispensation is valid only when it proceeds upon just cause; some, that it is not properly a relaxation of the law's obligation, but merely a declaration that in the particular case the law is not applicable. The usage of the Church of Rome, however, agrees with the opinions of her reformers in making the pope supreme in releasing from oaths and vows: and a decree of the Council of Trent anatomatises all who deny the power of the Church to grant dispensations for marriages within the prohibited degrees of the Mosaic law: while the multiplied prohibited degrees of the canon law give much occasion for the more frequent exercises of the same power" (Chambers).

The dispensations in the Church of Rome are divided by Roman Catholic writers into papal and episcopal, pro foro externo et interno (according to the public or secret character of the impediment to be removed), and pro foro externo et interno. Roman Catholics generally admit the fact that in former times it was common for bishops and provincial councils to dispense from general Church laws, and that only since Innocent III the canon law provides in what cases bishops and provincial councils may grant dispensations, while in all cases a special authorization by the pope is required. See CANON LAWS, the apostolic Dataria, and in cases pro foro interno through the Pontificalia. See CERI ROMANA. If the communication with the pope is interrupted, or if there is danger in delay, and the granting of the papal dispensation be highly probable, the bishop may exceptionally grant a dispensation which ordinarily is reserved to the pope; but in such cases the papal sanction must be solicited as soon as possible. The authorization of the bishops to grant dispensations is partly renewed every fifth year (facultates quinquennales), and partly given as a personal distinction (facultates extraordinariae); but they can only exercise it as papal delegates. The only kind of dispensations now in use in England are those made to a clergyman to enable him to hold more benefices than one, or to absent himself from his parish. Formerly the pope's dispensations in England, as elsewhere, prevailed against the law of the land, not in ecclesiastical matters only, but in all that large department of civil affairs which, in the interest of fiction, was brought within the scope of ecclesiastical government. This abuse was swept away at the Reformation by 25 Henry VIII, c. 21. The power of the pope was then conferred on the archbishop of Canterbury, in so far as it was not contrary to the law of God. The granting of special licenses of marriage, and the like, is the only form in which it is ever exercised. In former times, the crown claimed a dispensing power in civil, similar to that of the pope in ecclesiastical matters. The power was grossly abused by James II, and was consequently abolished by the Bill of Rights.

The privilege of granting pardons in capital cases is the only form in which the dispensing power of the crown still exists (Chambers).

In the Protestant churches of the Continent of Europe, the right of dispensing with ecclesiastical laws has devolved on the princes, who generally exercise it through the Consistory. If the prince needs further relaxation, an ecclesiastical council is convened for the opinion of a theological faculty. — Herzog, Real Enzykl. iii, 428; Wetzer u. Welte, Kirch. Lex. iv, 178; Barrow, Works (N.Y. ed.), iii, 204 sq., 278.

Dispensed (διασφαριζω, scatttering, John vii, 37; "scattered," James i, 1; Pet. i, 1; comp. Tob. iii, 4; in Heb. usually some form of יָפָר, הָנָפָתָא, to break up, Isa. xi, 12; or יָפָר, Zeph. iii, 10, to scatter, as often rendered) JESVS, or, as they are most frequently styled technically and simply, THE DISPENSATION (I. Διασφάρις, 2 Macc. i, 27; Judith v, 19; Josephus, Ant. xii, 15, etc.), is the general epithet applied to those Jews who remained seated in foreign countries after the return from the Babylonian exile, and during the period of the second Temple. The Heb. word originally applied to these foreign settlers (יָפָר, יִפָּל, "captivity," comp. Jer. xxiv, 5; xviii, 4, etc., from יָפָר, to strike naked; so "sons of captivity." Ezra vi, 16) conveys the notion of spoliation and bereavement, as of men removed from the Temple and home of their fathers; but in the Sept., the ideas of a "sojourning" (παρασκευασις) and of a "colony" (παρακλησια) were combined with that of a "captivity" (ἀπαγωγη, λωτινία), while the term "dispensation" (διασφάρις, first in Deut. xxviii, 25, for γυναῖκα; comp. Jer. xxxiv, 17), which finally prevailed, seemed to imply that the people thus scattered "to the utmost parts of heaven" (Deut. xxx, 4), "in bondage among the Gentiles" (2 Macc. i, 27), and shut out from the full privileges of the chosen race (John vii, 55), should yet be as the dispersed sons of Israel, and like their fathers (comp. Isa. xi, 16; 6 Heb.) in the strange lands where they found a temporary resting-place (1 Pet. i, 1, πατοτικήν Ιουδαίων διασποράν). The schism which had divided the first kingdom was forgotten in the results of the general calamity. The dispersion was not limited to the exiles of Judah, but included the Jews in all the races and languages in which they were scattered (Acts xxvi, 7, το δεκαδέκατον); — Smith, s. v. See TEREBS.

The distinction of an Oriental and Occidental Dispensation, or Dispersion (Otho, Lex. Obsb. p. 76 sq.), is erroneous; but that the Jews, sometimes by constraint, sometimes voluntarily, had their residence among heathen,
cannot be denied (Dan. ix. 7; Jer. xxxii. 8; Ezek. xxxvi. 24, etc.), as well as that the deported Jewish colonies v. latorily remained in exile during the period in question (see Tithos, which began in 70 B.C., and Herod Antipates, p. 749, 2; Joseph. Ant. xxv. §). In the time of the Saviour there was scarcely any land of the ancient world in which Jewish residents were not to be met with (Joseph. War. vii. 8, 3; Ant. xiv. 7, 2; Philo, Opp. ii, 524, 587). We may appropriately distinguish four groups of the dispersed Jews. See OES.

1. Those in Assyria, Media, Babylonia, and Persia, or the Trans-Euphrates (οι ἐν τῇ Ἑβραϊκῇ ἀπώλεσις, πόλεις τουραούντα, Joseph. Ant. xv. 5, 2), descended from the Jews and Israelites transported to those countries by the exile, between whom and the Palestinian Jews all distinctive prejudice gradually wore away. Many thousand Jews lived in these countries (Joseph. Ant. xv. 2, 2; 3, 1; Philo, Opp. ii, 578), in good circumstances, as it would seem. With their native land (Palestine) they had religious connection through regular transmittance of the annual Temple-tax and firstlings (Joseph. Ant. xiv. 7, 2; xviii. 9, 1; Philo, Opp. ii, 520), and our Jewish high-priest at Jerusalem (Joseph. Ant. xv. 2, 4; 3, 1), and the Talmud speaks in respectful terms (see Lightfoot, Hor. Hebr. p. 1031) of this branch of the Dispersion, which went under the general denomination of the Babylonia (ἡ ἐκ τῆς Ἑβραίου μητροπόλεως). Their freedom from the burdens and foreign homage of the Gentiles (Joseph. Ant. xii. 8, 5; compare Apion, i, 23). Under the Seleucid kings they were, for the most part, favored on account of their zeal, prowess, and military service, of the undertakings of those princes; and Antiochus the Great regarded them as such approved subjects, that he planted an entire colony by means of them in Asia Minor (Joseph. Ant. xii. 8, 4). Nevertheless, they were not wanting collisions with the native Babylonians; bloody scenes ensued; and in the Roman period, under the emperor Caligula, the Babylonian Jews were compelled to emigrate to the then flourishing Seleucia, where, however, they soon drew upon them the ill-will of the inhabitants (Joseph. Ant. xvi. 9). See BABYLONIA.

2. In age and importance the next to the Babylonian was the Egyptian colony of Jews; indeed, influence, this even stands the highest (comp. Strabo in Joseph. Ant. xiv. 7, 2). On the first immigration of the Jews into Egypt, which was with the inaccessibility of their nation, was concealed and, by the expropriation of the priests of other countries (see 2 Kings xvii. 21, 24; Isa. xxxix. 13, 15, xxx. 22; xxxi. 1; xxvii. 6, 9), and confirmed (see Gesenius, deutsch, p. 826, 967, v. 5) as a support against Assyria (compare Herod. ii, 141), and still more (2 Kings xvii.; xxii. 29, 33) against Nebuchadnezzar (2 Kings xviii. 7) by an actual league with Hophra (Ezek. xvii. 15), on whose subjugation of Judea many Jews took refuge in Egypt (see Jer. ii. 8; xli. 17, 42-44), as the only safe retreat (Ewald, Gesch. I., 268 sq.), as von Bissing (Gesch. p. 26, 281). Nebuchadnezzar's new empire, however, chiding him by force to have carried off to Babylon the Jews who had retired thither (Joseph. Ant. x. 9, 7). On the other hand, Alexander the Great placed a considerable number of Jews in the Alexander founded by him, and bestowed upon them equal rights with the Egyptian citizens. Even Egypt, not to mention the peculiar synagogues in itself with the Cyrenians (Acts i. 9, 6), and the Egyptian like the Cyrenian Jews, the temple of the Temple-tax (Phil. ii. 565; Vitringa, De synagog. p. 256). Two of the five quarters of the city were occupied almost exclusively by Jews (Phil. i., 525), and these made up well-nigh half the population (ib. p. 528). The relationship between Palestine, however, was not so strong; but on that the Jews against the Cynics; and so the peculiar synagogue in itself with the Jews (Acts i. 9, 6). The chief officer of the Egyptian Jewish colonies was and probably the highest judge of his people (Strabo in Jo.

With this favor towards the Jews their inhuman treatment by Ptolemy Philopator stands in most lamentable contrast, according to the third book of Maccabees (q. v.). The title of this chapter is doubtful, and Josephus (Ap. ii. 5, only extant in the Latin) ascribes this procedure to Ptolemy Phuscon. Under Ptolemy Philomotor (B.C. 180 sq.), and his regent-mother Cleopatra the Jews were very favorably treated; high offices, namely in the army, were in their hands, and the court granted them the greatest confidence (Joseph. Ap. ii. 6). Even the erection of a modern Jewish temple at Leontopolis was allowed (Joseph. Ant. xiii. 3; War. vii. 10, 2), and on the eastern border of the kingdom a Jewish town (Ὦσυν) was founded (Joseph. War. i. 9, 4; Ant. xiv. 8, 1), which was important in a military point of view. After Egypt fell under the Roman sway, the association of Jews was enjoyed, under the first emperors, continued prosperity (comp. also Philo, Opp. ii, 563) and freedom, although they experienced occasional violations of their rights on the part of the Greek inhabitants, who were, on the other hand, provoked by the encroachments of the Jews (Joseph. Ant. xiv. 7, 5); and even Augustus found it expedient to issue a special edict (Joseph. Ant. xvi. 6, i sq.). But a terrible vengeance of the Greeks against the Jews, who were continually incurring the deepening hate of the community, took place under the emperor Caligula. The Jews in Alexandria and other parts of Egypt were attacked and put under tribute by Claudius (see Joseph. Ant. xvi. 8). The Jews in Egypt were especially Philo adv. Flaccum, in his Opp. ii, 517 sq.; also εἰκόνια κρίνειν or ad Coem., p. 645 sq.). Their rights and freedom were restored by a special ordinance of this emperor (Joseph. Ant. xix. 5, 2). But under Nero (A.D. 54), the old enmity between the Greeks and Jews in Alexandria was renewed and committed by the Roman military that became involved, the Jews were greatly reduced in numbers, and many came to beggary (Joseph. War. ii. 18, 7 sq.). To add to these misfortunes, their temple at Leontopolis was at last shut up against them (Joseph. War. vii. 108). See EGYPT.

The Jews, however, for a long period (at the time of Philo, about a thousand years; see his Opp. i. 529) enjoyed great privileges in Egypt; indeed, not unfrequently they were better off than in Palestine itself. No other colony could exhibit a temple and priesthood of their own. Alexandria contained several synagogues. But a Jewish colony in Egypt was committed by the Roman military that became involved, the Jews were greatly reduced in numbers, and many came to beggary (Joseph. War. ii. 18, 7 sq.). To add to these misfortunes, their temple at Leontopolis was at last shut up against them (Joseph. War. vii. 108). See EGYPT.

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seph. Ant. xiv, 7, 2). He had his seat at Alexandria, and was called an ἀλαβάρχος (Joseph. Ant. xvii, 8, 1; xix, 5, 1; xx, 7, 3; comp. Rhenard, Opera phil. vol. p. 584 sq.), with which the patriarchs of Alexandria were sometimes compared. He was supported by a council of elders (ὑποστολοί), according to the arrangement instituted by Augustus (Philos, Opp. ii, 557). See SANHEDRIM. These Jews had completely adopted Greek under the Ptolemies; it was their ecclesiastical as well as social language. But the Greek learning, and the philosophy, which had also come to them: the Alexandrian Rabbis were among the most learned Jews; they transformed for themselves a peculiar religious philosophy, based upon the Jewish Scriptures, and exercised with the utmost acuteness the allegorical interpretation of the Bible which was essentially connected with it. Philo's writings afford ample evidence of this system (comp. Dähne, Geschichtl. Darstellung d. jud. oriental., 1884, vol. ii; Grossman, De theol. piae Flaviorum familiis et autore, Lips. 1824; and De Pharisaeorum Jud. Alex. Lips. 1846; Collin, Bibl. Theol. i, 353 sq.). The Jewish colony in Cyrene (Cyrenaica) was derived from Egypt, enjoyed like the rest of the other inhabitants, a certain independence, and had a synagogue likewise in Jerusalem (Acts vi, 9). Ptolemaeus Lagi, who subsidized Cyrene (Justin. xii, 7), appears to have become himself the founder of this colony, and to have sought to secure this province to himself by these means (Joseph. Ap. ii, 4). Under the last two emperors of the first century, however, the Jewish population sought to acquire a pre-eminence over the other inhabitants, and thus brought on bloody contests, which ended in the expulsion of the Jews from Cyrene (see Munzer, Letter Juris. Kapl., p. 10 sq.; comp. generally Cass, De coloniis Judaeorum in Aegypto. Jornadelas, Regnum Aegypt. conscriptum post Moen de ductis, Stuttg. 1829). See CYRENE.

8. SYRIA was another place to which the Jews migrated after the time of Seleucus Nicator, and here they were granted by this prince equal rights, at Antioch and other cities, with the Macedonians (Joseph. Ant. 8, 1). The following kings of this dynasty, likewise, with the exception of Antiochus Ephiphanes (q. v.), favored the Jews (Joseph. War, vii, 8, 3); they lived in prosperity, could even make proselytes, had at Antioch their own ruler (δῆμος), and were in Damascus numerous (Joseph. War, ii, 20, 2). Nevertheless here, too, the popular hate was inflamed against them; Jannaeus, who finally broke out into war (30 B.C.) then under Vespasian with great violence, and, under the pressure of the Roman arms, inflicted every imaginable evil upon the Jews (Joseph. Life, 6). Yet Titus, after the destruction of Jerusalem, befriended these persecuted people, and restored to them their rights (Joseph. War, vii, 5, 2). See ANTIOTHER.

From Syria the Jews had found their way into Asia Minor (1 Pet. i, 1; Philo, Opp. ii, 558). As early as Antiochus Theos, the Jews in Ionia were granted the privilege of citizenship (Joseph. Ant. xii, 3, 5); but Antiochus the Great planted in Phrygia and Lydia, which had been overrun by him, colonies of Jews from Macedon and Babylonia, amounting to 30,000 families (δῆμος, 3, 4). By Julius Caesar in the later times of the Roman republic, and by Augustus, there were issued a series of decrees (Joseph. Ant. xiv, 10; xvi, 5) to the most of the chief cities of Asia Minor, e. g., Ephesus, Sardis, Laodicea, Haliacarnassus, etc., in which the unrestricted exercise of their religion, generally also freedom from military service, and the privilege of sending the Temple contribution and firstlings to Jerusalem, which even Roman governors had at times interdicted (δῆμος, 2, 8), were assured to the Jews. See each of these cities in their place. See ASIA MINOR.

4. From Asia Minor, two distinct streams may have been attracted to Greece (Ἰονιοὶ τοῖς Ἐλλήνοις, John vii, 55) and Macedonia, where, in the apostles' time, we find in all the important cities, especially those of a maritime and commercial character, communities with synagogues or prosneuma (Acts xvi, xviii, 20). See GREECE.

Rome and Italy had before Pompey no settled Jews; but from the Jewish prisoners of war, who had either been redeemed or dismissed on account of their impracticable habits (Philo, Opp. ii, 558), there now grew up in Rome, by the influx of freeborn Jews from Palestine, Greece and regions, a numerous community, who had thus formed a separate Jewish quarter across the Tiber. See ROMAN. They enjoyed a full freedom of worship, and were even successful in making proselytes. They must soon have risen to prosperity, for the yearly Temple contributions (Philo, Opp. ii, 568) of the Italian Jews (Ciceron, Phil. 22) was very considerable. They were once expelled from Rome under Tiberius, and again by Claudius (Acts xviii, 12). See CLAUDIUS. On their later fate, see Josch, Gesch. d. Isr. ii, 826 sq., who, however, has here, as in his anecdotal sections on the extra-Palestinian Jews, failed to give exact reference to the authorities. Of intrinsic value are the expositions of the public documents bearing on this subject in the two works, Decreto Rom. et Asiatic. ad cult. div. per Asiam Min. urbes secure obdandum a Josepho locutis, restit. a J. Gronov. (Leid. 1712), and Decreto Romanorum pro Judaeis, etc. a J. T. Krela (Lips. 1758). Comp. also Lerysob, De Judaeis, sub Caesaris conditione (L. 1828); and generally Remond, Vers. einer Gesch. der Ausbrodt. d. Juden (Lips. 1790); and Walch, Hist. patriarcharum Judæorum (Gen. 1757). See JEW.

Dispersion of Mankind. This event is usually held to have been occasioned by the confusion of tongues (q. v.) at the overthrow of Babel (Gen. xi, 9, where the term employed is גַּם פָּתָה, puta, to 'scatter'). As to the manner of the distribution of the posterity of Noah (Gen. x, 32, where the term is גַּם פָּרָד, parad, to disseminate) from the plain of Shinar, it was unh doubtly conducted under the influence of the ordinary laws of colonization. The sacred historian informs us that they were divided in their lands, every one according to his tongue, according to his family, and according to his nation (Gen. x, 5; xx, 31). The ends of this dispersion were to repose the earth, to prevent idolatry, and to display the divine wisdom and power (comp. Gen. i, 28). See Division of the Earth.

That all the families of man descended from the first human pair, and were by degrees—after the confusion of the Babel-builders, and the division of the earth in the days of Peleg—dispersed over the several countries of the earth, is clearly the doctrine of the Bible (Gen. xi, 9; xvi, 26; Gen. Deut. and again, ch. xviii, 22). The object of Moses, in the fifth chapter of Genesis, was to furnish, from the ancient documents which had descended to his time, a brief but authentic genealogical table of the descendants of Adam, in the line of Seth, unto the time of the Flood, in the days of Noah and his sons.

ADAM, created about 4004 B.C.; he lived 930 years.

Cain. Abel. Seth, lived 912 years.

Meathsdah, lived 909 years.

Noah, lived 900 years.
Disenter (Lat. dissentire), a term properly applied to those who, in a country where a certain Church (or certain churches) is established or recognised by the state, disagree with that religion. In England, the term Dissenter appears to have come into use in the 17th century, as synonymous with Nonconformists; and from England its use was transferred to Scotland in the 18th century, after the Seccession (q. v.) Church had been founded in that country. It is usually applied to those who agree with the established Church in the most essential doctrines, but differ from it on some minor point, or on questions of Church government, relation to the state, rites, etc. as in England to Presbyterian, Independents, and Baptists. The title is accepted by several of the Free churches in England (e.g. Congregationalists, Presbyterians); but the English Wesleyans do not call themselves Dissenters, as they do not share in the views above stated as the grounds of dissent. Yet they are separated, in fact, from the Church of England. See Methodists.

"The term Dissenter is not strictly legal or ecclesiastical, those to whom it applies being usually described in legal language by a periphrasis. It may be said to be a convenient term to designate those Protestant denominations which have dissolved from the doctrine and practice of the Church as by law established. Immediately after the Reformation, Dissenters, or Nonconformists, as they were then called, were subjected to severe restrictions and penalties. During the Rebellion the laws against Protestant sectaries were repealed; but they revived at the Restoration, and the Parliament of Charles II proceeded to enforce systematically, by new measures of vigor, the principles of universal conformity to the established Church (Stephen's Com. iii. 53). By 1 Will. and Mary, c. 13, the restrictions on Dissenters were first relaxed, and certain denominations were suffered to exercise their own religious observances. From that period various statutes have been passed, each extending in some degree the free exercise of religious opinion. At the present time, Dissenters of all denominations are allowed to practice without restraint their own system of religious worship and discipline. They are entitled to their own places of worship, and to maintain schools for instruction in their own opinions. They are also permitted, in their character as householders, to sit and vote in the parish vestries. A Dissenter, if a patron of a church, may also exercise his own judgment in appointing a clergyman of the Church of England to a vacant living. See on this subject Stephen's Eccles. Law. A similar amount of religious liberty is enjoyed in Scotland, not so much derived from or guarded by special statute; fully recognised, however, by decisions of courts, as belonging to the law of the country. Since the beginning of the 18th century, the Presbyterian, Independent or Congregationalist, and Baptists, denominations in England have been associated under the name of the Three Denominations. This association was fully organized in 1777, and enjoys—like the established clergy of London and the two great universities—the remarkable privilege of approaching the sovereign on the throne. Notwithstanding much weakness arising from doctrinal and other differences, this association has contributed much to promote toleration and religious liberty in England" (Chambers' Encyclopaedia, s. v.). See Denominations (the Three).

Dissenters object to the Church of England on such grounds as the following: 1. That the Church, as by law established, is the mere creature of the state, as much as the army. 2. That many of her offices and dignities are utterly at variance with the simplicity of apostolic times. 3. That the repetitions in the Liturgy are numberless and vain. 4. That the Apostles' Creed contains unwarrantable metaphysical representations relative to the doctrine of the Trinity. 5. That every baptized person is considered as regenerate. 6. That the baptismal and confirmation services, etc. have a tendency to deceive and ruin the souls of men. 8. That no distinction is made between the holy and profane, the sacraments being administered without discrimination to all who present themselves (Buck, Dict. s. v.). Accounts of the origin and history of the different dissenting bodies will be found under the heads Baptists; Congregationalists; Independents; Quakers; Unitarians, etc. See Bognor and Bennett, History of the Dissenters (Lond. 2 vols. 1vo); Neal, History of the Puritans; Pearson, Defence of the Dissenters of England (1817, 8vo).

Dissidents (Dissidentes), a term specially applied to those non-Romans in Poland who were allowed
the free exercise of their respective modes of worship. The privilege was accorded to Lutherans, Calvinists, Arminians, and Greeks, but not to Anabaptists, Socinians, and Quakers. In the latter part of the sixteenth century, a large part of the people, and perhaps half of the nobility, were Protestants. "The Convention of Sandemir, concluded in 1570, united the Lutherans, Calvinists, and Bohemian Brethren into one Church—a union which had also a political tendency, and whose members obtained the same rights with the Catholics by the religious peace (pax dissectionum) sworn by the king in 1573. But the great mistake in not settling the mutual relations of the two religious parties gave rise to bloody contests. Although the rights of the dissenters were afterwards repeatedly confirmed, they were gradually repeated, particularly in 1717 and 1718, in the reign of Augustus II, when dissenters were deprived of the right of voting in the Diet. They lost still more years afterwards (1783) under Augustus III; and in the Diet of Potsdam, as it was called, in 1786, an old statute, requiring every Polish king to be of the Catholic Church, was revived. After the accession of the last king, Stanislaus Poniatowski, the dissenters brought their grievances before the Diet held in 1766, and were supported in their claims by Russia, Denmark, Prussia, and England. Russia, in particular, profited by the occasion to extend her influence in the affairs of Poland, supported them strongly by her mediation, in bringing about a new Convention in 1767, by which they were again placed on an equal footing with the Catholics. The Diet of 1768 repealed the decrees which had been formerly passed against them. The war against the confederates breaking out, however, and the kingdom being dismembered, nothing was accomplished until the year 1775, when the dissenters regained all their privileges, excepting the right of being elected senators or ministers of state" (Henderson's Dutch Thol. Dictionary, s.v.). See Poland. The name Dissidents (German Disdissenten) is also sometimes used as the collective name for all adherents of religious denominations which have no legal existence in any particular state. See TOLERATION.

**Distaff (distaff)**, a form of a circle, e. g. a district or quarter of a city, "part," Neh. iii. 9-18; hence the whir of a spindle, with which it is put in parallelism, Prov. xxxi. 19; once a "staff," or crutch, 2 Sam. iii. 29, the instrument used for twisting the thread in spinning by its twirl. See SPINDLE.

**District, in the Methodist Episcopal Church, a territorial division of a Conference. Each Conference is divided into districts, including a convenient number of churches and societies (appointments); and each district is placed under the charge of a presiding elder. The bishops are empowered to form the districts according to their judgment. See Discipline of the M. E. Church, pt. ii, § 18; Stevens, Hist. of Methodism, bk. vii, ch. ii; and the art. PRESIDING ELDER.**

Ditch (ditch), a pit, [as rendered in Jer. x. 81] or trench for cistern-water, 2 Kings iii. 16; אָמֵר, midvav, a collection or pool of water, Isa. xxii. 11; אֶמֶר, shuchak', Prov. xxii. 37, or סְמֵר, skoch'ath, Job ix. xxxi, a pit, as elsewhere rendered, or hole in the ground, either for holding surplus water or for catching animals; like the Greek βάζων, Matt. xvi. 14; Luke vi. 39. See Cistern; Pool.

**Dithism, the worship of two gods.**

1. This term was sometimes applied by the orthodox to the Arians, on the ground that they believed in one God, the Father, who is eternal, and one God, the Son, not eternal.

2. The term is also applied to the doctrine of two first principles, or gods, one good, the other evil. "The chiefest and most eminent asserters of this diabolic doctrine of two self-existent principles in the universe were the Marcionites and the Manicheans, both of which sects, though they made some slight pretense to Christianity, yet were not by Christians owned for such. Some of the pagans also entertained the same opinion."—Cudworth, True Intellectual System (Andover, 1857), i. 290. See Dualism.

**Dichtmar, Justus Christoph, a German divine and jurist, was born March 19, 1677, at Rottenburg, in Hesse.** After studying at the University of Marburg, where he applied himself to theology and the Oriental languages, he removed to Leyden, where he was offered a professorship, which he refused in order to accompany a family, in which he was tutor, to Frankfort on the Oder, where he first became professor of history, then of the law of nature, and finally of statistics and finance. He was made a member of the Royal Society of Berlin, and a councillor of the order of St. John. He died at Frankfort in 1758. Among his works are, Gregorii VII Pont. Romani Vita (Frankf. 1710, 8vo);—Historia Belli inter Imperium et Sacerdotium (ibid. 8vo);—Summae Copiæ Antiq. Judaeiscarum et Romancarum in eum Protectionem præteruit (ibid. 4to).—Hoefer, Nouv. Biog. Générale, xiv, 327.

**Ditmär. See THIETMAR.**

**Divan, the cushioned sofa running around three sides of the lewan, or raised portion of the sitting-room of an oriental residence (Lane's Mod. Egypt, i. 17),**

![A Syrian Turk's Divan.](image-url)
and serving the purpose of a seat by day and a couch by night for the male members of the family and guests. See House. It is from six inches to a foot high, a little elevated in front, and about four feet wide, as the anglo-saxon, the thorn. The common people of Palestine and Egypt have no proper bed, and domestics sleep on the floor or in the passages, wherever they can find room (Kelly's Syria, p. 23). See Bed.

Diverse (דְּבָרֵים, kil'a'im, of two sorts, kettoneous, Lev. xix, 19; Deut. xxii, 9) kinds of materials, animal, or products, the Jews were forbidden to bring together (comp. Joseph. Ant. i. 8, 20), as being "confusion," i.e. unnatural hybridization. Among such commingling of incompatible or incongruent things are specified: 1. Not to wear garments which were woven of two kinds of stuff, particularly of wool and linen (linsey-woolsey); 2. Not to sow a field partly with one kind of seed and partly with another (see Agriculture); 3. Not to yoke an ox and an ass together to the plough (q. v.); 4. Nor to pair different species of animals in breeding (e.g. to procure no male of one species not to lie with a female of another species, Acts v, 29), which is true, not only of the second of these ordinances, namely, the producing of the kind unmerchantable (Deut. xix, 9); but a similar result is doubtless to be understood as applying to each prohibition, and to all other amalgamations. There is also some ambiguity in the statute itself, e.g. whether the "field" (דָּבָר) of the passage in Lev. be tantamount to the "vineyard" (דָּבָר) of the parallel in Deut., and also in the sense of the commingling of the "seed" (דָּבָר); but the laxity of Hebrew idiom authorizes a liberal and comprehensive construction of the enactment, as designed to interdict any combination of different species (whether in separate rows or commingled broadcast) upon the same piece of tilled ground, orchard, etc.; and such was the interpretation of the Jews (Mishna, Kilaim, i. 4.; chrocincong, 1834, No. 20, on account of their inequility in strength). Michaelis (Mos. Rech, iv, 347), on the other hand, thinks it refers to some antique notions relating to beasts of burden; but later (Berthold's Journ. in the opinion which refers it to the analogy of the copulation of the horse and ass. According to the Mishna (Kilaim, viii, 3), the offence of yoking together different animals (so it extends the law, De. 2 sq.) was punished with forty blows (c.). As to the interdict of clothing composed partly of wool, Josephus (Ant. iv, 6, 11) gives as its ground that such garments constituted the principal costume, but this is open to doubt, although the Mishna (Kilaim, i. 1) assigns the same reason. The Talmud has many regulations and restrictions concerning this precept.

"Wool," according to this authority, is only sheep's wool; to weave camel's hair and linen together was permitted (ib. ix, 1). Towels, grave-clothes, blankets for asses, and the like—in short, whatever was merely laid on, but not worn—are interpreted as not coming within the province of the law. On the other hand, weavers and fuller's must put their manufacturer's mark in clothes only by means of colors of the same kind (םש אמה); but the Jewish (קילון) probably received a clearer light were the meaning of the word קילון (kalihin, q. v.), rendered "linen and woolen" in Lev. xix, 19; "garment of diverse sorts" in Deut. xxii, 11; Sept. קִילָן, i.e. adulterated, not genuine; well understood; but its etymology is obscure; that proposed by Bochart (Hebr. i, 466), and that of Buxtorf (Lex. Talm. col. 2489), both of whom seek the term in the Semitic language, are both improbable; nor is that entirely satisfactory (see Geummen, Thes. Heb. p. 1456) which is suggested by Jablonsky (Opusc. i, 594, ed. Te Water) and by Forster (De byz. Egypti. c. 95), who refer it back to the Coptic word shenena, i.e. fibrous byzma (seen Rosenmuller, Scholia in loc. Leviticus). See LEXICON. The Jews at Muscat, in Arabia, disregard this law (Nisbihr, Beocrk. p. 157).

Divis. See Lazarus.

Divination (דּוֹנֵים, ke'sen, a lot [see below], or some kindred term; Gr. ματέστιον, but ἱευσισίων, Fyieho, in Acta xx, 15; used in the verb form דִּנֶנ, kosen), only of false prophets, etc., e.g. of the Hebrews, Deut. xviii, 10, 14; Mic. iii, 6, 7, 11; of necromancers, 1 Sam. xxiv, 8; of foreign prophets, as of the Philistines, 1 Sam. xviii, 13; but specifically of the three kinds of divination common aon: the Semitic nations, viz. arrows, entrails, and Teraphim, Ezek. xxii, 21) is a general term descriptive of the various illusive arts anciently practised for the discovery of things secret or future. The curiosity of mankind has devised numbers methods of seeking; to accomplish this result. By a perversion and exaggeration of the sublime faith which sees God everywhere, men have laid everything, with greater or less ingenuity, under contribution, as means of eliciting a divine answer to every question of their insatiable curiosity: e.g. the portsents of the sky and sea (Phutarch, De Superstitione, passim); the mysteries of the grave (μανεστηρίων και μανεστηρίων); the wonders of sleep and dreams (thought to be emanations from the gods, Homer, II, i, 63; Hymn in Mercur. 14; Virgil, Æneid, v, 888); the phren-menas of victims sacrificed (in which the deities were supposed to be specially interested); or the corresponding things that were included in the divination, Israel. Allerth. p. 222), since the Jews were only forbidden the rearing, not the use of them. (b.) Respecting the coupling of the ox and the ass as beasts of draught (Frucht, De vero sensu bysii Deut. xx, 10, Lips. 1744, absurdly inclusively under this the figurino rule), Josephus (of supra) bases the prohibition on the ground of humanity, as also Philo (Opp. iii, 870; so Schwabe, in the K'r.
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magical arts, which may be found in Hoffmann’s Les-
ison, ii, 97; and Potter on the Occult Sciences (in the
Engel. Metropol. pt. v, which contains some thirty
names ending in -mancy, or compounds of *μαντία, all
branches of the magic art). Nor have these expec-
tations of supernatural guidance in a single
nation. The meteoric portents, for instance,
which used to excite the surprise and fear of the old
Greeks and Romans, are still employed among the
barbarians of Africa (e. g. *muamana of the Manika
tribe, Kratf’s Tr. in. E. Africa, p. 115 sq.); and as the
ancients read fearsome signs in the shapes of animals
(Virgil’s Georg. ii, 468), the savages of Balamna indicate
the presence of theatrical alligator with their baleo-
ki bo, "there is sin" (Livingston’s Tr. in. S. Africa,
p. 225). See SUPERSTITION. This art of taking an
aim of divine matters by human, which cannot but
breed mixture of imagination" (Bacon, Ess. xxii),
accordingly has been universal in all ages and all na-
tions, alike civil and savage. It arises from an
impression that, in the absence of direct, visible guid-
ing Providence, the Deity suffers his will to be known
to men, partly by inspiring those who from purity of
character or elevation of spirit were susceptible of the
divine afflatus (σαραίνειν, ἀποδιδόναι), and partly
giving perpetual indications of the future, which
must be learned by experience and observation
(Cicero, Dict. i, 18; Pliny, xxxi, 5).

(a.) The first kind of divination was called natural
(*σαράντος, ἀδιάρατος), in which the medium of inspira-
tion was transported from his own individuality, and
became the passive instrument of supernatural utter-
ances (Virg. En. vi, 47; Ovid, Met. ii, 640, etc.). As
this process involved convulsions, the word μαντία, soothaying, is derived from 
μανεθειν, to rave, and alludes to the foaming mouth and streaming
hair of the possessed seer (Plato, Tim. 72, B, where the μανθήματα are supposed from this source). But even in the most passionate and irresistible prophecies of
Scripture we have none of these unnatural dis-
tortions (Num. xxiii, 5; Ps. xxxix, 18; Jer. xx, 9), although, as we shall see, they were characteristic of pretenders to the gift. See SORCERER.

(b.) The other kind of divination was artificial (χαρι-
nuon), and probably originated in an honest conviction that
external nature sympathized with and frequently
indicated the condition and prospects of mankind—a
conviction not in itself ridiculous, and fostered by the
accidental synchronism of natural phenomena with human catastrophes (Thucyd. ii, 89; Josephus, War, vii, 15; Geyzer, De Divin. i, 11). When once this feeling was established the supposed manifesta-
tions were infinitely multiplied, and hence the num-
berless forms of imposture or ignorance called capno-
mannya, pyromancy, arithmomancy, libanomancy, bot-
anomancy, cephalomancy, etc., of which there are
abundant accounts in Cicero, De Div.; Cardan, De
Superst.; Anton. v. Dale, De Orig. Idol.; Fabricius,
Potter’s Ant. i, ch. viii sq. Indeed, there was scarce-
ly any possible event or appearance which was not
pressed into the service of augury; and it may be said of
the ancient Greeks and Romans, as of the modern
New Zealanders, that, “after uttering their kind (or charm), the whispering of the wind, the moving of
trees, the flash of lightning, the pel of thunder, the
flight of a bird, even the buzz of an insect, would be
regarded as an answer” (Taylor’s New Zealand, p. 74;
Horrow’s Skim, i, 138 sq.); A system commenced in fac-
ulty of the Jews, and most expert in the Jews’ (2 Kii, 22, saying that it was strange how two augurs could meet
without laughing in each other’s face. But the sup-
posed knowledge became in all nations an engine of
political power, and hence interest was enlisted in its
support (Cicero, De Leg. ii, 12; Livy, vii, 27; Sopho-
cles, Antig. 1056; comp. Mic. iii, 11). It fell into the
hands of a priestly casto (Gen. xii, 8; Isa. lxvii, 13;
Jer. v, 81; Dan. ii, 2), who in all nations made it sub-
ervient to their own purposes. Thus in Persia, Char-
din says that the astrologers would make even the
shah rise at midnight and travel in the worst weather
in obedience to their suggestions. See Astrologer.

The invention of the kind now common in all parts of
the East (Eschylus, Fr. Vinct. 492), to the Phrygians and
Etruscans, especially sages (Cicero, De Div. i, 1; Cnem.
Alex. Strom. i, 826, where there is a great deal more
on the subject, or (as by the fathers generally)
the devil (Firmic. Matern. De Errore, Proem.; Lactant.
ii, ca. 95; Suid. s.v. Δαιμονιακος), the savage
way Zoroaster ascribes all magic to Ahriman (Nerk.
Fam. und. Rok. p. 97). Similar opinions have pro-
vailed in modern times (Sir Thomas Browne, Vulgar
Errors, i, 11). See MAGIC.

Egypt, the cradle of arts and sciences, if she did not
give it birth, seems to have encouraged the practice of
divination at an early age; and, whether any of its
forms had become objects of popular superstition, or
were resorted to for the purposes of gain in the days
of Joseph, it is well known that at the time of the
Hebrew Exodus there were magicians in that country
whose knowledge of the arts of nature, and whose
abolition in theExodus are sufficiently beyond a
certain extent, to equal the miracles of Moses. By
what extraordinary powers they achieved these feats,
how they changed their rods into serpents, the river
water into blood, and introduced frogs in unprecedented
numbers, is an inquiry that has occasioned great perplexity to many of learning and piety. See MAGI.

It is reasonable to suppose that as Moses never had
been in any other civilized country, all the allusions
contained in his writings to the various forms of
divination were those which were practised in Egypt; and,
indeed, so strong a taste had his countrymen imbiber
for these arts that, throughout the whole course of their
history it seems to have in-
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torily shown, before the advent of Christ, to all the prevailing forms of divination (Comment. on Matt.). See EXORCISM.

Superstition not infrequently goes hand in hand with religion, and hence, amid the general infidelity prevalent through the Roman empire at our Lord's coming, imposture was rampant, as a glance at the pages of Tacitus will suffice to prove. Hence the lucrative trades of such men as Simon Magus (Acts vii., 9), Bar-Jesus (Acts xiii., 6, 8), the slave with the spirit of the demon (Acts xix., 16), the various false exorcists (Luke xi., 19; Acts xix., 13), and other mountebanks (γυμνασταὶ, 2 Tim. iii., 13; Rev. xix., 20, etc.), as well as the notorious dealers in magical writings (Ἑρετικὰ γυμνασταὶ), and the jugglers (στραφήνια) at Ephesus (Acts xix., 19).

Among the Jews these flagrant impostors (ἰμπυαζόντες, Josephus) had become dangerous and new trademarks of an imposture, especially during the Jewish war; and we find them constantly alluded to in Josephus (War, vi., 5, 1, 2; comp. Matt. xxiv., 23-24; Tacit. Hist. v., 12; Joseph. Ant. xx., 5, 1, etc.). As natural, they, like most Orientals, especially connected the name of Solomon with their spells and incantations (Joseph. Ant. xvi. 21). Among the names of the magicians on this wide and interesting subject will be found mentioned in the course of this article, and others are referred to in Fabricius, Bibl. Antiq. cap. xii., and Böttcher, De Inserit., p. 101 sqq. See CURIOUS ARTS.

Against every species and degree of this superstition the stern laws of the Mosaic law were directed (Exod. xxii., 18; Lev. xix., 26; 31; xx., 27; Deut. xviii., 10, 11), as fostering a love for unlawful knowledge (comp. the Korm. ch. v.; Cato, De Re Rust. 5: "vānas superstitiones rudes animos infestant;"
Columell. i., 1); because prying into the future beclouds the mind with superstition, and because it would have been (as indeed it proved to be) a Isa. ii., 6; 2 Kings xxii., 6) an incentive to idolatry; indeed, the frequent denunciations of the sin in the prophets tend to prove that these forbidden arts presented peculiar temptations to apostate Israel (Hottinger. Juris Hebr. leges, p. 293, 294).

But God supplied his people with substitutes for divination, which would have rendered it superfluous, and left them in no doubt as to his will in circumstances of danger, had they continued faithful. It was only when they were unfaithful that the revelation was withdrawn (1 Sam. xxviii., 6; 2 Sam. ii., 1; 1 v., 22, etc.). According to the Rabbis, the Urim and Thummim were the means by which the spirits of prophecy until Malachi; and the Bath-Kol was the sole means of guidance from that time downwards (Maimonides, de Fundam. Leg. cap. 7; Abarranel, Deleg. in Dan.

See below.

How far Moses and the Prophets believed in the reality of necromancy, etc., as distinguished from various forms of imposture, is a question which at present does not concern us. But even if, in those times, they did hold such a belief, no one will now urge that we are bound to do so at the present day. Yet such was the opinion of Bacon, Bishop Hall, Baxter, Sir Thos. Browne, Lavater, Glanvill, Henry More, and numerous others. Such was the case of a certain man in Xon which led Sir M. Hale to burn Amy Duny and Rose Cullenden at Bury in 1664; and caused even Wesley to say, that "to give up a belief in witchcraft was to give up the Bible." (For a curious statute against witchcraft [5 Eliz. cap. 15], see Collier's Excl. Hist. vi., 886.) Much discussion, moreover, has been caused to men of divided sentiment, whether the ancient tribe of diviners merely pretended to the powers they exercised, or were actually assisted by demoniacal agency. The latter opinion is embraced by almost all the fathers of the primitive Church, who, in support of their views, to the plain language of Scripture; to the best men. Such statements as of the days of Moses; to the divine law, which cannot be chargeable with the folly of prohibiting crimes that never existed; and to the strong presumption that pretensions to interpret dreams, to evoke the dead, etc., would never have met with credit during so many ages had there not been some known and authenticated instances of success. On the other hand, it has been maintained with great ability and erudition that the whole arts of divination were a system of imposture, and that Scripture itself frequently ridicules those who practised them as utterly helpless, and incapable of accomplishing anything beyond the ordinary powers of nature (Gen. iv., 15; xiv., 16; Judges x., 8; 1 Kings x., 12; 14; John ii., 8). See WITCHCRAFT.

1. Of the many instances of divination which occur in Holy Scripture, some must be taken in a good sense. These have accordingly been classed by J. C. Wichmannsannus (Dissert. de Devo Divino. Baby. [ed. Hichius et Messerer.], Yrb. 1672 sqq.) as truly "divine." (See Pusey, De praecipuis divinationibus genera., Zerb. 1591; F. A. M. 1607.) See INSPIRATION.

1. Cleromancy (χληρομαντία), divination by lot. This mode of decision was used by the Hebrews in matters of extreme importance, and always with solemn and religious preparation (Josh. vii., 18). The land was divided by lot (פנימה, הברה, Num. xxvi., 55, 56; Josh. xvi., 2); Achan's guilt was detected by lot (Josh. vii., 19); Saul was elected king by lot (Sam. x., 20, 21); and, more remarkable still, Matthias was chosen to the vacant apostleship by solemn lot, and invocation of God to guide the decision (Acts i., 26). This solemnity and reverence it is which gives force to such passages as Prov. vi., 33; xviii., 18. (See Augustine, De Doct. Christ. i., 28; Thom. Aquin. iv., 9, 12, 14 sqq.) Under this point, 30, were appointed the interesting ordinances of the scape-goat and the goat of the sin-offering for the people (Lev. xvi., 8-10). See LOT.

2. Oneirocramy (ὄνειροπροβοσκία), divination by dreams (Deut. xiii., 2, 3; Judg. vii., 13; Jer. xxxii., 32; Joseph. Ant. xvii., 6, 4). The interpretation of Pharaoh's dreams by the divinely gifted Joseph (Gen. xii., 25-29), and the retracing and interpretation of those of Nebuchadnezzar by the inspired prophet (Dan. ii., 27, etc. and again iv., 19, 28) as opposed to the diviners of false dreams (Zech. x., 2), are very prominent cases in point; and, still more, the dreams themselves divinely sent (as those in Gen. xx. 6; Judg. vii., 15; 1 Kings iii., 5; so also Matt. i., 20; ii., 13, etc.) should be regarded as instances of divination in a good sense, a heavenly oneirocramy (comp. Mohammed's dicta: "Good dreams are from God;" "Good dreams are one of the great parts of prophecy," Lane's Arab. Nisba, i., 68). This is clear from Num. xii., 6 (where dreams [to the sleeping] and visions [to the awake] are expressly mentioned as correlative divinations authorized by God), compared with 1 Sam. xxviii., 6. Many warnings occur in Scripture against the impostures attendant on the interpretation of dreams (Zech. x., 2, etc.). We find, however, no direct trace of seeking for dreams such as occurs in Virgil, Æn. vii., 61; Plautus, Curcul., i., 389: See DREAM.

3. The Urim and Thummim (Num. xxvii., 27), which seem to have had the same relation in true divination that the Teraphim (q. v.), or idolomancy, had in the idolatrous system (see Hose. iii., 4). See Urim and Thummim. Similar to this was divination by means of the Epydok (q. v.).

1. Phenomancy, by means of the Bath-Kol (ὃς ἔχων τὴν φύσιν συναίσθημα, daughter of the voice, i.e. direct social communication), which God vouchsafed especially to Moses (see Deut. xxxiv., 10). Various concomitants of revelation were employed by the Deity: as the Rod-Serpent (Exod. iv., 3); the Leprous Hand (Exod. iv., 3); the Burning Bush (Exod. iv., 5; the Plagues (vii., xii.); the Cloud (xvi., 10, 12); but most instanced without doubt with phenomena (Deut. iv., 15; 1 Kings xix., 12, 13, 15, and perhaps Matt. iii., 13). This, the true Bath-Kol, must not be confounded with
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9. It only remains under this head to allude to the fact that great importation was peculiarly attached to the words of dying men. Now although the observed fact that "men sometimes, at the hour of their departure, do speak the truth" above all else is peculiar to the "Church" (Rome, Medici, xi), it does not, of course, take away from the death-bed prophecies of Scripture their supernatural character (Gen. xlix; 2 Kings xiii, etc.), yet it is interesting to find that there are analogies which resemble them (H. xxii, 355; and the story of Calanus; Cicero, De Div. i, 80; Shaksp. Rich. ii. 2, 1; Daniel, Civ. Wars, iii. 11, 5; Ecclus. v. 5, 6). It was "by this" (A. V. "that useth divination").

II. Forms of divination expressly forbidden in Scripture. Allusion has already been made in this article to Deut. xviii, 10-12. As these verses contain the most formal notice of the subject, we will first take the seven or eight kinds of diviners there denounced in the order in which they are mentioned.

1. At the very outset we encounter in the phrase καθεσκευασμενοι, καθεσκευασμενοι, one dividing divinations (Sept. μαναππικονος μαναιτς, Vulg. qui arilos sanctificat; A. V. "that useth divination"), the same word which we have just noticed in a good sense. The verb διανοια, like the Arabic equivalent, primarily signifies to cleave or divide (Meier, Herb. Wurtzelschänder, p. 344; Fürst, Herb. Wörterb. ii, 582; Houttinger, Lex. Herogl. xli, 1); thence it acquired the sense of deciding and determining, and became a generic term for various forms of divination. Rabbi De Pomis says, "It is a word of large signification, embracing many specific senses, such as geomancy, necromancy, oneiromancy, cheiroeuchy, and others." Maimonides (in his treatise De legibus, cap. xi, § 6) includes besides these methods, geomancy, liameter, and catoptromancy; and Rabbi (on Deut. xviii, 10) makes διανοια mainly concerned with the process of rhabdomancy. Amid the uncertainty arising from this generic sense of the word, the Sept. has rendered it by the general phrase μαναππικονος μαναιτς, to divine by a divination; wherein it is followed by the Targum of Jonathan, as well as by the Syriac and Arabic versions (J. Cudias, Dissert. de Magia Sagitae, [Viteb 1675] i, 5; and Wichmannhausen, Dissert. i, 4). The word is used of Balaam (Josh. xxiii, 22), of the Philistines soothsayers (1 Sam. vi, 2), of the Hebrew farmers (Neh. iii, 3, 6, 7, 11), and in other passages), without specifying any mode of divination. We therefore regard this as a general phrase introductory to the seven particular ones which follow.

The absence of the copulative υπερ, which is prefixed to some other word but ἱστερεῖ, confirms this view. As the word, however, involves the notion of "cutting," some connect it with the Chald. הָיֵשׁ (from הָיֵשׁ, to cut), Dan. ii, 27; iv, 4, etc., and be taken to mean astrologers, magi, genethliaci, etc. (Juv. vi, 582 sq.; Dioc. Sic. ii, 50). Others refer to the theologumena (Scho1., ed. Ehr. 1675), since the use of lots was very familiar to the Jews (Gittaker on Lots, ad init.); but it required no art to explain their use, for they were regarded as directly under God's control (Num. xxvi, 55; Esth. iii, 7; Prov. xvi, 38; xviii, 18). Both lots and digitorum misicio (odd and even) were used in distributing the duties of the temple (Otho, Lex. Rab. s. v. Digitis micando). See above.

2. מַעְלָא, מַעְלָה. This word is variously derived and explained. In our A. V. it is, in two out of seven times of its occurrence (besides the prast. and fut.), rendered "observer of times" (as if מַעְלָא, a set time, Fuller, Misc. Sac. i, 16, after Rashi). The idea is, the assigning certain times to things, and distinguishing by an astrology lucky from unlucky days, and even months (as when Ovid [Fast. i] says, "Mense malum maio nochi bere vulgos ait") and years (Maimonides, Aboda Zorah, cap. 9; Spencer, De Leg. Hebr. i, 387). So perhaps
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Job iii, 5, just as the Greeks and Romans regarded some days as canclius, others as atri (Hesiod. Opp. Et. p. 770; Succ. Benis. 230). It is not known whether Gal. iv, 10 to this superstitio; the Mosaic institution of sacred seasons is itself there prohibited, as being abrogated to Christians (Selden, De ann. civil. lat. Jud. c. 21; and Alford, in loc.). The Sept. version, by the verb and part. χαλκονεοται (in four places), and the noun χαλκος (in two others), refers to divination by words and voices (Suidas, σφωνιανεοται, αι τις των λογων παραργασιαν). Festus derives omne itself (qua oramen), because it proceeds from the mouth (qua fil ab ore). Words of ill omen (ξυστηρια, which Horace calls malam ominata verba, and Plautus oculos omens accipit, were excluded for bona omens, as when Cicero reported to the Senate the execution of Lentulus and others by the word "vixerunt," they have ceased to live, instead of "mortu sunt," they are dead. So Leotychides embraced the omen of Hege- sitratus (Herodot. xi, 51). Hebrew instances of this observing of words occurring in Gen. xxiv, 14, and 1 Sam. xiv, 10, where a divine interposition occurred; in 1 Kin. xx, 33, the catching at the word of the king of Israel was rather a human instinct than a παραργασια, or marking, in its proper (superstitious) sense. Akin to and arising from this observation of verbal omens are the forms of bibilomancy called Sortes Horum, Sortes Horum, Sortes Biblicae, etc. The elevation of Severus is said to have been foretold by his opening at Virgil's line, "Tu regere imperio populos, Romane, memento." Most remarkable were the responses which it is said Charles I and Lord Falkland obtained, when they consulted their Virgils before the civil war. The former opened Ανειδ ειν, where dido predicts a violent death to Eneas, while the latter chanced upon Ανειδ ειν, at Eveder's inattention over his son. According to Nicerophorus Gregorios, the Pulitser was the best book for the Sortes Biblicae, but Cedrenus informs us that the N. T. was more commonly used (Nicop. Greg. viii, Aug. Ep. 119; Prideaux, Connect. ii, 567, etc.; Cardan, De Varitate, p. 1040). This superstition became so rife that it was necessary to denounce it from the pulpit as forbidden by the divine precept, "Thou shalt not tempt the Lord thy God." The Morlops consult the Koran in similar manner, but they take their answer from the seventh line of the right-hand column (De cultu scientiarum). A belief in the significance of chance words was very prevalent among the Egyptians (Clem. Alex. Strom. i, 304; Plutarch, De Is. 14), and the accidental sign of the engineer was sufficient to prevent even Amaus from removing the monolithic shrine to Saha (Wilkinson, Anc. Egypt. iv, 144). The universality of the belief among the ancients is known to every scholar (Cicer. De div. i; Herod. ii, 90; Virgil, Æn. vii, 116, etc.). See Bibliomancy.

Another origin for the Βερσιον is found by some (comp. Vitringa, Comment. ad Isai. ii, 6) in the noun "ςηθ, the eye, the root of which occurs once only (1 Sam. xviii, 9) as a verb, "Sculp eyed David." This derivation would point to fascination, the Greek βασανια and the Latin fascinum. Vossius derives these words from φασιν κατανυς, to kill with the eyes. Pliny (Holland's transl. 1, 153) says: "Such these are like among the Triballians and Hyrians, who with their very mistak- cull, are (you know), and those whom they "look wisely upon any long time." (comp. Aul. Gell. ix, 4, 8; Plutarch, Symp. v, 7) Reginald Scott speaks of certain Irish witches as "bewellers" (Discovery of Witchcraft, iii, 15). Whole treatises have been written on this subject, such as the De Fascino, by the Italian Vairus in 1590; the Opusculum de Fascino, by the Italian Giacomo Magri, in 1558; and the Tractatio de Fascinatione in 1575, by a German physician called bressromann. (See also Shaw, Tract, p. 212.) In Mar- canno's Description of W. Isles of Scotland, "Molluka beans" are mentioned as amulets against fascination. Dallaway (A Treatise of Constellations as quoted in Ge- cult Sciences, p. 70) says that the superstition of the Turks respecting the evil eye of an enemy or infidel. Passages from the Koran are painted on the outside of houses, etc., to divert the sinister influence. A belief in the "evil eye," θανατι- μος βάσανος (ςΥς 7), was universal, and is often alluded to in Scripture (Deut. xxii, 8; Matt. xx, 15; Tob. iv, 13; μυ ουσιανιασθηναι σου θανατιμος; Acts xviii, 14; the "evil David"). The passages of the ancients on the subject are collected in Potter's Ant. i, 383 sq. See Eye.

But the derivation of Βερσιον which finds most favor with modern authorities deduces the word from θυς, a cloud, so that the diviner would ply his art by watching clouds, thunders, lightnings (Meier, Hebr. Wör- terbuch, v, 6, p. 92; Fürst, Wörterb. ii, 167, who, however, finds room for all the derivations; and Gesenius, s. v. 1224; Cardan's own sense of the word was a great use of art). Rosenmüller, Scholia in Lucii, xix, 26, follows Aben Eara, who thinks this diviner obtained his omens from observation of the clouds. The notion that the sem is, east, west, north, south, serene north, were derived from the position of the Planetarium as he faced the east, taking his celestial observations (Goodwin's Moons and Aaron, Iv, 10), is rejected by his annotator Carpzov with the greatest disgust. Jeremiah (x, 2) clearly refers to this divination, which had its counterpart in Greek and Latin literature (e. g. in II. ii, 852, Nators speaks of right-hand flashes as being lucky (see also ODYS. X, 304). Diodorus Siculus (iii, 840, ed. Bipont.) mentions the divination by means of thunder (ευποριοσκυασι και ους вας ευποριοσκυασι ουκουμι) of the Etruscans (comp. fulgurator — μη γεραρμουνεκτις). Cato, De Rer. Claud. Marc. Nerov.; Novius, Ixxi, 23; Cicero, De Div. ii, 58. (In Orelli, 2801, fulgurator.) Pliny, in ii, 43, treats of the physical, and in ii, 54, of the oracular qualities of thunder, lightning, etc.; as does L. A. Sene- cia in Natural. Quest. ii, 1. Statius mentions the winds for purposes of divination (Thesell. ii, 59). See Humboldt, Kosmos, ii, 185, for the probable scientific adaptations by the Etruscans of their divining arts. To this class we must refer the "the astrologers" (see here only found); the "star-gazers, or rather star-prophets" (ιντιμενεται μετοχυνεται); and the "monthly prognosticators," or rather they that make known at the new moons what will happen to thee (ιντιμενεται μετοχυνεται); see Rosenmüller, in loc.), which are all mentioned in the sublime challenge of God to the Chaldean sorcerers in Isa. xlvii, 18. Astrology retained a long hold even on the minds of astronomers; e. g. Stollier from his evaluation predicted a deluge for the 12th world death; Wally, the amateur of astrology: Tycho Brahe studied and practised it; so did Morinus; Kepler supposed that the planets by their configurations exercised certain influences over sublunar nature; Lord Bacon, moreover, thought that astrology needed only to be reformed, not rejected (Arago, Pop. Astron. [by Smyth and Grant] ii, 8; Brewster, Martyrs of Science, 150, 211). See Prognosticator.

In Judg. ix, 37, the expression "oak of Moremen (enchantments)" refers not so much to the general sacredness of great trees (Homer. Od. xiv, 328, as to the fact that (probably) here Jacob had his amulets (Gen. xxxii, 14; Stanley, Sin. and Pal. p. 142). See MEONEMMA.

3. The next word in our list (Deut. xviii, 10) is Τιμηστος, an enchantress, (Sept. ωιαογειανεται; Vulg. qui obserbat auguria). In Gen. xlviii, 5, 15, this somewhat general word is used of divining by the cup, or συλλαμμα (συλλαμμα). Primitive this
DIVINATION was the drinking-cup which contained the libation to the gods (Potter). This divination prevailed more in the East than in the West. The earliest cup of Divination to designate Joseph's cup, resembles both the Arabic kadda and the Hindu kaddi, sacred chalice (Schleusner, Lex. V. T. s. v.; Kittel, Bib. Illust., i, 398). One of the Assyrian kings, in the sculptures from Nimroud, holds a divining-cup in his right hand (Bonomi's Nisewec, p. 4). The cup of a Sasanid, which is the constant theme of the poetry and mythology of Persia, was said to have been discovered full of the elixir of immortality, while digging to lay the foundations of Persepolis. It possessed the property of representing the whole world in its concavity, and all things good and bad then gazing on it. Herod. describes Nestor's similar manner; and Alexander the Great had a mystic cup of a like kind. In the storming of Seringapatam the unfortunate Tippoo Saib retired to gaze on his divining-cup; after standing a while absorbed, he returned to the fight and soon fell. The "great magitian" Merlin's cup is described (Spenser's Faerie Queen, iii, 2, 10), "Like to the world it self, it seem'd a world of glass." In Norden's Travela in Egypt, and Capt. Cook's Voyages, the use of divină-cups in modern Nubia and at Tungatobou, one of the Friendly Islands, is mentioned (compare Kittel, Daily Bible Illustrat., i, 424). The Orientals ascribe much of their wisdom to a mysterious cup, a lach, whose inscription is Giamlock ou evrafe or the sum (D'Herbelot, s. v. Giam; Occult Sciences, p. 517). Parkhurst and others, denying that divination is intended, make it a mere cup of office (Bruce's Travela in, ii, 657), "for which he would search carefully." But in all probability the A. V. is right. The Nabal was called the cup of Eshhad (i Sam. x, 11), silver vessel which symbolized the life and prophetic and mysterious properties (Haverneck, Exod. x, 9, Pentat.). The divination was by means of reactions from the water, or from magically-inscribed gems, etc., thrown into it (a kind of ἱδρομανία, κατα- προμανία, or κορασιμανία, Cardan, De rerum Variet. cap. 93), like the famous miroir d'eau (Lane, Mod. Eg. ii, 362), and the crystal divining-globes, the properties of which depend on a natural law brought into notice in the recent revivals of Mesmerism. Jul. Serenus (De Fato, ix, 18) says that after certain incantations a demon was heard in the water. For illustrations of Egyptian cups, see Wilkinson, iii, 268. This kind of cup is also the ab-teti (Sudais, s. v. κορασίματα), which consists in drawing omens from a common drinking-cup; much like the vulgar practice, still prevalent, of reading fortunes in the fantastic forms assumed by the grounds in a tea-cup. See CUP.

But the versions of the Sept. and Vulg. give quite a different turn to our דלתות, and point to that part of the augural art which consisted of omens from birds, i.e. omenology (ονοματολογία, ἀναλογία,"prophecy"), and the, דלתות, דלתות, פאודר הנפיים, דלתות, פאודר הנפיים (De Fato, ii, 19). The Syriac and Arabic versions favor this view (= חסグラב 아만ל 니도). Birds in their flight over the earth were supposed to observe men's secret actions, and to be cognizant of accidents, etc. (comp. Excl. x, 20). Aristophanes (Birds) says, "None but some bird, perhaps, knows of my treasure!" so that the birds assume prerogatives of deity. "We are as good as oracles, and give no credit to the seers," etc. The notion of the flight of the birds was the main phenomenon (Hecat., ed. Leusd., ii, 19). Homer is fuller of this divination (II ii, 310; Od. xv, 160, et passim). So the Latin classics; see Servius, Virg. Æn. iii, 361 ("aves oausicas, propellas"); also Cicero, Fam. vii, 6, 13; De Divin. ii, 72, etc.; and Livy, x, 40 (tripodium solstitialis). For quaint stories of birds, see Petrarca's Divina and Occult Sciences, p. 142, 143. This divination was much in vogue in the East also; so Philostratus (Vit. Apollo, i, 14) and Porphyry (De Abstin. Animal. ii, 33) say. Rabbinical doctors discover augury among king Solomon's attainments, in such passages as Exod. x, 20, and 1 Kings iv, 60. Rashi comments עולם שבושד לבלושע, learned in the tongue of birds; so Kimchi and the Midrash Rabba, xii. See ENCHANTER.

The root דלתה has the primary sense of a low hissing, whistling sound; from this arises the derivative דלת, a serpent, of frequent occurrence in the O. T. Genesis, xxvii, 1; Deut. vii, 7; Exod. iii, 8, etc. Fürst, Hebr. Wörterb., p. 31, prefer to derive from the primary sense (q. d. dècanale vel augurari as general terms); but Bochart, ii, 21, 22, peremptorily derives from the secondary sense of the serpent, and discovers in this דלת the divination called ψαλτιμονία (ψαλτιμονία). Fürst admits this as "tolerable." Classical instances of divining by serpents occur in Iliad, ii, 308; Ἀπελευ, v, 84; Cicero, De Div. i, 18, 36; Veler. Max. i, 6, 5; Terent. Phorm. iv, 4, 26; Clem. Alex. Strom. vii, 7; Horace, Car. iii, 27, 5. (According to Hesychius, s. v. ὀικωδός, and Suidas, s. v. ὀικωδός, omens from serpents as well as from birds formed a usual branch of the augur's art; hence probably the general phrase employed in the Sept. and other versions.) Serpent-charming, referred to in Ps. lxxv, 8, and Jer. vii, 17, is a part of this divination. Frequent mention of this art also occurs in both ancient and modern writings. Piranesi refers to Elian, Hist. Anim. xvii, 5; Sil. Italic. iii, 300; Strabo, xii, 314; Gallius, Noct. Attic. xvi, 11; Shaw, Travels, p. 854; Niebuhr, Travels, i, 189; Bochart, Hist. Sac, iii, 162; Description de l'Egypte, viii, 108; xvii, 1, 308 (in i, 159, there is a description of the feats of some Cairo jugglers with the serpents, Piranesi, Mem. sur l'Egypte, ii, 202; Minutoli, Travels, p. 226; Hengetenberg, Mos. and Egypt, p. 97-108; Lane, Mod. Egypt, ii, 290). The serpent was the symbol of health and healing (Plin. xxiv, 4, 22); Moses' brazen serpent (Num. xx, 9), which was a symbol of deliverance (Wisd. vi, 6; comp. John iii, 14), was at length made an object of idolatrous worship. Hezekiah, to destroy the charm, reduced its name to its mere material (יוו ייוו ייוו י), 2 Kings xvii, 4. See NEMUSHITAN. These menæchæshain, therefore, were probably ψαλτιμονders—people who, like the ancient Pevyli (Pliny, H. N. vii. 2; xxvii. 4) and Marmaride (Sil. Ital. iii, 501), were supposed to render serpents innocuous and of service (Exod. viii. 9; Jer. v. 21; 17. 18); chiefly by the power of music (Nestor, Mem. iii, 162; Lucan, x, 891; Æn. vii, 768); but also, no doubt, from the possession of some genuine and often hereditary secret (Lane, Mod. Egypt, ii, 106 sq.; Arnob. adv. Gent. ii, 92). Their power was often super orcos (Franklin's Tour to Persia). See CHARMER.

4. אֹהֵם, mekhashaphh (Sept. φασαρίας; Vulg. magia- lefens; Auth. Vers. "witch"). This word has always been a bad name in the Old Test. in the twelve instances in which the verb [always Pel] and the noun are used. The Syriac, however (καπάρ), bears the good sense of prayer and public service to God (καπαρα, λαονογια, in Acts iv, 31; xiii, 2). The Arabic (кахаш) suggests the meaning of the missing קתוא (Ezra xiv. 17; Jer. v. 18, 11), chiefly by the power of music (Nestor, Mem. iii, 162; Lucan, x, 891; Æn. vii, 768); but also, no doubt, from the possession of some genuine and often hereditary secret (Lane, Mod. Egypt, ii, 106 sq.; Arnob. adv. Gent. ii, 92). Their power was often super orcos (Franklin's Tour to Persia). See CHARMER.

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confounded (xii. 12). The conjecture of Aben Ezra, that it was "their skill in the secrets of physical science" (quoted in Carpzov, Apparatus, p. 549), such as is attributed to the Esurian "figuratores" by Humboldt (Cosmoa, l. c.), which enabled them to sustain their investigations, is not universally admitted. The names of two of these "charismatici" (or מָאָרָם) are given by Paul, 2 Tim. iii. 8. (For Talmudic traditions about these, see Buxtorf, Zed. Tab. col. 945; comp. Pliny, Hist. Nat. xxx., 1, who associates James and Jopas with Moses as Jesuir: Apuleius, Apol. 108 [ed. Casaubun], who mentions Moses, James, etc., as inter magos celebratis; Numenius Pythag. in Euselius, Prop. Ennin, and Tertullian, De spect. scilicet et lus. Nitagis et Movatio sa iusuricio. The Moslems call these magicians Sadur and Sadur; D'Herbelot, s. v. Maou; and Sale, Koran, p. 237; Schoettgen, Hor. Hebr. p. 983; Rosenmüller, on Ez. d. l. c.) How they produced the wonders which hardened the heart of Pharaoh, whether by mechanical or chemical means, or by mere illusion, or by demoralizing influence (as supposed by the fathers, and Josephus, Ant. ii. 5), we can only conjecture. The N. T. gives us the names of other diviners also—in this respect differing observably from the reserve of the O. T.—e. g. of Simon Magus (Acts viii, 9, paralyvov); of Barjesus or Elymas (Acts xii, 8, 9, a strophies); the sons of Seceva (Acts xix, 13, 14, Ἱστοκατσαρωται). We have alluded to the supposed scientific basis of the arts of these ἐλευθέρων ὑπηρετῶν, or מָאָרָם (for the identity of these, see, Kalsch, on Exod. p. 114, and Keil and Delitzsch's Bibl. Comment., i. 357). The term under consideration might not doubt involve the use of divining-rods for the purpose of finding water (aquDocium), etc., dependent on physical laws only partly understood (Mayo's Pop. Superstitions). See MAGIC.

By Umbreit, on Job, and Deylin (Observ. Sacr. iii, 129), the words מָאָרָם, "the blackness of the day," in Job iii, 5, are taken to mean certain "incantations" which darken the day," practised by magicians (some think them also indicated in the 8th verse by the words מָאָרָם, "that curse the day") who were able, as the superstitious imagined, to change the brightest day into the darkest midnight. Popular ignorance has always connected magical power with scientific skill. The rise of the foretelling and setting of sun, moon, and stars, and the prediction of eclipses, using in the former process a type of a marvellous reputation (Virgil, Æn. iv. 489; Ovid, Metam. xii. 263; Horace, Epod. v. 45; Tibull, i. 2, 42. So Shakspeare, Temp. v. 1). In Exod. xxii. 18, the feminine מַעְרָה, melkahshephah, occurs (also translated a witch in the A. V.). In the Theocratic system, where women as well as men were endowed with supernatural gifts (such as Deborah, Hannah, Huldah), female pretenders were to be found—indeed, according to Maimonides (Moreh Nib. ii. 93, and Babyl. Gemara (Rabed, in UgoUlini Thea. xx. 770) they were more rife even than males. Their divination is referred to in Ezek. xiii. 23, and described ver. 17-22 (comp. Triumphus Divinarum, and pypis prophetias, in Thea. Nom. ad Crit. Sacr. i. 972, and Ephrem Syrus, in Rosenmüller in loc., who supposes the "pypis" to be amulets for divination fitted to their sleeves). See VirCH.

5. The next phrase in the Mosaic catalogue of forbidden divination is (Deut. xviii. 11) מַעְרָה, "conjuror," "charmer" (Sept. ἱστατόρ; Vulg. incantator). The root chabar denotes binding, or joining together. Genesius (by Robinson, p. 293) refers to a species of magic which was practised by binding magic knots (comp. Gordan knot). Carpzov (Apparatus, p. 584) quotes a passage to the same authority, and Bochart (Hieron. ii. 8, 6), for a kind of divination which drew together noxious creatures (serpents and scorpions) for purposes of sorcery; and in Psa. viii. 6, the very phrase before us is applied to serpent charmers. (See above, under 3.) Gaumlin (in Carpzov) mentions μακρισ ἔχειν, as if the very gods might be bound by magic arts. The Sept. version suggests our "legal bond," which is a kind of incantation per συντομίαν κερα ὄναρ, says Schoner. Hence the frequent allusions to such a charm in poetry. The refrain in the chorus of the Furies (Es- chylus, Eumen. 296. 318. 327), ἴσονι (a spell-blith), is imitated by Byron (Marmad, i. 1). So Milton (Comus, 822; Jonson's witch (in the Sad Shepherd) is said to ring vouchsafed. comp. Beaumarchais, Le Notable du Quai, ii. 2). This last quotation directs us to the best explanation of divination by מַעְרָה. Its idea is binding together; the ring has always been regarded as the symbol of such conjunction (comp. wedding-ring, in the marriage service of the Church of England). In the phenomena of dactylogrammy (ἸΣΤΟΥΡΗΣΤΙΚΑ), or divination by ring (Potter, ii. 18; Smelgy, Occult Sciences, p. 57-80, 543, we have the most exact illustration of the subject before us. Josephus (Ant. iii, 2, 6), among the attributes of king Solomon's wisdom, ascribes to him much magical skill, and, with the rest, necromancy and spells, and goes on to specify an instance of exercism by virtue of Solomon's magic ring. D'Herbelot (s. v. Glam, already quoted) calls Jemshid the "divining ring," and similar, according to Mignot (Reise, p. 83), Solomon is ordinarily regarded in Moslem lore as the great master of divination. See CHARMER.

6. בַּעַל בֶּן אָבִי, abul ob, "a consulter with familiar spirits" (Sept. ἱγγαποπίμητος; Vulg. quæ Pythones consuelt). Most writers treat this class of diviners as necromancers (so Gesenius, Thes. p. 84). But, whatever is the nature of the connection of the two passages from other passages, it is impossible to suppose that in Deut. xviii, 11, בַּעַל בֶּן אָבִי is synonymous with בַּעַל בֶּן אָבִי, which follows almost next. Böttcher, In Inferia, carefully distinguish the two expressions (p. 108), and then identifies the בַּעַל בֶּן אָבִי, which occurs in the plural in Job xxxix, 19 (in its primary sense of a leather bottle, or water-skin), with the noun of the same form which is found in so many other passages with a different meaning. In these the Sept. has invariably used ἱγγαποπίμητος, which connects our phrase with ἱγγαποπίμητος, as a branch of the divining art. (For the supposed connection between the primary and secondary senses of בַּעַל בֶּן אָבִי, see Gesenius, Thes. p. 84, and Lex. by Robinson, p. 20; also Böttcher, p. 107). The analogy is also in close consistency with the words of Job.—Umbrecht, loc. Having settled the sense of the word, Böttcher goes on to draw a noticeable distinction in certain phrases where it occurs. First, בַּעַל בֶּן אָבִי in the singular number designates the familiar spirit (i. e. what he calls "marmell anch, auctor frumenti, frumentum, in a correct sense," or "marmell anch, demum frumentum, in a superstitious sense"). Hence we have such phrases as בַּעַל בֶּן אָבִי, mistress or owner of a familiar spirit (1 Sam. xxviii., 7); בַּעַל בֶּן אָבִי, a consalter or questioner of a familiar spirit (1. e. says Böttcher, "ventriloquous vates ipses") (Deut. xvii, 11). Secondly, בַּעַל בֶּן אָבִי, when governed by the particle יר, refers not to the בטָאָט, or professional consulter, but to the person who requests his aid: thus, while בַּעַל בֶּן אָבִי is said of the diviner (loc. cit.), בַּעַל בֶּן אָבִי (with the particle) is applied to king Saul, who sought the familiar spirit by the aid of the בטָאָט, or pythomæas (1 Chron. x. 18). "The same distinction," says Böttcher, "is also maintained by the Targumists and Talmudists. (Comp. 1 Sam. xxviii., 8, "Divine to me, בַּעַל בֶּן אָבִי, by the familiar spirit.") Thirdly, בַּעַל בֶּן אָבִי, in the plural, is used in a concrete sense to
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DIVINATION

This page contains text discussing the concept of divination, mentioning specific names and works like "De Infernais," "Ps. 101," and specific contexts like "Vulg. goth." It also references texts by Tertullian and early Christian writing. The text appears to be a detailed discussion on the practice and historical significance of divination, particularly in religious and literary contexts. The page is part of a larger work that seems to delve into the nuances of ancient religious practices and their influence on later literary forms.

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From a linguistic perspective, the text uses terms like "vindulqua," "diviner," and "prophecy," indicating a focus on the practice of predicting the future through various means. The references to "De Infernais," "Ps. 101," and other works suggest a scholarly discourse on the integration of divination into religious and cultural narratives. The page highlights the complexity and multifaceted nature of divination as a concept, touching on its historical roots and its role in shaping narrative traditions.

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The page is structured in a scholarly manner, with references to specific works and authors, suggesting a deep understanding of the subject matter. The text is dense with academic references, making it suitable for researchers or scholars interested in the history and cultural significance of divination.
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Chau-tse and his wife, in the same vol. p. 67, 88.

In the 15th chap. of Sketches of Important, etc. (in the
Family Library), "on Sepulchral and perpetual lamps," may
be found an interesting account of the reasons
which induced the Egyptians to bestow so great attention
on their dead; one of them, quoted from Kircher's History
of Egyptian Antiquities, rests on the opinion "that
the souls of the deceased tarry with their bodies in the
graves, and are brought to the conception of the more
enlarged knowledge of the dead, lay at the foundation
of necromancy. The earliest historical tale of this sort
of divination which we recollect is related by Herodotus
concerning Periander of Corinth and his wife Melisa,
whose spirit he consulted for information about a
hidden treasure (v. 92).

In one of the most interesting dialogues between Plutarch,
the "Menippeus," or "Necro-
omanteia," a very good description is given of various
necromantic ceremonies. (For an abstract, see
Occult Sciences, by Snedley, etc. p. 183, 186.)

In Tertullian's treatise, De Anim, occurs a remarkable pas-
sage on necromancy, at the conclusion of which he
says, "If certain souls have been recalled into their
bodies by the power of God as manifest proofs of his
prerogative, that is no argument that a similar power
should be conferred on audacious magicians, fallacious
dreamers, and licentious poets" (c. 56, 57). We may
observe, in concluding this subject, that in confining
(with Böttcher) "the necromancer" to the last phrase
on Moses and the law (v. 32, 27), we have the auth-
orty of the A. V., which limits the word necromancer (αναστάτως λάτρευων in our Bible) to this phrase. See
NECROMANCER.

III. Forms of divination merely referred to in the
Bible, without special sanction or reproach.

We here find the same general phrase as in the foregoing
passage of Deut. introductory to another but much
shorter catalogue; for in the remarkable passage of Exod.
xxii. 24, the same formula is repeated the three
famous divinations of the king of Babylon. The
prophet represents the monarch as standing "as the
parting of the way, at the head of the two ways, to use
divination (בStateException).

1. He "made the arrows bright" (rather, he shoot-
them together, Vulg. commissns suspitqs, יבשך תורטיהש, Sept. יבשך תורטיהש יבשך תורטיהש) "each arrow having in-
scribed on it the name of some town to be assaulted.

From the quiver the arrows were drawn one by one,
and the city which was written on the first arrow
determined as the first to be its target (Jerome, in loc.).

In this instance Jerusalem was the ill-fated ob-
ject of this divination, as we learn from the next
verse, where the divination for Jerus. (בStateException)
signifies the arrow bearing the inscription of the doom-
ed capital, as it first emerged from the divining-quiver
(Prideaux, Connect. 1, 85).

Estius says "he threw up a bundle of arrows to see which way they would light,
calling on the right hand, he marched towards Jer-
usalem.

We have here a case of beknomay (בStateChanged).
This superstitition, which is prohibited in the
Koran (chap. iii. 39; v. 4), was much practised by the
idolatrous Arabs (D'Herbolot, Bibl. Or. s. v. Ac-
dah). Their arrows, which were consulted before any
thing of moment was undertaken, as when a man was
about to marry, or undertake a journey, or the like
used to be without heads or feathers, and were kept in
the temple of some idol. Seven such arrows were kept
at the temple of Mecca, but in divination they
generally used but three.

On one of these was writ-
ten, my Lord hath hidden me; on the second was in-
scribed, my Lord hath forbidden me; while the third
was blank. If the first was drawn, it gave the god's
sanction to the enterprise; the second prohibited it;
but the third being drawn required that the arrows
should again be mixed and again drawn until a deci-
sive answer was obtained (Pococke's Spec. Arab. p. 924,
etc.; Gesenius, Thea, p. 1272; Sale's Koran, Predim. Dis-
sert. p. 98; Cudlin, Diss. de Mag. Sogd. iii. 2). Della
Valla, however, says (p. 276), "I saw at Aleppo a Me-
hammadan who caused two persons to sit on the ground
opposite each other, and gave them four arrows into
their hands, which both of them held with their points
downward," etc. The two arrows in the right hand of
the Assyrian king (sculptured on one of the large slabs
brought from Nimroud) are conjectured to be proper-
ly that divination by arrows was practised in ancient
Nineveh. The king is represented as attended by
two divinities with fir-cone and basket, and therefore is in
a religious and not a martial occupation (Bonomi, Nine-

Three authors of an Eastern origin, however, are of the
opinion that among their forefathers each arrow was
inscribed by his own name. The most distant arrow indicated the name of the success-
ful competitor (Roberto's Orient Illustr. p. 491). We
read of a somewhat similar custom in use among the
ancient Teutons (Tacitus, Germ. x), and among the
Alani (Am. Marcell. xxxi); also among the modern
Egyptians (Lane, i. 111). This sort of divination of
the king of Babylon must not be confounded with the
arrow shot (βιβλιοκάλαιδα) of Jonathan, the affectionate
expedient of his secret warning to David, 1 Sam. xx,
20, etc., in which, though there were three arrows, there
was no uncertain divination, but an understood sign
that the prophet had complete knowledge of the posses-
ning of arrows by Joash, king of Israel, at the command
of the dying prophet (2 Kin. xiii. 17, 18), there is in
the three arrows only an accidental, not a real resem-
lance; moreover, we have in this action not an un-
authorized superstitition, but a symbohcal prophecy
(comp. the symbol with Virgil, Æn. ix, 92). See Ax-
row.

2. "He consulted with the images," דמויות רמא (Sept. ιστηρείας εν τοίς ημιστοίς; Vulg. interroga-
tiones idola), literally teraphim. These household gods
of the Semitic nations are often mentioned in the
Old Testament from the time of the Syrian Laban
( Gen. xxxi, 19) to this of the Chaldee Neuchadnezzar
(see Aug. Pfeiffer, De Teraphim, in Ueberlin Thes.
xxiii, 668, who, unnecessarily indeed, suggests,
on grammatical grounds, that the king of Babylon
may have used these three divinations previous to his
leaving home). Dr. Fairbairn (on Ezek. xxii. 21)
says, "This is the only passage where the use of
teraphim is expressly ascribed to a heathen." This
form of divination (בStateChanged) is nowhere named (Zech. x, 2; 1 Sam. xx, 23, בStateChanged an inquirer).
These were wooden images (1 Sam. xix, 13) consulted as "idols," from which the excited wor-
shippers fancied that they received oracular responses.

The notion that they were the embalmed heads of in-
fants on a gold plate inscribed with the name of an
unclean spirit is Rabbi Eliezer's invention. Other
Rabbis think that they meant "astrologers, etc.
See TERAPHIM.

3. "He looked in the liver," רמא רמא (Sept.
κατασκοπασιάς v. r. εισπερασματος; Vulg.
esta omnem). Here we have a case of a well-known
branch of spathumassagy (σπαθομασγερ), or divi-
nation by the inspection of entrails, which was called
teraphism (or art of the teraphim), practised in Egypt
by the Egyptians, and is still much referred to in
both Greek and Latin authors. Cicero (De Divitis,
15) mentions the importance of the liver in division
of this kind; but this branch was called kekatosopos (εισπερασματος, Herodian. viii. 3, 17; see also Pliny,
xxi, 87; Ovid, Metamorph. xvi, 186). Arrian (Aek. vii, 18) mentions a similar practice to the
death of Alexander and Hephastion; and Suetonius
(Aug. xvi, 2) a happy one. Strabo also (iii, 232,
ed. Casan.) mentions this divination as practised by the
Lusitani: not only animals offered in sacrifice, but
caprices in ear furnished these barbarians with victims
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for this bloody divination. A still more hideous mode of divination is mentioned of the ancient Britons, who would cut down at a blow of the sword one of their human sacrifices, in order to observe the posture of his fall, his convulsions, flow of the blood, etc., and so gather their predictions according to the rule of their ancestors. This is the only instance mentioned in Scripture of this superstition. The liver was the most important part of the sacrifice for divining purposes (Artemid. Onomacron. ii. 74; Cicero, De Div. ii. 18). See Liv. 2.

4. One of the remaining isolated terms of divination in the Scriptures is נָבַד, ha-altum, "the charmers," which occurs in Is. xxix. 9, in a passage descriptive of the idolatry and superstition of Egypt. It is derived by Gesenius and Meier from a root נָבָד, atta', akin to Arab. atta, which signifies to utter a dull mumbling sound. Meier defines the noun in question by מָרָמָר or Ṿayy. If so, we have here a class of the ventriloquists already described. But the Sept. gives another turn to the word, rendering by ἐκαθορισμὸν, as if, coming after ἐκαστότητα, gods, it meant their shrines. Herodotus (ii, 88) tells us the Egyptians possessed many oracles besides that of Laton at Buto, which was most esteemed of all. He adds that "the mode of delivering the oracles varied at the different shrines." See above.

5. In Dan. ii, 2, four classes of diviners are mentioned: two of these are described above; of the others, מְנַשִּׁים, mehathaphimim (Chald. מִנָּשַׁים, in Dan. ii. 27), is probably allied by derivation with the word מְנַשִּׁים, meneathaphim, which we have already described (Meier says מְנַשִּׁים יִבָּשַׁת). The noun מֶנֶסֶת, mehathaph, (a quiver), from the same root, suggests the notion of concealment and covering. This, the probable meaning of our term, suits very well with the idea of divination, though it ill accords with the A. V., which, in all the eight passages in Daniel where it is found, renders it astrologers. Divination by the stars is not implied in the original. The Sept. in every place except one (and that is doubtful, see Frommii, De Div. ii. 1) translates מְנַשִּׁים by μαγιστρον, and the Vulg. generally by ma-gos. This suggests the association of the מְנַשִּׁים with the magians of Matt. ii. 1 (Dutriton, Concord. Bibli. Sacr. p. 824). This, added to the fact that מְנַשִּׁים is generally coupled with the chartumum and the Chal-dassians, naturally influenced our translators in their choice of the English word. The original, however, is much less specific. Some philologists have imagined the word מְנַשִּׁים is no other than מְנַשִּׁים with the first letter dropped, and have also connected it with the Persian σαφι. Such a derivation would rather point to occult arts and cabalistic divination. See Astrologers.

6. The expression used by Daniel in i, 20—מְנַשִּׁים, ha-altum, "the magicians (and the astrologers)—is an asyndeton, for other places put the second to a different class from the first (see above). The close conjunction of the מְנַשִּׁים with the chartumum indicates their participation of the qualities of the latter, the iswahap-maric, or sacred scriptures of both Egypt and Babylon, over whom Daniel was appointed rob or master. In the learned Dissertatio D. Millii de Chartumum allium orientalium magis (Ugolini Theos. xxiii. 529, 538) nearly all the accomplishments of the divining arts are attributed to this influential caste, beginning with the genetical mysteries. The horoscope, which was much in use by these γνωσταται, brings us back to astrology, which (though not implied in the designation מְנַשִּׁים) was no doubt a part of their wisdom. Gesenius, in Thes. and Lex., derives the word chartumum from מְנַשִּׁים, che-reh, "a graving tool," and (on the authority of Creuzer, Symbolik u. Mythologie, i. 245; and Jablonski, Proleg. in Vand. Ägypt. p. 91, etc.) connects the arts of the chartumum with the sacred hieroglyphical writings. Not less probably, from such a derivation, these diviners might be connected with the system of talamouna, so rife in the East, and in Egypt in ancient times (Asi. Lect. ii. 19). The talisman (Arabic šilem, Greek ταλαμάς) is defined (in Freytag, Lex. Arab. s. v. iii. 64) to be "a magical image upon which, under a certain horoscope, are engraved mystic characters, as charms against enchantment or fascination." Talismand, among other uses, are buried with treasures to prevent them from being discovered. Thus this divination appears as a counterpart against another species (in rhabdomancy) which was used for the discovery of treasure. Equally varied are the gifts ascribed to the chartumum in the translations of the Sept. and Vulg. In eleven of the fifteen occurrences of the word (all descriptive of the magicians of Egypt and Babylon), ἱερολογικός and ἱερολογία are used in these versions; φαραγος and εὐαγγελία in two; and in the remaining two ἤγγησις and ἴπτερος. According to Jablonski, the name is derived from an Egyptian word Chartem = Ñamatharques, wonder-worker. (For other conjectures, see Käliche, Gev. p. 647; Heilig, Angleur, Hist. iv. 23.) Of course, the same derivation in Dan. i. 20, and therefore cannot be from the Chaldean Dhrardumad = skilled in science (Jahn, Bibl. Arch. § 402). If their divination was connected with drawn figures, it is paralleled by the Persian रंमस (Calmet); the modern Egyptian Zidrhqk, a table of letters ascribed to Idris or Enoch (Lane, i. 854), the renowned Chinese yi-King, lines discovered by Fouli on the back of a tortoise, which explain everything, and on which 1450 learned commentaries have been written (Huc's China, i. 128 sq.); and the Jutaun, or marks on paper, of Japan (Kempfer's Hist. ch. xv.). See MAGI.

7. מְנַשִּׁים, mehathaphimim (Sept. mal'kha; Vulg. Chaldei). Here, says Cicero (De Div. i. 1), we have a class "so named, not from their art, but from their nation." But only a section of the nation, the learned caste: "the dominant race," says Ernest Rénan, "who gave their name, though only a minority, as the Turks elsewhere, to the mass of the population, which differed from them in dress" (Hist. des religions, p. 67, 68). They are mentioned by Herodotus (i, 181) as a sacrodotal caste. Cicero, L. c., notices their devotion to astrology, and "their working out a science by which could be predicted what was to happen to each individual, and to what fate he was born." Didorus Siculus, after Ceasars, assigns the same office at Babylon to the Chaldeans as the priests bore in Egypt (Hist. ii. 29). Juvenal (Sat. vii. 552) and Horace (Carm. i. xi) refer to the Chaldean divination. The prophet Isaiah (xlvi. 12, 13) mentions several details of it in terms which we have already described. How the same appellation, מְנַשִּׁים, came to designate both the military and the learned classes of Babylon (comp. 2 Kings xxiv. 5, 10, etc., with Dan. ii. 2), and how conflicting are the views of the modern learned, as to the origin of the Chaldeans, see Rénan, L. c., and Sir H. Rawlinson, in note of Rawlinson's Herod. i. 319. See also CHALDEAN.

8. One name more (occurring in Dan. ii. 27; iv. 4; and v. 7, 11) remains to be noticed descriptive of the exorcès of Babylon—מְנַשִּׁים, zazarim (Sept. χαραξ αὐτοῦ, Vulg. sorciatus; A. V. soothsayers). Gesenius and Rosenmüller agree in deriving this word from מְנַשִּׁים, zazar, "to divide, cut up, etc.;" but they differ in the application of the idea, the former making it mean the heavens divided into astrological sections (of which he gives a diagram in his Comm. zu Jes. iii. 558); the latter (Schol. in Daniel. ii. 11, c.) supposing it to refer to the
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division and inspection of the entrails of victims by καυσίματα: both these kinds of divination have been described under καυσίματα (War, vii, 3, 8) for astronomical portents such as the gnomon would interpret (see also St. August., De Doct. Chr. iii, 26, etc.). Jerome, in his Commentary in loc., defends his own version, καυσίματα, 'by the authority of Symmachus. The Sept. and Theodotion translate the word ταυρόποτες as if it were a proper noun, like εὐτυφλία, Chrysostom. See SOOTHAYER.

2. In Hosea iv, 12, we read, "My people ask counsel at their stocks (or wood, אֶת הָאֶפֶן); and their staff declareth unto them" (הָאֶפֶן כַּעַר). Those who hold that two separate prognostications are here referred to, generally make the former a consultation of wooden idols, or teraphim, which has already been treated (see Rosenmuller and Pococke, in loc.). Jeremiah reproaches the Jews for "saying to a stock (ForResult,), My Father" (ii, 27); and Habakkuk, "Woe unto him that saith to the wood (ForResult,), Awake!" (i, 19). But Pocock (on Hosea iv, 12) gives reasons for supposing that only one sort of superstition is meant in this verse, namely, rabdothomancy (ῥαβδοθομανσις), divination by staves or rods. Many kinds of this are on record. Malmonides (Proph. neg. 51) mentions the practice of "tapping a staff and striking the ground with it, and making horrid noises, while the diviners would stand in a reverie, intently looking on the ground, till they became like men struck with epileptic fits; when reduced to this frenzy they would utter their prophecies." The learned Rabbi says he saw such a case himself in Babary. Chasukin (quoted by Drusius on Deut. xviii, 10) adds another method by which "the diviner measures his staff with his finger or his hand: one time he says I will go; another time, I will not go; then, if it happens at the end of the staff to be I will not go, he goes not." Rabbi Moses Mikkotsi (in Pococke, l.c.) mentions a divination by a piece of stick, placed on one side, which, thrown afar off the hand, decided a doubt, according as the peeled or unpeeled side fell uppermost. Tacitus (Germ. x) describes a similar prognostication among the Germans. Theophrastus, after Cyrus, on this passage of Hosea, mentions the use of two rods, set upright, with enchantments or prayers, and in some verses, "he says: falling through the influence of demons, suggested answers to inquirers, according as they fell to the right or to the left, forward or backward." Staves were sometimes carried about as the shrines of deities, says Festus. Tituli (I. Eleg. xi, 10) refers to these modern customs. Allusion to the same superstition, Clement of Alexandria ( Strom, l. 103) mentions certain tubes as the shrines of deities (comp. Euseb. Prov. Prap. Evang, i, 9). Another explanation is that the positive or negative answer to the required question was decided by the equal or unequal number of spars in the staff (Godwyn, l.c.). Parallels are found among the Scythians (Herod. iv, 67, and Schol. Nicanor. Excid. mercaves magistratos ex spulote), Persians (Strabo, xvi, p. 847), Assyrians (Athen. Deipn. xii, 7), Chinese (Stavrounissas Jarba; Pinkerton, x, 182), and New Zealanders (called Nia, Taylor's New Zealand, p. 91). These kinds of divination are expressly forbidden in the Koran, and are called al-Musar (ch. v. Sale's Preim. Dissert, p. 89). Herodotus (vii, 11) describes the Alani women as gathering and searching anxiously for very smooth and straight wands to be used in this superstition manner. Sir J. Chardin says it is common in India for diviners to accompany conquerors, to point out the places where treasures may be found; and he adds a case at Surat, when Sirajad Duthat biber, he made his soothsayers use divining rods, struck on the ground, or on walls, etc. Harmer (ii, 282) supposes a reference to such a practice may be implied in Isa. xvi, 3 (see St. Chrysostom, Opera [ed. Bened.], x, 618, 824). Sir J. F. Davis (China, ii, 101) mentions a Chinese "mode of divination by certain pieces of wood, in the form of a small oblong body, the long side forming an oval. These are thrown by pairs, and, as they turn up, a judgment is formed of a future event by consulting the interpretation afforded by a Sibylline volume hung up in the nearest temple." Captain Burton, in his Eastern Africa, mentions some not dissimilar practices of divination; nor are these "fooleries of faith," as he calls them, unknown among ourselves. Even now miners in the south-west of England walk with their "dowsing stick" in hand over suspected spots; a modern of this divining rod is in their view an infallible guide for "lode." Similar superstitions have lately been practised in this country in searching for petroleum. Rudolf Salchibin has published a treatise on this curious subject, "Idolomantica et Rhetomantica anti-christiana, sive Dissertatio historico-theologica ad Bos. iv, 12 (Bern, 1715). A good deal of information may be obtained in Jacobi Lydiis Sacror. de re Militari, c. 3 (Ugolini, Thes. xvii, 142-146), and in Delrio, Disquis. Magia lib. iv, 2, quatt. 8, sect. 1, sub fin.; sect. 3, sub init. STOCK: S. W. Compare Mirrores, or Ancient Divination, July, 1861. On the general subject, see Andr. Riveti, Opp. (Roterd. 1651), i, 1244 sq. On the arts of divination practised by the ancient Greeks and Romans, see Smith's Dict. of Classical Antiq. s. v. Divination. See SOMERLY.

DIVINE, (1) of or belonging to God; (2) superhuman; (3) a minister or theologian, as one who explains the things of God.

DIVINE Right, (1) in politics, the claim of sovereigns to unlimited obedience, on the ground that the sovereign power is derived directly from God. (2) In ecclesiastical polity, the divine right (jur divinum) has been claimed for certain forms of Church government, and for certain classes of persons as administering it; e. g. the Pope by the Roman Church; hence the divine right to exercise authority in their dioceses, while the Pope claims that their right is not directly divine, but mediately through him. This controversy has never been authoritatively settled. It was largely discussed in the Council of Trent (q. v.). (3) In the Protestant churches generally, the claim of divine right on the part of the clergy to ecclesiastical office is generally abandoned, and where it is held the right is maintained as a mediate, one, derived through the Scriptures, so far as they give principles and laws for Church government. See ECCLESIASTICAL POLITY.

Divinity, a term sometimes used to designate the science of theology. See THEOLOGY.

DIVINITY OF CHRIST. See CHRISTOLOGY; INCARNATION: TRINITY.

DIVISIONS, CHURCH. See CHURCH.

DIVISION, the rendering of the following words:  
1. שׁכֶה, chalauzak, 2 Chron. xxxv, 5, or פָּצָמָא, moshakhe'ath, Josh. xi, 28; xii, 7; xviii, 10; 1 Chron. xxvii, 1; 2 Sam. xii, 16; Nevi. xi, 85; a regular distribution (e. g. the sacerdotal "cources" or sections).  
2. פָּצָמָא, pelaggaq, 2 Chron. xxxv, 5, or Chal. פָּצָמָא, pelaggaq, Ezra vi, 18, a partition (likewise applied to the priestly ranks), but פָּצָמָא, pelaggaq, Judg. v, 18, 16, 19, 14, ("river"), Job xx, 17.  
3. פָּצָמָא, pethak, a distinction, Exod. viii, 23 (elsewhere "redemption") 4. פָּצָמָא, diowmon, Luke xii, 21; εὐπροσώπως, variances, Rom. xvi, 17; 1 Cor. iii, 8; Gal. v, 20; εὐπροσώπως, a splendour, John vii, 48; ix, 16; x, 19, ("elevant," Matt. xix, 17; Mark ii, 21).

DIVISIONS IN THE CHURCH: At Corinth (exyeggara, 1 Cor. i, 10; xi, 18, echiasia, as rendered 1 Cor. xii, 25), i. e. parties or factions leading to altercation (gēg, "contention") 1 Cor. i, 11. The existence in many of the early churches of a strong tendency towards the ingrafting of Judaism upon Christianity is a fact well
known to every reader of the N. T.; and though the Church at Corinth was founded by Paul and afterwards instructed by Apollos, yet it is extremely probable that, as in the churches of Galatia, so in those of Achaia, this tendency may have been strongly manifested, and that a party in the city should have contended against the apostle, being more inclined to one which aimed at fettering Christianity with the restrictions and outward ritual of the Mosaic dispensation. The leaders of this party probably came with letters of commendation (2 Cor. i. 1), and they were prominent in the public affairs of the city, as may be inferred from the words ως ρα βασιλεὺς, οὓς τούς τοῦ Λόρδου, not ως ρα Ἱσραήλ, the former being more correctly descriptive of a personal, and the latter of an official, relationship. Besides, as Olshausen remarks, "the party of James could not be precisely distinguished from that of Peter; both must have been dependents and followers of the apostles. In fine, there is a total absence of all positive grounds for this hypothesis. . . . The mere naming of 'the brethren of the Lord' in 1 Cor. ix, 5, and of James in 1 Cor. xvi, 7, can prove nothing, as this is not in connection with any strictures on the Christ-party, or indeed on any party, but entirely incidental; and the expression ψευδοσπερέτων, ψευδών εἰσιν, 'know Christ after the flesh' (2 Cor. v, 16), refers to something quite different from the family-relations of the Saviour: it is designed to contrast the purely human aspect of his existence with his eternal heavenly essence" (Biblische Comment. I. I., 487; comp. Billoth, Commentary on the Epistle to the Hebrews, p. 159). This treatise which appeared in the Tübinger Zeitschrift für Theologie für 1881 (part iv, p. 61), Baur has suggested that, properly speaking, there were only two parties in the Corinthian Church—the Pauline and the Petrine; and that, as that of Apollos was a subdivision of the latter, not of the former, he has named it division of the Petrine, and has separated it from the Pauline. This subdivision, he supposes, arose from the opposition offered by the Petrine party to Paul, which led some of them to call in question the right of the latter to the apostleship, and to claim for themselves, as followers of Peter, a closer spiritual relationship to the Saviour, the honor of being the abode of genuine and apostolical Christianity. But as all the Corinthians and all the Christians were in the Church. This opinion is followed by Billoth, and has much in its favor; but the remark of Neander, that "according to it the Christ-party would be discriminated from the Petrine only in name, which is not in keeping with the relation of this party-appellation to the preceding party-names," has considerable weight as an objection to it. Neander himself, followed by Olshausen, supposes that the Christ-party was composed of persons "who repudiated the authority of all these teachers, and, independently of the apostles, sought to construct for themselves a pure Christianity, out of which they probably cast everything that was negligently or their philosophical idiosyncrasy were foreign addition. From the opposition of Hellenism and Judaism, and from the Helleno-philosophical tendency at Corinth, such a party might easily have arisen. . . . To such the apostles would seem to have mixed too much that was Jewish with their system, and not to have presented the doctrines of Christ sufficiently pure. To Christ alone, therefore, would they professedly appeal, and out of the materials furnished them by tradition, they sought, by means of their philosophic criticism, to extract what should be the pure doctrine of Christ" (Apologiae, p. 206; 1, 575 of Eng. tr.). The reason why the epistle of the Romans is addressed to the Christians in the 1st, 2d, 12th, 13th, 14th, and 15th chapters of the 1st Epistle seems clearly to indicate that some such notions as these had crept into the Church at Corinth; and, upon the whole, this hypothesis of Neander commends itself to our minds as the one which is best maintained and most probable. At the same time, there have existed serious doubts as to the authenticity of the epistle, and the existence of the above views on which all these hypotheses proceed, viz. that there really were in the Corinthian Church sects or parties specifically distinguished from each other by peculiarities of doctrinal sentiment. That erroneous doctrines were entertained by individuals in the Church, and that a schismatical spirit prevailed, it cannot be questioned; but that these two stood formally connected with each other may fairly admit of
doubt. Schisms often arise in churches from causes which have little or nothing to do with diversities of doctrinal sentiment among the members. Such was the schism which disturbed the Church at Corinth appears to us probable, from the circumstance that the existence of these is condemned by the apostle, without reference to any doctrinal errors out of which they might arise, while, on the other hand, the doctrinal errors condemned by him are denounced without reference to their baring led to party strife. For further information, besides that contained in the writings of Neander, Davidson (Intro. to N. T. ii. 222 sq.), Conybeare and Howson, and others, the student may be referred to the special treatises of Schenkel, De Exe. Cor. (Basel, 1838), Kniesow, Einleitung in das Alte Testament, 3d ed. (Leipzig, 1850), P弛her, Ueber die Geistesgegenwart in die Gemeinde u. Kor. (Altona, 1841), Riihlinger, Ent. Untersuch. (Bresl. 1847); Hilgenfeld, in Zeit. fuer Theol. u. Krit. 1855, p. 191 sq.; Beyerlag, in the Theol. Stud. u. Krit. 1865, p. 217 sq.; but he cannot be too emphatically warned against that tendency or construct a definite history out of the fewest possible facts, the later literature of these discussions. See Controversians (EPISTLES TO THE.)

DIVISION OF THE EARTH. That all mankind were originally of one family—spoke but one language, and, in consequence of their being united in a design which accorded not with the views of Providence, the Almighty confounded their speech, and introduced among them a variety of tongues, which produced a general division of the earth. Acts xvii. 26, we are told, "God made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." In Gen. x. 25, it is said, in the days of Peleg the earth was divided into nations. The idea was, that each nation received its allotted portion of territory from God. The same view is probably taken in Deut. xxxii. 8:9;

When the Most High Higned an inheritance to nations—When He divided the sons of Adam;
He fixed the bounds of peoples;
According to the number of the sons of Israel.

The object of the sacred historian, in the tenth chapter of Genesis, is to furnish, in a brief, but authentic record of the origin of the principal nations of the earth. In the form of a genealogical table, or roll, of the descendants of Noah, it contains a view of the pedigree of nations in the then known world. As such, it is a record of inestimable value, being the most ancient ethnographic document which we possess. It does not, indeed, afford us, at this late period of the world, that degree of definite information which it doubtless conveyed in the time of Moses. A proper name is apt to assume a new form every time it is translated into a different language, and often in the same dialect at different periods. It is not, therefore, to be wondered at that many nations and peoples should have lost the names by which they were originally called, or that these names should have become so altered by time, or so distorted in being transferred into other tongues, as to make it difficult to trace their relation to those here given. But, notwithstanding the uncertainty arising from this source, far more successful results have attended the researches of learned men in this department than could have been anticipated, so that nearly all the leading nations of ancient and modern times can be distinctly traced up to their patriarchal progenitors, recited in the present catalogue. Indeed, the subject of this chapter has been so nearly exhaustcd by the labors of Bochart, Le Clerc, Wells, Michelin, Sir William Jones, Hales, Faber, Rosenmuller, and others, that little is left for future gleaners, until a more minute acquaintance shall be formed with the Asiatic regions by some one who shall be master of the various dialects spoken from the Indus to the Nile, and from the Arabian Gulf to the Caspian Sea. In considering the names it must not be forgotten that the names of individuals are for the most part names of the nations descended from them, just as Judah and Israel, though names of single persons, are also names of whole nations. This is evident, not only from the fact that many of them are in the plural number, as all those ending in men, but also from the termination of many of them, especially the ending in nes, being descriptive of tribes, and not of individuals. 2. Although this chapter is placed before the eleventh, yet in the order of time it properly belongs after it; for the confusion of tongues at Babel, which was the principal occasion of the dispersion of mankind, must of course have preceded the division of the earth. Whether this be other evident from the expression, "after their tongues," implying a diversity of languages, which we know did not exist prior to the confusion of tongues mentioned in the eleventh chapter. But such transpositions are common with the sacred writers. 3. Speaking in general terms, it may be said that the three sons of Noah—Shem, Ham, and Japheth—are exhibited in this genealogical chart as the representatives of the three grand divisions of the earth, Asia, Africa, and Europe, although not precisely according to the boundaries of modern times. The descendants of Japheth peopled Europe and the north-west of Asia; those of Ham, the southern parts of Africa and the globe, particularly those parts now occupied by the Semites, the countries of Central Asia, particularly those around the Euphrates. In accordance with this, a tradition has long and extensively prevailed throughout the East, particularly amongst the Arabs and Persians, that Noah divided the earth among his three sons. But as this tradition rests upon no express authority of Scripture, the presumption is that it arose from some confused recollection or interpretation of Noah's prophecy mentioned in Gen. ix. 25-27. "It has often been asserted," says Hengstenberg, "that the genealogical table in Gen. x. cannot be from Moses, since so extended a knowledge of nations lies far beyond the geographical horizon of the Mosaic age. This hypothesis must now be considered as exploded. The new discoveries and investigations in Egypt have shown that they maintained even from the most ancient times a vigorous commerce with other nations, and sometimes with very distant nations. But not merely the supplies furnished to the invading hordes of antiquities favor the belief that Moses was the author of the account in this tenth chapter of Genesis. On the Egyptian monuments, those especially which represent the conquests of the ancient Pharaohs over foreign nations, not a few names have been found which correspond with those contained in the chapter before us. It must be allowed that far more still could be effected if our knowledge of hieroglyphics were not so very imperfect." Admitting Moses to have been the writer of the book of Genesis (as is established by well-known internal and external evidence), still there is no improbability in supposing that, in enlivening up this genealogical table, he may have had access to the archives kept by the priests among the Egyptians, Phoenicians, and other surrounding nations. He was, we are informed, "learned in all the learning of the Egyptians:" and that this included historical and ethnographic knowledge appears from the fragmentary remains of Hanno's narrative, Sanchoniathon, and the testimony of Herodotus. For the sake of conciseness and perspicuity, this ancient ethnographic chart may be thrown into the following tabular form, along with the most probable explanations which the labors of the learned have enabled us to offer.

1. JAPETH. 1. GOME.—the Cimmerians on the north coast of the Black Sea. 2. NEWS.—the Scythians, who menace the world.
1. ASKENAZ—unknown people, perhaps between Armenia and the Black Sea.
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2. **Riphah**—the inhabitants of the Riphian Mountains, between the Carpathians and the Caspian.

3. **Magog**—the inhabitants of the Caucasus and adjacent countries—Scythians.

4. **Javan**—the Ionians or Greeks. Their descendants were:
   a. **Babylonia**—the people of Babylonia.
   b. **Egyptians**—the people of Egypt.
   c. **Canaan**—the Canaanites.

5. **Tirzah**—the Thracians, or perhaps the dwellers on the River Tiberias, the Danites.

6. **Hamites**

7. **Canaan**—the Canaanites. The nation numbered in Gen. x. 20, as sprung from Cush, are to be sought in Africa. Their descendants were:
   a. **Nimrod**—the first king of Shinar, i.e. Babylon and Mesopotamia, where he founded Babylonia, Babel, Eber, Calneh, and Hamath.
   b. **Seba**—Meropa.
   c. **Habir**—the Abyssinians, dwelling on the Sinus Abliviae, Amalacia, southward of the straits of Babylonia.
   d. **Saba**—Soba, situated on the coast of the Arabian Gulf, not far from the present Arkite.
   e. **Bashan**—the Bashan, the western coast of Arabia, on the Persian Gulf. Descendants or colonies were:
      a. **Sheba**—probably a tribe in the northern Arabian desert near the Persian Gulf.
      b. **Deden**—Daden, an island in the Persian Gulf.
      c. **Sabaekiah**—the Sabaekiah, in the eastern parts of Edom.

8. **Mamre**—the Egyptians. Their descendants were:
   a. **Yhud**—the Hebrews.
   b. **Ammonites**—probably an African tribe.
   c. **Lobilim**—the Libyans.
   d. **Naphthaim**—the inhabitants of the province of Naphthaim, on the Lake of Sirbo, on the borders of Egypt and Asia.
   e. **Putramum**—the inhabitants of the Egyptian cataract of the Palsires (Palsares) or the Nile.
   f. **Cuthim**—the Cushites. Their descendants or colonies were:
      a. **Phalasim**—the Phalasim.
      b. **Capthorim**—the Cyrenaics.

9. **Pharaoh**—Moabites.

10. **Canaan**—the inhabitants of the country so called, from Sidon to the south end of the Dead Sea. Their descendants were:
    a. **Sidonians**—on the northern borders of Canaan or Phoenicia.
    b. **Hittites or Hittites**—in the country of Hebron, south of Jerusalem.
    c. **Jobabites**—in and around Jerusalem.
    d. **Jebusites**—in and around Jerusalem.
    e. **Gergesites**—south-east of the coast of Galilee.
    f. **Hivites**—at the foot of Hermon and Anti-Lebanon.
    g. **Arabians**—in the city of Arcas, in Phoenicia.
    h. **Sinaites**—in the country of Lebanon.
    i. **Aractites**—on the Phoenician island of Aradus, and the coast of the Levant.
    j. **Zamorites**—the inhabitants of the Phoenician town of Zemaritis.
    k. **Hamathites**—the inhabitants of the Syrian town of Emath, on the Orontes.

11. **Shewmima**

12. **Elam**—the Persians, particularly of the province of Elam.

13. **Jebuh**—the Jebelites, on the Gulf of Salachith, between the Hyrdramatis and the Orian.

14. **Lethe**—probably the Lydians in Asia Minor.

15. **Aram**—the inhabitants of Syria and Mesopotamia. Their descendants were:
   a. **Uz**—the inhabitants of a district in the north of Arabia Deserita.
   b. **Hutt**—the inhabitants of the Land of Uz, west of Mesopotamia.
   c. **Gath**—unknown.
   d. **Mesha**—the inhabitants of a part of the Gordian Mountains (Mount Masius), south of Nisibis.

See Ethnology.

**Divorce, Jewish** (דִּירָוָה, kerašáh, a cutting apart, Jer. iii. 8; דָּרָיוֹנָא, desertion or separation; but usually rendered 'divorcement;" the verb is דִּירָוָה, Dirah), temp. Lev. xxii. 16; xxiii. 20; xxx. 9; דָּרָיוֹנָא, to dissolve or dismiss, Matt. v. 32), or repudiation (comp. repudiatus, Sueton. Calig. 36) of a wife or betrothed woman (see the tract Kiddushin, in the Mishnah, iii. 17, and the Gemara Hizros. Heb. and Lat. in Uginol. xxx). There is great probability that divorces were used among the Hebrews before the law, since Christ says that Moses permitted them by reason only of the hardness of their hearts; that is to say, because they were accustomed to this abuse, and to prevent greater evils. Abraham dismissed Hagar, on account of her insolence, at the request of Sarah. We find no instance of a divorce in the books of the Old Testament written since Moses, though it is certain that the Hebrews separated from their wives on trifling occasions. Samson's mother-in-law understood that, by his absence from her, his daughter was divorced, since she gave her to another (Judg. xv. 2). The Levite's wife, who was disinherited at Gibeah, had forsaken her husband, and would not have returned had he not gone in pursuit of her (xix. 2, 3). Solomon speaks of a libervine woman who had deserted her husband, the director of her youth, and had forgotten the covenant of her God (Prov. ii. 16, 17). The prophet Malachi (i. 15) commends Abraham for not divorcing Sarah, though harren; and inveighs against the Jews, who had abandoned the 'wives of their youth.' Micah also (i. 5) reproaches them with having 'cast out their wives from their pleasant houses, and taken away the glory of God from their children forever.' —Calmet. As the Hebrews paid a stipulated price for the privilege of marrying (in the shape of dower presents), they seemed to consider it the natural consequence of making a payment of that kind that they should be at liberty to exercise a very arbitrary power over their wives, and to pronounce them divorced whenever they chose. This state of things was not equitable as regarded the women, and was very often injurious to both parties. Finding himself unable, however, to overrule feelings and practices of very ancient standing, Moses, in his declaration of the law, merely annexed to the original institution of marriage a very serious admonition to this effect: that it would be less criminal for a man to desert his father and mother than, without adequate cause, to desert his wife (Gen. ii. 24). He also laid a restriction upon the power of the husband so far as this, that he would not permit his wife to repudiate his wife without giving her a bill of divorce, in which were set forth the date, place, and cause of her repudiation, and a permission was given by it to marry whom she pleased. He further enacted that the husband might receive the repudiated wife back in case she had not in the mean while been married to another person; but if she had been thus married, she could not ever afterwards become the wife of her first husband—a law which the faith due to the second husband clearly required (Deut. xxiv. 1-4; Jer. iii. 1; Matt. i. 19; xix. 8). Ezra and Nehemiah obliged a great number of the Jews to dismiss the foreign women, whom they had married contrary to the law (Ezr. x. 18; Neh. xii. 10). As Christ has limited the permission of divorce to the single case of adultery, he denied the equity of the Mosaic statute; and
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in justification of Moses maintained that he permitted divorces for causes below adultery only for prudential reasons for the time being. Nor was this limitation by Christ unnecessary, for at that time it was common for the Jews to dissolve the union upon very slight and trivial pretences (Matt. v, 31, 32; xix, 1—9; Mark x, 2—12; Luke xvi, 18). As wives were considered the property of their husbands, they did not possess by the Mosaic statutes a reciprocal right, and were not at liberty to dissolve the matrimonial alliance by giving a bill of divorce to that effect. Josephus was of opinion (Ant. xv, 11) that the law did not permit women to divorce themselves from their husbands. He believes Salome, sister of Herod the Great, to be the first who put it in practice (Josephus, Antiq. vii, 195); but there was also a sister of the younger Agrippa, and others theirs. The following are largely Rabbinical regulations. See ADULTERY.

The Mosaic law regulating this subject is found in Deut. xxiv, 1—4, and in the cases in which the right of a husband to divorce his wife was harassed, stated xxvii, 19, 29. The ground of divorce was what the text calls מִלְחָכָה (lit. sufficiency of a word or thing, i.e. anything filling, some shameful act or circumstance, as in Deut. xxiii, 14), "some uncleanness" (Deut. xxiv, 1), on the meaning of which the Jewish doctors of the period of the N. T. widely differed, the school of Shammai seeming to limit it to a moral delinquency in the woman, while that of Hillel extended it to trifling causes ("for every cause" Matt. xix, 3; as among the Druses, Burchhardt, Traur. i, 829), e.g. if the wife burnt the food she was cooking for her husband, or merely over-salted it (Mishna, Gittin, ix, 16). Rabbi Akiba allows divorce if the husband merely saw a wife whose appearance pleased him better (see Otho, Lec. iv. 79). The Pharisees, however, wished, perhaps, to embroil our Saviour with these rival schools by their question (Matt. xix, 3), by his answer to which, as well as by his previous maxim (ver. 31), he declares that, but for their hardened state of heart, such questions would have no place. Yet, from the distinction made, "But I say unto you" (ver. 32), it seems to follow that he regarded all the above causes as "fornication" as standing on too weak ground, and declined the question as to the interpretation of the words of Moses (see Tholuck, Sermon on the Mount, p. 220 sqq.).

We may conjecture that the Mosaic statute had reference to doubts of his bride's virginity, or of his wife's modesty and fidelity, on the part of the husband, and though he might not be able to bring a definite charge of unchastity. It would be unreasonable to suppose that by מִלְחָכָה, to which he limited the remedy of divorce, Moses meant "fornication," i.e. adultery, for that would have been to stultify the law "that such should be stoned" (John viii, 5; Lev. xx, 10). The practical difficulty, however, which attends on the doubt which is a more frequent in interpreting Moses' words will be lessened if we consider that the mere giving "a bill" (or, rather, "book," פּוֹקֵן, Poqon, Talm. 22 or הָּפַּקְדָּה of divorcement) (comp. Isa. 1, 1; Jer. iii, 8), would in ancient times require the intervention of a Levite, not only to secure the formal correctness of the instrument, but because the art of writing was then generally unknown. This would bring the matter under the cognizance of legal authority, and tend to check the rash exercise of the right by the husband. Traditional opinion and prescriptive practice would probably fix the standard of the מִלְחָכָה, and doubtless, with the lax general morality which marks the decline of the Jewish polity, that standard would be lowered (Mal. ii, 14—16). Thus the Gemar. Babyl. Gittin, 9 (ap. Selden, De uz. Hb. ii, 17) allows for a wife's spinning in public, or going out with head uncovered, or clothes so torn as not properly to conceal her person from sight. But the absence of any case in point in the period which lay nearest to the lawgiver himself, or in any, save a much more recent one, makes the whole question one of great uncertainty. The case of Phuti and Micha is not in point, being merely an example of one arbitrary act rescinded by another (1 Sam. xxv, 44; comp. 2 Sam. iii, 14—16). Selden, quoting (Lec. iv, 72; 199) "Puf. Pref. p. 8, 3, says that speaks of an alleged case of the husband, who, when going to war, giving the wife the lēthatia divorcium; but the authority is of slight value, and the fact improbable. It is contrary to all known Oriental usage to suppose that the right of quitting their husband and choosing another was allowed to women before the time of Solomon (Josephus, Antiq. ii, 19, 4)." He quotes the first example of it—one, no doubt, derived from the growing prevalence of heathen laxity (see Wachsmuth, Hellen. Alterthum. iii, 208). Hence also, probably, the caution given in I Cor. vii, 10. Those are surely mistaken who suppose that a man might take back a remarried wife whom he had divorced, except in the cases when her second husband had died, or had divorced her. Such resumption is contemplated by the lawgiver as only possible in those two cases, and therefore is in them only expressly forbidden (Jer. iii, 1). The divorces of Gentle wives ordered by Nebuchadnezzar (Ezra x, 11; xii, 10) rested on entirely different grounds. They were to be taken away from the wife when the husband had seen her at all. (On this subject, see Joseph. Ant. iv, 8, 3; xvi, 7, 3; Life, 76, a writer whose practice seems to have been in accord with the views of the Hillel. On the general subject, Buxtorf, de Spousal. et Divort. p. 82—85; Della, Exor. Hebr. iii, 17 sq.; Michaelis, Laws of Moses, ii, 536; and Danz, in Menonches' N. T. Talm. p. 677 sq., may be consulted. For the Greek and Roman usages on the subject, see Smith's Dictionary of Class. Antiq. s. vv. Divortium, Apodeipseus Dike. Monographs have been written on the passage in Deut. by Winkler (Unters. schweber. Schriftst. ii, 25 sq.); also on the passage in Matt. by Venema (in his Loc. tert. scer. ed. 2, append.); Wolff, De divortio Judeorum (Lips. 1789); Schindler, Quæstio de matrimonio (Lugn. 1786); Hommelhousius, Uranum divorciare jur. (Jen. n. d.). See MARRIAGE.

DIVORCE, CHRISTIAN LAW OF. Under the term divorce the church included several cases of married persons which it deems unlike one another. First, they may have been joined in unlawful wedlock, as when near relationship was a bar to their union, and the law, on ascertaining this fact, declares that they never were legally married. Such was the case where Henry VIII of England was separated from his first wife by ecclesiastical consent, and was not permitted to marry again; or, as it would be more proper to say, was declared never to have been married at all. Cases of this kind are properly not divorces, but annulments of marriage, or declarations of the nullity of the marriage. They occur in all societies, and against them the precepts of Christ are not directed. Only it is a sin of legislation, and a snare to men, if the obstacles to marriage are, as they are in Catholic countries, made too numerous. Secondly, there are separations of persons lawfully married which involve the impossibility for either of them to marry again during the life of the other. These are often called separations or separations a mensa et thoro, and sometimes separations merely. Finally, there are divorces proper, or separations a vinculo matrimonii, dissolutions of a marriage originally lawful, with liberty given to one or both parties to contract a new marriage. It is these two last kinds of divorce to which we shall confine ourselves in the present examination. At the time when Christ appeared in the world a very great laxity of divorce prevailed in the nations which had had the greatest influence on the progress of mankind. Among the Jews, as has been seen above, the husband could repudiate his wife for any reason
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except it be for fornication," gives a sample of the causes which may dissolve the marriage union, as one of many which put an end to the state beautifully called one flesh. Plainly but one cause of separation with remarriage is in his theory, and that too is not its outward nature and grossness distinct from all others. Nor again, fourthly, can it be said that these precepts were intended to govern individual action, but that, where the law of the state permitted, the individual, acting under public law, might exercise the right of divorce for any reason, the fact that the same Jewish law says, he lets not man put asunder, i. e. not the individual man, but man as opposed to God, who established the primeval law of marriage. He gives a rule to his followers, who must follow it, whether the State allows larger liberty or not. Christians may live in a State which feels no obligation to conform its law to Christian's views in this respect, but they will, if they have influence, necessarily change legislation regarded by them as injurious society like that which opens a wide path for divorce.

We come now to the supplemental precepts of Paul, who had to guide churches gathered amid the heathen, who were agnostic, apathetic, and whose members, by their conversion, were brought into Christianity. In the former case he repeats the Lord's rule against separation with remarriage. In the additional case, when a woman should be separated from her husband, she must remain unmarried, or be reconciled to him. Here, then, the possibility of separation a mensa et thoro alone, without liberty of remarriage, is contemplated; and this passage has had a vast influence on ecclesiastical legislation. Most interpreters suppose that the apostle here is thinking of withdrawal from the marriage union for comparatively slight grounds, such as do not involve unfaithfulness— and this view alone seems to reconcile what Christ says with the supplementary precepts of Paul—but Augustine strives, with great pains and ingenuity (de conjugibus adulteriosis), to show that divorce for adultery is intended, and applies the interpretation to our Lord's words. Hence adultery can be condoned by the innocent partner, and can only involve separation, without liberty to either party to enter into second nuptials. This view became prevalent, and had a great effect on subsequent opinion. In the other case the apostle makes the believer, the apostle enjoins on the believer to be passive, to take no active steps for the purpose of dissolving the marriage because it is a union with a heathen, for it is a marriage after all. If the unbeliever wishes to retain the tie, the believer must not leave him or her. But if the unbeliever departs, "let him depart." A Christian "is not in bondage" in circumstances like these. Here the question arises, What does "not in bondage" mean? The fathers, at least to some extent, the Catholic and older Protestant interpreters, understood it to mean not in bondage to keep up the marriage connection, and hence at liberty to contract a new one. The more recent commentators record the exception preserved in Matthew, "excepting for the cause of fornication," but the plain reconciliation of the passages must be found in the principle that an exception in a fuller document must explain a briefer one, if this can be done without force. Now, as divorce for that one reason was admitted by all, Mark and Luke might naturally take this for granted without expressing it. Secondly, by fornication is intended a sexual crime since the beginning of the marriage state committed by either of the parties with a third person, i.e. adultery begun or completed. And the exceedingly rare crime of sodomy, or bestiality, as the greater, was never included in this except. Again, thirdly, the exception is the sole exception. It cannot be said with any honesty that Christ, in saying...
Roman law adhered, on the whole, to its fatal facility of granting divorces for very slight reasons so long as the Western empire lasted; and even the Eastern empire, after it became Christian, did not move wholly in a new track. Meanwhile, opinion within the Church, and ecclesiastical law, took an opposite course. Over interpretations of Scripture mentioned above, to new views of the sanctity of marriage, and at length to the developed doctrine of the sacrament of marriage, divorce with remarriage was excluded from Christian practice, with the single very rare exception of the case where an infidel or a Jew had deserted and separation and monogamous state thereto remained as the only kind of divorce permissible. The law of all Christian states in the West until the Reformation, and of Roman Catholic states since, has been shaped by canon law, which knows no divorce with remarriage even for the cause of adultery. After the Reformation, when the Protestants had abandoned the doctrine of the sacramental character of marriage, and the Protestant interpreters generally held that malicious desertion, according to the apostle Paul, released the innocent party from the marriage bond altogether, many ecclesiastical ordinances in Protestant Germany permitted divorce with remarriage on this account, as well as for adultery. This Genevian "de omnis ecclesiasticis" of 1541 declare that "if any one makes a business of abandoning his wife to stroll through the country, and continueth unamended, it is provided that the wife be no longer bound to such a man, who will keep neither faith with her nor company." And in the ordinance of Braunschwieg-Grubenhagen for 1581 it is said that divorce shall be granted only for the two reasons which Christ and Paul in the Gospel declare to be sufficient, of which the second is "malicious desertion, running away, and abandonment, whereof St. Paul speaketh, 1 Cor. vii." Still another ordinance, that of Lower Saxony of 1665, says that the parties have to prove one of these two (adultery and desertion) are alleged by certain emperors, as Theodosius, Valentinian, Leo, Justinian, cannot be sufficient for divorce. Some few, it is true, of the earlier Church regulations limit divorce to cases of adultery, but a few others extend it operation beyond the two grounds already mentioned. The Prussian consistorial ordinance of 1584 permits it in cases of plotting to take the life of a consort. A Zurich ordinance of 1595 goes further still, so much so as to desert the principles of Scripture entirely. Not only does it allow divorce in cases of adultery, desertion, and non-cohabitation, but considers these two (adultery and desertion) as "sufficient" and leaves it to the judge to decide what other grounds he will add to them, among which it mentions as possible cases not only cruelty, but insanity and eruptive disease, as leprosy. For the most part only adultery and desertion were, through the 17th and into the 18th century, held to be valid grounds for divorces. But in more recent times the civil law of some German states goes far beyond these limits. We confine ourselves to the Prussian code, where plotting against the life of a consort, grave transgressions against third persons, cruelty, refusal of carnal duties, insanity, impotence, or other incurable bodily disease commencing after marriage, incompatibility of temper and permanent variance, mutual consent without discord when the marriage is childless, are allowed to put an end to the marriage tie. The laws in Baden, and for non-Romanists in Austria, come near to these. It is impossible not to see in such legislation a disregard of the religious character of marriage, a tendency to look at marriage as a mere contract, and to divorce it as a means to gain certain earthly ends. It has forgotten the religious side of life, and thus falls under the influence of Roman law, and looks at purely secular results.

An important chapter in the modern history of divorces would treat of French legislation on that subject. A law passed Sept. 29, 1792, at the opening of the National Convention, overthrew the ancient law which followed the Roman Catholic doctrine of marriage, and opened the way for divorce on three grounds. These are, 1, mutual consent; 2, incompatibility of temper on complaint of either consort; 3, certain determinate causes or motives derived from the condition or conduct of one of the married parties, consisting of reason, condemnation to an infamous crime, crimes, cruelties, or grave injuries committed by either party against the other, notorious licentiousness of morals, desertion for at least two years, absence for at least five without sending news, and emigration from France in certain cases, which was naturally a temporary provision. Separation of body, or a mensa et thoro, was thereafter to be abolished. The divorced parties could marry one another de novo, and could marry other persons after certain short intervals. To a good degree, these enactments follow the Roman law, but one peculiarity of this statute was that the family relatives were to act in the first instance as a kind of court of conciliation, when the parties, or one of them, desired divorce without allegation of crime. Divorces were now exceedingly frequent in France, but became much more easy after the acts of 1798 and 1794, permitting a small sum to be paid to the spouse whose marriage was dissolved. The law of 1792 gave place in 1803 to the new divorce law of the Code Civil, or Code Napoleon, which continued in force until the restoration of the Bourbons. The divorce law of the Code, although, in the main, agreeing with the law of 1792 on the causes of divorce, does away with its family council, restores for the sake of Catholics the solemnity of separation a mensa et thoro, provides for the punishment of the unfaithful wife, and in its minute, tedious processes in the preparatory steps, seems intended to make the obtaining of divorces by mutual consent, and on the ground of incompatibility of temper, very difficult, as well as to leave room for change of mind. Moreover, the limits within which divorce by mutual consent are confined is an observable step in the right direction. The courts, and several distinguished lawyers who were consulted on the articles of the Code, were against granting divorces for incompatibility of temperament, i.e., on the ground of moral presence in any cases, but they could not carry their point. After the restoration of the Bourbons, this title of the Code was abrogated, and France returned to the old system, to which it has adhered, if we are not mistaken, until the present time. In England, until after the Reformation, divorce on sentence of nullity, and divorce a mensa et thoro on the ground of adultery, were within the cognizance of the ecclesiastical court, and no divorce a vinculo was known to the law. Henry VIII was separated from Catherine by the ecclesiastical court on the plea that a marriage with a brother's wife was void ab initio, and therefore no marriage; Anna Boleyn and Catharine Howard were convicted of adultery, and executed on attainder of treason; and Anne of Cleves was only nominally married. There was a project under Edward VI to allow the innocent party, after sentence of divorce, to marry again, but it was never sanctioned. Still, since that time and as a civil law, as a civil law, we confine ourselves to the religious clergy and laity, held such marriage to be lawful, it was more or less practised. Men divorced on sentence of a court from adulterous wives sometimes married again (although the marriage was null and void), because there was no civil law to forbid it. In the first year of James I a statute made remarriage in the
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lifetime of a former husband or wife a felony, yet with the permission of the court. The act should not extend to persons dissolved by divorce, as the deterrent caused by the possibility of an action for nullity and the looseness in hearing and determining cases of divorce is so great that the worst legislation of the French Revolution could not be much more opposed to the true interests of society. The law knows no separation a mensa et thoro, allows immediate remarriage, does not forbid an adulterer or adulteress to be married after divorce to the partner in guilt, nor divorced persons to be remarried to one another. Divorces have, as might be expected, greatly increased with the new legislation, especially since the ommus clause, as it is called, was annexed to the law. In one year, according to a recent report, they bore to marriages the death rate of one in five. One reason for the lamentable state of the population are Roman Catholics, who rarely apply for divorces, and as in a certain grade of society, embracing perhaps half the people, divorces are almost unknown, it may, we think, be safely said that one quarter or one fifth of the marriages of each year, in the lower stratum of Protestant society, if one may so call it, are dissolved by act of the courts. Without question, the family life and morals of a community once most religious, and even now retaining much of steady habit, must be gradually undermined and poisoned by such a social evil (see H. Loomis, "Divorce Legislation in Connecticut," New Englander, July, 1866).

Our limits preclude us from adding more than a word or two in regard to the right legislation on this subject, and the duty of the Church when cases of divorce come before those to whom its discipline is entrusted. 1. A Christian legislator will strive to realize in law what he cannot be the true conception of marriage, and the law of Christ in the Gospel. Only on this subject does Christ legislate; here he sets aside the law of Moses, and this he does in regard to an institution of life concerning which the law must speak. If the Christian legislator does not carry out Christ's principles in regard to divorce, it will not because they are moral rather than legal, but because "the hardness of men's hearts" prevents the introduction of a perfect rule. He will consent with a good conscience to a less perfect law, for the law of divorce permits, and does not require, so that it need bring no Christian man into disobedience to the Gospel. 2. In regard to divorce, we suggest the following: the recognition of the two kinds of divorce, mere separation and that a vinculo, with the reservation of the latter for graver crimes of one party against the other; punishment of the offending party by imprisonment, or deprivation of alimony, or both; prohibition of speedy marriage when it is allowed, of all marriage between one of the parties and a partner in guilt, of all remarriage after full divorce on the ground of adultery; a careful, deliberate process, perhaps before a special court, leaving room for reconciliation, preventing collusion as far as possible, and making the law heighten, if to dissolve the relation. 3. When the state law is not accordant with the law of Christ as commonly received in the churches, what is their duty? One thing is clear, that a clergyman ought not to be compelled to unite in marriage to a new wife or husband a person whom he considers to be unlawfully divorced. The English law exacting from the minister the mission of an established Church from this necessity; the Prussian, if we are not misinformed, is harsh and intolerant in this respect; the French law requires a civil marriage, and leaves it to the consciences of parties and of clergymen to go through with the religious ceremony or not, as they see in heart and conscience. The Christian may with a good conscience join in marriage those whom Christ's law, according to his interpretation of it, keeps apart, as, for instance, a woman, separated from her husband for incompatibility of temper, and
another man. They are not those whom God has joined together, but the man may be married unlawfully parted from her husband, so that she commits adultery in her new marriage. Again, there are questions of discipline growing out of divorces, as when a member of the Church contracts a marriage not forbidden by state law, but forbidden by Christ. Here the rule is tolerably clear. Christ's law must be maintained, whatever the state approves or allows, and maintained in this case by discipline. Only thus can the Church be a witness on the side of Christian morality. Only thus can it guard the sanctities of family life. There is no more reason for omitting discipline for unlawful divorce permitted by the state than for drunkenness, if necessary, against the law. But since the cases of another sort which present serious difficulty, as when a person, having violated Christ's rule of divorce in contracting marriage, becomes a sincere Christian years afterwards, and desires to unite with the Church. Shall such a person be required to separate from his or her former wife before being received into communion? The act would not have been committed with the present disposition, and state law to its performance. We think that in such a case as this, at least in extreme cases of this kind, the communion may be opened to a penitent without conditions.

DIZAHAB (Heb. Di-Zakah), [Heb. Di-Zakah], [Heb. Di-Zakah] [see below], a place in the desert of Sinai, one of the boundary points of the "Arabah," or region where the Israelites wandered (Deut. i, 1). It is probably the same cape now called Duhah (Bobinson, Res. i, 217; ii, 690), on the western shore of the Elanitic Gulf (Schwarz, Pales. p. 212), opposed opposite Sinai; it abounds in palms, and has traces of ruins (Burchhardt, Syrinx, p. 529). We have no doubt whatever about the identification (Landskron, Bibel, i, 255 n.). See WILDERNESS. The name is indicative of the presence of gold there, as that is the meaning of the latter half of the word (so Sept. Karonxovatia, Vulg. ubi curi est plurimum); but the former part of the name is foreign, either with the Aramean expletive - of (literally "that which is"), or from the Arabic  3491  "lord," i. e., possessor of (Genesis, Thes. p. 334). With this import also agrees the description of Ensebius and Jerome (Onomast. s. v. Karav x 3 490, Cata Ta Chrysea), that the mountains in that region (in Phæn, according to the true reading; see Le Clerc in Bonfère's ed.) are full of gold veins; also the modern name, which is in full Minas r-Dahah, "the porch of gold" (Büsching, Erdbeschr. XI, 4, 621).

Doane, George Washington, D.D., L.L.D., Pastor in Trenton, New Jersey, was born in Trenton, N. J., in 1799. He graduated at Union College, Schenectady, at nineteen years old, and then commenced the study of theology. He was ordained deacon by bishop Hobart in 1821, and priest in 1828. He served in Trinity church, New York, three years, and in 1834 was appointed professor of belles-lettres in the Washington College, Ct. He resigned that office in 1828, and soon after was elected rector of Trinity church, in Boston. He was consecrated bishop of the diocese of New Jersey on Oct. 31, 1832. He founded St. Mary's Hall in 1827, and Burlington College in 1846, both of which institutions he however, at his death, left a great debt. His career is one of indefatigable industry and devotion. "I look back," says the bishop of Missouri, "upon the work he accomplished during his episcopate with amaze- ment. The work of three lives was crowded into a bishopric of twenty years." The clergy of his diocese increased, between the years 1830 to 84; 58 churches were consecrated, and the number of communicants increased from 657 to 6000. His energy, however, was greater than his judgment, and his career was not without acts of impiudence, which caused him great trouble. His literary industry was very great, and he had a genuine vein of poetry. His writings, in prose and verse, may be found in The Life and Writings of G. W. Doane, D.D., edited by his son (New York, 1860, 4 vols., 8vo), of which vol. i contains a memoir and his poetical writings; vol. ii and iii consist of sermons and episcopal charges; vol. iv of educational writings and orations. Bishop Doane died at Riverside, N. J., April 27, 1859. —American Quart. Church Review, New York, 1859, and April, 1861.

Dob. See BRAS.

Dobber, Leonhard Johann, a Moravian missionary, was born in 1706 at Münschroth. He went to Herrnhut in 1725, and in 1728 was sent as first Moravian missionary to the negroes of St. Thomas. He returned in 1728; became general elder of the congregation; labored for some time for the conversion of the Jews in Amsterdam; then in 1741 resigns of his office as general elder, which at the London Conference of Sept. 16, 1741, was transferred to Christ himself. In 1747 he became bishop of the Moravians. He died in 1766. He is the author of many hymns in the Moravian Hymn-book.

Dobmayer, Marian, a German Jesuit and theologian, was born at Schwandorf, Oberpfalz, Oct. 24, 1728, entered the Jesuit order, and in 1753 became general. In 1773 became a Benedictine. In 1778 he was ordained priest, and in 1781 he became professor at the Lyceum of Neuterg; in 1794 professor of theology at Ingolstadt. In 1790 he returned to the Benedictine monastery at Weissenchofe, and thence went to Amberg as professor of theology, in which capacity he died, Dec. 21, 1803. His chief works are his Consecrata Theologiae Dogmaticae (Amberg, 1793); Systema Theologiae Catholicae (posthumous; 1807-1819, 8 vols., 8vo), of which an abridgment was published in 1828, edited by Professor Salomon of Regensburg.—Weitzer u. Welte, Kirchenlex., 7th ed., 186.

Dobritzhofer, Martin, a Jesuit missionary, was born at Grätz, in Styria, in 1717. He was admitted to the Society of Jesus in 1736, and was sent in 1749 as missionary to Paraguay, where he spent eighteen years among the Abipones and Guaranas, when, on the expulsion of the Jesuit missionaries from Spanish South America in 1767, he was compelled to return to Europe. In 1774 he published Historia de Abipones, et equitarii belli-sociaque Paraguayarum Nationum (Vienna, 3 vols., 8vo, 1788 84). It is very ample and minute, but, though it contains many curious and interesting facts, abounds in extravagant statements. Dobritzhofer's book was a favorite with Soutey, and at his suggestion Soutey translated it into French, and it was translated into German. Dobritzhofer died at Vienna in 1791. —English Cyclopedia; Hoefer, Newe. Biogr. Générale, xiv, 408.

Doctis. Doctism, which in the latter half of the second century took form in the sect of the Valenti- nians—so named after Valentinus—i.e., in fact, only a form of Gnosticism—a form, moreover, which played a most important part in the general movement of Gnosticism. Its prominent teacher is, as Valentinus—a man of great depth, ingenuity, and power of imagination—Cassiusius, and Hardanus, are reckoned among the Gnostics. How Dobtis was detached from general Gnosticism is not easy to be stated in a brief article; the Church histories must be consulted on this point. The dualism of the Oriental philosophy, the elements of which were extensively embraced in all forms of Gnosticism, especially the view which held to the inherent evil of matter, rendered it impossible for the Gnostics to come to any right view of the union of the divine and human in Christ's person. In order to remove the author of all good from all contact with matter, which they conceived to be the same as evil, they called in the aid of Oriental philosophy in order
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to people the space between God and matter with a vast succession of superhuman beings as mediators between God and the world. These, emanating from the Deity, were called sons; among these the highest rank was assigned to Christ. Here, however, they seem to have split off from the Gnostic theocentric group. Thus was created a more man, and maintained that the son Christ descended upon the man Jesus at his baptism, and left him immediately before his crucifixion, so that Christ was not, in fact, subjected to pain and death; while others held that the body, with which Christ appeared to be invested, was unlike, but unessential or ethereal, or, at least, immaterial: these last were called Docetae” (Waddington’s Hist. of the Church, p. 74, 75). They denied the whole humanity of Christ, regarding it only as a deceptive show, a mere visio. This the sense of the Church could not bear. "They who would make nothing but a spectre are themselves spectres—spectral men," is an expression ascribed to Ignatius. Tertullian says to the Docetae, “How is it that you make the half of Christ a lie? He was all truth.” And again, “You are offended when the child is nourished and fondled in its swaddling-clothes. This reverence shown to nature was applied to Christ.” The same thing was done with the law. "If Christ, at least, loved man in this condition. For his sake he came down from above; for his sake he submitted to every sort of degradation—to death itself. In loving man he loved even his birth, even his flesh" (Neander, Church Hist. II, 860). Neander says: "One consequence of the disruption of the divine and the human by Gnosticism was Docetism, which altogether denied the real, humanly-sensible side of Christ’s life, and only acknowledged as real the revelation of the divine Being. Preparation for this view had been made among the Jewish theologians by the representation that it was one of the privileges of a superior spirit to appear in any form they pleased. Philo’s explanation of the Angelophanes, and the Christology of the Clementine homilies, furnish evidence of this. According to that Docetic conception, the heavenly Being, whose nature is pure light, suddenly came forth as a sensuous apparition. All sensuousness is only an illusion practised by the divine Genius. Hence the latter by no means attacked himself to the Demiurgos; only an appearance of him descended into this world” (Neander, Hist. of Dogmas, i, 194).

Docetism was a most subtle element, which wrought variously before it had any discernible concentration in any leading men or sects, and it infused its unreal and ethereal nature into many forms of Christianity, including the most famous and by far the most important of the great Gnosticism itself. It was a deep, natural, rationalistic, pseudo-spiritualistic, anti-incarnation element. It was firmly set against the real union of the divine and human in Christ, and against all dogmas which depend upon the reality of the incarnation. Hagenbach says: “The Docetists, whom Ignatius (ad Eph. 7, 8, ad Smyrn. c. 1-8) already opposed, and probably even the apostle John (1 John 1, 8-3; iv, 2 sq.; 2 John, 7) on the question whether he alludes to his prophetic to his gospel, see Luke, in loc.) may be considered as the forerunners of the Docetists (Berton, Explic, p. 56 sq.)” They form the most treasured epistles of the Church of the Ebionites, inasmuch as they not only maintain (in opposition to them) the divinity of Christ, but also merge his human nature, to which the Ebionites exclusively confined themselves, in a mere phantom (by denying that he possessed a real body). Ebionism (Nazarianism, the name by which it is known according to Schleiermacher) (Glaubenslehre, i, 124), natural heroism, and complete each other, as far as this can be the case with one-sided opinions; but they quite as easily pass over from the one to the other (comp, Dorner, Geschicht der Christologie, p. 949 sq.)” (Hagenbach, Hist. of Doctrines, i, 45). The fathers were compelled to war with this subtle Docetism constantly, as it ever broke out in new places, and attacked the true Christian faith at most unexpected points. Even some of them, as Clement and Hilary, were temporarily ensnared by some of its subtleties. Docetism (the speculative view of Christ’s person) reappears in modern times in the mystic and spiritualist sects, as a device to reduce Christianity to an aesthetic religion, in which no realities are necessary but such as the human mind can supply as ideas” (Martensen, Dogmatika, s. 128). See Schaff, Hist. of the Christian Church, i, § 71; Neander, Church History (Torrey’s edit. 1), 386, ii, 713; Hase, Church History, Histories of Doctrines; Dorner, Doctrine of the Person of Christ (Edinb. transl.), div. i, vol. i.

Doch. See DOCTORS.

Dochan. See MIILET.

Doctor (διδασκάλος), a teacher, as the terms both signify (Luke ii, 46; v, 17; Acts v, 34). Anciently learned men among the Jews were denominated μαθητης, chabams, sooth, as among the Greeks they were called φοινος, wise. In the time of our Saviour the common apppellative for men of that description was υμουματετο, χειροκτονας, “teacher of the law,” or υμουματος, “lawyer,” less exactly γοαματετος; in the Hebrew ב תלמיד, meaning “scribe.” They were addressed by the honorary title of רבי, Rab, רבי, Rabbi, great, or master. The Jews, in imitation of the Greeks, had their seven wise men, who were called Rabbons (q.v.), of which number Gamaliel was one. They called themselves the children of wisdom, an expression which corresponds very nearly to the Greek ϕιλοσοφος, “philosopher” (Matt. xi, 19; Luke vii, 36). The heads of sects were called local fathers (Matt. xii, 27; xxiii, 1-9), and the disciples, μαθητης, talmidim; were denomieiated sons or children. The Jewish teachers, at least some of them, had private lecture-rooms, but they also taught and disputed in synagogues, in temples, and, in fact, wherever they could find an audience. The method of these teachers was the same with that which prevailed among the Greeks. Any disciple who chose might propose questions, upon which he was the duty of the teacher to mark and give their opinions (Luke ii, 46). See DISCIPLINE.

There is a difference of opinion as to what part of the Temple it was in which our Saviour was found sitting with the doctors. There was no school in the Temple; but there was a synagogue, and several small courts of country synagogues, including the great Synagogue itself. It is very probable our Lord was offered a seat among them, from their being struck with admiration at the searching power of his questions, and the depth of knowledge which they displayed. But it is also possible that he might have sat on the floor with other young persons, while the doctors sat on raised benches, according to their custom. This was sitting at their feet; and as the benches were often raised in a semicircle, those who sat or stood in the area might well be said to be “among” the doctors. See JESUS; TEMPLE.

Teachers were not tested by a formal act of the Church or of the civil authority; they were self-constituted. They received no other salary than some voluntary present from the disciples, which was called τιμη, rendered “honour” (1 Tim. v, 17), and they acquired a subsistence chiefly by the exercise of some art or handicraft. See TRACHER. According to the Talmudists, the rabbis were bound to hold no conversation with women, and to refuse to sit at table with the lower class of people (Matt. ix, 11; John iv, 27). The subjects on which they taught were numerous and of great interest, of which there are abundant proofs in the Talmud. See SCHOOL.

Doctors of the law, frequently mentioned in the New Testament, were chiefly of the sect of the Pharisees;
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but they are sometimes distinguished from that sect (Luke v. 17). See LAWREN.

A DOCTOR was established after the de-
struction of Jerusalem at Babylon and Tiberias, a sort of
academical degree was conferred, the circumstances
attending the conferring of which are thus stated by
Maimonides. (1.) The candidate for the degree was
examined both in reference to his moral character and his
knowledge. (2.) After undergoing this examination with approbation, the disciple then
ascended an elevated seat (see Matt. xxiii. 9). (3.) A
writing tablet was presented to him, to signify that he
should write down his acquisitions, since they might escape from his memory, and, without being written
down, be lost. (4.) A key was presented to him, to
signify that to him was now opened the treasure-house of
knowledge (see Luke xi. 52). (5.) Hands were laid upon
him; a custom derived from Numbers xxvii. 18.
(6.) A certain power or authority was conferred upon
him, probably to be exercised over his own disciples.
(7.) Finally, he was saluted in the school of Tiberias
with the title of Rabbi, and in the school of Babylon
with that of Master. See RABBI.

DOCTOR, primarily a teacher. 1. The title Doctor
of Theology (Doctor Theologiae) is the highest academi-
cal degree in theology. In England and America it
is generally given under the title Doctor of Divinity
(Doctor Legis Divinj, abbreviated D.D.), or Doctor of
Sacred Theology (S. T. D.).

2. The word was used at an early period as a general
expression for a teacher of Christian doctrine, and later
it was applied (before it became a special academical
title) to men eminent for their knowledge in theology,
and for their skill in teaching it. Pre-emminently the
title Doctors of the Church (doctores ecclesiae), was
given to four of the Greek fathers, viz. Athanasius,
Basil, Gregory Nazianzen, and Chrysostom; and to
three of the Latin, viz. Jerome, Augustine, and Greg-
ory the Great. To a few great men among the schol-
astics it was given with an additional epithet to
designate some special intellectual quality in gift: thus,
in the 12th and 13th centuries, the following doctors
of the Church were thus honored: Thomas Aquinas,
Angelicus; Johannes Bonaventura, Seraphicus; Jo-
annes Duns Scotus, Subtilis; Raimundus Lullus, Il-
luminatus; Alainus de Insula (de l'Ile), Universalis;
DOMINICUS de Sorano, Regulus; Aquinas, Ordine
de Rimi, Authenticus; Johannes Taulerus, Illumi-
natus; Johannes Gersonus, Christianissimus; Alex-
ander Hales, Irrefragabilis; Roger Bacon, Admirabili-
is; William Occam, Singularis.

3. The academical degree of doctor seems to have
arisen in the 12th century [see DOCTOR]. When
In-
erius of Bologna has the credit of originating the cor-
monial of investiture for the doctorates of law.
The University of Paris almost immediately followed in
the footsteps of Bologna, the first reception of doctors
having taken place in the year 1145, in favor of Peter
Lombard and Gilbert de la Porre, the greatest theo-
logians of the day. Subsequently to this period the
emperors were accustomed to confer upon the uni-
versities the right of appointing doctors of law by
their authority and in their name. The example of
the emperors was speedily followed by the popes, who
conferred corresponding rights with reference to the
canon law. From the 11th to the 19th century there
seems reason to believe that, both in Italy and France,
the terms master and doctor were pretty nearly syn-

nomous. According to Spelman, the degree of doctor
was not given in England until the time of king John,
A.D. 1207.

4. For modern times, the title Doctor of Theology is
conferred by universities and colleges, and also by the
Pope. In France it is bestowed, after suitable ex-
amination, on any ecclesiastic who has taken the degree
of doctor in a faculty of theology and in some univer-
sity. In the faculty of theology in Paris, the time of
necessary studies is seven years: two of philosophy,
after which they commonly receive the cap of master
of arts; three of theology, which lead to the degree of
bachelor in theology; and two of licentiate, during
which the bachelors are continually exercised in the-
sees and arguments upon the sacred Scriptures,
the scholastic theology, and ecclesiastical history. Af-
ter further examinations, the doctorate in full is con-
ferred. In Germany, Great Britain, and the United
States, the degree is now generally conferred as an
honorary one (honoris causa), without examination,
upon men having distinguished themselves as teachers
of Christianity by writing or speech. In the univer-
sities of Oxford and Cambridge (England) the academ-
cal degree of doctor is still, however, given upon ex-
amination, as long as the students have not reached the
eleven years standing; in Cambridge, to masters of
twelve years standing, or to bachelors in divinity of
five.

DOCTORS COMMONS, formerly the college of the
doctors of civil law in London, wherein the Court of
Admiralty and the principal ecclesiastical courts were
held. It was founded by Dr. Henry Harvey, dean of
the Arches, previous to which time the doctors had
lived in Paternoster Row. The original building was
burned in the great fire in 1666, when the doctors re-
moved for a time to Exeter House. After some time
the Commons was rebuilt, and the doctors returned to
their former quarters. The college was long
wanted to hold their sittings at Doctors Commons are the
Court of Archers, the Archdeacon's Court, the Pre-
rogative Court, the Faculty Court, the Court of De-
legates, and the Court of Admiralty. The Prerogative
Court is now amalgamated in the Probate Court (q. v.),
and the Court of Delegates (q. v.) belongs to the judi-
cial council of the privy council. At the time
when these courts were all in full operation, their times
of session were regulated by terms, as in the courts of
equity and common law, a certain day in the week be-
ing assigned to each court for hearing its causes.
The Court of Archers, the Archdeacon's Court, the Faculty
Court, and the Court of Admiralty, are now the only
courts which continue to exercise their functions in this
once famous spot. The Court of Archers (so called from
having sat in Archbus, or under the arches or bows
of Bow Church, Cheapside) is the court of appeal
belonging to the archbishop of Canterbury. The judge
in this court is the Archdeacon and Dean of the
archdeaconry, the presiding judge in the ecclesiastical
jurisdiction, as the archbishop's principal official, in all
ecclesiastical causes within the province of Canter-
bury.

Doctrino Theological. See DOGMATIC THEO-
LOGY; THEOLOGY.

Doctrine. See DOGMA.

Doctrine, Christian, MONASTIC CONGREGA-
TIONS OF (DOCTRINA, DOCTRINARIAS). 1. Priests
of the Christian Doctrine, a congregation of secular
priests, the chief object of which was to instruct the poor
and the ignorant. Their founder, Cesare de Bus, was
born February 8, 1544, at Cavaillon, in France.
He took orders for the purpose of obtaining a rich bene-
fit, and for some time led a dissolute life in Paris; but
on his return to the quiet Cavaillon he changed his
mode of life, and devoted himself with great zeal to
the care of the poor. It is also said that he
extend his philanthropic activity, he united with four
other priests of Cavaillon, and now added to his former
labors that of catechizing poor people and the children.
In 1583 the association obtained a special authoriza-
tion from the Pope. When the number of members
had increased to twelve, they elected Cesare de Bus as
their superior. The new superior wished to consoli-
date the association by introducing the simple vows.
This induced a number of members to quit; but in
1597 pope Clement VIII sanctioned the association as
a society of secular priests. The founder soon after
Priest of the Christian Doctrine

became blind, but continued to preach and work for the extension of his society until his death in 1697. The successor of De Bus, Vigier, caused new trouble with the bishops; in an attempt to con
cord the society with a regular "monastic congregation" (q. v.) by the introduction of solemn vows. This led pope Paul V to subject the society to the general of the Somascanis. This measure, however, increased the disturbance, and pope Innocent X on that account repealed the union, and subjected the priests of the Christian Doctrine to the diocesan bishops. These were henceforth again a society of secular priests, who only took simple vows. On the outbreak of the French Revolution, the society had in France 3 provinces, 15 houses, and 25 colleges. The society was abolished by the French Revolution; their last superior, M. de Bonnefous, died in 1806.

2. A Congregation of Sisters of the Christian Doctrine was likewise founded by Cesar de Bus. They were more commonly called Ursulines of Toulouse.

3. A Congregation of Doctorianis was founded in Italy about the middle of the 16th century by Marco de Sadis Cusani. The object of this society was likewise to give instruction. Benedict XIII and Benedict XIV gave to this society the direction of several elementary schools in the city of Rome. The society did not extend much beyond Rome, where they still gave elementary instruction in a few schools.

**Doctrines, History of (Germ. Dogmengeschichte), a special branch of Historical Theology.**

1. The conception and the definition of History of Christian doctrines depend upon the conception and definition of what constitutes a Christian doctrine (dogma). For evangelical Christians, who believe that nothing should be received as Christian doctrine but what is clearly taught in the Word of God, the history of doctrine is a history of the efforts made by theologians and religious denominations to develop and shape the substance of the Christian faith into doctrinal statements; of deviations from the pure teachings of the Bible to the development of the theology of the Bible. Roman Catholics, who believe in the sole infallibility of their Church, and deny that she has ever added anything to the teachings of Jesus, define history of doctrine as a scientific statement of the manner in which the several doctrines of the Church have been discussed, developed, and, at last, authoritatively defined. To the Rationalist, who does not believe in the immutability of the word of the Bible, the history of doctrines is nothing but a history of the doctrinal controversies in the Christian denominations. From the standpoint of evangelical theologians, the history of doctrine has an apologetic character with regard to Bible theology: the Roman Catholic theologians make it an apology of all the doctrines defined by the Church; while in the treatment by a Rationalistic author it will lose the character of a branch of Christian theology, and appear as simply historical. But, though conception and definition, and, consequently, mode of treatment and division of matter vary, all works on the history of doctrines embrace a history of the controversies which have been carried on in the Christian Church on doctrinal questions.

2. As regards the relation of the History of Doctrines to other branches of theological science, it is evidently a subdivision of Church history, separately treated on account of its special importance for theologians, and on account of its wide ramifications. It presupposes Biblical theology as its basis (or as its first period). As it recounts the formation and contents of public confessions of faith, and the distinguishing principles set forth in them, it forms itself the basis of symbolism, or comparative dogmatic theology, which stands to it in the same relation as Church statistics to the history of the Church. As the opinions of the prominent, especially the earliest, fathers of the Church are of considerable importance in the history of any Christian doctrine, it has frequently occasion to refer to the results of Patriarchal, Cappadocian, Jacobite, Syrian, Arian, Donatist, and Pelagian "heresies," the beginning will always have to be noticed in a comprehensive history of doctrine; its further progress only in so far as the heresies remain of importance for the Christian world at large. To a "general history of religion" it may have occasionally to refer; and with the history of philosophy and the history of Christian ethics it may sometimes have to travel over the same ground, though in the latter case it will treat the same subjects from a different point of view. Archology, and the sciences auxiliary to Church history, such as universal history, ecclesiastical philology, ecclesiastical chronology, diplomatics, etc., also aid in furnishing material.

3. The value of the History of Doctrines, in a scientific point of view, is evident. Though the history of no doctrine can have a decisive influence in determining the faith of an evangelical theologian, who to this end searches the Bible exclusively, it is for him the most important portion of the history of the Christian Church, leads him into a more minute contemplation, and frequently into a deeper insight of Biblical doctrines, and furnishes him with powerful weapons, both apologetic and polemic, against the various forms of error.

4. The periods of the history of doctrines have been differently determined by the writers on the subject. Hagedorn assumes the following five periods: 1. The Age of Apologetics, from the close of the apostolic age to the death of Origen (A.D. 380–254). 2. The Age of Polemics, from the death of Origen to John Damascenus (284–780). 3. The Age of Systems, from John Damascenus to the Reformations (Scholasticism in its widest sense) (780–1517). 4. The Age of Peculiar Systematic Symbolism (the conflict of confessions), from the Reformation to the rise of the Philosophy of Leibnitz and Wolf in Germany (1517–1720). 5. The Age of Criticism, of Speculation, and of the antagonism between Faith and Knowledge, Philosophy and Christian Charity, Reason and Revelation, including the attempts to reconcile them, from the year 1720 to the present day. Neander's division is: 1. To Gregory the Great. 2. To the Reformation. 3. From the Reformation to the present time. Münchener, Engelhardt, and Meier adopt the division into Ancient, Medieval, and Modern times. Klee (1803) with Helmchen coincided with the division of Neander. Bungarten-Cranz (Rationalist) adopts in his Compendium six periods: 1. To the Council of Nice; Formation of the System of Doctrines by reflection and opinion. 2. To the Council of Chalcedon; Formation by the Church. 3. To Gregory VII; Confirmation of the Systems by the Historians of the end of the 15th century; Confirmation by the Philosophy of the Church. 5. To the beginning of the 18th
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century; Purification by Parties. 6. To the present time; Purification by Science. Klerik (High-Church Lutheran) divides as follows:

1. Age of Formation of Doctrines.
2. Age of Symbolical Unity.
3. Age of Completions.
4. ** Dissolution.**

Greek. Analytic. Theology.

** Rosenkranz (in his Encyclop. 2d ed. p. 259)** makes, according to the philosophico-dialectic categories, the following division: 1. Period of Analytic Knowledge, of substantial feeling (Greek Church). 2. Period of Synthetic Knowledge, of pure subjectivity (Rom. Cath. Church). 3. Systematic knowledge (Protestant Church), which combines the analysis and synthesis in their unity, and manifests itself in the stages of symbolical orthodoxy, of subjective belief and unbelief, and in the idea of speculative theology (Protestant Church).

5. The ideal of a history of doctrines is given as follows by Dr. H. B. Smith (Bibliotheca Sacra, iv, 560 sq.): "It should be the object of a history of doctrines to give in the truest possible manner the order in which divine truth has been unfolded in the history of the Church. It must trace down the whole course of doctrinal discussion, give the leading characteristics of each epoch, as distinguished from all others, and at last all its problems. It must be the business of the history of doctrine to distinguish the problems which Christianity has presented to it. It should be a faithful mirror to the whole doctrinal history of the Church. It must interpret each writer according to the sense of the age in which he lived, and not bring in subsequent views and modern notions to explain the meaning which an ancient writer gave to a phrase or doctrine. It must show what are the points of difference in the reiterated controversies about the same doctrine. It must carefully distinguish the theological and systematic spirit of the different ages of the Church, and not force a subsequent development upon an antecedent era. It must bring out into clear relief the individual personalities of each age, and, in exhibiting their systems, distinguish between the peculiar notions of the individual and the general spirit of his times. It must show how controversies about one series of doctrines have modified the course of belief respecting other doctrines; how each doctrine has acquired a position, according to its position in the mind or system of an author, or in its relation to the leading controversies of the age. It must show when a dogma was held strictly and when loosely; when disconnected from a system and when embraced in a system. It must carefully guard against a theory of supposing that a doctrine was not carefully discussed by the inquisitive and discriminating intellect, it was not really cherished as a matter of faith. This is an error into which many have fallen. But we might as well suppose that men did not believe they had understanding until they discussed the operations of this faculty, or did not trust to their senses until they invented a theory of sensation. Such a history must show the influence which councils, confessions, and systems have had upon their respective eras; how preceding times led to such expositions of the faith, and subsequent times were affected by them. It must exhibit clearly the ruling ideas, the shifting notions in the system, and how each predominant idea has modified the component parts of the whole system. It will not neglect to notice the influence which national habits and modes of thought, which great civil and political changes, which the different philosophical schools have had upon the formation of dogmas; nor, on the other hand, will it fail to notice how the Christian faith has itself acted upon and influenced these in its turn, if indeed the latter be not the point of view which should have the precedence. Such a history must finally present before our eyes a picture of a real historical process just as it has been going on, and the more faithful it is to all the leading events of the case, the more philosophical and complete will it be as a history. By such an exhibition, the whole doctrinal progress of the Christian Church being set before our eyes, we shall, in comparing its results with our own systems, be able to see wherein we are defective, one-sided, and partial; wherein our systems need to be revised, filled or chastened; whether they may be animated by a new life, and gather better nurture; and by comparing the results with the Scripture, we shall be able to see what parts of its sacred truths have been least discussed, what problems yet remain to be solved, what is still to be done in order that our divine system of faith be wholly formed, and carried out in the light of the new era. In short, the history of the Church is to order all that its truths and doctrines stand out as distinctly and majestically in the history of the race as they do in that revelation which was given to control and determine this history.'"

6. The history of doctrines has been treated as an independent branch of theological science only in modern times, yet some of the earlier writers of Church history, as well as the theologians, prepared the way for it. Thus the works of Ireneaus, Hippolytus, Origen, and Tertullian against the heretics furnish much valuable material. Much, too, is found scattered in the apological and polemical literature of the earlier fathers. The first and most important step toward a definite preparation for a history of doctrines is found in the works of the Roman Catholic theologians Petavius (Opus de Theologia Dogmatica, 1644-50), Thomassin (Dogmatum Theologicorum, 1684-91), and Dumesnel (D. doctrinae et disciplinae Exegetica, 1720), and of the Protestant theologian Forbesius a Corse (Instructiones Historico-theologicae de Doctrina Christiana, 1708), who undertook to prove, especially in opposition to cardinal Bel- larmin, the agreement between the doctrines of the Reformers and the opinions of the earlier fathers. A direct transition to the treatment of the history of doctrines as a separate science may be found in the preface by Semler to the Evangelische Glaubenslehre of J. S. Baumgarten (Halle, 1758-60). The literature of special compendiums and manuals of the history of doctrines begins at the close of the last century, and has more recently become quite copious. The large majority of these works belong to Germany. Among the earliest is a work written by others of countries. The most important works on the subject are the following: S. G. Lange, Ausführliche Geschichte der Dogmen (Leipzig, 1796, incomplete); J. Ch. Wundemann, Geschichte der christlichen Glaubenslehren, etc. (from Athanasius to Gregory the Great, 300 A.D., to 1600 A.D.); W. Herrmann, Lehrbuch der christl. Dogmengeschichte (4 vols., Marburg, 1797-1809; only to the year 604; the first treatise in the pragmatic method), and Lehrbuch der christl. Dogmengeschichte (Marburg, 1812, 3d ed. revised and continued by D. von Collin, Husfeld, and Neudecker, Cassel, 1821-1838, 3 vols., 1836, Eng. translat. (Compendium) by Mardock, New Haven, 1830, 12mo); F. Münster (Danish bishop), Handb. von Entwickelung der Christl. Dogmengeschichte (edit. by J. G. v. Engelhardt, Erlangen, 1822-23, 2 vols.); F. G. Rupertus, Gesch. d. Dogmen (Berlin, 1831); C. G. H. Lehmann, Lehrbuch der christl. Dogmengeschichte, (Leipsic, 1832, 2 vols. 8vo) and Compendium der Dogmengeschichte, (ed. by Haase, Leipsic, 1840-46, 2 vols.); C. G. H. Lentz, Geschichte der christl. Dogmen (Helmst. 1834-35, 2 vols.); J. G. v. Engelhardt, Dogmengeschichte (Neustadt, 1839, 2 vols.); F. C. Meyer, Lehrbuch der christl. Dogmengeschichte (Berlin, 1840); K. R. Hagenbach, Lehrbuch der Dogmengeschichte (Leipsic, 1840, 5th ed. 1867; Eng. transl. by C. W. Buch, Edinburgh, 1846, 3d ed. 1858; the English transl. revised, with large additions from the 4th German ed. and other sources, by H. B. Smith, 2 vols.)
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No copious or complete history of doctrines has been produced in England; but the great writers of the English Church, treating special topics, have largely illustrated them from his history. Through comprising no continuous and entire history of Christian doctrine, and even when investigating a particular subject, often doing it incidentally, the labors of Hooker and Bull, of Pearson and Waterland, are every way worthy to be placed beside those of Baur and Dorrer. The learning is as ample and accurate, the logical argument as convincing, and the style as much the more the less unequal" (Shedd, Pref. vii). The writer just cited has the honor of having produced one of the first books of the class in English literature (A History of Christian Doctrines, by William G. T. Shedd, D.D., New York, C. Scribner, 8d ed. 1865, 2 vols. 8vo). This work is candid, luminous, and all thorough, though it does not aim at a full treatment of all topics in Christian theology. "It gives the results of extensive reading, and the analogies of a patient and devout thinker. Holding firmly to the great Puritan theology, Dr. Shedd shows a mastery of modern German speculation; and while his pages are not burdened with copious notes, or enriched with the laboriously collated extracts with which Hagenbach or Gieseler favor us, the gist of all the controversies is well indicated" (British Quarterly, April, 1865, p. 926). The only other work of the class in English literature is Historical Theology, a Review of the principal doctrinal Discussions in the last century, by William Cunningham, D.D., principal of New College, Edinburgh (2d ed. 1864, 2 vols. 8vo). This is a posthumous work, edited from Dr. Cunningham's college lectures by his literary executor. Of course it has not the compactness or the finish which it might have had if prepared for the press by the author himself; but it is, nevertheless, a very valuable contribution to historical theology.

The history of creeds and confessions of faith, so far as relates to the doctrinal principles set forth in them, belongs to history of doctrine; but it is now generally treated as a separate branch of historical theology, under the name of Symbolics. See Confessions; Carrels; Symbolics.

Tables exhibiting the history of doctrines have been published by Hagenbach, Tabellarische Überblick der Dogmengeschichte bis auf die Reformation (Basel, 1825); Vorländer, Tabellen-übersicht der Darstellung der Dogmengeschichte (Mannin, 1855-1856, 3 vols. 8vo); Lange, Tab. der Kirch.-u. Dogmengesch. (Jena, 1833).

In addition to the general works on the history of doctrines, there are a number on special periods (as the theology of the apostolic fathers), and also monographs on special doctrines (as the doctrine of the Person of Christ, of the Logos, etc.), all of which, if noticed in the articles devoted to these special subjects. Outlines of the history of the principal doctrines are also more or less given in the general "Church histories," and:

II.—H H H

We refer to the special articles on this Cyclopaedia for scientific information on these branches of scientific theology for the literature.

DODAI (Δοδάς v. r. Δωδαί; Vulg. Dodach; Synt. Dodah), a "little hold" (ῥυπερυμπρής; Vulg. munificans), near Jericho (1 Mac. xvi, 15; compare verse 14), built by Ptolemeus, the son of Abubus, and in which he entertained and murdered his father-in-law, Simon Macabæus, with his two sons. By Josephus (Ant. xiii, 8, 1; War, i, 2, 8) it is called Dagon (Δαγώρι), and is said to have been "one of the fortresses (παράπλωοι) above Jericho." The word is probably the Aramaean Dakeka, a watch-tower (Grimm, Etym. Handb. in loc.). The name still remains in the neighborhood, attached to the ancient and excellent springs of Ain-Duk, which burst forth in the Wady Nâvîm, on the foot of the mountain of Quaranitania (Kuruntil), about four miles N.W. of Jericho (Robinson, Res. ii, 260). Above the springs are traces of ancient foundations, which may be those of Ptolemy's castle, but more probably that of the Temples, one of whose stations this was (see Münster, Statutenb. der Ord. des Tempelr. i, 419). It stood as late as the latter end of the 13th century, when it was visited by Brocardus, who calls it Deker (Decker, Terre Sancte, ch. vii, p. 176, ed. Bonfrie in Onomast.).

DOD, Albert Baldwin, D.D., an eminent Presbyterian minister and mathematician, was born in Mendham, N. J., March 24, 1805, and graduated A. B. at Princeton in 1822. In 1826 he became tutor, was licensed to preach in 1829, and in 1830 was appointed professor of mathematics in Princeton College. He filled the chair of the same signal ability for fifteen years, and died, after a short illness, Nov. 20, 1845. To a remarkable aptitude for mathematics he added an acute metaphysical turn and a taste for general literature, so that his mental culture was broad and catholic. He wrote several articles of great value in the Princeton Review, and among them one on Transcendentalism (vols. xi, xii), which was afterwards reprinted as a separate pamphlet on account of its masterly treatment of the subject.—Sprague, Annals, iv, 737.

DODG, John, an eminent Puritan divine, was born at Shottedge, Cheshire, England, in 1547, and was educated at Jesus College, Cambridge, where he became fellow, and resided for sixteen years. At college he became greatly attached to Mr. Scott, a divinity student and a preacher. His first settlement was at Hanwell, Oxfordshire, in 1581, where he remained twenty years, and was very popular and useful. He was suspended for nonconformity by Dr. Bridges, bishop of Oxford, and went to Cannons' Ashby, in Northamptonsbire, where he was again silenced on a complaint to king James by bishop Neale. After the death of king James he gained liberty to resume his public labors, which he did with unremittted faithfulness and success till his death in August, 1645, at Pawsley, Northamptonshire, a living to which he was presented in 1624. He was held in an excellent esteem especially in Holrew. He published An Exposition of the Proverbs (London, 1608, 4to) : Sermons on Lamentations iii (London, 1608, 4to) : A Remedy against Contentions (London, 1609, 4to) ; and, together with Robert Cleaver, An Exposition of the Ten Commandments, with a Catechism (London, 1632, 4to).

DODAY (Heb. Doday, דודָי, prob. another form for Dodo; Sept. Σωδα v. r. Δωδαί and Δωδαί, Vulg. Duda), an Abolite, the chief officer for the second month under David (1 Chron. xiv, 4); probably the same as Dodo (q. v.), which, except Eleazar was one of David's three chief brave's in the xxiii, 9; 1 Chron. xi, 12). By some the name of a 12, "Eleazar the son of," are supposed "done of the retenpts of dentally escaped in transcription from having to have
DODANIM
Chron. xxvii, & making this person the father of the military character there spoken of.

Do'danim (Heb. Dodanim', דודנים, deriv. unknown; Sept. 'Pōdiw, Vulg. Dodanimum, a family or race descended from the fourth son of Javan, the son of Japheth (Gen. x. 4). The author's authority to the form of the name in the Hebrew text in Dodanim in Genesis, but Rodanim (רוּדַנִים) in the text of the parallel passage (1 Chron. i. 7, margin רוּדַנִים, Sept. again Pōdiw [v. r. דודנים]), and Vulg. Dodanim, A. V. 'Dodanim'—Dodanim) appears in the Syriac, Chaldee, Vulgate, Persian, and Arabic versions, and in the Targum of Onkelos; Rodanim is supported by the Sept., the Samaritan version, and some early writers, as Eusebius and Cosmas. The weight of authority is in favor of Dodanim; the substitution of 'Pōdiw, Rōdānīm, in the Sept. may have arisen from familiarity with that name (compare Ezek. xxvii, 15, where it is a synonym substituted for Dedan). Dodanim is regarded as identical with Dardani (Genesius, Thesaur. p. 1260), the latter, which is the original form, having been modified by the influence of the Greek name, Pātrios, as in Barmilcar and Bionilcar, Hamilcar and Haimilco (Hall. Lit. Zeit. 1841, No. 4). Thus the Targum of Jonathan, that on Chronicles, and the Jerusalem Talmud, give Dardania for Dodanim. The Dardani were found in historical times in Illyricum and Troy: the former dimly represented their ancient seat as the most eastern, the latter probably a semi-Pelasgic race, and grouped with the Chittim in the genealogical table, as more closely related to them than to the other branches of the Pelasgic race (Knobel, Vollkertauf, p. 104 sq.).

The similarity of the name Dodani in Ephraim (Strabo, vii. 227 sq.) has led to the identification of Dodanim with that place (Michaelis, Spicileg. i. 129); but a mere local designation appears too restricted for the general tenor of Gen. x. See ETHNOLOGY. Kalisch (Comm. on Gen.) identifies Dodanim with the Daumians, who occupied the coast of Apulia: he regards the name as referring to Italy generally. The wide and unexplained difference of the names, and the comparative unimportance of the Daumians, form objections to this view. Those who prefer the reading Rodanim refer it to the Greek inhabitants along the river Rhod (Bochart, Pharya, iii. 6), from the original Rhodos (Tuch, Gen. p. 216).

Do'davah (Heb. only in the prolonged form Do'da'vāh, דודאֱּוָה, v. r. דודאָה, beloved of Jehovah; Sept. 'Ophel v. r. אֹפֶל, Vulg. Dodun), an inhabitant of Tamar, who was the father of the prophet Nahum. He predicted the wreck of Jehoshaphat's fleet auxiliary to Abaziah (2 Chron. xx. 37). B.C. ante 895. In the Jewish traditions Dodavah is the putative son of Jehoshaphat, who was (in reality) his uncle (Jerome, Qu. Heb. ad loc.).

Dodd, Charles, an English Romanist divine, whose real name is said to have been Richard Toole. He resided at Harrington, Worcestershire, where he died about 1745.

He published a Church History of England from 1500 to 1638, ch. 57, the first six chapters of which, in 3 vols. fol. It was printed in England, though dated at Brussels. It was sharply criticised by Constable, a Jesuit, in 1746, and Dodd replied as sharply (1747). Belington, in his Memoirs of Gregory Panorma, speaks of Dodd as the author of other works 'against the insidious conduct, as he deemed it, of the Jesuits, in their transactions with the secular clergy.' His Church History was of a long time very scarce and dear, but a new edition was undertaken in 1839 by the Rev. M. A. Tierney, which 5 vols. 8vo have appeared (1839-1848). Dodd, fail'd, William, L.L.D., an unworthy clergyman appointed to the see of Exeter, was long regarded as the author of other works "against the insidious conduct, as he deemed it, of the Jesuits, in their transactions with the secular clergy." His Church History was a long time very scarce and dear, but a new edition was undertaken in 1839 by the Rev. M. A. Tierney, which 5 vols. 8vo have appeared (1839-1848). Dodd, after his death, was admitted a sizar of Clare Hall, in 1745. In 1758 he was ordained, and took his degree; and from this time he continued to obtain a succession of small preferments in the Church, holding, in the latter part of his life, two chapels in London, with a rectory and vicarage in the country, and possessing an ecclesiastical income of £280 a year.

He was one of the most popular preachers of the day; was one of the king's chaplains; and in 1768 was intrusted with the education of Philip Stanhope, afterwards earl of Chesterfield. In 1775 he was deprived of his king's chaplaincy for having offered to the wife of a chancellor a bribe of £3000, if she would secure him the living of St. George's, Hanover Square. He preached his last sermon Feb. 2, 1777; two days after he forged a bond for £4000 on Lord Chesterfield, was arrested, tried, and convicted Feb. 24, and executed June 27. Strumious efforts were made by men of the highest ranks of the Church, to save him. He was a man of superficial learning, but of great literary industry. Besides minor pieces in prose and verse, he published An Essay on the Death of the Prince of Wales (1751, 4to) — Thoughts on the glorious Epitaph of our Lord Jesus Christ, a poetical essay (1758, 4to) — Sermons on the Parables and Miracles (1766, 8vo) — Divinity, An Essay Towards a New Progress, etc of the Magdalene Charity (1759, 8vo) — A familiar Explanation of the poetical Works of Milton (1762, 12mo) — Reflections on Deity (1763, 12mo) — Comfort for the Afflicted (1764, 8vo) — The Visitor (1764, 2 vols. 12mo) — A new edition of Locke's Compendious Book to the Bible (1766, 8vo) — The Translations of the Holy Scriptures, from Massillon (1769, 8vo) — A Commentary on the Bible, 8 vols. 4to. (published in numbers, commenced in 1765, and completed in 1770. "In order to give greater éclat to this undertaking, it was announced that lord Masham had presented him with the MSS. of Mr. Locke, and added to him help also from the MSS. of Mr. Clairmont, Dr. Waterland, and other celebrated men. The ability and sound judgment with which, in the compilation of this work, Dodd availed himself of the labors of preceding commentators, foreign as well as British, have rendered this a very valuable work."

It was made the basis of Dr. Coke's Commentary, without adequate acknowledgment) — Sermons to young Men (1771, 8 vols. 12mo) — The Frequency of capital Punishments inconsistent with Justice, sound Policy, and Religion (1772, 8vo) — Thoughts in Prison, etc., with Memoirs of his Life (posthumous). See some interesting notices of Dodd's attack on Wesley, and of his visits to him, in Wesley's Works, N.Y. ed., iv. 466; v. 537.

Doddridge, PHILIP, D.D., was born in London June 26, 1702. His parents were pious Dissenters, and took pains to educate their children religiously. Philip was introduced by his mother to a knowledge of the characters and scenes of the O. and N. T. history by means of some Dutch tiles that lined a corner of their sitting-room. In his childhood he was taught the rudiments of Greek and Latin, and from his tenth to his thirteenth year he attended the grammar-school at Kingston-on-Thames. In 1715 he entered a private school at St. Albans, kept by Mr. Nathaniel Wood, and here he formed the friendship of the Rev. Mr. Clarke, who aided him in many ways after the death of his father (1715). Doddridge repaid his benefactor by his devotion to study and to personal religion. In 1718 he received an offer from the duchess of Bedford, who lived in the neighborhood, and had heard of his character and circumstances, to send him to either of the two universities, as the condition of his becoming a clergyman in the Church of England. He declined the proposal. Mr. Clarke now undertook to bear the expense of his education, and Doddridge gladly embraced the offer by entering, in 1719, the academy of Kidworth, in Leicestershire, where he remained under Dr. Jennings, 2 years, and was sent to preach, and was settled over the congregation at Kidworth as successor to Dr. Jennings. In 1729 he removed to Harborough, to be assistant to the venerable Mr. Some.
In the same year, Dr. Doddridge, in conjunction with Dr. Watts, Rev. Mr. Saunders, Rev. Mr. Some, and others, established an academy for preparing young men for the work of the ministry among Dissenters; and to that institution he was appointed tutor. No man was better qualified than Dr. Doddridge for that situation, and the institution soon acquired a wide celebrity. A pressing invitation from the Independent congregation in Northampton, enforced by the advice of Dr. Watts and other friends to accept it, led him to a situation which he held till November 24, 1736, when he was discharged in that town the double duty of pastor of a large congregation and tutor to the theological seminary. "Selden has there been a more laborious or conscientious life than that of Doddridge. To serve his divine Master was the ruling principle of his heart; and to the advancement of the sacred cause he brought all the energies of an active mind, and all the stores of an almost boundless knowledge, daily to bear. Many students resorted to him from all parts of the kingdom, and amongst these not a few who afterwards rose to distinction, not among the Dissenters only, but in the established churches of England and Scotland, in the universities of Oxford and Cambridge, and of Aberdeen conferred on him, in 1736, the degree of D.D. He was a voluminous author. His most important works are Sermons on Regeneration; Sermons to Young People; Life of Colonel Gardner; Rise and Progress of Religion in the Soul; Family Expositor, or Paraphrase and Version of the N.T. Dr. Doddridge's frame, never robust at any time, was enfeebled by incessant labours, and severe cold having settled on his lungs, and been followed by symptoms of consumption, he was advised to try the effects of a sea voyage. On the 80th of September, 1751, he sailed from Falmouth in a vessel bound for Lisbon, where he landed on the 18th of October, and, being completely exhausted, he died on the 5th, expressing to Mrs. Doddridge, who accompanied him, his firm faith and joyful hope in Christ." (Rich, Cyclopaedia of Biography, s. v.) The best edition of Doddridge's works is that of Leeds, 1802, 10 vols. 8vo, the first vol. containing his Life by Job Orton. His Lectures on PneumatoLOGY, Ethics, and Divinity are stereotyped in one vol. imp. 8vo (Lond., Bohn). The Family Expositor has passed through many editions; a convenient one is that of Amherst (1844, 4 vol. 8vo), with memoir by Prof. N. W. Fiske.

As commentator and theologian Dr. Doddridge despises the world of industry and pursuit of aim, but in no field, except in that of practical religion, did he rise to the first rank. In the Commentary "Doddridge always writes in a good spirit. The love of Christ reigns in his heart, and pours itself out in all that he says. This is the charm of his Observations. His Notes, though often valuable, could not be expected to possess the highest philological merit. Dr. Doddridge had not the time, the training, nor the means to furnish a thorough critical commentary on the N.T. The paraphrase is diffuse, often needlessly so; circuitous in expression, when the straightforward simplicity and terseness of the original would be far better. Its pretension and ambition is not equal to the real worth of the Observations that they are more and more read, at family devotion and in private reading, to the exclusion of other parts, and in preference to other commentators. Good sense, warm piety, flowing ease of expression, and a happy exhibition and improvement of his text, mark the Observations, and recommend them to the Christian reader." (Critical and Expository Commentary, Phila., Supplement.) As a divine, "with all his manifold excellencies, Doddridge had neither a deep theological interest nor a strenuous theological mind. He did not always conceive of nice distinctions clearly: he did not value them highly when he met them. His opinions, like those of all the most excellent of his contemporaries, as well as of his predecessors, are too numerous, too obscure, too citete catalogues, and balances opinions, and continually alide from the scientific to the historical. From one end of the lectures to the other we look in vain for a thorough, masterly, and exhaustive treatment of any one theological point. The method of the work scarcely allows such a result. Continual perusal, if, indeed, such a thing were to be thought of, would, we think, engender vacillation and scepticism. Such seems to have been the effect upon his students, who heard him announce every variety of opinion, without decided and weighty assertion on his own part. Great liberality and mildness are beautiful in their time; but a time is at hand when the enemy is assaulting the citadel, which was true of Nonconformist theology a hundred years ago. . . . His sermons are remarkable for soundness in doctrine, for rigid method and clear statement, and for earnest application to the heart and conscience of the hearer. . . . His hymns are, in number, three hundred and seventy-four. A few of these are likely to be preserved, such, for example, as 'Let Zion's Watchmen all Awake'; 'God of My Life, through all its Days'; 'Ye Hearts with youthful Vigor warm'; 'See Israel's gentle Shepherd stand'; 'What if Death my Sleep invade?'; and 'Remark, my Soul, the narrow Bound'; but, in general, they are not remarkable. . . ." (Gough and Bennett, History of Dissenters, vol. ii; Orton, Life of Doddridge; Stoughton, Life of Doddridge (Boston, 1858, 12mo); Kippis, Biographia Britannica, vol. v; North British Review, xiv, 190.)

Dodd, Henry, an eminent nonjuror, critic, and theologian, was born at Dublin in 1641, and was educated at the York Free School and at Trinity College, where he obtained a fellowship, which he relinquished in 1666. He retired to the charge of his father's estate in 1688; but, being a nonjuror, he lost his office at the Revolution. Dodd was a learned and a virtuous man, but addicted to paradoxes, and was so much an ascetic that during three weeks in the day he refrained almost wholly from food. He was a man of great obscurity, unwarried Industry, and prodigious learning, but his industry was uncheck'd, his learning was not servile. "Many of his publications were on the popish and nonconformist controversies: they have the reputation of showing, like everything else he wrote, extensive and minute learning, and great skill in the application of his scholarship, but little judgment of a larger kind. Few, if any, of the champions of the Church of England have strung the pretensions of that establishment so far as Doddwell seems to have
DOEDERLEIN 852 DOG

doe; but his whole life attested the perfect conscientiousness and disregard of personal consequences under which he wrote and acted" (English Cyclopaedia, s. v. Dog). He was born in Berkhampstead, in 1722, and spent the rest of his days. He possessed an estate in Ireland, but allowed a relation to enjoy the principal part of the rent, only reserving a moderate maintenance for himself. His relative at length began to grumble at the subtraction even of this pitance, and on one occasion even resorted to law. He took this step in his fifty-second year, and lived to see himself the father of ten children. The works for which he is now chiefly remembered were also all produced in the latter part of his life. Among these are his Dissertationes Graeciae, with a dissertation on the nature of the business by which he was detained before the Lord (422), Sept. αναρίθμητος Χριστός (Vulgate, in tabernaculo Domini). The difficulty which lies in the idea that Dog was a foreigner, and so incapable of a Nazarite vow (Numbers, De Volat. ix, 1, Surenh.), has been explained by the supposition that he was a proselyte, attending under some vow or some act of purification at the Tabernacle (compare 1 Sam. xx, 18). Thenius (Kurzg. 1, 176) has corrected Gesenius' interpretation (Theol. p. 1009) of the phrase as meaning "was assembled before Jehovah." Ephraim Syrus (Op. ii, 876) explains the term as merely indicating that Dog had introduced himself there secretely, whether by right or otherwise. With this agree Füster's rendering (Hebr. Handb. p. 175), that he had harbored behind (zurückbleiben) as a spy.

Dog (דָּבָּק, ָטֶבֶּכֶ, so called from his barking; Arab. ḏdbb; Gr. μικρός, whence Eng. hound; diminutive συκοφάντας occurs in numerous passages both of the Old and the New Testament (see Bochart, Hieroz. i, 769 sqq.). An animal so well known, whose numerous varieties come under daily observation, requires no detailed description (see the Penny Cyclopaedia, s. v.). There is, however, in Asia still extant one, perhaps not one, species, that never have been the companions of man, and there are races of uncertain origin, that may have been formerly domesticated, but which are now feral, and as fierce as wolves; while, in accordance with Oriental modes of speech, there are others, exceedingly numerous, neither wild nor domesticated, but existing in all the cities and towns of the Levant, without owners; feeding on carrion and offal, and still having the true instinct of protecting property, guarding the inhabitants of the district or quarter where they are tolerated; and so far cherished, that water and some food are not unusually placed within their reach (see Jardine's Naturalists' Library, ix, 3). The true wild species of Upper and by supplying him with bread even from the sacred tabernacle (1 Sam. xxi, 7). Of this he failed not to inform the king; who, regardless of the explanation offered by Ahimelech, and finding that the chiefs censured him, and hesitated to lay their hands upon a person so sacred, commanded Dog to slay him and his priests (to the number of 85 persons), and to destroy all their families and property—a task which was executed with equal readiness and cruelty by the Edomite (1 Sam. xxi, 18 sqq.). This treacherous act called forth such valiant resistance on the part of the Psalmist, that the passage (Psalm xvii, 1) of which divine and human justice seem alike to have required the fulfillment. See David; Psalms. A question has arisen on the nature of the business by which he was detained before the Lord (422), Sept. αναρίθμητος Χριστός (Vulgate, in tabernaculo Domini). The difficulty which lies in the idea that Dog was a foreigner, and so incapable of a Nazarite vow (Numbers, De Volat. ix, 1, Surenh.), has been explained by the supposition that he was a proselyte, attending under some vow or some act of purification at the Tabernacle (compare 1 Sam. xx, 18). Thenius (Kurzg. 1, 176) has corrected Gesenius' interpretation (Theol. p. 1009) of the phrase as meaning "was assembled before Jehovah." Ephraim Syrus (Op. ii, 876) explains the term as merely indicating that Dog had introduced himself there secretly, whether by right or otherwise. With this agree Füster's rendering (Hebr. Handb. p. 175), that he had harbored behind (zurückbleiben) as a spy.

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Wild Persian Dog.

Eastern Asia is a low, sharp-nosed, reddish cur-dog, not unlike a fox, but with less tail. In Persia and Turkey there exists a larger dog resembling a wolf, exceedingly savage. Both are gregarious, hunt in packs, but are occasionally seen alone. They are readily distinguished from a wolf by their shorter unshorn fur. In the time of the sojourning of Israel in Egypt, there were already in existence dogs of the hunting race more or less extended—the cur-dog or fox-dog, the hound, the greyhound, and even a kind of low-legged turkspit (Wilkinson, Ancient Egypt.

Doég (Heb. דֹּבָּק, ָטֶבֶּכֶ, so called from his barking, 1 Sam. xxii, 7, Sept. דָּבָּק v. r. דָּבָּק; or דָּבָה, Psa. iii, title, Sept. דָּבָּה; in 1 Sam. xxii, 18, 22, Dogeš, דָּבָּק, after the Syrian pronunciation, Sept. דָּבָּי) an Edomite, and chief overseer of king Saul's flocks (Josephus, οἰκονόμης, "keeper of the king's mules," Ant. vi, 12, 1), which is an important office in Oriental courts. B.C. 1222. At Nacon was witnessed the blessing of the hound, or priest Ahimelech seemed to afford to the fugitive David, by furnishing him with the sword of Goliath, and
with a mangy, unctuous skin, frequently with several teeth wanting, was, as it now is, considered a defiling animal. It is to animals of this class, which no doubt followed the camp of Israel, and hung on its skirts, that allusion is more particularly made in Exod. xxiii, 31, for the same custom exists at this day, and the race of street-dogs still retains their ancient habits (Prosp. Alpin. Rev. Egypt. iv, 8, p. 290 sq.; Russel, Aleppo, ii, 55; Rosenmüller, Morgen. iv, 70). A portion of the Cairo packs annually become hajis, and go and return with the caravan to Mecca, while others come from Damascus, acting in the same manner; and it is known that the pilgrims from the banks of the Indus are similarly attended to Kerbela; indeed, every caravan is so, more or less, by these poor animals. But with regard to the dogs that devoured Jezebel, and licked up Ahab's blood (1 Kings xxii, 25), they may have been of the wild races, a species of which is reported to have particularly infested the banks of the Kishon and the district of Jezeel. In illustration of this shocking end of Jezebel, it may be remarked that the more than half-wild street-dogs of the East, living upon their own resources, and without owners, soon make rapid clearance of the flesh of dead bodies left exposed, whether of human creatures or beasts (Bruce, Tract. iv, 81). Among other instances, it is recorded that a number of Indian pilgrims were drowned by the sinking of a ferry-boat in which they were crossing a river. Two days afterwards a spectator relates: "On my approaching several of these sad vestiges of mortality, I perceived that the flesh had been completely devoured from the bones by the Pariah dogs, vultures, and other obscene animals. The only portion of the several corpses I noticed that remained entire and untouched were the bottoms of the feet and inside of the hands, a circumstance that may afford a corroborative proof of the rooted antipathy the dog has to prey upon the human hands and feet. Why such should be the case remains a mystery" (Kitto's Daily Illustr. in loc.). Stanley (S. and P. p. 350) states that he saw on the very site of Jezeel the descendants of the dogs that devoured Jezebel, prowling on the mounds without the walls for offal and carrion thrown out to them to consume; and Wood, in his Journal to the source of the Oxus, complains that the dog has not yet arrived at its natural position in the social state (compare Strabo, xvii, 821; Burckhardt, Trav. ii, 670). The dog was employed, however, in sacrifice by some ancient nations (Pausan. iii, 14, 9; Arnob. iv, 26; Julian, Orat. v, p. 178; Pliny, xviii, 69; comp. Saubert, De sacrifice. c. 28, p. 518 sq.), and was even sometimes eaten (Plutarch, De solerti. animal. c. 2; Justin. xix, 1). The cities of the East are still greatly disturbed in the night by the howlings of

Abridg'd. i, 280). All the above, both wild and reclaimed, there is every reason to believe, were known to the Hebrews (see Midrash, Raba Korcma, vii, 7), and although the Mosaic prohibition is presumed, yet anterior habits, and, in some measure, the necessity of their condition, must have caused cattle-dogs to be retained as property (Deut. xxiii, 18), for we find one of that race, or a house-dog, actually attending on travellers (Tobit v, 16; xi, 4). It is to be presumed that practically the street-dogs alone were considered as absolutely unclean; though all, as is the case among Mohammedans, were excluded from familiarity. (See Berjue, Dogs on Old Sculptures, etc. Lond. 1883.) In Egypt, anterior to the Christian era, domestic dogs were reared. See Nahrin. They continued to be cherished till the Arabian conquest, when they, like the uncouthened street-dogs, fell under the imprecation of Mohammed; who with reluctance, though with good policy, modified his denunciations and sentence of destruction in favor of hunting-dogs, and even permitted game killed by them to be eaten, provided they had not devoured any portion of it (comp. Exod. xxiii, 81). The words of the Lord Jesus to the Syrophoenician woman, and her answer (Matt. xv, 26, 27), certainly imply a domestication and domiciliation of dogs; but simple toleration of their presence is all that can be gathered. They lived on what they could get. Among the Moors of North Africa a similar position of the dog is occasionally seen. They "grant him, indeed, a corner of their tent, but this is all; they never caress him, never throw him anything to eat" (Poirot's Barbary, i, 238). Besides the cattle-dog, the Egyptian hound, and one or two varieties of greyhound, were most likely used for hunting—a pastime, however, which the Hebrews mostly pursued on foot. On the Assyrian monuments they are depicted in hunting scenes. The street-dog, without master, apparently derived from the rufous-curr, and in Egypt partaking of the mongrel greyhound, often more or less bare,
street-dogs, who, it seems, were similarly noisy in ancient times, the fact being noticed in Psal. lix, 6; 14; and dumb or silent dogs are not unfrequently seen, such as Lassian alludes to (Ivi, 10). The same passage has reference to the peculiarly faithful sleep of the dog, and his sudden start as if during a dream (see J. G. Michaelis, Observ. Sacr. ii, 50 sqq.).

The dog was used by the Hebræans as a watch for their houses (Isa. ivi, 10; comp. Hiad, xxi, 178; Odys. xvi, 392), and for guarding their flocks (Job xxx, 13); comp. Hiad, x, 183; xlii, 36f; Varro, R.R.i, 9; Colum. vii, 12; see Thomson, Land and Book, i, 801). Then also, as now, troops of hungry and semi-wild dogs used to wander about the fields and streets of the cities, devouring dead bodies and other offal (1 Kings xiv, 11; xvi, 4; xx, 28; xxii, 38; 2 Kings ix, 10, 26; Jer. xv, 3; Psal. lix, 14), and thus became such objects of dislike (comp. Harmar, i, 198 sq.; Höst, Nachr. v. Marottom, p. 292; Jollife, p. 827) that fierce and cruel enemies are poetically styled dogs in Psal. xxi, 16, 20 (see Jer. xv, 3; comp. Joseph. Ant. xxv, 8, 4; Homer, II, xvii, 225; xxi, 386). Moreover, the dog, being an uncivilized animal (Isa. ixi, 3; Matt. x, 27; John, xi, 26; 1 Cor. xii, 26), was a favourite animal in Egypt and among the Jews (Prov. xxvi, 11; 2 Pet. ii, 22), and the terms dog, dead dog, dead dog's head were used as terms of reproach, or of humility in speaking of one's self (1 Sam. xxiv, 14; 2 Sam. iii, 31; 2 Kings xiii, 18). Knox relates a story of a nobleman of Ceylon, who, being asked by the king how many children he had, replied, "Your majesty's dog has three puppies." Throughout the whole East "dog" is a term of reproach for impure and profane persons, and in this sense is used by the Jews respecting the Samaritans (Rev. xi, 15; comp. Schöttgen, Hor. Heb. i, 1145), and byMohammedans respecting Christians (Westen, i, 424; ii, 274). The wanton nature of the dog is another of its characteristics, and there can be no doubt that itziz in Deut. xxiii, 18 means a male prostitute (i. q. מנה; comp. Ecclus. xxvi, 25, "A shameless woman shall be counted as dog") (Hebrew.xwos avaroi). We still use the name of one of the noblest creatures in the world as a term of contempt (comp. Aethen. vi, 270). To ask an Uzbek to kill his wife or his father would be considered as no worse than to ask him to sell his dog an unpardonable insult—Suggests roosh, or dog-seller, being the most offensive epithet that one Uzbek can apply to another. The addition of the article (ך רועה וכרז מראוס, Matt. xv, 26; Mark vii, 27) implies that the presence of dogs was an ordinary feature of Egyptian, Oriental, and Saviour-style of life. When Christ says in Matt. xxvi, 26, "It is not meet to take the children's bread and cast it to the dogs," by the children are meant the Jews; by the dogs, the Gentiles. In the Rabbinical writings the question is put, "What does a dog mean?" and the answer is, "One who is uncircumcised." The dog and the sow are mentioned together in Isa. lxvii, 5; Matt. vii, 22; being alike impure and unacceptable. Paul calls the false apostles dogs on account of their impurity and love of gain (Phil. iii, 2; see Simon, Καισάρια, a Paulo mendax, Smalcald, 1747). Those who are shut out of the kingdom of heaven are called dogs, sorcerers, etc. (Rev. xxii, 15), where the word is applied to all kinds of vile persons, as it is to a particular class in Deut. xxiii, 18.

Dogma (Gr. δόγμα), a doctrine received as an article of faith. I. In the Scriptures the Greek word δόγμα has nowhere the meaning of doctrine. In Ephes. ii, 15, and Col. ii, 14, it denotes Jewish ordinances. In other passages (Luke ii, 1; Acts xvi, 1; xvii, 7) it is used of the Gentile emperors. II. This term is used by some of the earliest writers of the Christian Church, both Greek and Latin, to designate a doctrine of the Christian Church, or the whole of the Christian doctrines. Thus, by

IGNATIUS, in the epistle to the Magnesians (chap. xxiii), the Christian doctrines are called δόγματα τοις ενων εν τοις διστόλοις, and by Origen (Comm. in Gen. iii., § 23, δόγματα ημων). In his book against Celsus (contra Celsum, iii, c. 39) he calls the whole of the Christian doctrines το δόγμα, and the apostles διδακτικοί το δόγματος. The ecclesiastical writers of the 2d and 3d centuries also applied it to the tenets of philosophical schools. But the meaning Christian doctrine came to have of the word in the theological and ecclesiastical language of the Greek and Latin writers, and from the Latin it has passed into most of the modern languages, especially those of Roman Catholic countries. In English, the word Dogma, in this theological sense, is only of late coming into such use, but Doctrine has generally been used instead of it.

Dogmatic Theology (Lat. Theologia Dogmatica; Germ. Dogmatische Theologie, Dogmatik) is a special branch of theology, the object of which is to present a scientific and connected view of the accepted doctrines of the Christian faith. In English theology the name has not come into general use, but dogmatics are included in Systematic Theology. In Germany it became common, particularly after Danzeus and Calixt, to separate systematic theology into dogmatics and ethics, and this arrangement is now generally adopted. In the following article we speak of "Dogmatic Theology" in its general sense, including the dogmatics of England and many other countries, and to its place in the theological literature of Germany, reserving the English literature on the subject for the article "Theology."
respect we think Schleiermacher is correct (Darstellung d. theolog. Studiums, § 98) in stating that dogmatic theology must be written from the point of view of some Church Confession, while he is entirely wrong in making it a branch of Historical Theory. Protestant dogmatics treats, not of opinions, but of doctrines accepted as such by the Church.

2. The dogmatic theology of the Roman Catholic Church recognizes, beside the Scriptures, the tradition of the Church as part of the rule of faith. The Scriptures are used, however, to make them unambiguous in the sense in which the Church declares them to be true ones. The dogmatic theology of the Roman Catholic Church consequently contains only those doctrines which the Church has declared to be such. All other doctrines that have not received this formal definition by the Church, however clearly they may appear to be grounded in the Scriptures or demonstrated by theological science, have only the value of "theological opinion" (theologumenon). With regard to the Biblical proof for the doctrines, Roman Catholic writers distinguish between Biblical and ecclesiastical doctrines, the latter of which can only be proved by tradition. The terms in which these arise, both in practice and in theory, are: Dogmat i s implicita and explicita (fully defined); pure (if they can only be known from divine revelation) and mixed (if they can also be demonstrated by reason), necessary (those a belief in which is declared to be necessary for salvation) and useful (which are not necessary for salvation).

3. The first Rationalistic writers on dogmatic theology did not refuse belief in any doctrine they found in the Bible; but, demanding that the conformity of every Biblical doctrine with reason should be demonstrated, they introduced a new interpretation of the Bible, explaining away a number of doctrines which thus far had been generally accepted both by Evangelical and Roman Catholic theologians. Subsequent schools of Rationalism denied the authenticity of most of the books of the Bible, and consequently rejected all doctrines as Biblical which could only be proved by the books rejected by them; and the authority of the Old Testament was denied in toto. In the New Testament a distinction was drawn between the opinions of the apostles and the words of Jesus, and infallibility claimed for the latter exclusively. Finally, schools arose which maintained the fallibility of Jesus himself, and which regarded the doctrines taught in the Bible as entitled to no more authority than any system of human rationalism. At this point, the line of development becomes less clear, and the countless number of schools, sects, and parties which have arisen since is the result of the multiplication of questions.

II. History.—The beginnings of a systematic exhibition of Christian doctrine are seen in the Apostolic and the Nicene Creed. Among the writers of the ancient Church, Origen, in his work περὶ ἀρχῶν, presented the first outline of what may be called a system of (dogmatic) theology. Among the works of Augustine, the following were of a similar character: Enchiridion ad Laurentium (de fide, spe et caritate); de doctrina christiana; de civitate Dei; de fide ac symbolo; de ecclesia dogmatis. They were followed by Fulgentius of Ruspe, Gennadius, and Julianus, in the eighth and ninth centuries, the Catechisms of Eusebius of Cesarea, and of Cyril of Jerusalem (Catechismi ad baptizandos et baptizatos) belong to this class of literature, though they have chiefly a practical object. The first scientific system of dogmatic theology was written by John of Damascus (ποιμένα ἐκκλησίας τῆς ἐκκλησίας πιστῶν), known as Dux (Leader) of the East, and in the 16th century (1519) Erasmus re-asserted it as a compiler (in his Sententiae). Dogmatic theology in the Middle Ages finds its foremost expression in Scholasticism, which is supplemented by Mysticism. In the 16th century Scoto-Franciscan was distinguished as a thinker; but his principal work, De divisione naturae, is the most important in the strict sense of the word. At the close of the 11th and the beginning of the 12th century, Anselm of Canterbury, Roscellin, and Abelard gave a new impulse to the treatment of dogmatic theology, and aimed at a reconciliation between philosophical speculation and faith. But a strictly scientific method was for the first time introduced by the Magister Sempronius, the followers (Robert Pullen, Peter of Poitiers, etc.) were called Sententiarists. The school of St. Victor (Victorines), on the other hand, tried to unite profound mysticism with dialectics. Scholasticism was further developed by the greater acquaintance of the theologians with the works of Aristotle, which dates from the Crusades. Alexander of Hales (Saint Thome- lía, 1222-1245), Albertus Magnus (1222-1280), Thomas Aquinas (1221-1274), the head of a new theological school which embraces nearly all the theologians of the Dominican order), compiled works of immense extent, called Summae, in which every chapter was subdivided into questions, distinctions, etc. But chiefly owing to the ascendancy of Nominalism, scholastic theology soon degenerated into absurd subtilities. In opposition to the Thomistic school, the mystic school of Bonaventura (Doctor Seraphicus, died 1274) and the dialectic school of Duns Scotus (Dr. Subtilis, died 1296) were founded. In the 14th century the great damount of theological schools became a conflict of monastic orders. The Summae were succeeded by Quodlibets; the multiplicity of questions was infinitely increased. The liberal but sceptical Oecum (died 1447) was followed by the "last of scholastic theologians," Gabriel Biel (died 1498), while Mysticism, which had taken a practical turn in the works of Master Eckhart, Tauler, Ruyruysrook, and Suso, was brought into a scientific shape by Gerson (Dr. Crucis, 1498). See SCHOLASTICISM. The progress of humanistic studies secured for dogmatic theology a more complete and thorough treatment, but only externally. Its regeneration began, with the Reformation. Luther was a preacher rather than a dogmatic theologian. The foundation of evangelical dogmatics was laid by Melanthon, the proctor Germanicus, in his loco communes (subsequently loci theologici). He was followed in the Lutheran theology by Chemnitz, Eidolus, and Nicolai Hufnani, and the zealous Hutter (Christian Murerus), whose loci were particularly opposed to the moderate school of Melanthon. One of the greatest works of this period is the Loci theologici of J. Gerhard; and among other great writers were Quentstedt, Calov, Holtz, Bailer, etc. In these works a new school of Scholasticism arose, which again called forth an opposition, the Rationalistic school (Kamping, Weigel, Arndt). In the Reformed churches there was from the beginning a less strict adherence to symbolic books, and a prevalence of the exegetical treatment of theology over the dogmatic. Zwingli wrote several dogmatical works of considerable value; but the standard work of the Reformed Church is Calvin's Instauratio Christianae religionis. Other Reformed writers on dogmatic theology were Bullinger, Musculus, Peter Martyr, Hyperius, and, in the 17th century, Keckermann, Polanus of Polansdorf, Alsted, Alting, Wolleb, Burmann, Heidanus, F. Heidegger. New methods of treating dogmatics were introduced by the "Federal Theology" and Leydecker (the "ec- nomic" method, dividing the subject according to the persons of the Trinity). In the Lutheran Church, Calixtus endeavored to substitute the analytical way ("final method") for the synthetic, which had been followed since Melanthon. At the close of the 17th century (1695), Hyster and in the 18th century (1728) Ekhorn succeeded them as a compiler (in his Sententiae). Dogmatic theology in the Middle Ages finds its foremost expression in Scholasticism, which is supplemented by Mysticism. In the 16th century Scoto-Franciscan was distinguished as a thinker; but his principal work, De divisione naturae, is the most important in the strict sense of the word. At the close of the 11th and the beginning of the 12th century, Anselm of Canterbury, Roscellin,
Bauanugaisten, the last named being wholly under the influence of the Wollan philosophy. The new method of Dogmatic Theology was defended by Zeller, Michelius, Teller, Tönnlein, Böderlein, Morus, and others, who prepared the way for Rationalism, among whose early representatives were Gruener, Eckermann, and Henke. A new epoch began with the philosophy of Kant, by which the works of Tiefenbrick, Stäudlin, and Amsterdam were more or less influenced. The orthodox system was adhered to by Storr and Reinhard, more, however, with regard to its supranaturalistic character than to all its ecclesiastical definitions and developments. Augusti pleaded the authority of the old doctrinal system, and the same was done by De Wette, who distinguished dogmatic theology and practical knowledge, and by Daniel and Marheineke, who tried a mediation between the old theology and Hegelian speculation. In opposition to these attempts, Wessschneider consistently developed the views of the former Rationalists, and gave to the Rationalistic system the last finish. Bretschneider also proceeded from a Rationalistic standpoint, but in many questions tried to mediate between Rationalism and the old Church doctrine. A powerful influence upon German theology was exercised by Schleiermacher, who undertook the bold task of not only mediating between Rationalism and Supranaturalism, but of merging the two into an entire new system, which was to embrace the claims of both. He based his *Christliche Glaube* neither upon historical authorities nor upon philosophical speculation; but, regarding the Christian revelation solely as a divine, world-redeeming principle of life, he represented dogmatic theology as the exhibition of the Christian consciousness manifesting itself in the Church. Several theological schools sprang from Schleiermacher; and even the schools opposed to his system felt and acknowledged its importance and its influence. Some of the adherents of Schleiermacher defended from his standpoint all the essential doctrines of Biblical orthodoxy. Others attempted a middle course between the system of Schleiermacher and the symbolical books of the German Protestant Church, as Twesten (*Vorlesungen über die Dogmatik der ev.-luth. Kirche*, 2 vols. Hamb., 1826-1829; 4th ed. 1837) and Nitzsch (*System der christlichen Lehre*, Bonn, 1829; 5th ed. 1831). 

In the history of the Church, the writers on dogmatics for a long time after the Reformation adhered to the scholastic method. Prominent among them were Bellarmine, Canisius, Maldonat, and Becanus. Noel (Alexander Natalis, died 1724) introduced a new dogmatic method, more simple, and in many respects emancipating itself from the clumsiness of scholasticism. In Germany a number of writers appeared (e.g. Schwartz, Zimmermann, Brunner, Doldmayer), leaning on the reigning philosophical schools. Among these works is a system at a standpoint as remote as possible from the doctrines of the Church, those of Lieberman and Perrone (a Roman Jesuit) have acquired permanent reputation. Klee (*Kathol. Dogmatik*, Mainz, 1838, 3d ed. 1846) paid prominent attention to Biblical and patriarchal arguments, but neglected the philosophical development of doctrines. This feature is more conspicuous in the manuals of dogmatics by Steinmäler (*Christl. Dogmatik*, Freiburg, 1844-54, 4 vols.), Diermger (*Lehrbuch der kath. Dogmatik*, 4th edition, 1858), and Kuhn. The establishment of a new theological school was attempted by Hermes (q. v.), who, conceiving doubt as the necessary condition of truth, sought through a comprehensive system of the Roman Catholic doctrine; but this system was condemned by the Pope. The same fate happened to the system of Günther (q. v.), and to most of the works of Franz Baader (q. v.), who was largely under the influence of Schelling.

DOLCINO (857) DOMINICA PALMARUM

German Theology (In New American Cyclopedia, viii, 192), and our art. Dogmatics, History of.

Dolcino. See Dolcinita.

Doleful creatures ("a[T]k, ochin, prop. shrieks, hence howling animals; Sept. ορος, noise, Vulg. dra- comes, dragonis) is thought by most to be a general name for howlets, or screech-owls, which the prophet predicts will occupy the desolate palaces of Babylon (Isa. xiii. 21). See Owl. As the parallelism requires screech-owls to be mentioned, the first sentence of a diamon- late cry to be understood, the Rabbins (with Abulwad- lid) understand the martes, or kind of weasel (comp. Hitzig, in loc.), which has a clear, short, plaintive voice (Bochstein, Naturgesch. i. 26). But the owl is more probable, as it is well known for this peculiarity (see Catull. IV. 8., et al., Virg. Aen. iv. 482). See Ochinn.

Dolssus (Δολσας), a citizen of Gadara of rank and wealth, whom the inhabitants slew out of spite towards the Romans on surrendering the city to Yes- pianian (Josephus, War, lv, 7, 8).

Dome (Latin domus, a house). In the early Mid- dle Ages the word domus was applied to the house of God, and especially to the cathedral church. In this latter sense the derivatives of the word are still used in both Latin and English. The word is especially used generally in architecture to signify the roof to the whole or a part of a building, which roof has a circular or polygonal base, and whose perpendicular section is a curved line. Such domes, or curved roofs, are found very early in the history of architecture, especially in Etruria and Persia. The dome of modern architecture, has its origin in the Roman adaptation of the Etruscan dome. The roof of the Pantheon at Rome is the finest example existing of the ancient Roman dome. In the Byzantine architecture, a flat dome over the centre of church edifices, resting upon four arches, and supported below by half or quarter domes, is copied in the Turkish religious architecture. A modification of the Byzantine into the bower-shoe dome has been introduced largely into the Russian and some other Oriental branches of architecture. In the transition from the Byzantine to the Romanesque style of architecture, the dome became more of a cupola. In the Gothic ar- chitecture the dome disappeared. The cathedral of Pisa, founded in the 13th century, has a dome for a roof, though all the ornaments are Gothic. It was during the Renaissance, that the modern dome was developed. The first one built was in the church of Santo Spirito, in Florence. It had a semicircle for its section, and was single. The dome of the cathedral of Florence has a diameter of 139 feet, the same as that of St. Peter's in Rome, and only three feet less than that of the Pantheon at Rome. This dome is considered by some to be more elegant in outline than that of St. Peter's, which others consider the most graceful dome ever built. Both rest on a cylinder, or drum, and both are double; that is, they have each an interior dome, surmounted by an exterior one, rising from the same base, and being more pointed. This exterior one is only for its effect on the external architecture. They are both surmounted by a small cupola, called a lantern. All later Renaissance domes are built on this general type. Among the most famous domes are the following: Pantheon, Rome, 143 feet in diameter; Cathedra- ral, Florence, 139; St. Peter's, Rome, 139; St. So- phia, Constantinople, 115; St. Paul's, London, 112; Mosque of Achet, Constantinople, 92; Church of the Invalides, Paris, 80; St. Vitalis, Ravenna, 55; St. Mary of Charity, Auch, 44.—Malin, Dictionnaire des origines domes les arts (Paris, 1864); Lübke, Geschichte der Bon- knau; Viollet le Duc, Dictionnaire de l'Architecture (Paris).

Domico, a saint of the Roman calendar, founder of the order of "Domicinians." His name was "Do-

mino de Guzman, and he was born in 1170 at Cala- borra, Spain. He completed his education at the Uni- versity of Palencia, in 1198 was made canon of the cathedral of Osma, and in 1198 a priest and archdeacon.

He subsequently became known as a mission preacher, and was sent on missions to various parts of Spain, and into France. Having had his zeal inflamed by the progress of the Albigenses, he bent all his energies to their conversion. Finding his own efforts insufficient, he appears to have conceived the idea of founding an order of preaching friars, whose special duty should be the conversion of heretics; and about the commencement of the 18th century he began to carry his purpose into effect. He soon found numer- ous volunteers to his new order, and, to disarm oppo- sition, he and his followers adopted the rule of St. Augustin. As a distinct order, they did not have, receive the formal verbal approval of the pope, Inno- cent III, till 1215. See Domicinians. Domicin did not, however, trust for the uprooting of heresy simply to his own preaching and that of his followers. Find- ing that his eloquence failed to convert the Albigenses, he, with the papal legates, Peter of Castelnau and Rai- nier of Raoul, obtained permission of the popes to hold courts, before which they might summon by au- thority of the pope, and without reference to the local bishops, any individuals suspected of heresy, and in- dict upon them, if obstinate, capital punishment, or otherwise any lesser penalty. Peter of Castelnau, who had made himself especially obnoxious by his se- verity, was killed at Toulouse in 1208; and then was proclaimed by the pope, at the instigation of Domicin, that fearful 'crusade,' as it was designated by Inno- cent, to which all the barons of France were summoned, and which, under the capricacy of De Mont- fort, led to the slaughter of so many thousands of the so-called heretics. See Albigenses. Domicin him- self, it has been said, was not personally cruel; but towards heretics he had no compassion, and it is cer- tain that, so far from attempting to lessen the horrible slaughter, he did what he could to stimulate it. Domicin is very frequently said to have been the founder of the Inquiry, but this is an error, and his com- panions in the commission to examine and punish the Albigenses were commonly called 'Inquiritors,' but their commission was merely local and temporary. The 'Holy Office' was not formally established till 1233, when Gregory IX laid down the rules and de- fined the jurisdiction of the courts, for the trial and punishment for various countries under the name of 'Inquisitorial Missions.' It is, however, worthy of notice that the chief inquisitor was a Dominican monk, Pietro de Ve- rona, and that the governance of the Inquisition was placed much in the hands of the Dominicans. The Dominicans account make Domicin a miracle-worker even to the extent of raising the dead to life, as in the case of a young nobleman named Napoleon, at Rome, on the Ash-Wednesday of 1218, and by other miracles. Domicin died at Bologna in 1221. He was canonized by pope Gregory IX on July 8, 1234: the Church of Rome keeps his festival on Aug. 4. Domicin is said to have written some commentaries upon St. Matthew, St. Paul, and the canonical epistles, but they have not come down to us."—English Cyclopedia; Butler, Lives of Saints, Aug. 4; Acta Sanctorum, Aug. 1, 548 sq.; Lacordaire, Vie de S. Dominique (Bruxelles, 1846), and Oeuvres (Paris, 1864), vol. 1.

Domicina in Alba (the Sunday of white gar- ments), a title anciently given to the Sunday after Easter, because on this day those persons who had been baptized at the Easter festivities, were decorated with the chrysomata, or white robes, which they received at baptism. These were laid up in the church as evidences of their baptismal profession.—Bingham, Orig. Eccles. bk. xx, ch. v, § 12.

Domicina Palm-Rum. See Palm-Sunday.
Dominicál, a white veil anciently worn by women at the time of receiving the Eucharist. It has been disputed whether the dominical was not a linen cloth which women, in the sixth century, were in some churches required to take to the Eucharist, and with which they covered the hand before the bread was laid upon it. Augustine may refer to this in one of the sermons usually ascribed to him, De Tempore, in which he says that it was customary for men to wash their hands when they communicate, and for women to bring their little linen cloths to receive the body of Christ. In the Council of Auxerre, A.D. 560, a rule was enacted that no woman should receive the Eucharist in her bare hand, but nothing further is prescribed. The best authorities, however, are of opinion that the dominical was a veil for the head.—Farrrar, Eccles. Dictionary, s. v.; Bingham, Orig. Eccles. bk. xv, ch. v, § 7.

Dominical Letter, the letter in our almanacs which marks the Lord's Day (Dies Domini), usually printed in a capital form. In the calendar, the first seven letters of the alphabet are applied to the days of the week, the letter A being always given to the 1st of January, whatsoever that day may be, and the others in succession to the following days. If the year consisted of three hundred and sixty-four days, making an exact number of weeks, no change would ever take place in these letters. Thus, supposing the 1st of January in any given year to be Sunday, all the Sundays would be represented by A; not only in that year, but in all succeeding. There being, however, three hundred and sixty-five days in the year, the first letter is again repeated on the 31st of December, and, consequently, the Dominical, or Sunday letter for the following year will be G. The retrogression of the letters will, for the same reason, continue every year, so as to make F the Dominical letter of the third, etc. If every year were common, the process would continue regularly, and a cycle of seven years would be sufficient to restore the same letters to the same days as before. But the intercalation of a day every bisextile or leap year causes a variation. The leap-year, containing three hundred and sixty-six days, will throw the Dominical letter of the following year back two letters; so that, if the Dominical letter at the beginning of the year be C, the Dominical letter of the next year will be A. This alteration is not effected by dropping a letter altogether, but by changing the Dominical letter at the end of February, where the intercalation takes place. In consequence of this change every fourth year, twenty-eight years must elapse before a complete revolution of the Dominical letter can take place; and it is on this fact that the period of the solar cycle is founded. The rules for finding the Dominical letter for any year are given in the Book of Common Prayer. See Cyclic.

Dominicans, an order of mendicants founded by Dominic (q. v.) de Gutzman about the year 1215. In England they were generally called Black Friars from their garments, in France Jacobins, from the fact that the first French house was in the Rue St. Jacques, at Paris. They called themselves commonly Preaching Friars (Fratres Praedicatores), from their office of preaching.

I. History.—Dominic projected the order when he was preaching against the Albigenses (q. v.); but the Council of Lateran, in 1215, declared itself against any increase of the monastic order. Nevertheless Innocent III was prevailed upon to approve of the order on condition that it should assimilate itself as closely as possible to one already in existence. The successor of Innocent, Honorius III, was less reluctant, and confirmed the Dominicans as a new and independent order. It spread rapidly over all Christian countries. In 1221 thirteen of the friars went to England for the purpose of establishing the order, and Stephen Langton, then archbishop of Canterbury, giving his approval, they fixed their first house at Oxford. Their second house was in London. At the time of the dissolution of the monasteries under Henry VIII there were 56 houses in England and Wales. When the second general chapter was held, in 1221, at Bologna, 60 convents, belonging to eight provinces, were represented, and a great many friars were sent out to establish new houses. In 1258 the number of their convents amounted to 417. In 1258 the Inquisition (q. v.) was transferred to them by the Pope. This gave them a powerful and pernicious influence in Spain, Portugal, Italy, and France. They showed so much eagerness in hunting up and prosecuting heretics that a popular jux changed the name Dominicans into Domini canes (the dogs of the Lord). Although endowed in 1272 with all the privileges of the mendicant orders, they soon gave up begging, and, after being allowed in 1245 to accept donations, they accumulated great wealth. Together with the Franciscans, they became the chief representatives of the theological science of the Middle Ages, occupied a large number of the theological chairs at the universities, and became in most controversies not only the rivals, but also the bitter opponents of the Franciscans. The greatest theologian among them in the Middle Ages was Thomas Aquinas (q. v.), whom they have ever since followed as a standard authority. Among their other celebrities are Albertus Magnus, Ecard, Tauler, Suso, Savonarola, Las Casas, Vincent Ferrier, and Vincent de Beauvais. As theologians, they were mostly Nominalists, Augustinians, and opponents of the Immaculate Conception. In literature in general they have had great influence, as the Magister sacri palati at Rome, in whose hands is the censorship of books, has always been taken from their order. They secured great popular favor not only by their preaching, but by the establishment of an order of tertiarins, open to laymen. The people were also gained by them especially by the spreading of the use of the Rosary (q. v.), which was introduced by them, and which became, in consequence of the many indulgences attached to it by the popes, a very popular form of worship. The Dominicans also belonged to the most zealous laborers in the foreign missions of the Roman Church. Many of their members were sent to the East; and in Armenia, in particular, they succeeded in uniting a great many Armenians with the Roman Church. After the discovery and conquest of America by the Spaniards, the Dominicans protected the natives from being enslaved, but gave, on the other hand, the first impulse to the importation of slaves from Africa. In America, and in the West and East Indies, they surpassed all other
orders in power, numbers, and riches. In Europe, on the contrary, the reputation and influence of the order rapidly declined. The conduct of Tetsel (q. v.) in preaching the papal indulgences brought odium upon the whole order, and the development of the Inquisition in Spain and other countries led to a decline in the management of the Dominicans, attached to their name a stain which will never be blotted out. In the countries which embraced Protestantism they lost over 400 convents, while in Roman Catholic countries they were generally superseded, as confessors at the court and as teachers at the universities. Most of the Jesuits' several attempts to reform the order were made in the 15th and 16th centuries, but led only to the establishment of 12 reformed congregations. The whole order was never brought back to its original simplicity and vigor. Yet they still counted in the 18th century more than 1000 convents of monks and nuns in 45 provinces, 21 of which were outside of Europe. In consequence of the French Revolution, they lost all their convents in France and Belgium, nearly all in Germany, and many in Italy; and in the 19th century they were entirely suppressed in Spain, Portugal, and Sardinia. In 1822 the emperor of Russia suppressed the sole province of Moldavia in the Russian convents. In Father Lecordier's order the received a member of great reputation and influence, and through him the order was re-established in France in 1845. In Austria the Dominicans reluctantly submitted, in 1856, to certain reforms which the Pope ordered to be introduced. According to the provisions made, all the novices are to be bound to the ancient rule, which will also be established in every convent as soon as it will have a majority of reformed monks. The order is on the increase in the United States of North America and in France, and established its first convent in Prussia in 1860. The Dominicans entered the United States in 1859, but their missions have been less extensive than those of the Franciscans and Jesuits. The first bishop of New York, Luke Concanen, had been assistant general of the order. A great activity in behalf of its spreading was at a later period displayed by father (later bishop) Fenwick, a native of Maryland, who entered the novitiate at Bornem, Belgium. He established the convent of St. Rose, Springfield, Ky., which is now the novitiate of the order in the United States.

II. Constitution. —The constitution of the order was adopted at a general chapter in 1220, and is in all essential points like that of the other mendicant orders. A chapter is elected by the general chapter for life, and is assisted in the exercise of his office by a number of fratres. The order is divided into provinces, at the head of which is a provincial, who is elected at a provincial chapter by the superiors of the houses, who are called priors. Their habit consists of a white garment and scapular, with a white mantle and hood ending in a point.

III. Statistics. —The Dominicans have still convents in Italy (4 in the city of Rome, with about 100 members), France (10 in 1862), Belgium, Holland, England, Ireland (about 50 members in 1848), Austria (57 convents with 202 members in 1843), Prussia (first convent established in 1660), Holland (in 1841, 16 houses with 160 members), Spain, Russia, Turkey, Mexico, Central and South America, and the United States, where they have houses in New York, Ohio, Kentucky, and Wisconsin. In 1862 the total number of convents was estimated at 500 houses, with 4000 members. The famous Order of the Poveri Grandi (Dominici), founded by St. Dominicus in 1421, is called the Ordinum Regularium; other orders are the Ordinum Franciscanum (Roma, 1746); Castello and Lopez, Historia general de S. Domingo y de su Orden de Predicadores (Madrid, 1612, 6 vols. fol.); Antonius Senesi, Chronicum Fratrum Predicat. (Paris, 1588, 8vo.). A complete list of all the saints, martyrs, writers, etc., of the order is given in Annales Ordinis Dominicus (Paris, 1678, 12 vols. 4to.). The complete statutes of the order may be found in Holsteni Codex Regularum (Augsburg, 1759, 6 vols. fol.).

Dominican Nuns. An order of nuns founded by Dominics (q. v.) de Guzman in 1206, at Prouille, near Toulouse. They were mostly converted Albigenses. At the time of their greatest prosperity they counted about 400 convents in Europe and America. They fell earlier into irregularities and disorders than the monks. They took part in all the reforms which were introduced among the monks, and split into similar congregations. The first convent of the order in the United States was organized by father Thomas Wilson, in Kentucky, in 1823, from which some other houses have sprung in the dioceses of Cincinnati, Nashville, and San Francisco. There are also congregations in the dioceses of Milwaukee and Brooklyn. They have also convents in most Italian states, in France, Belgium, Holland, Switzerland, Germany, England, Russia. Their house in Rome is under the immediate direction of the Dominicans, while in most other countries they are under the jurisdiction of the diocesan bishops.

Dominicum, a term applied by ancient writers to the Lord's day, the Lord's Supper, and the Lord's house. Cyprian uses it in two meanings in the same paragraph: "Locuplex et divitiis est, et Dominicum celebrare le credid, quae carbonem non rupivis? Qua in Dominicum sine sacrificio renta? Quae partum de sacrificio, quod posuit obublutum, sumis?" — "Are you a rich and wealthy matron, and do you think that you rightly celebrate the Dominicum" (Lord's day or Lord's Supper), "who have no regard to the corban? who come into the Dominicum" (the Lord's house) "without any sacrifice, and eat part of the sacrifice which the poor have offered?" The general application of the word was to the Lord's house. Jerome says that the famous church at Antioch, which was commenced by Constantine, and completed and dedicated by Constantius, had the name of Dominicum aureum, in consequence of its richness and beauty. — Ducange, Glossarium Med. et inf. Latinitatis, s. v.; Farrar, Ecclesia, Dict. s. v.; Bingham, Orig. Eccles. bk. viii. ch. 1.

Dominia, de, MARCO ANTONIO, a learned Italian theologian, was born in 1566, of an ancient family, at Arba, on the coast of Dalmatia, and studied at the Jesuits' college at Loreto, and at the University of Padua. The authorities of the university used their influence to induce him to enter the order of Jesuits; and to this he appears to have consented at first; and, while passing his novitiate, he gave instruction in mathematics, physics, and eloquence. At the same time he employed his leisure in the study of theology. The routine of a college life not suitting his taste, he Dominus quitted Padua; and, on the recommendation of the emperor, Honorius VII, he was appointed bishop of Segni, much to the anger of the Jesuits. Two years afterwards he was made archbishop of Spalatro; but, while holding this dignity, he became embroiled with the pope (Paul V) by taking a part in the disputes between that pontiff and the Venetians respecting the endowment of ecclesiastical establishments. On this occasion he threw out a censure on the conduct of the pope; and he further gave offence by entering upon
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the important but personally dangerous subject of reforming the manners of the clergy. He resigned his archiepiscopate and retired to Venice in 1613, and in 1618 he returned to England, where he was appointed him dean of Windsor. He now prepared his book, De Republício Ecclesiasticâ, the object of which is to show that the pope has no supremacy over other bishops (Lond. part i, 1617; part ii, 1620; part iii, Hanov. 1622, fol.). He edited father Paul's Hist. de l'Assemblée of the Council of Trent in English. De Dominia appears to have been restless and discontented, for after a few years he expressed a wish to return to the Roman Church, and having received from Gregory XV a promise of pardon, he set out for Rome. Soon after his arrival, some intercepted letters gave indications that his repentance was not sincere, and he was in consequence committed to the castle of St. Angelo, where, after an imprisonment of a few months, he died, September, 1624. Being convicted after his death of heresy, his body was disinterred and burnt. A pamphlet, called Reasons for renouncing the Protestant Religion, appeared in London in 1627 (8vo). Dr. Newland, dean of Farnsb., published in 1650, Life and Contemporaneous Church History of De Dominia.—Hook, Eccles. Bisgr. iv, 474; English Cyclopaedia; Collier, Eccles. Hist. vii, 424 sq.

Dominus vobiscum (the Lord be with you), a form of salutation used in the liturgies of several of the Christian churches. It is taken from the book of Ruth, together with the response et cum spiritu tuo—"and with thy spirit." It was introduced into Christian worship before the end of the second century. A canon of the first council of Braga, in 565, directed against a custom which the Priscillianists had adopted, of assigning one form of salutation to the bishops and another to the presbyters, enjoins all to use the same form, Dominus noster vobiscum—"the Lord be with you;" and the people to reply, Et cum spiritu tuo—"and with thy spirit," according to apostolic and Eastern custom.—Augusti, Christl. Archäologie, bk. v, ch. iii, § 6.

Dominian (Titus Flavius Domitianus), Roman emperor, younger son of Vespasian and Domitilla was born Oct. 24, A.D. 52, and succeeded his brother Titus as emperor Sept. 18, A.D. 81. In the beginning of his reign he affected great zeal for the reformation of public morals, but his character degenerated later in the most unexampled cruelties. In A.D. 95 a persecution of the Christians is recorded in the history of the Church, but it appears to have been directed particularly against the Jews, with whom the Christians were then confounded by the Romans. Suetonius (In Dom. 45) writes: "The emperors persecute the Jews or those who lived after the manner of the Jews, and whom he styles as 'impropers,' to the rapacity of Domitian. Eusebius (iii, 17) says that Domitian "was the second that raised a persecution against us, and established himself as successor of Nero in his hatred and hostility to God." The same writer (iii, 12, 29), following Heydenreich, tells how a son of the grandsons of the children of Jude the apostle to appear before Domitian. He questioned them as to their birth, claims, property, etc. and when they answered that the kingdom of Christ, for which they looked, was purely spiritual, he dismissed them. The tyrant was not so lenient with his own relatives, Flavius Clemens and Domitilla, who were charged with "Athelum and Jewish manners," charges often brought against the Christians. Flavius was executed and Domitilla banished, A.D. 95. Domitian himself was assassinated (A.D. 96). A tradition (not now believed) speaks of St. John as having been tried before Domitian, and that, having been condemned to be plunged into a caldron of boiling oil, he came forth unhurt. See Milman, History of Christianity, bk. ii, ch. iv; Gibbon, Decline and Fall, ch. xvi, and the article PERSECUTION.

Domitilla, niece (or wife) of Flavius Clemens, who was put to death under Domitian (q. v.; Euseb. iii, 18). It is not certain that they were Christians, but it is at least probable. Domitilla did not suffer martyrdom, but was beatified, and was beatified, and an unrecorded tradition says that she was afterwards burnt under Trajan. She is commemorated as a saint in the Roman Church, May 12. See Butler, Lives of Saints, May 12; Tillemont, Mémoires, ii, 124; Murdoch's Moisheim, Church History, N. Y. ed., i, 59.

Domus (house), a designation of the church, or of appendages of the church, in ancient times, with distinguishing epitaphs attached; thus: Domus Basiliaca ( BCHF of Basilia) (in the plural), the houses of the clergy adjoining the church.—Euseb. Vit. Const. iv, 59; Bingham, Orig. Eccles. bk. viii, ch. vii, § 13.

Domus Columna, the house of the dove, used by Tertullian for a church. When writing against the Valentinians, who affected secrecy in their doctrines, he compares them to the Eleninian mysteries, whose temple was so guarded with doors and curtains that a man must be five years a candidate before he could be admitted to the adytum of the deity, or secrets of the sanctuary. "Whereas," says he, "the house of our dove is plain and simple, delights in high and open places, in the light, loves the figure of the Holy Ghost, and the morning or morning sun, which is the figure of Christ." "The house of the dove" seems here to be the same as "the house of Christ." Mede explains it, the house of the dove-like religion, or of the dove-like disciples of Christ (Tertullianus contra Valentin. c. 3, cited by Bingham, Orig. Eccles. bk. viii, ch. i, § 2.

Domes Dei, Domus Divina, Domus Ecclesiæ—the House of the Lord, the Divine House, the House of the Church. (1.) The first of these, the Lord's House, was one of the earliest names of the church-building, and it is still in use. It answers to the Greek Ἱερόν, which some suppose to be the origin of our word "Church." See also DOMINICUM. (2.) The second title, Divine House, was applied, among the pagans Romans, to the emperor's palace, and it was retained in this use by some Christian emperors. It was also applied to the Church; and from this double use some confusion has arisen in interpreting ancient writers. (3.) The title Hectorium (1300) — Varroiamus (1444). After his ordination he became head-bishop of Bury St. Edmunds, where he remained several years, and published Maskil le Sopher (a treatise on Hebrew grammar), and finally Jasher, or Fragmenta Archetypa Carminum Hebraicorum, etc. (Berlin, 1854; London, 1860, 8vo), the object of which was to reconstruct the lost book of a volume entitled Christian Oracles, scattered through the O. T. The book is full of wild and extravagant conjectures. See Jasher. Soon after he resigned his place at Bury St. Edmunds, and returned to Cambridge, where he gave a course of lectures on Latin synonyms, and occupied himself with tuition. Here he wrote a volume entitled Christian Oracles, corresponding with the Conclusions of modern critical Learning (Lond. 1867, 8vo), an attempt, according to the author, "to stye the plague of unbelief, which has for some
time followed in the train of a dishonest Bibliolatry." In 1856 he was appointed one of the classical examiners in the University of London. He died in London Feb. 10, 1861. Dr. Donaldson was a man of great industry, leaning, but his critical faculty was not equal to the tasks he ambitiously attempted. That his Jusです abounds in misapplied learning, uncritical criticism, and unsound exegesis, was amply shown on its appearance by Ewald and other German scholars, and by Perowne and others in England. See Journal of Sacred Literature, July, 1865, and April; Oct., 1866, p. 206; Christian Remembrancer, Oct., 1855, art. v.

DONAR. See Thor.

Donaria (Ἰωάννιους, Luke xxii, 5), gifts and offerings to adorn the Church. The term was also applied in later times to gifts to the Church, which were hung on pillars, and set in public view as memorials of some great mercy which men had received from God. —Bingham, Orig. Eccles. bk. viii, ch. viii, § 1.

Donation of Constantine, a forged imperial edict, published between A.D. 750 and 756, professing to contain a gift from Constantine, in the year 324, of Rome and Italy to Sylvester, then Pope. The document exists both in a Greek and Latin text, and was first produced in a letter of Pope Adrian I to Charlemagne. Barisonius defended its genuineness; but its survival is generally admitted, and its substance is as follows: "We give as a free gift to our most blessed father, Sylvester, the Pope, the city of Rome, and the cities of all Italy, as well as the cities of the other Western countries. To make room for him, we abdicate our sovereignty over all these provinces; and we withdraw from Rome, transferring the seat of our empire to Byzantium, since it is not just that a terrestrial emperor should retain any power where God has placed the head of religion." "According to the legend," says Gibbon, "the first of the Christian emperors was healed of the leprosy, and purified in the waters of baptism, by St. Sylvester, the Roman bishop; and never was physician more gloriously recompensed. His royal proselyte withdrew from his seat and patrimony of St. Peter; declared his resolution of founding a new capital in the East; and resigned to the popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the West." The fraud was exposed by Laurentius Valla. For the "Donation," see Fabricius, Biblioth. Graecia, ed. Harle, vol. vi, 697; see also Gibbon, Decline and Fall, ch. xlix; Milman, Latin Christianity, bk. i, ch. ii; Elliott, Definition of Romanism, bk. iii, ch. xiv; Münch, Über die erschütterte Schenkung Constantin des Großen (Freiburg 1854); Biener, De Collectionibus canonum ecclesiae Graeca (Berlin, 1827).

Donatists (Pars Donati) was the name they themselves assumed). During the last half of the third and first half of the fourth centuries there was a combination of elements at work in the bosom of the Church, which, in consequence of and in connection with peculiar forces operative on the outside, produced a severe strain upon its unity and unity. During this period there were repeated and powerful centrifugal tendencies, which gave birth successively to the Novatian, Meletian, and the Donatist schisms. The outward history of these schisms is long, and its remote causes and outward details must be learned from Church history.

Of these movements, that of the Donatists in North Africa was by far the most important and widest in its influence. Substantially it had the same ground and character as the Novatian. On this point Neander very clearly and judiciously says: "This schism (the Donatist) may be compared, in many respects, with the Novatian, in the preceding period. In this, too, we see the conflict, for example, of Separatism with Catholicism; and it is therefore important, in so far as it tended to settle and establish the notion of the visible, outward unity of the Church, and of the objective element in things of religion and of the Church. That which distinguishes the present case is the reaction, proceeding out of the Christian Church, and called forth, in this instance, by a peculiar occasion, against the confounding of the ecclesiastical and political elements; on which occasion, for the first time, the ideas which Christianity, as opposed to the papal religion of the state, had first made men discern, produced a party of contention within the Christian Church itself—the ideas concerning universal, inalienable human rights; concerning liberty of conscience; concerning the rights of free conviction. The more immediate and local occasion of these disputes lay in a certain spirit of fanaticism, which, ever since the spread of Montanism, had prevailed in North Africa, and also in various circumstances superinduced by the Diocletian persecution" (Neander, Church Hist. Bohn's ed. iii, 250). The substance of what was at issue in this movement is given thus by Dr. Schaff: "The Donatist controversy was a conflict between Separatism and Catholicism; between the idea of the Church as an exclusive community of regenerate saints, and the idea of the Church as the general Christendom of state and people. It revolved around the doctrine of the essence of the Christian Church, and in particular of the predicate of holiness as in the Novatian controversy it revolved, ultimately at least, more round the predicate of unity). It resulted in the completion by Augustine of the Catholic dogms of the Church, which had been partly developed by Cyprian in his conflict with a similar schism" [the Novatian] (Schaff's Church Hist. ii, 365).

Donatism, starting thus in a time of persecution, when the question in regard to the restoration of the Lapsed brought up various aspects the question of authority and freedom, and created, too, a severer and a milder theory of discipline, had its roots in the age preceding its actual rise. Embers previously scattered, but still full of latent fire, lay ready all around to create and feed a new fire. Already in the Diocletian persecution the old controversy between the rigoristic and the milder party in regard to discipline was revived. Secundus of Tigis, the primate of Numidia, led on by one Donatus of Case Nigrum, wrought himself into fury on the subject of discipline, advanced the pretext; excommunication, and for ever, of all who had sinned in danger, or delivered up the sacred books to the persecutors. Meniusius, with Cacilian, his archdeacon and successor, headed the milder party, advocating moderation and discretion, and casting suspicion on the motives of the rigorists. This tension threatened schism as early as the year 305 in the matter of an episcopal election for the city of Cirta (Schaff's Hist. of the Christian Church, ii, 361). The actual outbreak was in 311. Meniusius, bishop of Carthage, died in that year, whereupon the clergy and people of that district, in a hasty manner, elected the archdeacon Cacilian in his place, and consecrated him to consecrate without continuing or consulting the bishops of Numidia, a contiguous and subordinate province. Perhaps courtesy or custom, perhaps some real or imaginary right, was here violated; at any rate, on this ground the disaffected party hastened to resent the slight by refusing to acknowledge the new bishop. In the eyes of the rigoristic Donatist bishops, they justified their opposition to him on the ground or pretext that Felix, one of the bishops who was prominent in the consecration, was a Traitor—that is, one who had delivered up the sacred books to the persecutors. In Carthage, also, the elders of the congregation besides many others, and among them a noble lady, Lucilla, a widow and very superior, were opposed to him. Secundus of Tigis,
with seventy Numidian bishops, assembled at Carthage, summoned Cecilian to appear, which he failing to do, they deposed and excommunicated him, and elected in his place Majorinus, the chaplain and favourite of the wealthy and influential widow, Lucilla. After his death in 315, Donatus, a gifted man, of fiery energy and eloquence, revered by his admirers as a wise counsellor, and styled the Cæsar, was made his successor. From him the new developed party took their name.

Each party now labored to secure the conquest of churches, and thus the breach was extended, and the schism in the North African Church fully effected. The emperor Constantine, who had just secured the soverignty of the Donatists, was, it is supposed, to have been prejudiced against the friends of Majorinus, for in his first edict he expressly excluded the party from the privileges which he bestowed on the Catholic Church. Thus condemned without a hearing, the Donatists presented a petition to the emperor, who was at the time in Gaul, asking him to name judges in that country before whom the questions which had arisen in the North African Church might be laid. He "directed that Melchiades (Miltiades), bishop of Rome, with five other Gallic bishops, should inquire into the affair; that Cecilian should appear before those bishops who should charge him, and ten other bishops who should defend him" (Neander, Church Hist. Bohn's ed. iii. 268). The trial took place in 318, Melchiades brought fifteen other Italian bishops, and Donatus also appeared on the opposite side as chief accuser of Cecilian, and the soul of the new party. His charges were found to be unsustained, and "he himself was declared guilty of various acts contrary to the laws of the Church."

The Donatists were of course dissatisfied with this result. A second hearing was ordered in 314, at which the charges against Felix, the ordainer of Cecilian, were to be investigated. Felix was declared innocent. The Donatists now appealed from this ecclesiastical decision to the emperor himself. He accepted their appeal, though he answered it with violent expressions against them, and after listening to the delegates of the two parties at Milan, in 316, he also declared Donatus to be the true Donatist. The emperor now took a severer turn. The emperor issued penal laws against the Donatists, deprived them of their churches, and confiscated their places of assembly. This exasperated them, and fully developed their enthusiasm. The strife went forward not without the use of carnal weapons. The Donatists were in spirit unsubdued and determined. Ursacius, who was empowered to carry the laws into effect against them, used forcible measures to compel them to unite with the Church. This produced a powerful ferment, and pushed them to the point of desperation. They declared that no power on earth could induce them to fellowship with the "rascal," as they called Cecilian. The cause of the Donatists was espoused by a band of idle, roving, fanatical ascetics, who wandered about the country among the huts of the peasants (whence they were called by their adversaries Circumcelliones [q. v.]). These half-crazy beggars and plunderers excited the peasants to all sorts of violence, and went forth with fire and sword as the "Christian champions" (apomatacti). Their fury cost blood, and the military was required to suppress it. Some of the Donatists were executed, others banished, and their churches were closed or confiscated. Death, met in this way, they regarded as martyrdom, and, instead of avoiding, they coursed the ascetics who did not attain it in this world as the hands of their enemies, in their fanatical zeal consorted to suicide, casting themselves from precipices or into the fire, and even hired others to kill them. The emperor saw the mistake of his violent measures, and in 321 granted to the Donatists full liberty to follow their convictions in faith and worship, at the same time exhorting the Catholics to patience and moderation. This somewhat subdued, but did not end the strife.

Under the successor of Constantine, Constans, they fared worse again. We read of a battle of Bagnis, in which the Donatists were defeated, and of thirteen years of persecution. In general they were subjected to severe measures.

When Julian the Apostate came into power as emperor, the Donatists were much pleased that Christianity should, under a pagan ruler, cease to be the dominant religion of the state. Thus, in 361, they obtained once more their full freedom in religious matters, and rose to a new height. But the real time was attained by them. They took possession of their own churches again with joy; repainting the edifices, and generally cleaning the walls and altars. Towards the close of the 4th century Africa was covered with their churches, and had four hundred Donatist bishops.

To be thus placed on a level merely with heathen religions and all sects was, however, after all, only a negative comfort. It by no means adjusted the difficulties of the Donatists with the Church, and under succeeding emperors their case again became worse. Maximus, the emperor, who came into conflict with the Donatists, came into conflict with both the state of Carthage, coming into conflict with each other, created parties, out of which grew sects taking their names—

the Maximinists and the Primienists. Other divisions and difficulties followed, and there grew up among the more thoughtful and reflecting of the African bishops a desire to have the breach healed. Reason and calm disputation also now more and more took the place of violence. A powerful influence toward conciliation began to be exerted about 386 by Augustine, first presbyter, and afterwards bishop of Hippo, in Numidia. He wrote, preached, and labored privately and publickly with varied, but still generally increasing success.

From this time forward the cause of the Donatists began gradually to decline. After a three-days' arbitration at Carthage in 411, attended by 286 Catholic and 279 Donatist bishops, where the old issues were rediscussed, the Donatists again stood defeated. Stringent civil laws were also again passed against them, and in 415 they were forbidden, on pain of death, to hold religious assemblies. Even Augustine, who had depended on calm and earnest discussion before, now advocated force, appealing to Luke xiv, 23—"compel them to come in"—and exhorted the hesitating officer of the law to proceed in the infliction of the appointed penalties, saying that it was "much better that some should perish in this war, than that one body should burn in the everlasting flames of Gehenna, through the desert of their impious dissension" (Waddington, History of the Church, p. 155). A new flame of violent desperation broke out. A bishop, Gaudentinus, even vindicated suicide, referring in justification to 2 Mac. xiv; and threatened "that if an attempt were made to deprive him of his church by force, he would burn himself, with his congregation, in it." In 428, when Africa was conquered by the Arian Vandals, the Donatists suffered no persecution from them except as adherents to the Nicene Creed; and the great and long lasting war was ended by the general destruction of the Church in Africa through that invasion. Yet the Donatists continued to survive as a distinct party down to the sixth century.

As may be seen from our sketch, the Donatists were not heretical in any essential articles of faith, nor were they impious in life. Nevertheless, many who were not Donatists led many into excesses, yet these were always disapproved by the better class. Many of the charges of impropriety made against them are regarded as unfounded, or at least as highly exaggerated. The schism began in differences of view in regard to discipline, and was
continued and widened continually more and more by hasty and severe action on the part of the Church and State, and growing fanaticism, separatist pride, and passion on the part of the Donatists. A rich lesson for the Church through all ages lies in the history of this remarkable schism and the subsequent controversy.

To the above account of the Donatists, written by the late lamented Dr. Hartlaub, we append a few notices of views with regard to laws by writers who justify their position, more or less fully, from the not prelatical point of view.

Schenkel, in Herzog's Real-Encyklopädie (art. Kirche, vol. iv ; Roux, De Augustino adversario Donat. (Lugd. Bat. 1838); Ribbeck, Donatus u. Augustinus, oder der erste entscheidende Kampf zwischen Separatisten u. der Kirche (Elberf. 1859); Tillmann, Memoria by the patron's deed of donation, without presentation, institution, or induction. This is said to have been entirely the only way of conferring ecclesiastical benefices in England; the method of institution by the bishop not having been established before the time of archbishop Becket, in the reign of Henry II. All bishops, being of royal foundation, were originally donatives.

Donato, Luitpold, an Italian cardinal, was a native of Venice, and entered the Franciscan order at an early age. He was one of the founders of the school of theology in the University of Bologna, which, in the palatian schism of the 14th century, declared for Urban VI. In 1379 Urban enrolled Donato and caused him to be chosen general of the Franciscan orders. In 1390 he was created cardinal of St. Mark, and in the next year was sent by Urban on a mission to Charles II, king of Naples, for his want of success in which mission the pope arrested him, Jan. 18, 1365. He was charged with high treason, and, although he was never created cardinal, he was put to the torture in presence of the pope himself. He was afterwards decapitated. — Siamondi, Hist. des Républiques Italiennes, vii, 241; Hoefer, Nouv. Jour. Générale, xiv, 539.

Donatus of Casesa Magno. See DONATIST.

Donatus the Great. See DONATIST.

Donker Curtius, Hendrik Herman, was born at Hertogenbosch in 1778. At the age of sixteen he entered the University of Utrecht. He applied himself faithfully to his studies, and did not allow himself to be drawn aside by the political excitements of the time. In theology he enjoyed the privilege of listening to the instructions of the able and learned Herings, who had but a short time before been inducted into the office of professor. In history he was in that labyrinth of history by prizing and faithfully improving this privilege, he reflected honor upon his able and faithful instructor. At the age of twenty-two he entered the ministry, and after spending a year or more in places of less note, he was called to Arnhem, where he continued to labor faithfully to the time of his death, which occurred July 25, 1839. The influence of Donker on the Reformed Church of Holland was very great. He was a popular and eloquent preacher. His style was perspicuous, flowing, and vigorous. For twenty years or more he conducted the Godegeleerde Bydragen, a theological journal of high character. In 1827 his essay on Jesus leer onder God's wille en het gezag der rede in zaken van Godslaten received the gold medal from the Hague Society. For many years he was either president or vice-president of the General Synod of the Reformed Church. In regulating the government and discipline of the Church, in advancing theological science, and in elevating the standard of biblical scholarship in reference to candidates for the ministry, he labored zealously and successfully.

Donne, John, D.D., dean of St. Paul's, was born in London in 1573. He received the instructions of a private tutor at home until 1584, when he entered Hart College, Oxford, from whence he went to Trinity College, Cambridge, 1591. He took his degree at the university, as his parents had brought him up in the Roman Church, and were unwilling for him to take the necessary oaths. At the age of seventeen he com-
menced the study of law at Lincoln's Inn, advancing, at the same time, in liberal education under the care of a tutor who examined him in all the religious questions of his time, and by his strong and firm assertion of religion thoroughly, he decided in favor of Protestantism. At this time, and for years after, he had no design of entering the ministry; he therefore sought civil employment, and upon several occasions accompanied expeditions and embassies abroad. From his youth he continued to discharge his duties as a barrister. Before he was twenty he wrote his satires, which, Hume admits, "flashed with wit and ingenuity," though he speaks of "coarseness of expression." While yet a young man he wrote the most of his poems, some of which were of a licentious nature, leading us to infer that his life at this time was impure; this conclusion is strengthened by the utterances of deep penitence in many of his sermons. When about thirty years of age he was involved in a difficulty with his father-in-law, Sir George Moore, which resulted in his commitment to prison for a short time. A lawsuit for the possession of his wife followed, and so impoverished him that he was compelled to depend upon his relatives. He now applied himself to the study of the civil and canon law, the fruit of which may be seen in some of his discourses. An invitation to enter the ministry, extended by Dr. Morton, afterwards bishop of Durham, was declined. He then began to attract the attention of the highest bench of the court, and, being frequently in court, that of the king, who regarded him as a man of wit and learning. In 1610 the king was so well pleased with his remarks on supremacy and allegiance, made one day at the bar, that he commanded him to embody the arguments in a formal treatise. He complied, and, in the same year published his Pseudo-martyr, in which he showed that Roman Catholics ought to take the oath of allegiance. On perusing it, the king insisted that he should enter into orders, which, after two or three years spent in the study of theology, he did. He was immediately appointed chaplain to James I, and soon after was admitted D.D. at Cambridge. For a while, in 1617, he suspended his clerical functions, from grief at the loss of his wife. Soon after resuming them he was appointed to the deanship of St. Paul's. Preferments now came, so that he was soon raised from a condition of anxious penury to one of comparative affluence, in which he forgot not his friends. He especially helped his father-in-law. He died March 81, 1631. Donne’s epistolary writings are models in their kind. Some of his poems are very fine. But his sermons constitute his great title to enduring reputation. With a style somewhat like that of Sir Thomas Browne, he combined a power of illustration, an artistic skill, and a "capability of administering to thought" equalled by but one or two of his great contemporaries. His sermons are remarkable for subtle trains of thought and of argument. His published works are, 1. Pseudo-martyr (1610, 4to); —2. Essays in Divinity (1651, 12mo); —3. Ignatius, his Conclave; a Satyr; with an Apology for the Jesuits (1688, 12mo);—4. The Holy Opposites, Characters, to which is added a Book of Epigrams, in Latin, translated by J. Mainie, D.D. (1652, 12mo); —5. The Works of John Donne, D.D. (1839, 6 vols. 8vo). This is the best edition of his sermons. It is compiled from the old folio of 1640, and contains, in addition to the sermons, Devotions, Letters, and Poems. Besides the above is an essay entitled Spicilegmi, a declaration that suicide may not always be sin. This was published fourteen years after his death, and contrary to his wishes, expressed in a letter to the earl of Ankerne, in which he says, "It is a book written by Jack Donne, and not by Dr. Donne." See Walton, Life of Donne; Alford's Life of Donne; Dukinfield, Character of John Donne; Johnson, Life of Pope; for biographical references to same, vol. i (edit. of 1839); Hume, History of England, vol. iv, 524; Coleridge, Words (New York edit.), v, 78 sq.

Donellan Lecture, a course of lectures founded by the provost and senior fellows of Trinity College, Dublin, in fulfillment of a legacy of £1253, left by will, dated February 14, 1725. The institution of the Donellan Lecture is due to Anne Donellan, "for the encouragement of religion, learning, and good manners." The lecturer is elected annually on the 20th of November—the subject to be determined at the time of election by the board—and the course consists of six sermons, delivered in the college church. The first three of the sermons are delivered in English, and the last three in Latin. Among these lectures printed are Graves, Lectures on the Psalms of David (1807, 2 vols. 8vo, London); Sadleir, On the Dismissions (Dublin, 1822, 2 vols. 8vo); Kennedy-Bailie, The Mosaic Record of Creation (London, 1826, 8vo); Todd, The Prophecies relating to Antichrist (Dublin, 1840-46, 2 vols. 8vo); McDonnell, On the Atonement (Dublin, 1852).

Donojo-Cortes, Juan (Francisco-Manuel-Maria-de-la-Salud), marquis de Valdegamas, viscount del Valle, was a politician, statesman, publicist, diplomatist, historian, theologian, philosopher, and much the ablest and most eminent of recent Spanish authors. He was born May 9, 1808, at La Valled de Serena, a village of Est emadura. At sixteen he had completed his preparatory studies, which were largely occupied with history, philosophy, and literature. His education in jurisprudence was prosecuted at the University of Seville. In 1830 he married and settled in Madrid. He received some public appointments, but devoted himself to literature. In 1859 he entered the Cortes as representative of the province of Cadiz. He took the side of Maria Christina against the Carlists, rose to high favor in the court, and was appointed privado; secretary to queen Isabella II. This office he resigned in 1845 on becoming a member of the royal council. He was an earnest advocate of the French marriages. In acknowledgment of his support, he was created by his sovereign Marquis de Valdegamas, Viscount del Valle, and was decorated by Louis Philippe with the Grand Cross of the Legion of Honor. In 1848, the Revolution, long foretold by him, exploded. The reforming Pope was driven from Rome; all the nations of Europe were agitated and convulsed. On the 4th of January, 1849, he pronounced his speech in the Cortes renouncing all liberal doctrines, and demanding a dictatorship. This speech startled Europe, and was perhaps the beginning of the reaction. It was a deafening reassertion of the principles of Gregory VII and later popes.

Shortly after the delivery of this speech, Donojo-Cortes was sent as ambassador extraordinary to Berlin. The earlier part of the next year was occupied with the rapid composition of his only formal work—his Essay on Catholicism, Liberalism, and Socialism. It was published in 1853, in Spanish, at Madrid, and was speedily translated into French, Italian, and German. An English version, by Madeleine Goddard, appeared in 1862 (Phila. 12mo). Just before the appearance of this work he was sent as ambassador to France, a mission which he held till his death. His eminence and high position were, however, embittered by the imputations of his political enemies. He is entitled to his brilliant essay by the abbé Gaduel and other opponents. He submitted his book without reserve to the papal judgment. He died at Paris May 8, 1853.

A collection of his works, in 2 vols., had been published at Madrid in 1849 (Colección escogida de las escrituras del Señor Don Juan Donojo-Cortes). A posthumous edition of his works was published after his death (Madrid, 1854-55, 6 vols.) by Tejada, and was republished at Paris, in French, by M. Louis Veulliot. The Essay on Catholicism forms three volumes of the collection. The other two volumes contain Parliamentary Addresses; Letters on France in 1842, and in 1851-52; Observations on the United States, in 1843; more than 500 political and literary journals; letters to distinguished correspondents; and some unfinished sketches on historical and political topics.

The single work on which his reputation will rest...
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lies was to increase the ascetic tendency in Europe by confounding Christianity with despotism. See a

Donum Superadditum, or Supernaturale, a designation of the scholastic doctrine of "superadded grace" given to Adam, in addition to his natural powers, and which grace he lost by the Fall. According to some of the scholastic divines (Scottus Eriçena, Bonaventura, etc.), original righteousness (justitia originale) was a man's natural gift, but not a superadded grace (justitia supernaturale) as a donum superadditum. Aquinas held (pt. i, qu. 55, art. 9) that man was created in possession of original righteousness, still, however, as a grace superadded to his natural powers.

Möhler thus states the doctrine: "No finite body can exist in a living moral communion with the deity save by the communion of the Holy Spirit. This relation of Adam to God, as it exalted him above human nature, and made him participate in that of God, is hence termed a supernatural gift of grace, superadded to the endowments of nature. This is not merely a private opinion of theologians, but a dogma" (Symbolum, bk. i, pt. i, 1, 11, 3; 1544, ed. by Er. J. Chroton, Romans, i, 2, 19; Bellarmi, Gratia primi hominis, 2; citations in Winer, Comparat. Dilucid., 4). Dr. J. H. Newman, while yet in the Church of England, taught this doctrine: "What Adam lost in sinning was a supernatural endowment" (Lectures on Justification, 177); so also archdeacon Wilberforce: "The likeness of God must have been some divine presence superadit d to primitive nature (On Incarnation, p. 71, London ed.). The Roman Church further holds that this supernatural endowment is restored by baptism, so that a baptized person stands in the condition of Adam before the Fall. If he goes astray, he is to be restored by confession, absolution, and the sacrament of penance. See Bird, Sacramental System (London, 1854), § 4; Hagenbach, History of Doctrines (Smith's edit.), § 175, 245; Jackson, Works, i, 8 (Oxford); Neander, History of Dogmas (Böhn's edit.), ii, 604. See Image of God; Sin, Original.

Doolittle (or Doolittle), Thomas, M.A., a Nonconformist, was born at Kidderminster, England, in 1690; was educated at Lincoln College, Hall, Cambridge, and became minister of St. Alphage, London. Ejected in 1662, he taught school in Moorfields, and afterwards at Woodford Bridge. Returning to London after the plague, he had a meeting-house built in Monkwell Street, London, where he continued his ministry (with some interruptions from persecution) until his death, May 24, 1707. His writings became very popular; the principal are, A Treatise concerning the Lord's Supper (London, 9th edit. 1675, 12mo) — Love to Christ necessary to Escape the Curse at his coming (London, 1680, 16mo) — Captivity bound in Chains made Free by Christ (on Is. xxxi, 1) — A Rebuke for Sin (1678) — A complete Body of Divinity (1729, fol.), etc. — Darlington, Cyclopedia Bibliographica, i, 945; Calamy, Nonconformists' Memorial, i, 80 (ed. of 1778).

Door (usually דלת, da'lat, strictly the value or part that swings on the hinges; while דלת, pe'tach, designates the entrance or door-way; טֶהֶר, sha'ar, is rather a gate; Gr. θύρα). From a comparison of various passages of Scripture, we learn that ancient doors were suspended and moved by means of pivots of wood, which projected from the ends of the two folds, both above and below. The upper pivot, which was the longer, was set in sockets sufficiently large to receive them in the lintel; the lower ones were secured in a corresponding manner in the threshold. The pivots or axles are called דלת, po'toth; the sockets in which they are inserted, טֶהֶר, te'irim;
(Prov. xxvi. 14). Doors were locked by a lock (Cant. v. 5), or by a bar (Judg. xvi. 3; Job xxxviii. 10). Those made of iron and brass were not used except as a security to the gates of fortified places or repositories of valuables (Isa. xlv. 2, 3). The lock was nothing more than a wooden slide attached to one of the folds, which entered into a hole in the door-post, and was secured there by teeth cut into it, or catchers. Two strings passed through an orifice leading to the external side of the door. A man going out, by the aid of one of these strings moved the slide into its place in the post, where it was so fastened among the teeth, or catchers, as not to be drawn back. The one coming in, who wished to unlock had a wooden key, sufficiently large, and crooked, like a sickle. It was called מגדל המذلك (Judg. iii. 25). He thrust the key through the orifice of the door, or key-hole, lifted up the slide so as to extricate it from the catchers, and, taking hold of the other string, drew it back, and thus entered. Keys were not made of metal, except for the rich and powerful, and these were sometimes adorned with an ivory handle. A key of this kind, in the days of the Hebrew monarchs, was assigned to the steward of the royal palace as a mark of his office, and he carried it on his shoulder (Isa. xxii. 22). The key-hole was sometimes so large as to admit a person's finger through it, and enable him to lift the slide; in that case he stood in no absolute need of a key to enter (Cant. v. 4). See Key. Among the ancient Egyptians doors were frequently stained so as to imitate foreign wood. They were either of one or two valves, turning on pins of metal, and were secured within by bars and bolts. Some of the bronze pins have been discovered in the tombs of Thebes, and two of them, after Wilkinson, are figured below (2, 8). They were fastened to the wood with nails of the same metal. See Hinge. The stone lintels and floor behind the threshold of the tombs and temples still exhibit the holes in which the pins turned, as well as those of the bolts and bars, and the recess for receiving the opening valves. The folding doors had bolts in the centre, sometimes above as well as below; a bar was placed across from one wall to the other, and in many cases they were secured by wooden locks passing over the centre (above cut, fig. 4) at the junction of the two folds. It is difficult (remarks Sir J. G. Wilkinson) to say if these last were opened by a key, or merely slid backward and forward like a bolt; but if they were really locks, they were probably upon the principle of those now used in Egypt, which are of wood, and opened by a key furnished with several pins answering to a smaller number that fall down into the hollow movable tongue, into which the key is introduced when they open or fasten the lock. See Lock. For greater security, they are also occasionally sealed with a mass of clay. This was also a custom of the ancient Egyptians, as appears from Herodotus (ii. 121), from tombs actually so closed at Thebes, and from the sculptures, as in the first cut above, fig. 3, where the door is thus closed and sealed. To this custom there is an allusion in Job. See Clay. At a later period, when iron came into general use, keys were made of that metal, of the shape shown in the above cut, fig. 4. Of the kind thus indicated were probably the lock and key which fastened the summer-parlor of King Eglon (Judg. iii. 28, 25). In this case Ehud locked the door and took away the key; but when the servants became alarmed they easily opened it with another key, which suggests that the lock, as in ancient Egypt or the modern East, was nothing more than a particularly constructed open bolt of wood, which the wooden or metal key was adapted to raise and thrust back. The forms of the Egyptian doors may be seen from the cuts. (See Wilkinson, Anc. Egypt. abridg'd. i. 7-22.) The chief entrance to houses was through a pyramidal pylon on a projecting porch of columns, whose capitals were often ornamented with ribbons. Over the doorway was sometimes a brief hieroglyphical legend (Watson, p. 101). This last circumstance reminds one of the writing on their doors recommended to the Israelites, as noticed below. A comparison of the...
ancient Egyptian doors with those now used in the East will probably suggest no incorrect notion of the provision among the ancient Hebrews in this respect. A sort of intermediate idea arising from this comparison will be found to furnish very satisfactory illustrations of most of the passages of Scripture which relate to the subject. (See Lane's Mod. Ég. i, 3, 16.) Doors are generally unpainted throughout Western Asia and in Egypt. In the interior of houses it is not unusual to see curtains instead of doors, especially in summer. This helps to keep the apartment cool, and also enables servants to enter without noise. This custom originated in the use of tents. Accordingly we find that all the entrances of the temple had curtains, although the framework was of wood (Exod. xxvi, 81-83, 96, 97);

and even in the Temple a curtain or "vail" formed the separation between the holy and the most holy place. See HOUSE. The word "door," in reference to a tent, expresses the opening made by dispensing with the cloths in front of the tent, which is then supported only by the hinder and middle poles (Gen. xviii, 2; Burcharit, Notes on Red. i, 43).

Among the figurative allusions to doors, it may be mentioned, that in Hosea ii, 15, the valley of Achor is called "a door of hope," because there, immediately after the execution of Achan, the Lord said to Joshua, "Fear not, neither be dismayed:" and from that time Joshua carried on his conquests with uninterrupted success. Paul, in 1 Cor. xvi, 9; 2 Cor. ii, 12; Col. iv, 5, uses the symbol of a door opened, to signify the free exercise and propagation of the Gospel. Our Lord applies the term to himself, "I am the door" (John x, 9). The "door opened in heaven" signifies the beginning of a new kind of government (Rev. iv, 1); and in general the opening of anything is said when it may act suitably to its quality; the shutting of anything is the stopping of its use. See GATE.

DOOR-KEEPER (בָּשָׁר, šorer). 1 Chron. xxv, 23, 24, a gate-tender, or "porter," as elsewhere rendered; but in Ps. lxxxiv, 11, רֶפֶן, saphaph, to sit at the threshold; Sept. αρχιπυρήνας; Vulg. agrestus esse; Gr. άρχιπυρήνας, John xviii, 16, 17; elsewhere likewise "porter," a person appointed to keep the street-door leading by an alley-way to the interior entrance of an Oriental house (q. v.). This was originally doubtless a male, but in later times, in imitation perhaps of Greek and Roman usages (see Kittto, Fict. Bibl. note on John i. 1; no such custom, however, appears in classical writers; see Smith's Dict. of Class. Antiq. p. 541 b, 527 b), a female janitress or portress often held this post (John xviii, 16; Acts xii, 13). See PORTER. In Ps. ixxxiv, 10, the word "door-keeper" does not convey the proper meaning of the original, because the preference of the Psalmist was evidently given to a very humble situation, whereas that of a door-keeper, in Eastern estimation, is truly respectable and confidential. The gods are always represented as having door-keepers, who were of great dignity and power, as they also fought against other deities. In the heathen temples there are images near the entrance called kōnas (q. v.), guards, or door-keepers. See ANUNIAH; ASR. Kings and great men, also, have officers whose business it is to stand at the door or gate as keepers of the entrance. The most dignified native of Ceylon is the maku model merchant of the governor's gate, to whom all others must make obeisance. The word door-keeper, therefore, does not convey the idea of humility, which is the chief element of honor. The marginal reading of our version, however, to "sit at the threshold," at once strikes an Eastern mind as a situation of deep humility. See the poor heathen devotee; he goes and sits near the threshold of his temple. Look at the beggar; he sits or prostrates himself at the threshold of the door or gate, till he shall have gained his suit. "I am in great trouble; I will go and lie down at the door of the temple." "Friend, you appear to be very ill." "Yes." "Then go and prostrate yourself at the threshold of the temple." The Psalmist therefore probably refers to the attitude of a beggar or suppliant at the threshold of the house, as a thing to be as being preferable to the splendid dwellings of the wicked. See BEGGAR.

DOOR-KEEPERS (οστιάριοι), in the ancient Church, a class of church officers forming the lowest clerical order. Their duties were to open and close the doors, not only at the termination of religious worship, but during the services, especially after the misce catachumenorum (q. v.). In later times, in the Roman Church, their duties became nearly those of the modern sexton, viz. to take care of the church ornaments and vessels, to ring the bell, to sweep the church, etc. The customary forms of ordination are prescribed in the fourth council of Carthage; and the keys were delivered to them by the bishop, with the injunction, "Behave thyself as one who must give account to God of the things that are kept under these keys." Their ordinary name was ὁστιάριοι, ostiarii, and sometimes mansionarii and janitores.—Bingham, Orig. Eccles. bk. iii, ch. vi.

DOOR-POST (שָׁפַה, šapha, Ezek. xli, 16, the sill or "threshold," as elsewhere usually rendered; סַפָּה, saphah; mashkiph, Ezek. xii, 7, the lintel, as elsewhere rendered). In Deut. vi, 9, Moses enjoined upon the Israelites to write the divine commands upon the posts (שַׁפָּה, mezuzah), invariably so rendered) of their doors, a practice which is understood literally by the modern Jews (Thomson, Land and Book, i, 141). It is at this day customary in Mohammedan Asia for extract from the Koran, and moral sentences, to be written in strong colors, and pasted on the inner and outer edges of the scrolls to the interior of apartments. The elegant characters of the Arabic and Persian alaphetets, and the good taste with which they are applied in running scrolls, the characters being usually white, raised on a blue ground, and intermixed with gilding, have a very pleasing effect, particularly in interior ornament. This custom must have been very ancient, for Moses
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here very evidently alludes to it. We understand the injunction not as imperative upon the Hebrews to write on their doors, but as enjoining them, if they did write at all, to write sentences of the law. He suggests this as a means of inculcating the law upon their children, whence it seems that he took it for granted that the children would be taught to read. "Among us," says Michaelis, "where, by the aid of printing, books are so abundantly multiplied, and may be put into the hands of every child, such measures would be quite superfluous; but if we would enter into the ideas of Moses, we must place ourselves in an age when the book of the law could only come into the hands of a few opulent people." The later Jews have exercised their usual ingenuity in misunderstanding this injunction. They conceive the observance to be imperative, and they act on it as follows: Their mezuzah, or door-schedules, are slips of parchment, on which are written the passages Deut. vi, 4-9, and xi, 13-20; these slips are rolled up, and on the outside is written the Hebrew word שדד, shaddai, or "the Almighty," one of the names appropriated to God. This roll they put into a reed or hollow cylinder of lead, in which a hole is cut for the word שדד to appear, and the tube is then fastened to the door-post by a nail at each end. As the injunction is in the plural form, they conceive that a mezuzah should be placed on every door of a house. It is usually fixed to the right-hand door-post, and those Israelites who wish to be considered particularly devout usually touch or even kiss it as they pass. The Talmud ascribes great merit to having the mezuzah fixed on the door-post, and describes it as a preservative from sin. See MEZUZOTH.

Modern Jewish Mezuza.

Eastern Door Inscripted with Passages from the Koran.

DOORS OF THE CHURCH. To insure secrecy in worship, the ancient Christians constructed the doors of their churches with peculiar care. The early fathers, from this usage, derived abundant metaphors, relating to admission to the church, to heaven, etc. There were generally three principal entrances, in im-

itation of the Jewish Temple. Sometimes the terms פיו, porta, and בימה, jumaa, were interchanged; but, for the most part, the principal entrance, at the west, over against the altar, was called, by way of eminence, פיו, and פיו עם, or בימה. Men and women entered by different doors. The doors were constructed of the most durable wood, or of brass richly ornamented. The date of the building or dedication of the church was usually inscribed on the doors. Sometimes the doors bore inscriptions of various kinds, of which the following may be taken as a specimen.

On the outside,

"Pax tibi sit, quaecumque Dei penetralis Christi;
Pector pacificus candidus ingr. deris".

On the inside,

"Quesquis abinde Dei, perfectis ordine votis,
Egeriaria, reusse corpus, orde mane."

It was customary, in early times, to place on the doors the names of all eccommmunicated persons; at a later period, the names of persons intending marriage were posted up in like manner. This was also the place for affixing all proclamations and decisions of the Church, as well as all public notices.—Riddle, Christian Antiquities, b. vi. ch. v. § 6; Coleman, Christian Antiquities, ch. ix. § 10.

Dophkah (Heb. Dopkak') מְפֶּרֶךְ, according to Gesenius, a knocking; accord. to Fürst, cattle-driving; Sept. Παπαζαί, by error of π for τ; Vulg. Dopka). The eighth place of encampment of the Israelites in coming out of Egypt (Num. xxiii, 18). It was situated in the desert of Sinai, on the eastern shore of the western arm of the Red Sea, probably at the mouth of Wady Feiran. See EXOD. Poccecke (Eisai, i, 2:) thinks it lies east of Thor, in Wady Hibran; but this is apparently conjecture. Fürst (Heb. Handw. s. v.), after Boezaen (Zach's Correspond. xxvii, 71), says it is the modern Deir el-Mobacha; which, if the Lydian Dora, Robinson (Res. ii, 388, 468), is far away, and probably the ancient Tagoba (q.v.); but if in the valley Knib (Keil, Excub. p. 70), would be precisely our location (Robinson, i, 121, 122).

Dor (Heb. דָרָא, a dwelling, but "in Josh. xvii, 11; 1 Kings iv, 11; Sept. Δωρο, but joins with preceding word Δωρο or Δωρα, in Josh. xi, 2 Νεπαλον, in Josh. xii, 22 [second clause] Νεπαλον, in 1 Kings iv, 11 Νεπαλον; Vulg. Dor; the Dorra, το δωρα, of the Apocrypha and Josephus, who, as well as Greek writers, call it Doras. Δορα, the ancient city of the Cannanites (Josh. xii, 23), whose ruler was an ally of Jabin, king of Hazor, against Joshua (Josh. xi, 1, 2). It was probably the most southern settlement of the Phoenicians (Selayx, p. 45; ascribes it to the Sidonians) on the coast of Syria (Joseph. Life, p. 8; Ant. xv, 9, 9). Josephus describes it as a maritime city (War, i, 21, 5) on the west border of Manasseh and the north border of Dan (Ant. v, 1, 22); vii, 2, 3, War, i, 7, 7), near Mount Carmel (Ap. ii, 10). One old author tells us that it was founded by Dorus, a son of Neptune, while another affirms that it was built by the Phoenicians, because the neighboring rocky shore is found in the small shell-fish from which they got the purple dye (Reland, Polyst. p. 739). It appears to have been within the territory of the tribe of Asher, though allotted to Manasseh (Josh. xvii, 11; Judg. i, 27). The original inhabitants were never expelled, but during the prosperous reigns of David and Solomon were made tributary (Judg. i, 27, 28), and the latter monarch stationed at Dor one of his twelve purveyors (1 Kings iv, 11). Reland (Polyst. p. 744) thinks it is the Dura (Δωρα) mentioned by Polybius (v, 409) as the scene of the victory of Antiochus Epiphanes over Ptolemy Philometor. Tryphon, the murderer of Jonathan Maccabaeus and usurper of the throne of Syria, having sought an asylum in Dor, the city was besieged and captured by Antiochus St.
DORAS

869

DORASHE

dates (1 Mac. xv, 11, 13, 25; Joseph. Ant. xiii, 7, 2; War, i, 2, 2). It was granted the privilege of nomi-

nal independence by Pompey (Joseph. Ant. xiv, 4, 4; War, i, 7, 7), and was rebuilt by Gabinius, the Roman

general, along with Saruma, Ashdod, and other cities of Palestine (Joseph. Ant. xvi, 8, 9), and it remained an

important place during the early years of the Ro-

man rule in Syria. Its coins are numerous, bearing the

legend "Sacred Dora" (Valliant, Num. Imp.). It becam

an episcopal city of the province of Palestina Prima,

but was already ruined and deserted in the fourth century (Jerome, as Episcop. Palaestinae). Ac-

cording to Tolaon (v, 15, 5), it was situated in long.

66° 30', lat 32° 40'; according to the Peutinger Table,

20 miles from Ptolemais; and according to Eusebius

and Jerome (Onomast. s. v. Δοράς vpp. Νεφαδικ, Dorna-

phet), it lay on the coast, "in the ninth mile from

Cesarea, on the way to Ptolemais." Just at the point

indicated is the small village of Tantara (or Tortura,

Pococis, ll, 84; Arvieux, ii, 11: Gesenius thinks, The-

saar. p. 331, either form equal to the Arabic for kibb

of Dora), consisting of about thirty houses, wholly

constructed of ancient materials, and inhabited by Mo-

hamsdans (Mangles, Trans. p. 156; Schick, Palestina, p.

72, 9). It was described in the Lazarus Book, ii, 248). Three hundred yards north are low rocky moun-

tains projecting into the sea, covered with heaps of rubbish, massive foundations, and fragments of columns. The most conspicuous ruin is a section of an old tower, 50 feet or more in height, which forms the landmark of the town. On the south side of the promontory, op-

posite the village, is a little harbor, partially sheltered by two or three small islands. A spur of Mount Carmel, steep and partially wooded, runs parallel to the coast-line, at the distance of about a mile and a half. Between its base and the sandy beach is a rich and beautiful plain—this is possibly the "border," "cost," or "region" (Γεωτρία) of Dor (Jos. xi, 2; xii, 23; 1 Kings iv, 11). The dis-

trict is now almost wholly deserted, being exposed to the raids of the wild Bedouins who pasture their flocks

on the rich plain of Sharon. See also Hamath-Dor

Ex-Don.

Dora (1 Mac. xv, 11, 13, 25). See Dor.

Dorcas (Δορκάς, a female antelope; explained in the
text as equivalent to Syr. Νικαζά, a gazelle), a charitably and pious Christian widow of Joppa, whom Peter restored to life (Acts ix, 36-41). The sacred

writer mentions her as "a certain disciple named Tab-

itha, which by interpretation is called Dorcas," the

reason given being that "she was full of good deeds

and alms distributions among the poor," "in order to afford employment to poor needledwellers,

Societies of this kind are so called from what is

recorded in Acts ix, 39: "And all the widows stood

by him weeping, and showing the coats and garments

which Dorcas made while she was with them.

Dorchester, Daniel, a Methodist Episcopal minis-

ter, was born at Vernon, Conn., Jan. 25, 1790. He

was drafted for service in the war of 1812, and soon

after his term of military duty expired he was licensed
to preach. In 1816 he entered the travelling ministry

in the New England Conference, and served as minis-

ter and presiding elder until his final supernumeration in

1853. In 1854 he was made librarian of the public library and reading-room in Chicago, and died near that city August 6, 1854.

Mr. Dorchester was a man of clear intellect and de-

cided character. He ably defended Methodism in a

time when it was "much spoken against." On many

of his circuits there were extensive revivals.—Min-

ister of Conferences, v, 512.

Doris (Δορίς), a Jewess of low descent, the first

wife of Herod the Great (Josephus, Ant. xiv, 12, 1), by

whom she had Antipater (War, i, 26, 4); she was ex-

peled from court on account of alleged complicity in

the treason of Phraoras (War, i, 80, 4).

Dorda (Δορδά), a town whose ancient name and

site was discovered by Setzen from an inscription

found by him in the modern village ed-Dur, in the re-

gion of the south of the lake in the little

south of Wady Kanamat (Ritter, Erdk. xx, 686).

Dorothēus (Δοροθσ, God-given), the deputy ap-

pointed by Nicanor, the royal steward of Ptolemy Phil-

adelpus, to entertain the seventy learned persons sent

from Jerusalem to translate the Old Testament into

Greek (Joseph. Ant. xii, 2, 19, 18). See Septuagint.

Dorotheus, a presbyter of Antioch, mentioned by

Eusebius as "a man of fine taste in sacred literature,

who was much devoted to the study of the Hebrew

language, so that he read the Hebrew Scriptures with

great facility. He also was of a very liberal mind,

and not unacquainted with the preparatory studies

pursued among the Greeks, but in other respects a

curiously balanced, having been such from his birth; so

that the emperor, on this account, as if it were a great

miracle, received him into his house and family, and

honored him with an appointment over the purple dye

establishment of Tyre. Him we have heard in the

church expounding the Scriptures with great judg-

ment." As Eusebius says that he flourished under

Cyril, who is supposed to have been bishop of Antioch

from A.D. 325, it is obvious that this Dorotheus was

given as about A.D. 290.—Eusebius, Hist. Eccles. bk.

vii, c. 82; Lardner, Works (10 vols. 8vo), vol. iii, 129.

Dorotheus of Tyre, supposed to have been bishop

of Tyre about A.D. 800. He is said (not by con-

temporary writers, but by later martyrologists) to

have flourished greatly in the persecutions under Diocle-

tian, and to have suffered martyrdom under Julian, A.D.

363. He is mentioned under his name in the lists of

victimas et morte Prophetaurum, Apostolorum, et Discipulorum Domini (given in Biblioth. Max. Patrum, iii, 421). It is now generally allowed to be a de-

spurious and of little or no value. —Lardner, Works (10 vols. 8vo), vol. iii, 161; Fabricius, Bibl. Greek (edit. Harleis), vili, 422; Cave, Hist. Lit. (Genova, 1729), i, 193; Oudin, Script. Eccles. i, 1377.

Dorotheus, bishop of Marcianople, in Moesia, in

the fifth century, was a strong advocate of Nestor-ianism. He pronounced anathema against all who as-

serted that Mary was the mother of God. He attend-

ed, as a bishop, the Council of Ephesus (opened June

22, 433), which denounced the Nestorians as schismat-

ics; and he was banished to Cappadocia by order of the

emperor Theodosius. Four letters of his are pres-

erved in the collection of I. Lupus, entitled Ad Ephet-

umarum Concilium variorum Patrum Epistolae (Louv. 1688, 2 vols. 4to).—Cave, Hist. Lit. (Genova, 1729), i, 269.

Dorotheus, archimandrite of Palestine, 7th cen-

tury, a disciple of Joannes the Abbot, wrote Παθον-

ακλίνος Βαθύπολος, Doctrina Dierum, given (Gr. and Lat.)

in Migne, Patrologia Graecia, 88, p. 1511 sq., and in

the other great collections of the fathers. See Fabricius, Bibliotheca Graeca (ed. Harleis), xi, 103 sq.; Cave, Hist.

Lit. (Genova, 1729), i, 873.

Dorsche, Johann Georg, a Lutheran theologian,

was born at Strauburg, Nov. 13, 1597; became profes-

or of theology at Strasbourg in 1627, and was called to

the same chair in 1654. He died Nov. 25, 1659. Dorsche (Latin form Dorsequus) was a vol-

umnious writer in theology and Biblical literature.

**Dort, Synod of (Synodus Dordracensae)**, a national synod of the United Provinces, held at Dort (Dordrecht; Lat. *Dordructum*) in 1618-19.

**I. Origin of the Synod.** — The opposition of James Arminius to the Augustinian and Calvinistic doctrines on predestination gave rise to a bitter controversy, for an answer of which, see ARMENIUS. After the death of Arminius (+1609), the strife increased, and with added bitterness. The clergy and laity of Holland were arrayed in two hostile armies—Gomartism and Arminians, the former being the most numerous, but the latter including the leading scholars and statesmen. In 1610 the Arminians presented a petition to the States of Holland and West Friesland, which was called a "Remonstrance" (*Remonstratian*, *libellus supplices adhibitus Hollandiæ et West Friscis ordinibus*). They were named *Remonstrants* (q. v.) in consequence; and, as the Calvinists presented a "confession," they were called *Confessors*. The "Remonstrance" sets forth the Arminian theory over against the Calvinistic in five articles (for which, see ARMENIANS). Attempts were made by the authorities to reconcile the two contending parties by a conference between them at the Hague in 1611, a discussion at Delft in 1618, and also by an edict in 1614, enjoining peace. The Remonstrants desired a provincial synod for the province of Holland, where the two parties were nearly equal in numbers and influence; or else a general synod of all Protestant Christendom, to which Lutherans as well as Reformed should be summoned. Grotius, especially (1617), argued in favor of a general Protestant council.

Unfortunately, political interests added to increase the difficulty. The great patriots and statesmen, Grotius and Barneveldt, were advocates of toleration for all opinions, and the former was also one of the leaders of the Remonstrants. The stadholder, Maurice of Nassau, was a great soldier, but a narrow and ambitious politician. The pensionary Barneveldt succeeded, against the wishes of Maurice, in obtaining, in 1699, a twelve-years' truce with Spain, and for years held Maurice in check in his attempts to secure for himself and his family a hereditary sovereignty over the States. Maurice, though himself said to have been an Arminian in sentiment, placed himself at the head of the Gomartists, who constituted the majority of the clergy and people; while the leading statesmen and patriots, as has been said, were on the other side. One of his measures was to change the municipalities of the cities wherever the Arminians were in power, and to substitute Calvinistic burgomasters and governors. Another was to imbue the popular mind with the belief that Barneveldt, Grotius, and the Arminians were secretly aiming to deliver the country up to Spain. By means of the changes thus effected, the States-General came finally to be strongly in favor of Maurice, and willing to carry out all his measures, whether political or religious.

James I of England was greatly interested, on political grounds, in the peace and prosperity of the United Provinces. Moreover, his pride and pedantry were stimulated by the subjection of the stadholder, Maurice, who had been elected to fill the chair of Arminius, and who was charged with Socinianism. See VOSSTICS. In 1613 (March 6) he wrote an autograph letter to the States-General, urging that the difficult question of predestination should be kept out of the pulpit, and that there should be "mutual toleration," especially as the "opinions of neither party were inconsistent with Christian truth and with the salvation of souls" (*Epist. Priv. et Erudit. virosum*, Amst. 1660, p. 389). But on the 20th of March, 1616, he wrote again to the States-General, urging that the "false and pestilent opinions" should be put down until a national synod, to be summoned, should settle the question (see the letter in *Epist. Priv. et Viros*, p. 480. See also the reply of the Armistian State of Holland to king James, in the same collection of letters, p. 492).

The States of Zeeland, Friesland, Groningen, and Guelders, the leaders of the revolt, disapproved of the States of Utrecht, Holland, and Overysel, who were opposed to it, although some of their chief cities (e.g. Amsterdam) favored it. The States, under the guidance of Maurice, resolved, Nov. 11, 1617, to convocate a national synod, to be held May 1 the following year. All opposition to the convocation was at last forcibly put down by the arrest and imprisonment of the great leaders of the Armistians—Barneveldt, Grotius, and Hogerbeets (Gisseler, *Eccl. Hist.*, ed. by Smith, vol. iv, § 48)—who maintained, in advance of their times, the doctrine that the State had no right to interfere in questions of religious doctrine, and therefore had no right to compel professors to confess a doctrine that was not to be authoritative. Opposition in various quarters caused a further decree of the States that the national synod should be summoned for Nov. 1, 1618, for the time, and at Dordrecht for the place. Letters of the States-General, dated June 26, 1618, invited the Reformed churches of England, France, the Palatinate, Hesse, Switzerland, Brabant, Bremen, and Brandenburg, and Nassau to send as delegates some of their theologians to aid the deputies of the Belgic churches in "settling the controversies." The Reformed Church of Anhalt was not invited, nor were the Lutheran churches.

The aim of the States-General was to constitute a body holding Calvinistic views on the points in dispute. The British deputies were George Carlton, bishop of Llandaff; John Davenant, professor of theology at Cambridge; Samuel Ward, of Sidney College, Cambridge; and Joseph Hall, afterwards bishop of Norwich. These took their seats at the beginning of August, 1618. The Synod of Dort returned to England on account of sickness, and was replaced by Thomas Good, of St. Paul's, London. Walter Balcanquall, a Scotch presbyter, was also deputed by king James to represent the Scottish Church. He wrote minutes which are published with Hales's Letters, mentioned below. John Hales, of Eton, "the ever-memorable," was then a chaplain to the court. He was at Dort, and was, with the Hague, and in that capacity attended many of the sessions, taking minutes, which he regularly transmitted to the ambassador. These minutes are to be found in Hales's *Golden Remains*.

**II. Organization of the Synod.** — The States-General ordered the delegates to the synod to be chosen as follows. Each province was to call a provincial synod, from which six persons, of whom three or four should be pastors, were to be chosen as delegates to the synod. Holland and Utrecht, in which the Arminians were numerous, were excepted from this provision. It was ordered that the provincial synods of Holland should be made up of four ordinary delegates from each Classis in which no separation on account of the dispute had taken place; while each Classis in which such separation had taken place should send two Calvinists and two Arminians. The provincial synod, thus constituted, was to select its delegates to the national synod. In Utrecht, a synod of thirty of various denominations (among them Uitenbogaert) were deposed from the ministry before the selection of delegates was allowed. Nevertheless, three of the delegates from Utrecht were Arminians, and "they were the only Arminians who had seats in the synod." They were
allowed to sit on condition "that while the affairs of the Remonstrants were under discussion they should not disturb the proceedings of the synod by unseasonable interruptions and quarrels, or speak or do anything done or said in the synod which concerned their cause." These three, moreover, did not remain long in the synod. The synod, when organized, consisted, first, of the deputies from the States, who properly constituted the ministers and professors, and 18 ruling elders; and, secondly, of 24 foreign divines. The States-General were represented by lay commissioners, of whom Daniel Heinisius was secretary. The only Protestant kingdom in Europe that sent deputies to the synod was Great Britain. Besides these, and the divines of the United Provinces, there were delegates from Switzerland, the Palatinate, Hesse, Wetterau, Emden, and Bremen. The Lutheran churches were not represented. No delegates from France were present, as Louis XIII forbade Rivet and Dumoulin, who were chosen as deputies by the French Protestants, to attend.

Nov. 18, 1618, with public worship in the church of Dort. At the second session, John Bögemann, a pastor in Friesland, was chosen president, with Jacobus Rolandas, of Amsterdam, and Hermann Fankelius, of Middleburg, as assistants, or vice-presidents. Sebastian Daumann, of Zutphen, and Festus Hommius, of Leyden, were appointed secretaries. We cannot go into detail as to the course of procedure; the sources of information are announced at the end of this article. A summary account, from the Calvinistic point of view, may be found in Dr. Miller's Introductory Essay to Scott's Synod of Dort (Praybyt. Board of Publ.) as well as in the Theological Dictionary, s. v. Dort (chiefly taken from Nicholls, Protestantism and Arminianism). The following short statement is partly from the sources just named, and partly translated from Hepp, in Herzog's Real-Encylopädie, iii, 486 sq.

At the third session the credentials of the deputies were received. In the fourth it was ordered that Episcopius and twelve other Remonstrants should be cited to appear in a fortnight to state and defend their views.

In the mean time the Remonstrants, without knowing the resolution of the synod, had deposed three of their body from Leyden, to obtain leave for their appellation to be sent to a synod under safe-conduct, to defend their cause. On making their request known to the lay commissioners, they were informed of the resolution which had passed the synod only the preceding day. To which they replied that it was unreasonable to cite those to justify themselves who were both ready and willing to come of their own accord. The deputies persisted in proceeding with their plan of citation, they would by that act furnish just cause, not only to them, but to all good men, to entertain strange notions and suspicions of the synodical proceedings. Not being permitted to choose those men from their own body whom they deemed the best, the Synod, in the end, perceived it an additional hardship that their enemies should assume that unlawful authority to themselves. But neither at that time nor afterward, when they wished to add two of the most accomplished of the brethren to their number, were their representations successful.

During this fortnight the synod considered various matters apart from the Remonstrant question, ordered the preparation of a new version of the Bible, ordained rules for catechization, and prepared instructions for the Dutch missionaries in the East Indies, etc.

At the twenty-second session the Remonstrants appeared, with 25 deputies, and after delay, Episcopius defended the Arminian doctrine in a discourse which produced a profound impression. Disputes arose in subsequent sessions as to the topics to be treated, and the order in which they should be taken up. In the session of December 10 the Remonstrants gave great offence by reading a document from the pen of Episcopius, in which it was declared that "the Remonstrants did not own the members of the synod for lawful judges, because the great majority of them, with the exception of the foreign divines, were their confessed enemies; and that most of the inland divines then assembled, as well as those whose representatives they had chosen, had been guilty of schism which was made in the churches of Holland. The second part contained the twelve qualifications of which the Remonstrants thought a well-constituted synod should consist. The observance of the stipulations proposed in it they gladly have obtained, excepting from the synod, declaring it exceedingly equitable, and that the Protestants had offered similar conditions for the guidance of the Papists, and the Calvinists for the direction of the Lutherans." On January 14 the Remonstrants were dismissed from the synod. Their views, as gathered from their own writings, were subsequently passed upon and condemned.

The doctrinal discussion in the synod showed that its members were not so fully at one in their positive views of doctrine as in their opposition to Arminianism. The question whether, according to Ephes. 1, 4, Christ is the ground of election (fundamentum electionis), gave rise to strong debates, the Anglicans and the Germans taking the affirmative, while other deputies, in view of the divine decree, maintained the negative; the Melancthonian element was obviously not yet rooted. It was found difficult at last to harmonize the various views of election in one formula. The deputies from Hesse, Bremen, Nasseu, and England seemed to favor a doctrine of election similar to Baxter's so-called Universalism. See ATONEMENT. The Canones Synodici (sess. 186, April 23, 1616) set forth clearly the doctrine of predestination, but not in the supralapsarian sense.

After the condemnation of the Arminian tenets, it remained to punish those who upheld them. The Hessians and Anglians opposed the infliction of personal penalties. Nevertheless, the synod "deposed the Arminian ministers, excluded them and their followers from the communion of the Church, suppressed a part of their assemblies, and, by the aid of the civil government, which confirmed all their acts, sent a large number of them to other synods, those who adhered to them, into banishment" (Miller, Introductory Essay to Scott's Synod of Dort, p. 29).

In the later sessions the Heidelberg Catechism and the Belgic Confession were adopted as orthodox statements of doctrine, in full harmony with the Word of God. In the 144th session the empire read before a large concourse in the great church of Dort, the Canons on the five articles, and the Censorate Ecclesiastica passed against the Remonstrants. The 154th and last session was held on May 9. Five days after (May 14) the great Barneveldt was beheaded at the Hague.

Fabricius, Bibliotheca Graeca, xi, 729 (H. Bowb. 1705, 14 vols.), gives an account of the Synod of Dort, from which we extract the following statement (translated by Nicholls) as to the publication of its Acta (Journals).

"For the publication of the Acts, the divines chosen out
of various districts of the United Provinces were John Polyander, Anthony Walaeus, Anthony Thysius, Daniel Heinsius, Festus Hommius, Daniel Colonius, and John Lasta. But Dr. Wm. Bates informs us, in his Life of A. Walaeus, that the "chief merit of the publication is due to Festus Hommius, who was a ready and elegant writer and the 'synod,' connected with a profounder diligence than the others the matters that had been transacted." These Acts were published at Dort in the year 1620, in folio, in the next types of Elzevir's at Leyden, and were soon afterwards executed with greater correctness, in the same year, at Hanover, in quarto, with the addition of explanations. Professor D'Anquetil thinks that the opinions of their high mightinesses the States-General, addressed to the monarchs and kings, to the princes, courts, cities, and magistrates (of the Christian world), and vouching for the fidelity and authority of these Acts; and likewise the ample preface of Daniel Heinsius, addressed to the Reformed churches of Christ, concerning the origin and increase of the Dutch controversies, for the purpose of appeasing which the synod had been convened. The Acts themselves consist of three parts: (1) The rules for holding the synod; the form of the synodical oath; decrees and judgments concerning the translation of the office of bishop into a sacred ministry; and concerning the removal of the abuses of printing; the canons against the five points of the Remonstrants; the Confession of the Dutch churches; the approbation of the Palatine Catechism; the judgment passed on the doctrine of Conrad Vorstius; a writing of the Remonstrants respecting the conditions on which the synod ought to be held; the theses of the Remonstrants on the five points, and the various exceptions and protestations against the synod; a writing by Simon Episcopius, in which he defends himself; the confession of the two others Geistereren; and, lastly, the orations of those very celebrated men, Balthazar Lyons, Martin Gregory, Joseph Hall, John Polyander, John Acronius, and of the memorable Episcopius. (2) The judgments of the foreign divines on the five points of the Remonstrants. (3) The judgments of the Dutch divines on the same points."

The Canons of Doctrine are given under five heads: I. Of predestination, 18 articles. II. Of the death of Christ, and of the redemption of men thereby, 9 articles. III. And IV. Of man's corruption, and of his conversion, 17 articles. V. Of the perseverance of the saints, 15 articles. They may be found, in English, in Scott's Synod of Dort, and in the Constitution of the Reformed Church (Philadelphia, 1840, Appendix, p. 72 sq.). They were officially received by the churches of France, the Palatinate, and Switzerland, but were merely countenanced by England and Brandenburg. The English Church afterwards "rejected the decisions of the synod, and a royal mandate of James I., who favored Arminianism as strongly in his later years as he had favored Calvinism before, in 1622, forbade the preaching of the doctrine of predestination" (Shedd, History of Doctrine, ii, 477; Neal, History of the Puritans, Harpers' ed., i, 272). The Reformed churches of other countries did not consider them as binding. They received legal authority in no other country but France. The divines of Bremen were very moderate at the synod, and afterwards, headed by Martinus, they rejected its decisions. Martinus wrote: "O Dort, Dort, would to God I had never seen thee." Hales, of Eton, was converted from Calvinism to Arminianism at the synod. See Hales.

The council has given rise to more bitter controversy than the Synod of Dort. Arminian writers have denounced it in the strongest language as unworthy the name of a Christian synod, while, on the other hand, Calvinistic writers have extolled its fairness and impartiality. All depends upon the point of view, and upon the notion of the true purpose of the synod which is adopted. If this cultivated as-
Reformattle (Amsterd., and Rotterdam. 1663-1704, 4 vols.; transl. into English by Chamberlayne, Lond. 1720-28, 4 vols. fol.; also abridged, 1725, 2 vols. 8vo); Leyd. (Calvinists), Eere de Leyden: Nationale Synode van noodrede (2 parts, Amst. 1706-1707, 4to), a reply to G. Brandt; to which reply his son, J ohn Brandt, replied in Verantwoording van de historie van G. Brandt (Amst. 1705). Letters of the Helenic Delegates (Litera Deleg. Hæsiacorum), ed. by Happe, in Zeitschrift für historische Theologie, xxiii, 228 sq.; Neal, History of the Puritans, ii, ch. ii; Coller, Ecclesiastical History of Great Britain (Lond. 1841, vii, 404 sq.); Nicholls, Calvinism and Arminianism (Lond. 1824, 2 vols. 8vo), i, xxiii, and ii, 576 sq.; Mosheim, Ecclesiastical History, cent. xvii, sec. ii, pt. ii, ch. ii; Gisler, Ch. Hist. ed. Smith, iv, 48; Schröck, Kirchengeschichte seit d. Reformation, v, 246 sq.; Scott, Articles of the Synod of Dort, transl. with notes (Phiila. Pressed Board: severely reviewed in Nicholls, Calvinism and Arminianism, vol. i; favorably reviewed in Christian Observer, xviii, 794, and in Spirit of the Pilgrims, iv, 256). The Canons of Doctrine, in Latin, are given in the Synodale Concessioniun (Oxon. 1804, p. 864 sq.); in Niemeyer, Colloquia Synodalium (1840, p. 360 sq. in Augustus, Corpus Librorum Symbolicorum (Elberfeld, 1897, p. 386-246); in English, in Scott’s Synod of Dort, cited above; also in the Appendix to the Constitution of the Reformed Dutch Church (Philad. 1840, 18mo); and in Hall, Harmony of the Protestant Confessions (Lond. 1842, p. 659 sq.). See also Gisler, Geschichte der protestantischen Dogmatik, i, bk. ii, and iii; Cunningham, Reformers and Theology of the Reformation, Essay viii; Cunningham, Historical Theology, ch. xxi, § 1, 2; and the articles ARMENIANISM; EPISCOPALISM; GROTIAN; VORSITUS; REMONSTRANTS.

Doratius (Δοράτιος), a leading Jew, charged before Quadratus, president of Syria, with inciting his countrymen to revolt against the Romans (Josephus, Ant. xx, 6, 2).

Dorymēnās (Δωρυμένα), father of Polemy, surnamed Macron (1 Macc. iii, 88; 2 Macc. iv, 45). As this Polemy was in the service of Polemy Philometor, king of Egypt, before he entered to Antiochus Epiphanes, it is possible that his father is the same Dorymenes who fought against Antiochus the Great (Ant. xxv, 61).

Dosthæus. See DOSTHUS.

Dosthîs (Δοσθής), the name of several men in the Apocrypha.

1. "A priest and Levite," who, according to the apocryphal additions to the book of Esther, carried the letter of Mordecai respecting the feast of Purim to Egypt (Esth. xi, 1, 2). It is scarcely likely that he is Dosthis, the Deistos who is mentioned by Josephus (Ant., ii, 5) as one of the "commanders of the forces" of Polemy VI Philometor, though he probably lived in the reign of that monarch. Josephus also speaks of a Dosthis who betrayed to Herod a hostil letter of Hyrcanus (Ant. xv, 6, 2).

2. One of the generals of Judas Maccabæus (2 Macc. xix, 3).

3. A cavalry soldier in the army of Judas Maccabæus, of the company of Bacenor (2 Macc. xii, 85).

4. A renegade Jew in the camp of Polemy Philometor (3 Macc. i, 8).

Dosthæus, a Samaritan, in the first century, who claimed to be Messiah, or the prophet promised in Deut. xxviii, 18 (Eulogius ap. Phot. bibl. cod. p. 280; Gisler, Ch. History, i, § 18). Instead of being included in the class of heretics, he ought to be classed with the lunatics who have fancied themselves divine messengers. His impious claims caused an order from the Samaritan high-priest for his apprehension; and Dosthæus took refuge in a cave, where he is said to have starved to death (Epiphanius, Heres. xii, cited by Mosheim, Hist. Comment. N. Y. 1831, p. 240 note).

Dosthæus, the founder of the Russian sect called after him Dosthæscherze. He taught that it was sufficient to confess one's sins and to receive the Lord's Supper once every ten years, and at the close of one's life.—Allgem. Real-Encyklop. iv, 817.

Dosthæus, Greek patriarch of Jerusalem. He assembled, in 1672, a synod at Jerusalem for the purpose of rooting out Calvinism, which, in his opinion, had been introduced into the Greek Church by the patriarch Cyril Lucaris. He died in 1706.—Allgem. Real-Encyklop. iv, 817.

Do'thaim (Judith iv, 6). See DOTHAN.

Do'than (Heb. Douthan), contracted for דותן, two ceterus, which occurs with ה directive, Dothâpek, גנונא דותן, "to Dathan," Gen. xxxvii, 17 [first clause]; Sept. דתני and דותני, the latter in Judith; Vulg. Dothais); the place where Joseph found his brethren, who had wandered thither with their flocks from Shechem, and where he was treacherously sold by them to the Ishmaelites (Gen. xxxvii, 17). It next appears as the residence of Elisha, and the scene of a remarkable vision of horses and chariots of fire surrounding "the mountain" (תַּלְתָּל) on which the city stood, while the Syrians were smitten with blindness at the word of Elisha (2 Kings vi, 18). It is not again mentioned in the O. T. (Reland, P. t. p. 789); but later still the word is—"it is evidently well known—as a landmark in the account of Holofemes's campaign against Bethulia (Judith iv, 6; vii, 8, 18; viii, 8). In the Vat., and Alex., and Vulg. text—it is also mentioned in Judith iii, 9, where the A. V. has "Judassia" (Ἰουδασσία for Δωτρανία). This passage was a great puzzle to the geographers, not to From the corrupt reading, ἰωάννας, but also from the expression, still found in the text, τον πρίωνον τον μέγαν; A. V. "the great striit;" literally, "the great saw." The knot was cut by Reland, who conjectured most ingeniously that πρίων was the translation of נַעֲשֵׂים, Masor. a saw, which was a corruption of נַעֲשֵׂים, Mishor = "the plain" (Palest. p. 742 sq.). All these passages testify to its situation being in the centre of the country, near the southern edge of the great plain of Edomsean. Dothan is placed by Enzelius and Jereme twelve Roman miles north of Selaste, or Samaaria (Onomast. s. v. Δωτρανί, Dothaim). The well into which Joseph was cast i by his brothers, and consequently the site of Dothan, has, however, been placed by tradition in a very distant quarter, namely, about three miles square, from Salath, where a khan called Kham Jubb Yasun, the Khan of Joseph's Pit, because the well connected with it has long passed among Christians and Moelms for the well in question (Robinson, Res. iii, 817). The true site of Dothan was known to the Jewish traveller Rabbi ha-Parchi, in the time of Jacob ben Tacia, A. D. 1800 (see Landrode, Notice de l'histoire de Tulea, Asher's ed. ii, 484), and to Schwarz, A.D. 1845 (Palest. p. 168); but neither of these travellers gives any account of the site. It was accidentally discovered in 1852 by Van de Velde (Narrativa, i, 361-368). Dr. Robinson, in his last visit to Palestine, likewise identified the place, and the modern name Dokhix, a place which he found in the middle of a beautiful plain extending south-westernly from
DOUBLE SENSE OF SCRIPTURE. In certain prophetic passages the words: a double sense; or, a literal exposition, a metaphor, and a nearer and a more remote. The former relates to the present and immediate, while the latter usually refers to the Messianic period and spiritual deliverance. This distinction, however, has been contested by many. It is undeniable that several of the fathers maintained the so-called double sense of Scripture. It is easy to see, therefore, that the Midianites, to whom Joseph was sold in Dothan, had crossed the Jordan at Belaín, and were proceeding to Egypt along the ordinary road. It is obvious, too, that Joseph's brethren well knew the best places for pasturage. They had exhausted that of the she-asses (Nab reheb), and had afterwards repaired to the still finer pastures here around Dothan." (Bibliotheca Sacra, 1888, p. 122, 123).

Dongel, Elish, was born in 1812, graduated at Rutgers College in 1835, and from the Theological Seminary of the Reformed Dutch Church, New Brunswick, N. J., in 1836, and was licensed and ordained as a missionary to the heathen in the same year. He was a member of the first mission sent by the Reformed Dutch Church and the American Board of Commissioners for Foreign Missions to Java, where he labored from 1836 to 1840, when he was transferred to Borneo, and labored among the Dyaks until 1844. Thence he was removed to China, and was connected with the Amoy Mission until his decease, which occurred at sea on his return to China in his thirty-second year, but four days before the arrival of the ship at New York. Mr. Dongel was an excellent Chinese scholar and preacher; an indefatigable, courageous, self-denying laborer; a man of singular frankness, piety, and zeal; and was closely identified with the celebrated mission at Amoy from the very beginning of its remarkable success. Few men have surpassed him in the toils and faithfulness of an evangelist. For years he was regarded as the father of what has been termed "the model mission" of the American Board and of the Reformed Dutch Church.

Doonai, or Douay, a town in France, of the Department of Nord; it formerly belonged to Flanders. Philip II., in 1561, founded a university here at the model of that of Louvain. In 1568 a Jesuit's college was founded in connection with the university by Jean Lencelleur, head of the neighboring abbey of Auchin, who devoted part of the revenues of the abbey to the support of the college, which soon became very powerful. William Allen (q. v.) established also a college at Doonai for the education of Roman Catholic English youth.—Reke, History of the Papacy, b. vii. For the Douai Bible, see Versions.

Double (represented by several Heb. and Greek words) has many significations in Scripture. "A double garment" (Exod. xxxix, 9) may mean a lined habit, or suit of clothes, a cloak and a tunic, etc. Double heart, double tongue, double mind, are opposed to a simple, honest, sincere heart, tongue, mind, etc. Double, the counterpart to a quantity, to a space, to a measure, etc., which is proposed as the exemplar. "Double money"—the same value as before, with an equal value added to it (Gen. xii, 12, 15). If a stolen ox or sheep be found, the thief shall restore double, that is, two oxen or two sheep. For the right understanding of Isa. xi. 2, "She hath received of the Lord's hand double for all her sins," read the counterpart, which fits, the commensurate quantity, extent, or number of her sins; that which is adequate, all things considered, as a dispensation of punishment. This passage does not mean twice as much as had been deserved, double what was just, but the fair, commensurate, adequate retribution. The same is the meaning of this phrase in other places (Isa. lxi, 7; Jer. xvi, 18; xvii, 18).—Calmet, s. v.
language is often adapted to such a twofold import. Remarkable instances of this may be seen even in the New Test., as, for example, in our Lord's blended prediction of the destruction of Jerusalem and the end of the world (Matt. xxiv.) or of the return of the Lord (Luke xix.,) through all the O.T. utterances respecting the "latter days," the details of which are applicable in various degrees to the Restoration and to the Messianic era. See ESCHATOLOGY. Indeed, more recent expositors are strongly inclining, in the case of the Apocalypse, to the view that the fulfillment is in some sense a literal fulfillment of the language, its visions, and its symbols as designed to refer not so much to any specific event or series of events as to various historical occurrences and periods; that wherever general agencies appear in operation, as distinguished from individual transpositions—wherever general causes and influences exist, there the Apocalyptic prophetic apply; that they comprehend various events and periods, because they speak of general influences or agencies producing similar results. See REVELATION (Book Op.). Hence the scenery is largely borrowed from Daniel and Ezekiel, not in a sense foreign to its original import, but merely as a fresh application of the general spiritual conception in which composes the Apocalypse. According to Alexander (Commentary on Isaiah, Introd., p. 87), "all predictions, or prophecies in the restricted sense, are not specific and exclusive, i.e., limited to one occasion or emergency, but many are descriptive of a sequence of events which has been often realized. Thus, in some parts of Isaiah there are prophetic pictures of the stages of Jerusalem which cannot be exclusively applied to any one event of that kind, but the terms and images of which are borrowed partly from one and partly from another through a course of ages. Thus the threatening against Babylon contained in Isa. xiii, xiv, if explained as a specific and exclusive prophecy of the Media-Persian conquest, seems to represent the downfall of the city as more sudden and complete than it appears in history. . . . It is a panorama of the fall of Babylon, not in its first inception merely, but through all its stages to its consummation. . . . It therefore depicts different and distinct occurrences, separated by intervals of time from one another. Each is a certain grade and stage of fulfillment. If referred to one occurrence, or to a series of occurrences taking place together, the prophecy certainly applies to them—it has its meaning in them; but it has not its full sense or entire fulfillment till applied to other occurrences. The sense of it is springing from its original context, to which it is so closely connected, and is to be understood as consisting of various references— allusions and applications to various events. See PROPHECY.

A still more striking instance of this twofold reference is found in Isa. xli., which nearly throughout alludes most palpably to the Messiah, yet under the more immediate imagery of the return and restoration of the Babylonian exiles. Thus Johovah's "Servant" (see Umbreit, Knecht Gottes, Hamb. 1840), chosen from his birth for the redemptive and evangelizing work (ver. 1, 2), is explicitly styled "Israel" (ver. 8), and a similar blending of the national and the Messianic references is commenced at the beginning, so that the speaker is not Isaiah himself, nor the prophets a class, is evident from the fact that neither of these were ever intrusted with a message to the Gentiles. That the address is put into the mouth of the chosen people is favored by various considerations, but there are at the same time clear indications that the words are those of Isaiah. Maimonides they quote as saying that: But, secondly, it can only be reconciled by assuming that in this passage (as in others that might be cited) the ideal speaker is the Messiah considered as the head of his people, and as forming with them one complex person, according to the canon of Tichonius, quoted by Augustine: "The one body is to be considered as one person; because the body is formed only of body, and this thing is attributed which reside only in the Head, some which belong only to the Body, and some again which pertain to both" (Alexander, Later Prophecies of Isaiah, p. 170). See ISAIAH (Book Op.).

Another example is Psalm xvi, which, although it is ascribed to David, and is in the first instance as explained by the toras (e.g. Calvin, De Wette, Ewald, Hengstenberg, Alexander, Olshausen, Hupfeld), describes a pious sufferer in peril of death, either David himself or some other, yet in a higher sense passes through one stage of fulfillment in every pious sufferer; while its highest fulfillment is in the sufferer spoken of by the quotation of Peter and Paul in the Acts of the Apostles. The same may be said of Psalm xxii: few will deny that it has reference, chiefly or in its highest import, to Christ, the head of the righteous afflicted; but verses 9, 10 demonstrate that it has a literal application to the writer's own sacred sorrows. We may also point to Isaiah li.-lxvi as a more extended example. We cannot doubt that this portion of the book refers primarily to a historical object, the exile, and the deliverance of Israel from Babylon. But along with the description of this restoration there is a deeper and higher reference, namely, to the time of the Messiah, when, in the spiritual sense, what is spoken of in the literal will be spoken of in the literal, and blended in the description given. The prophecy was fulfilled in the last; it had an incipient fulfillment, if we may be allowed the phrase, in the first. It matters not whether the prophet himself distinctly intended to speak of both; it is highly probable that he had no very clear perception of the manner in which his language would be verified by history in its highest sense. The descriptions are of such a kind as to forbid their exclusive application either to the New dispensation or to events in the Old; both must be combined in order to bring out the true interpretation; they relate both to historical events under the Old, and spiritual ones under the New economy. Nor are the references to the historical and the spiritual kept apart; the one merges into the other; in some parts the descriptions point to the two as successive, while in others they embrace both together. See PSALMS.

A common objection to this mode of interpretation is that it is arbitrary to apply one part of a prophecy to a historical person or place, and another part of the same passage spiritually; to interpret one verse literally and another emblematically; for example, to say that David is meant in this clause, and Christ in that. Those who do not explain the same prophecy throughout in one consistent mode would object to this objection: the two methods, the historical and the spiritual, or the nearer and more remote, should be adopted together and applied throughout the same passage, except that in certain parts a preponderance may be allowed to one or the other import; while those who prefer the historical alone, or the spiritual alone, should adhere to each respectively; it is wrong to run from one to another in the same prophecy, unless there be evident marks of a transition. This objection, therefore, does not lie against the legitimate use of the twofold-reference scheme, but against its ill-usage.

As to the other objection urged against this method of interpretation, that it opens the door for many, even an indefinite number of senses, as well as two, it may be sufficient to reply, in the first place, that if there be evidence of several senses inhering in a given prophecy, they ought, of course, all to be admitted, however rare; while, on the other hand, it cannot be shown, rarely, if ever, to be found in more than two such senses, and these not really distinct, but related to each other as special and general, as local and universal, as spiritual and carnal, etc. In short, the one event is to be viewed as one person, and this because involving the same principle in the divine economy; e.g. the "Man of Sin" (q. v.) is Antichrist as a

Doubt (dubitā, to go two ways).—Man knows some things and is ignorant of many things, while he is in doubt as to other things. Don’t is that state of mind in which we hesitate as to two contradictory conclusions, having no preponderance of evidence in favor of either. Philosophical doubt has been distinguished as provisional or definitive. Definitive doubt is scepticism. Provisional or methodical doubt is a voluntary suspending of our judgment for a time, in order to come to a more clear and sure conclusion. This was first given as a rule in philosophical method by Des Cartes, who tells us that he began by doubting everything, discharging his mind of all preconceived ideas, and admitting none as clear and true till he had subjected them to a rigorous examination. Doubt is some degree of belief, along with the consciousness of ignorance, in regard to a proposition. Absolute disbelief implies knowledge: it is the knowledge that such or such a thing is not true. If the mind admits a proposition without any desire for knowledge concerning it, this is credulity; it is open to receive the proposition, but feels ignorance concerning it, this is doubt. As knowledge increases, doubt diminishes, and belief or disbelief strengthens (Taylor, Elements of Thought).”
—Fleming, Vocabulary of Philosophy, Phila. 1860. See Des Cartes; Scepticism.

Doubts, Dissolving of, Chald. מเทศד קִירם, to unbind knots, i.e. solve problems; a form of speech still commonly employed in the East for the determination of difficult questions (see Roberts, Burden, Bush, Illustra. in loc.).

Dough (צער, batsek), so called from swelling in fermentation, Exod. xii, 42, 39; Jer. vii, 18; Hos. vii, 4; "flour," 2 Sam. xiii, 8; אֵשׁ, 8; עֵשׁ, gries, so called as being pounded, Num. xv, 20, 21; Neh. x, 37; Ezek. xliv, 39. See Cook. The dough, we are told, which the Israelites had prepared for baking, and on which it appeared they subsisted after they left Egypt for a month, was carried away by them in their kneading-troughs on their shoulders (Exod. xii, 34). See KNEADING-TROUGH. In Oriental countries, and indeed in all tropical climates, the process of preparing the materials for baking is very expeditious, and generally performed in the house for each meal, including grinding the meal. See Bread. The fermentation is often dispensed with altogether. See LEAVEN. From Hos. vii, 8, it appears that the dough had to be turned in the process of baking, in order to be well done. See Bake.

Dougherty, George, a Methodist Episcopal minister of the South Carolina Conference. The date of his birth is wanting. He entered the itineracy in 1798, was presiding elder 1802-6, became superannuate in 1807, and died March 23, 1807, at Wilmington, N. C. Mr. Dougherty was one of the greatest preachers of his Conference. His mind and memory were capacious; he had a large fund of knowledge, was indefatigable in labor and study, and “totally dead to the world.” He was far in advance of his associates with regard to education, and labored in 1803 to establish a Methodist academy in South Carolina. In 1803 he was attacked by a moh, gathered in the interest of slavery in Charleston. They dragged him to a pump, and pumped water on him till he was nearly exhausted, when a heroic woman interfered and kept the mob at bay till help arrived and saved him from probable death.—Stevens, History of the Methodist Episcopal Church, vol. iii and iv; Minutes of Conference, i. 185; Deems, Annals of Southern Methodism, p. 226; Sprague, Annals, vii, 290.

Doughty, John, was born at Marley, near Worscester, England, about 1598; was educated at Oxford, and became fellow of Merton College. About 1631 he was made rector of Lapworth, Warwickshire; and after the restoration of Charles II he was appointed prebendary of Westminster and rector of Chevithorne, Surrey. He died at Westminster, Dec. 25, 1672. He published, under the Latinized name Doughtæus, ΔοûΑtζα Σαρα, sive excursus philologici brevis super d. S. Scripturae locis (Lond. 1658 20, vol 8vo); 2d ed. with Knatchbull’s Anecdotes, in N. T. (Amst. 1694, 8vo) De Cultu linguae eucharisticae Christianarum (Brem. 1694, 8vo).—Darling, Cyclopaedia Bibliographica, i, 949; Orme, Bibliotheca Biblica.

Doughty, Samuel, a Methodist Episcopal minister of the Philadelphia Conference, was born in Philadelphia in January, 1794, was converted in 1816, entered the itineracy in 1823, was stationed successively at New Brunswick, N. J., and at St. George’s, Philadelphia, and died Dec. 17, 1858. Mr. Doughty was one of the most popular, useful, and eloquent preachers of his time. He was an eloquent advocate for the benevolent institutions of the Church, especially for Sunday-schools, of which he was a distinguished promoter, both before and after his entrance to the regular ministry. His literary and theological requirements and talents were of a high order. He published Sermons in the Methodist Magazine sufficiently attest, especially one upon “Instability in Religion.” He was rapidly rising in influence and usefulness when he was suddenly cut down.—Minutes of Conference, i, 88; Sprague, Annals, vii, 672.

Douglas, Gavrin, or Gavvin, bishop of Dunkeld, Scotland, was the third son of Archibald, earl of Angus, and was born at Brechin in 1474, or the beginning of 1475. He received his education first in his own country, and then on the Continent. On his return to Scotland he was made provost of the collegiate church of St. Giles, at Edinburgh, and afterwards abbot of Aberfoethick. He was also nominated by the queen regent to the archbishopric of St. Andrews, but this dignity he never obtained, owing to the refusal of the pope to confirm the
appointment. He was, however, confirmed as bishop of Dunkeld through the interest of Henry VIII with pope Leo X. His administration fell in a troubled time, and after many vexations he retired to England, where Henry VIII granted him a pension. He died of the plague at London in 1522. Bishop Douglas translated the ENKED of Virgil into Scottish verse, printed at London in 1553, 4to. His other works are a poem called The Palace of Honor, 4to, and King HART, printed in 1576. His Virgil was reprinted at Edinburg in folio, with a glossary, in 1710.—Kipps, Biographies Britannica, v, 388.

Douglas, John, D.D., bishop of Salisbury, was born in 1721 at Pitenweum, Fifeshire, and was educated at Balliol College, Oxford. He was chaplain in the Guards at the battle of Fontenoy, became canon and dean of Westminster in 1742, was made bishop of Carlisle in 1787; and in 1791 was transferred to Salisbury. He died May 18, 1807. Dr. Douglas was intimate with Dr. Johnson, and all the most celebrated of his contemporaries. He was an accurate scholar and critic, and exposed Lander in his Milton No Pilgrym, and ably attacked Hume in his Crisis of Miracles. Both these essays are given in Douglas's Select Works (Salisbury, 1826, 4to). He also wrote largely against Archbishop Bower, aiming to show that he was a literary and religious impostor, in his Six Letters to Skelton (London, 1756, 8vo), and in his Bowrer and Tllmonton compared (London, 1757, 8vo). A new edition of his Criticism appeared from the Clarendon Press (1833).


Douglas, Thomas Logan, an eminent Methodist Episcopal minister of the Virginia Conference, and afterward of the Tennessee Conference, was born in Parson County, N.C., July 8, 1781, entered the Virginia Conference on trial in 1801, traveled on important circuits and districts until 1813, was then transferred to the Tennessee Conference, and died near Franklin, Tenn., April 9, 1848. Mr. Douglas was eminently useful both as a preacher and presiding elder, and his influence was very great in the Conferences with which he was connected during more than thirty years. His sermons were pregnant with thought, and his appeals were full of pathos. Few preachers of his time had such command of their hearers. He was an excellent disciplinarian, and thoroughlyversed in the history and economy of Methodism. "His plien is uniform and deep, his temper sweet," and his old age was bright and blessed. He was several times elected a delegate to the General Conference.—Minutes of Conferences, iii, 457; Sprague, Anale, vii, 392; Summers, Biographical Sketches, p. 108.

Dove (דבש, dunah), prob. referring to the sexual warmth of that bird; πτηροτέρα; both terms occasionally rendered "pigeon"). There are probably several species of doves or pigeons included in the Hebrew name with its Greek equivalent. It may contain all those that inhabit Palestine, exclusive of the turtle-doves properly so called. See Turtl-

DOVE. In modern systems, the doves are included in the natural family of Columbidae, or pigeon tribe, which comprises the pigeons, doves, and turtles; but naturalists are still divided as to the proper place of the family, and the limits of the respective subdivisions (see Brochart, Histoire, ii, 542 sq.; Syria possesses several species of pigeon: the Columba onager, or stock-dove; Columbasaurus, or ring-dove; C. domestica, or turkey; the common pigeon in several varieties, such as the Barbary, Turkish or Persian carrier, crisp, and shaker. These are still watched in their flight in the same manner as anciently their number, gyrations, and other manoeuvres were observed by soothsayers. The wild species, as well as the turtle-doves, migrate from Palestine to the south, but stock and ring-doves are not long absent. In the wild state, doves generally build their nests in the holes or clefts of the rocks, or in excavated trees, but they are easily taught submission and familiarity with mankind, and, when domesticated, build in structures erected for their accommodation, called "dove-cotes" (comp. Cant. ii, 14; Jer. xxviii, 28; Isa. i, 8). Doves are kept in a domesticated state in many parts of the East. The pigeon-cot is a universal feature in the houses of Upper Egypt. In Persia pigeon-houses are erected at a distance from the dwellings, for the purpose of collecting the dung as manure. The allusion in Isa. i, 8, is to the immense compact masses of these birds that Eastern travellers describe, as they are seen flying to their cotes or places of general resort. They sometimes resemble a distant heavy cloud, and are so dense as to obscure the rays of the sun. Stanley (Syria and Pal., p. 257), speaking of Ascalon as the haunt of the Syrian Venus, says: "Her temple is destroyed, but the sacred doves—sacred by immemorial legends on the spot, and celebrated there even as late as Eusebius—still fill with their cooings the luxuriant gardens which grow in the sandy hollow within the ruined walls." See below. The dove has been by some considered (though in an obscure passage) as an early national standard (Psa. lxviii, 18), being likewise held in pagan Syria and Phoenicia to be an ensign and a divinity, resplendent with silver and gold, and so venerated as to be regarded as holy, and forbidden as an article of food. (See Engel, Kypors, ii, 184; Creuzer, Symbol.

Rock-dove.


ii, 70-77.) It is supposed that the dove was placed upon the standards of the Assyrians and Babylonians in honor of Semiramis. This explains the expression in Jer. xxx, 38, "from before the fierceness of the dove," i.e. the Assyrian (comp. Jer. xlv, 16; i, 16). There is, however, no representation of the dove among the sculptures of Nineveh, so that it could hardly have been a common emblem of the nation at the time when they were executed; and the word in the above three passages of Jeremiah admits another interpretation (Geoseuins, Thesaur. p. 601 a). By the Hebrew law, however (see Mishna, Yom Toh, i, 8; Baba Bathra, ii, 5 sq.; Bab-kamma, vii, 7), doves and turtle-doves were the only birds that could be offered in sacrifice, and they were usually selected for that purpose by the less wealthy (Gen. xv, 9; Lev. v, 7;
In Christian art, the dove is employed as the emblem of the Holy Ghost, following the literal interpretation, which is doubtless the true one, of Matt. iii, 16. After images and pictures began to be allowed in churches, the dove was represented by the effigies of a silver dove hovering over the altar, and the baptismal font was used in the font in the same place. The place over the altar where it was suspended was called peristeria, from superpetra, a dove (Bingham, Orig. Eccles. bk. viii. ch. vi. § 19).

"From the dove being a symbol of purity, it is generally represented white, with its beak and claws red, as they occur in nature. In the older pictures, a golden nimbus surrounds its head, the nimbus being frequently divided by a cross, either red or black. In stained-glass windows we see the dove with seven rays proceeding from it, terminating in seven stars, significant of the seven gifts of the Holy Spirit. Holding an olive-branch, the dove is an emblem of peace. When seen issuing from the lips of dying saints and martyrs, it represents the human soul purified by suffering. A dove with six wings is a type of the Church of Christ; and when so employed, it has the breast and belly of silver, and the back of gold, two wings being attached to the head, two to the shoulders, and two to the feet. The pyx or box for containing the Host (q. v.) in Roman Catholic churches is sometimes made in the form of a dove, and suspend-

Pyx in the form of a Dove.

ed over the altar, and the dove is often placed on the covers of fonts. In this position it may still be seen in parish churches in England." (Chambers, Encyclopaedia, s. v.). See also Martigny, Dict. des Antiquités Chrétiennes (Paris, 1865, p. 164; Bidrom, Christiane Iconography (Bohn), p. 461; Jehan, Dict. des Origines du Christianisme (Paris, 1866), art. Colomb.

DOVE-COT. Isaiah (lx, 8) clearly refers to such structures in describing the final restoration of Israel after their long exile: "Who are these that fly as a cloud, and as the dove to their windows? (דועז דועז דועז דועז, like the doves to their lattices). They doubtless derived their Heb. name from their latticed or window-like form. See Window. Morier illustrates this comparison from what he observed in Persia. "In the environs of the city, to the westward, near the Zainderood, are many pigeon-houses, erected at a distance from habitations, for the sole purpose of collecting pigeons' dung for manure. They are long round towers, rather broader at the bottom than the top, and crowned by conical spindles, through which the pigeons descend. Their interior resembles a honeycomb, placed with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of the dwelling-houses, for they are pointed and ornamented. The extraordinary flights of pigeons which I have seen alight upon one of these buildings afford, perhaps, a good illustration of that passage in Isa. lx, 8. Their great numbers, and the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage" (Second Journey through Persia, p. 140). Not only are
DOVES' DUNG occurs in 2 Kings vi, 25, as a literal translation of דב-לומות (dib-lûmos), which in the margin is written דב-לומס (dib-lûmos), both meaning the same thing. By many the expression is considered to signify literally the dung of pigeons as food in the last degree of human suffering by famine: "And there was a great famine in Samaria, and behold they besieged it, until an ass's head was sold for threepence pieces of silver, and the fourth part of a cab of doves' dung for four pieces of silver." Different opinions, however, have been entertained respecting the meaning of the words which are the subject of this article, namely, whether they should be taken literally, or as a figurative name of some vegetable substance. The strongest point in favor of the former view is that all ancient Jewish writers have understood the word literally, and generally as an article of food. That this interpretation is not forced appears from similar passages in Josephus (War, v, 15, 7): "Some persons were driven to such terrible distress as to search the common sewers and old dunghills of cattle, and to eat the dung which they got there, and what they of old could not endure so much as to look upon they now use for food;" see also Eusebius (Eccles. Hist. iii, 6): "Indeed necessity forced them to apply their teeth to every thing; and, gathering what was no food even for the filthiest of irrational animals, they devoured it." Celsius, who is strongly in favor of the literal meaning, quotes the following passage from Brunson (Memorabilia, ii, c. 41): "The Cretans, during the siege by Metellus, on account of the scarcity of wine and drinking water, their thirst with that of urine of cattle;" and one much to the point from a Spanish writer, who states that in the year 1816 so great a famine distrest the English that "men eat their own children, dogs, mice, and pigeons' dung." As an additional argument in favor of the literal interpretation of the passage in question may be adduced the language of Rabhalaksh to the Jews in the time of Hezekiah (2 Kings xviii, 27; Isa. xxxvi, 12). Other and modern instances have been adduced, and among them the famine in England during the reign of King Edward II, A.D. 1316, when "pigeons' dung" is mentioned as being eaten by the poor (Edinburgh Christian Instructor, No. 122). It may be, however, that the sacred writer means only to say that the famine was so severe, and every thing so exorbitantly dear, that an instance occurred when an ass's head was sold for eighty pieces of silver, and a cab of doves' dung for five; so that the passage may be understood literally, since it is not incredible that persons oppressed by severe famine should devour even the dung of animals. In the account of the famine and pestilence in Egypt, A.D. 1200, 1201, written in Arabic by the physician Abd-al-ALLAT, we have a remarkable illustration of this passage. He says, "The poor, already pressed by the famine which increased continually, were driven to devour dog's, and the carcasses of animals and men, yea, even the excreta of both." Taking the term, however, in a literal sense, various other explanations have been given of the use to which the doves' dung was applied. Some of the Rabbins were of opinion that it was used for fuel, and Josephus (Ant. ix, 4) that it was purchased for its salt. Mr. Harmer (Observ. iii, 180) has suggested that it might have been a valuable article, as being of great use for quickening the growth of esculent plants, particularly melons; and he shows, what is well known, that the Persians live much on melons in the summer months, and use pigeons' dung in raising them. All travellers describe the number and the extent of the fields in Persia. See above. Mr. Edwards, as cited by Dr. Harris, remarks that it is not likely they had much "ground to cultivate in so populous a city for gardens;" and is disposed therefore to understand it as meaning the offals or refuse of all sorts of grain, which was wont to be given to pigeons, etc. Dr. Harris, however, observes that the stress of the famine would have been so great as to have compelled the poor among the besieged in Samaria to devour either the intenites of the doves, after the more wealthy had eaten the bodies, or, as it might perhaps be rendered, the crops, with the undigested contents, as suggested by Fuller (Miscell. Traec. vi, 2, p. 734). Bochart, indeed, has shown (Hieros. ii, 578) that the term "pigeons' dung" was applied by the Arabs to different vegetable substances. He quotes Avicenna as applying the term stercus columbarum to two different plants or substances. One of these is described by Avicenna and other Arab authors under the names stercus columbarum and stercus columbari, as a light substance like moss. Secondly, this name was given to the aspernum or usnam, which appears to be a flaxseed-leaved plant, that, like the seladoc, salicornia, or mesembryanthemum, when burnt, yields alkali in its ashes. From this Bochart has been led to consider it as identical with another plant, which occurs under the name of stercus columbarum in the Hebrew language, and which was used in ancient times, as at the present day, as an article of food. See PARCHED CORN. Celsius, however (Hieros. ii, 32), has shown that Bochart was mistaken in affirming that the article of food known among the Arabs by the epithet doves' or sparrows' dung was pulse or chicory, and therefore the connection between the Hebrew and Arabic terms kali fails to the ground. Still it remains certain that the Arabs call the maritime plant kali, from the ashes of which soda (hence called al-kali) is obtained, by the epithet sparrows' dung. But this, if not accessible at other places, is not a very regular article of food, even in a siege, much less be stored up for the purpose of sale, as the article in question appears to have been. We may also compare the German Teufelsdreck ("devil's dung") as expressive of the odor of caryotis (see Gesenius, Thesaurus, p. 518). Linnæus suggested (Promotiones, ed. F. D. Giseke, p. 159) that the Latin name may signify Umbellatum, "Star of Bethlehem." On this subject the late Dr. Edward Smith remarks (English Botany, iv, 180, ed. 1814): "If Linnaeus is right, we obtain a sort of clue to the derivation of ornithogalum (birds' milk), which has puzzled all the etymologists. May not this obscure name be applicable to the one who always accompanies the dung of birds, and is their urine? One may almost perceive a similar combination of cot-
In her Scripture Herbal (1842, p. 130) infers that the "pigeons' dung" which has been mentioned above as being eaten in England in the famine of 1816 was the roots of this plant. It is a native of that country, and also of Taurus, Caucasus, and Northern Africa. Dioscorides states that its bulbs were sometimes cooked with bread, in the same way as the melanthium, and also that it was eaten both raw and roasted. The roots were also commonly eaten in Italy and other southern countries at an early period. If the besieged had communication with the exterior, or even if any of their body could have dug in the neighborhood of the walls, for the kind of "earth-nut" offered by the bulbs of the ornithogalum, or Star of Bethlehem, which is said to be abundant in the neighborhood of Samaria, there does not appear any good reason why it should not be the substance alluded to. But it does not seem so likely to have been stored up; and no distinct reference has been found in the Arab authors to such a plant under the name of sterniu columbarum.

None of the above explanations of the difficult term in question appear satisfactory. Those that proceed upon the supposition that the substance designated was not intended as an article of food, give us only other purposes which are too petty to deserve such emphatic notice as marks of famine in a siege, and the rest fail to identify any substance with the terms employed. Nevertheless, having seen that the name "pigeons' dung" has been, and probably still is, applied by the Arabs to different vegetable substances, we are not disposed to adopt the literal meaning of the term, since doves' dung, being devoid of nutrient, was not likely to have served as food, even during the famine, especially as we find that an ass's head was sold for sixty pieces of silver. Now, if any ass remained for sale, or ass-loads of corn, as the expression has been interpreted, there is no reason for supposing that other substances may not have remained stored up in secret for those who had money to buy. But it is not easy to say what vegetable substance, serving as an article of diet, is alluded to by the name of "doves' dung." We must therefore rest, for the present, with the conclusion that it was a preparation from some plant, which, as being popularly known by this repulsive name, was not ordinarily resorted to for food, and of which, therefore, there has been no occasion elsewhere to make mention. Future naturalists may hereafter succeed in determining the point more definitely. Or it may be true that several species of plants and vegetable productions were anciently designated by this and similar terms, as the instances adduced above seem to show; and analogous cases in the popular nomenclature of modern nations go far to justify this assumption (see Thomson, Land and Book, ii, 200).

Dove, John, commonly called the Hebrew tailor, on account of his trade, was distinguished as a Hutchinsonian. He possessed a good knowledge of the Hebrew language, and was considered a man of learning, but intemperate in his language. He died in 1772. His principal works are, The Importance of Rabbincical Learning, etc. (Anon.) (London, 1746, 8vo):—A Creed founded on Truth and Common Sense, etc. (London, 1756, 8vo):—An Essay on Inspiration (London, 1756, 8vo):—A Dissertation on the Success of the Quakers; or, Quakerism Considered (London, 1756, 8vo):—A Dissertation upon the supposed Existence of a Moral Love of Nature, and upon the Being of a Triune God (London, 1757, 8vo):—Miscellaneous Disquisitions on Marriage, Celibacy, Coetaneous, Virtue, etc. (London, 1758, 8vo):—Darling, Cyclopa. Bibliographica, s. v.

Dow, Daniel, D.D., a Congregational minister, was born in Ashford, Conn., Feb. 19, 1772. He graduated at Yale in 1790; entered the ministry May, 1793, and was installed as pastor at Thompson, Conn., July 9, 1796, where he labored until his death, July 12, 1849. He was chosen fellow of Yale in 1824, and was made D.D. by Williams' College in 1840. Among his publications were Familiar Letters to Rev. John Sherman (1800):—The Pedi-Boptist Catchem (1807):—A Dissertation on the Sinematic and Abrahamian Covenants (1811):—A Congressional Election Sermon (1825):—Free Inquiry recommended on the Subject of Freemasonry (1820).—Sprague, Annals, ii, 369.

Dow, John G., a Methodist Episcopal minister, was born at Gilmont, N. H., June 15, 1756; entered the New England Conference in 1822; in 1833 was made presiding elder; in 1839 was agent of Newbury Seminary; was superannuated in 1837; and died at Chelsea, Mass., May 18, 1858, having preached thirty-six years. Mr. Dow was "an excellent man and minister, sound in doctrine, deep in experience, and uniform in piety. His preaching was full of thought, and in demonstration of the Spirit."—Minutes of Conference, 1855, p. 141.

Dow, Lorenzo, an eccentric American preacher, was born in Coventry, Conn., Oct. 18, 1777. He began travelling and preaching in the Methodist Episcopal Church in 1798, and in 1799 he was appointed to Essex Circuit, but soon departed for Europe, under the impression that he had a special mission to Ireland. He was "dropped" by the Conference, and ever after continued to travel and preach independently, although still adhering to Methodist doctrines. He rode at the rate of forty to fifty miles a day, and preached often four or five times daily. In his sermons he particularly "argued against Atheism, Deism, Universalism, and Calvinism." His final efforts were directed against the Jesuits, whose influence he thought would be fatal to the country. He died suddenly at Washington, Feb. 54, 1854. Dow figured considerably as a writer. Among his publications are A Short Account of a Long Travel; with Beauties of Wesley (Phila., 1823, 8vo):—History of a Cosmopolite; or the Writings of the Rev. Lorenzo Dow, containing his Experiences and Travels in Europe and America up to near his Fiftieth Year; also his Polemical Writings (often reprinted; latest, Cincinnati, 1824):—The Streight and True Path to the Trial and Confession of Lorenzo Dow (Phila., 1822, 8vo):—Polemical Works (N. Y., 1814, 12mo), etc. See Peck, Early Methodism (New York, 1860, 12mo, p. 198); Dealings of God, Man, and the Devil, containing Dow's Life and Miscellaneous Writings (N. Y., 1844, 2 vols. in 1, 8vo); Eames, History of the Methodist Episcopal Church, iii and iv.
Dowdall, George, archbishop of Armagh, a native of Louth, was appointed to the see of Armagh in 1548 by Henry VIII. The pope refused to confirm the nomination, but Dowdall, nevertheless, retained the see. He was a zealous papist, and introduced the Jesuits into Ireland. He resisted the introduction of the English Book of Common Prayer in 1557, and the vicar-general of Armagh (St. James Crafts) summoned him to a conference with the bishop of Meath. Their curious colloquy on points of faith is given in Hook, Eccles. Biography, iv, 498 sq. Dowdall was deprived of his priory, which was given to Browne, archbishop of Dublin (q. v.). He fled to the Continent, but was restored to his see by queen Mary in 1558, and labored earnestly to re-establish popery. He died in London in 1568. Mant, History of the Church of Ireland; Hook, Eccles. Biography, i. c.; Rose, New Biog. Dict. s. v.

Down, a town in Ireland, forming part of the title of the diocese of Down, Connor, and Dromore, of which Robert Bent Knox (consecrated in 1849) is at present bishop. The town is situated in the west of the county Down, was founded in the 6th century, but is now united with Down and Connor. The Roman Catholic Church has one bishop of Down and Connor, and another of Dromore.

Downe, or Downham, George, D.D., a learned English divine, was born at Chester (of which diocese his father was bishop), studied at Cambridge, and was ordained in 1585. He was afterwards professor of logic, and was finally made bishop of Derry in 1616. He died in 1684. His principal works are: A Treatise of Justification (London, 1698), fol.: An Abstract of the Duties commended in the Law of God (London, 1635, 8vo):—The Christian's Freedom (reprint L. 1696, 19mo):—A godly and learned Treatise of Prayer (London, 1640, 4to):—A Treatise concerning Antichrist (London, 1608, 4to):—Papa Antichristus (1620).

Downe, John, a minister of the Church of England, was born in 1570, in Devonshire, and was educated at the University of Cambridge, where he passed B.D. in 1600. He was first presented to the vicarage of Wimsford, c. 1602. Thence he removed to the living of Instow, worth about a hundred pounds a year, and which he spent his days in diligent and useful pastoral labor. His skill in the languages, particularly Hebrew, Greek, Latin, French, and Spanish, was extraordinary. He was diligent in expounding, catechising, and preaching the Scriptures: in his ministry he went through the whole of the Bible, from the beginning of Genesis to the end of Revelation. He died at Instow in 1681. Middleton, Ecclesiastical Biography (London, 1816), iii, 36.

Downham. See Downham.

Downy (dow'ni), mo'kar, prop. price paid for a wife, Gen. xxxiv, 12; Exod. xxii, 17; 1 Sam. xviii, 25; xxi, 26, se'bed, a gift; Gen. xxx, 20; prob'y, 2 Macc. i, 14). Nothing distinguishes more the nature of marriage among us in Europe from the same connection when formed in the East than the different methods of proceeding between the father-in-law and the intended bridegroom. Among us, the father usually gives a portion to his daughter, which becomes the property of her husband, and which often makes a considerable part of his wealth; but in the East the bridegroom offers to the father of his bride a sum of money, or value to his satisfaction, before he can expect to receive his daughter in marriage. Among the Greeks, in a sum which the bridegroom was required to pay to the father of his bride as a nuptial present or dowry was to be according to the rank she sustained, and such as the fathers of virgins of the same rank were accustomed to receive for their daughters. Of this procedure we have instances from the earliest times. When Jacob had nothing which he could immediately give for a wife, he purchased her by his services to her father Laban (Gen. xxix, 18; xxx, 20; xxxiv, 12; 1 Sam. xviii, 25; Exod. xxii, 16, 17; Josh. xv, 18; Hos. iii, 2). (See Senkenberg, De juribus dotis, Giese眼, 1729; Walch, De privilegio dotis Judaicae, Jena, 1785.) See Marriage.

Doxology (dōkōlōgē, a praising, giving glory), an ascription of glory or praise to God.

1. Doxologies in N.T.—Short ascriptions, which may be called doxologies, abound in the Psalms (e.g. xxvi, 6; cxii, 1; cxiii, 1), and were used in the synagogue. We naturally, therefore, find the apostles using them; e.g. Rom. xii, 8; Ephes. iii, 21; 1 Tim. i, 17. The Apocalypse (xix. 1) gives, as a celestial doxology, “Alleluia! Salvation, and glory, and honor, and power unto the Lord our God;” and another (xv, 6), “Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.” The song of the angels, Luke ii, 14, is a doxology (see below, No. 2). The doxology at the close of the Lord’s Prayer—“ for thine is the kingdom, and the power, and the glory, forever, Amen”—is thought by most critics to be an interpolation. It is not used in the Roman liturgy in repeating the Lord’s Prayer, but is used in the worship of the Greek Church, and in all Protestant churches. See Lord’s Prayer.

2. Liturgical Doxologies.—There are three doxologies of special note, which have been in use in Church worship from a very early period, viz.: (1.) The Lesser Doxology, or Gloria Patri, originally in the form, “Glory be to the Father, and to the Son, and to the Holy Ghost;” to which was added later, “world without end;” and later still the form became what it is now: “Glory be to the Father, and to the Son, and to the Holy Ghost;” and “world without end;” and still later, “Amen.” The use of this noble doxology has been a constant testimony to the Church’s faith in the Holy Trinity. In the Church of England it must be said or sung at the end of the reading of every psalm; in the Protestant Episcopal Church it may be said or sung at the end of every psalm, but either it or the greater doxology must be said or sung at the end of the whole portion of Psalms for the day. For further details, see GLORIA PATRI. (2.) The Greater Doxology, or Gloria in Excelsis, called also the Angelical Hymn (q. v.), a doxology of praise on the day of thanksgiving for the manifestation of the angels, Luke xi, 14 (“Glory be to God on high,” etc.). For its form and history, see GLORIA IN EXCELSIS. It is used in the eucharistic services of the Church of England, the Methodist Episcopal and Protestant Episcopal churches, and, in fact in most Protestant churches. (3.) The Trisagion (Latin Tres sanctus), a doxology as old as the second century, beginning with the words “Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name.” It is used in the communion service of the Church of England, the Methodist Episcopal, Protestant Episcopal, and some other Protestant churches. For its form and history, see TRISAGION.

3. Metrical Doxologies.—It is usual in Protestant churches, at the end of the singing of a hymn, or at least at the end of the last hymn in the service, to sing the doxology in the same metre. The hymn-books of the churches, therefore, contain a collection of versions of the Gloria in Excelsis in various metres, and adapted to the metres of the hymns. See Bichatnag, Biog. Eccles. liv, xiv, ch. ii; Siegel, christl. Alterthüm r, i, 515 sq.; Procter, On Common Prayer, p. 212; Palmer, Orig. Liturgy. iv, § 23.

Doyle, James Warren, a bishop of the Roman Catholic Church in Ireland, was born in 1756 at New Ross, near Wexford, and was appointed bishop of Killare in 1819. He was a copious writer on con-
DOOY, George D.D., an eminent divine of the Church of England, was born in London Oct. 31, 1778, and graduated B.A. at Benedict College, Cambridge, in 1800; as soon as he left college, he was married and settled in the country, and died in 1821.

Dool, George, a musician, was born in 1738, and died in 1818.

Dool, John, a Bath physician, was born in 1757, and died in 1819.

Dool, John, a philosopher, was born in 1712, and died in 1781.

Dool, John, an advocate, was born in 1762, and died in 1810.

Dool, John, a surgeon, was born in 1762, and died in 1810.

Dool, John, a physician, was born in 1762, and died in 1810.

Dool, John, a botanist, was born in 1762, and died in 1810.

Dool, John, a mathematician, was born in 1762, and died in 1810.

Dool, John, a lawyer, was born in 1762, and died in 1810.

Dool, John, a writer, was born in 1762, and died in 1810.

Dool, John, a painter, was born in 1762, and died in 1810.

Dool, John, a sculptor, was born in 1762, and died in 1810.

Dool, John, a musician, was born in 1762, and died in 1810.

Dool, John, a composer, was born in 1762, and died in 1810.

Dool, John, a literary critic, was born in 1762, and died in 1810.

Dool, John, a poet, was born in 1762, and died in 1810.

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DRAGON ORDER OF THE

**Mīmō'retkh, Isa. xix, 8, "net"), a seine or fishing-net. See FISH; NET.

**Dragon** (from the Greek ὅραξ as in the Apocalypse and Rev. frequently), an imaginary serpent of antiquity, especially in mythology, supposed to be supplied with feet and often with wings, stands in our version usually as a translation of two Heb. words of different signification, but common derivation - ṣām, third, and tāmim, third (according to Gesenius, from τὰμις, to extend, with reference to the great length of one or both of them). The similarity of the forms of the words may easily account for this confusion, especially as the masculine plural of the former, tāsmim, actually occurs in Lev. (as in Lam. iv, 8), whereas, on the other hand, tāmmim is evidently written for the singular tāmim in Ezek. xxi, 8; xxii, 2. But the words appear to be quite distinct in meaning; and the distinction is generally, though not universally, preserved by the Sept. Bocchur, however, proposes (Hie-

Rus, ii, 429) to read uniformly tāmim as the plur. of ṣām, and thus merge both terms into one. See WHALE.

1. The former (always "dragon" except Ezek. xxxii, 2, "whale") is used, always in the plural, in Job xxxi, 29; Isa. xxxiv, 18; xiii, 20 (Sept. אָרְשִׁי); in Isa. xiii, 22 (יִבְיֹן); in Jer. x, 22; xiii, 32 (אָרוֹן); in Psa. xxxvi, 19 (תָּנְשׁוֹנָן); and in Jer. xi, xiv, 6; lii, 7; Mic. i, 8 (דההננה). The feminine plural תָּנְשֹׁנָה, tānobh, is found in Mal. i, 8; a passage alluded to by Philo in the Sept. It is always applied to some creatures inhabiting the desert, and connected generally with the words יָטָבְר ("ostrich") and נָח ("jackal"). We should conclude from this that it refers rather to some wild beast than to a serpent, and this conclusion is rendered almost certain by the comparison of the tāmmim in Jer. xiv, 6, to the wild asses anning the wind, and the reference to their "swailing" in Mic. i, 8, and perhaps in Job xxx, 29. The Syriac renders it by a word which, according to Pocock, means a "jackal" (a beast whose peculiarly mournful howl in the desert is well known), and it seems most probable that this or some cognate species is to be understood whenever the word ṣām occurs. This interpretation, however, although favored by the grammatical forms, is supported by lit-

tle more than a conjecture as to the identity of the "jackal, or wild dog of the desert, which the Arabs call awi, plur. awim (corresponding to the Hebrew עַוִּי, "wild beasts of the islands," Isa. xiii, 22; xxxiv, 13; Jer. i, 39, i. e. jackal), so called from their howling; although they call the wolf by the name tāmim, which is somewhat like תָּנְשׁוֹן. See JACKAL.

2. The word tāmim, תָּנְשׁוֹן (plur. תָּנְשׁוֹנָן), is always rendered by ὅραξ in the Sept. except in Gen. i, 21, where we find ὄχιος. It generally occurs in the plu-

ral, and is rendered "whale" in Gen. i, 21; Job vii, 12; "serpent" in Exod. vii, 9-12; "sea-monster" in Lam. iv, 8; "sea-monster, or any great monster, whether of the land or the sea, being indeed more usually applied to some kind of serpent or reptile, but not exclusively restricted to that sense. When referring to the sea it is used as a parallel to תָּנְשׁוֹן ("leviathan"), as in Isa. xxvii, 1; and indeed this latter word is rendered in the Sept. by ὅραξ, in Psa. lxxiv, 14; civ, 56; Job xl, 19; Isa. xlvii, 1; and by μύτη ὄχιος in Job iii, 8. When examining these passages we find the word used in Gen. i, 21, of the great sea-mon-

sters, the representatives of the inhabitants of the deep. The same sense is given to it in Psa. lxxviii, 18 (where it is again connected with "leviathan"), Psa. cxlviii, 7, and probably in Job vii, 12 (Vulg. cœna). On this see also in Exod. vii, 9, and in Excult. xxii, 33; Psa. xci, 13, it refers to land-serpents of a power-

ful and deadly kind. It is also applied metaphorically
to Pharaoh or to Egypt (Isa. ii, 9; Ezek. xxiv, 8; xxvii, 2; perhaps Psa. cxliv, 13), and in that case, especially as feet are attributed to it, it most probably refers to the crocodile as the well-known emblem of Egypt. When, however, it is used of the king of Babylon, as in Jer. ii, 24, the same rule would lead us to suppose that some great serpent, such as might inhabit the sandy plains of Babylonia, is inten-

d. See LEVIATHAN.

3. In the New Test. ὅραξ (ὁραξ) is only found in the Apocalypse (Rev. xii, 5, 7, 10, 16, 17, etc.), as applied metaphorically to "the old serpent called the Devil, and Satan," the description of the "dragon" being dictated by the symbolic meaning of the image rather than by any reference to any actually ex-

isting creature. Of similar personification, either of an evil spirit or of the powers of material Nature as distinct from God, we have traces in the extensive prevalence of dragon-worship, and existence of dragon-
temples of peculiar serpentine form, the use of dragon-

standards both in the East, especially in Egypt, and in the West, more particularly among the Celtic tribes.

The most remarkable of all, perhaps, is found in the Greek legend of Apollo as the slayer of the Python, and the support of the serpent-worship as a mystery of wisdom. The reason, at least of the scriptural sym-

bol, is to be sought not only in the union of gigantic power with craft and malignity, of which the serpent is the natural emblem, but in the record of the ser-

pent's agency in the temptation (Gen. iii). For the ancient allusion to the true dragon (ὄραξ ὅραξ) was worshipped (? by lectoria, i. e. by spreading vi-

ands on a couch as an offering). This serpent-worship, however, is certainly not of Babylonian origin (see Sel-

den, De cles. ἐν, ii, 17, p. 365 sq.), since the two silver serpents mentioned by Diodorus Siculus (ii, 9) as be-

ing in the temple of Belus (q. v.) seem to be the images of divinities, but only emblems of the gods the there represented; yet possibly the conception had reference to the Persian symbol of the serpent, which signified Ahiram (Zandwessta, by Kleuker, i, 6). Accordingly the serpent appears also in later Jewish representations as an evil demon (Rev. xii, xiii; comp. Gen. iii). See SERPENT.

**DRAGON AT BABYLON.** In the Sept. version of Daniel there occurs, as chap. xiv, an account entitled Bel and the Dragon (q. v.), which states that at Babylon, under Cyrus, an enormous dragon (ὄραξ ὅραξ) was worshipped (by lecterina, i. e. by spreading vi-

ands on a couch as an offering). This serpent-worship, however, is certainly not of Babylonian origin (see Sel-

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**DRAGON- WELL ( образом, a eum hok-taminum, the name of a fountain situated oppo-

site or near the valley gate of Jerusalem (Neh. ii, 13). It is probably identical with the modern "Upper Pool of Gihon," on the north-western side of the city, and also with the "Serpent's Pool" mentioned by Josephus (Ant. i, 15, § 2, a. d. 63) and seen in the open country of the "Pool of the Gospels" (Append. ii, p. 8). See JERUSALEM.

**Dragon (in symbolism).** The dragon, in Christian art, is the emblem of sin in general and of idolatry in particular. Its usual form is that of a gigantic winged crocodile. "It is often represented as crushed under the feet of saints and martyrs, and other holy person-

ages. Sometimes it is portrayed with the inverted cross and the Christian monogram, as in the triumph of Christianity over paganism, as in pictures of St. George and St. Sylvestor; or over heresy and schism, as when it was adopted as the emblem of the Knights of the order of the Dragon in Hungary, which was instituted for the purpose of combating against the adherents of John Huss and Jan Hus (Prague).—Chambers, Encyclopædia, s. v.; Jameson, Sacred and Legendary Art, i, 26.

**Dragon, Order of the,** was founded in 1408 by
the emperor Sigismund, chiefly for fighting against the infidels. The members were on the breast a cross, on which hung a killed dragon.

**Draconades**, or **Dragoonings**, one of the modes of persecution employed against the Protestants of France after the revocation of the Edict of Nantes by Louis XIV; so called because the chief soldiers engaged in the service were **dragoons**. See **France; Persecutions**.

**Dracon** (1 Chron. xxix, 7; Ezra ii, 69; viii, 27; Neh. vii, 70, 71), or **Drachm** (Tobit v, 14; 2 Macc. iv, 19; xix, 48). The term rendered thus in our version (Sept. דְּרוֹכֶן and חָר֥וֹצֶן, Vulg. drachma and solidus; δραχμή, darke-monim, Ezr. ii, 69; Neh. vi, 70-72; or with a letter prefixed דְּרוֹכֶנֶה, adarak-monim, 1 Chron. xxix, 7; Ezra viii, 27) is usually thought to denote the **daric** (דְּרוֹכַע) of the Persians (from the Persic darra, a king, whence perhaps the title Dara, and seems to be etymologically connected with the Greek drachma (δραχμή). The drac is of interest not only as the most ancient gold coin of which any specimens have been preserved to the present day, but as the earliest coined money which we can be sure, was known to and used by the Jews; for, independently of the above passages, it must have been in circulation among the Jews during their subjection to the Persians. It even circulated extensively in Greece. The distinguishing mark of the coin was a crowned archer, kneeling on one knee, stamped on one side, and on the other a deep irregular cleft.

Gold Daric of Persia. Actual size.

Harpocration says that, according to some persons, the drac was worth twenty silver drachmas, which agrees with the statement of Xenophon (Anab. i, 7, 18), who informs us that 3000 drac was equal to ten talents, which would consequently make the drac equal to twenty drachmas. The value of the daric in our money, computed thus from the drachma, is 16a. 3d. sterling, or $3.83; but, if reckoned by comparison with our gold money, it is much more. The darics in the British Museum weigh 128-4 grains and 128-6 grains respectively. Hussey (Anc. Weights, vii, 3) calculates the drac as containing on an average about 123-7 grains of pure gold, and therefore equal to $1.10d. 1.76 gr., or 55.29. There are also silver coins which go by the name of daric, on account of their bearing the figure of an archer; but they were never called by this name in ancient times. See **Daric**.

The **drachma** (δραχµα), "piece of silver," Luke xv, 8, 9, was a coin of silver, the most common among the Greeks, and which, after the Exile, became also current among the Jews (2 Macc. iv, 19; x, 20; xii, 43). The earlier Attic drachma were of the average weight of 66-5 grains, and in a comparison with the shilling would be equal to 9-72d., or about 18 cents. After Alexander's time there was a slight decrease in the weight of the drachma, till, in course of time, it weighed only 63 grains, and specimens of the later times are in some cases even of less weight than this. In this state the drachma was counted equal to the denarius, which was at first worth 8d., and afterwards only 7d., or about 15 cents, which may therefore be considered as the value of the drachma in the New Testament—that is, the nominal value, for the real value of money was far greater in the time of Christ than at present. That the drachma of Alexandria was equal to two of Greece is inferred from the fact that the Sept. makes the Jewish shekel equivalent to two drachma [see **Drachma**]; and, in fact, an Alexandrian drachma weighing 126 grains has been found. There was also the tetradrachma, or four-drachma piece, in later times called the stater (q. v.). (See Smith's Dict. of Class. Antiq. s. v. Drachma.) See **Drachma**.

**Draught** occurs in our version as a translation of ἀνήρ (literally a place of sitting apart), a sink or privy (Matt. xv, 17; Mark vii, 19).

**DRAUGHT-HOUSE** similarly occurs as a translation of הַנִּירֵשׁ (maharash), literally an eaising one's self; 2 Kings x, 27, for which in the margin, by euphemism, מְכֹשֶׁב, makosh, an outgoing, a privy or sewer. Jehu, in order to show his contempt for the worship of Baal, ordered his temple to be destroyed, and the place converted to a vile use, that of receiving offal or ordure. On this mode of degradation, comp. Ezra vi, 11; Dan. ii, 5.

**Drawer of Water** (יוֹּכֶר נְחָלָה, skohb 'maiym; Sept. ἐρυθροφόρος, i.e. water-carrier) occurs in Deut. xxix, 11; Josh. ix, 21, 28; and in both instances it is spoken of as a hard and servile employment: to it the crafty Gibeonites were condemned. In the East water must be fetched from the river or the wells. In towns this is rarely done by the householders themselves, or by their servants. There are persons who make a trade of it to supply every day, to regular customers, the quantity required. They carry about the water in a well-prepared goat-skin, which is slung to the back; the neck is usually brought under the arm and compressed by the hand, serving as the mouth of this curious but very useful vessel. Those who drive a great trade have an ass, which carries two skins at once, borne like panniers. These men, continually passing to and fro with their wet bags through the narrow streets, are great nuisances in the towns iron
making, while in sleep it appears to be caused by an actual succession of events. Such is usually the case; yet there is a class of dreams, seldom noticed, and, indeed, less common, but recognised by the experience of many, in which the reason is not wholly asleep. In these cases it seems to look on it as were from without, and so to have a double consciousness: on the one hand we enter into the events of the dream, as though real; on the other we have a sense that it is but a dream, and we fear lest we should take and its passing should pass away. In either case the ideas suggested are accepted by the mind in dreams at once and inevitably, instead of being weighed and tested, as in our waking hours. But it is evident that the method of such suggestion is still undetermined, and, in fact, is our most capital objection to that other chief and similar cause than the suggestion of waking thoughts. The material of these latter is supplied either by ourselves, through the senses, the memory, and the imagination, or by other men, generally through the medium of words, or, lastly, by the direct action of the Spirit of God, or of created spirits of orders superior to our own, or the spirit within us, or else in dreams. In the first place, although memory and imagination supply most of the material of dreams, yet physical sensations of cold and heat, of pain or of relief, even actual impressions of sound or of light will often mould or suggest dreams, and the physical organs of speech will occasionally mix up themselves with the images of the dreamer. In the second place, instances have been known where a few words whispered into a sleeper's ear have produced a dream corresponding to their subject. On these two points experience gives undoubted testimony; as to the third, it can, from the nature of the case, be held but vaguely and uncertainly. The Scripture declares, not as any strange thing, but as a thing of course, that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts. It declares that God communicates with the spirit of man directly in dreams, and also that he permits created spirits to have a like communication with it. Its declaration is to be regarded, not as an isolated thing, but in connection with the general doctrine of spiritual influence, because any theory of dreams must be regarded as a part of the general theory of the origin of all thought. Whatever may be the difficulties attending the subject, still we know that dreams have formed a channel through which Jehovah was pleased in former times to reveal his character and dispensations to his people. This method of divine communication is alluded to in Job xxxiii, 14. The most remarkable instances recorded in the Old Testament are those of Abimelech with regard to Abraham (Gen. xxi, 8), Jacob on his way to Padan-aram (Gen. xxviii, 8), and again on returning thence (Gen. xxxi, 10), Laban in pursuing Jacob (Gen. xxxi, 24), Joseph respecting his future advancement (Gen. xxxvi, 6), Gideon (Judg. viii), and Solomon (1 Kin. iii, 5). In the New Testament instances of Joseph was promised to be a clear case of Joseph respecting the infant Jesus (Matt. i, 20; ii, 12, 13, 19), Paul (Acts xvi, 9; xviii, 9; xxvii, 23), and perhaps Pilate's wife (Matt. xxi, 19).

"It must be observed, that in accordance with the principle enunciated by Paul in 1 Cor. xiv, 15, dreams, in which the understanding is not awakened indeed as a method of divine revelation, but placed before the visions of prophecy, in which the understanding plays its part. It is true that the book of Job, standing as it does on the basis of natural religion, dwells on dreams and visions of deep sleep as the chosen method of God's revelation to himself and men (see Job iv, 19; xxxii, 19 again xxiii, 10; 28; 31); Ps. i, 6; Deut. xiii, 1, 3, 5; Jer. xxvii, 9; Joel ii, 28, etc., dreamers of dreams, whether true or false, are placed below 'prophets,' and even below 'diviners;' and sim-
DREAM 886 DRESS

Dregs (דגרים, דרגים), less of wine [as every-where rendered except in] Ps. lxv, 8; so called from settling or being kept; קָבָּה (kabba'ath, Isa. ii, 17, 22, means a goblet-cup merely). See Drink. The best wines of the East are much mixed with dregs, in the vessees in which they are preserved. They are sometimes drawn out when drawn out the liquor is strained for use. It is to this condition of the wine that the Psalmist appears to refer: "He poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out and drink them" (Ps. lxxv, 8). This is probably a figure of speech to denote that the wine should be given as a wine of blessing to the righteous, while the wicked should drink the thick and turbid residue. The punishments which God inflicts upon the wicked are compared to a cupful of fermenting wine mixed with intoxicating herbs, of which all those to whom it is given must drink the dregs or sediment. The same image occurs in several Arabian poets. Thus Taâbâta Sharrân says, "To those of the tribe of Hodaiil we gave the cup of death, whose dregs were confusion, shame, and reproach." See Drink.

Drellincourt, Charles, an eminent minister of the Reformed Church of France, was born at Sedan July 10, 1595. He was educated at Saumur, and in 1626 became pastor near Langres. In 1630 it was called to the presidency of the church of Charenton near Paris, where he served faithfully, and with excellent reputation. He died at Paris Nov. 3, 1669. Drellincourt was a very voluminous writer. For lists of all his writings, see Nicceron, Mémoires, vol. xvi.; Haag, La France Protestante, iv, 533. Among them are, Préparations à la Sainte Cène, 8 vols. 8vo, often reprinted; —Consolations contre les frayeurs de la mort (40 editions); translated, The Christian's Defence against the Fears of Death (38th ed. London, 1752, 8vo, with memoir); —Les Vœux Charitables pour toutes sortes de personnes affligées (Charenton, 1669, 5 vols. 12mo, translated into six languages).—Bayle, Dictionnaire, s. v.; Hoefer, Nouv. Biog. Générale, iv, 746.

Dress (does not occur in Scripture in the sense of clothing, but only in the older acceptance of preparing or fitting). See Costume.

1. Materials.—These were various, and multiplied with the advance of civilization. The earliest and simplest robe was made out of the leaves of a tree (עברית), "A. V. fig-tree"—and comp. the present Arabic name for the fig, الت, portions of which were sewn together so as to form an apron (Gen. iii, 7). Asetic Jews occasionally wear peculiar garments, and the art itself died out; see the antiquity of this custom in the history of Pharaoh's butler and baker (Gen. xii, 25); and Pharaoh himself, and Nebuchadnezzar, are also instances. See Divination. It is quite clear from the inspired history that dreams were looked upon by the earliest nations of antiquity as prophecies from their idol gods of future events. One part of Jehovah's great plan in revealing, through this channel, his designs towards Egypt, Joseph individually, and his brethren generally, was to correct this notion. The same principle is apparent in the divine power bestowed upon Daniel to interpret dreams. Jehovah expressly forbade his people from observing dreams, and from consulting explainers of them. He condemned to death all who pretended to have prophetic dreams, and to foretell events, even though they foretold came to pass, if they had any tendency to promote idolatriy (Deut. xiii, 1-4). But they were not purely in the air; when they had a significant dream, to address the prophets of the Lord, or the high-priest in his ephod, to have it explained (Num. xii, 6; compare the case of Saul, 1 Sam. xxviii, 6, 7). False and true dreams are expressly contrasted in Jer. xxiii, 25, 28. See Night-Vision.
DRESS

(Zech. xiii, 4; comp. Matt. vii, 16). Pelisses of sheep-skin still form an ordinary article of dress in the East (Burckhardt's Notes on Bedouins, i, 60). The sheep-skin itself forms the raw material for the ornamentation of Khorasan: it was made with sleeves, and was worn over the tunic; it fell over the back, and terminated in its natural state. The people wearing it have been identified with the Sagarit (Bonomi's Nineveh, p. 128). The adder's skin worn by the king of Nineveh (Jobs, vii, 1): find the 'gorgeous Babylonian garment' found at Ai (Josh. vii, 21), were of a different character, either robes trimmed with valuable furs, or the skins themselves ornamented with embroidery. The art of weaving hair was known to the Hebrews at an early period (Exod. xxvi, 7; xxxv, 6); the sackcloth used by the Levitical priests was of this material [see SACKCLOTH], and by many writers the adder's skin of the prophets is supposed to have been such. John the Baptist's robe was of camels' hair (Matt. iii, 4), and a similar material was in common use among the poor of that day (Joseph. War, i, 24, 28), probably of goats' hair, which was employed in the Roman census. At what period the use of wool, and of still more artificial textures, such as cotton and linen, became known, is uncertain: the first of these, we may presume, was introduced at a very early period, the flocks of the pastoral families being kept partly for their wool (Gen. xxxviii, 12): it was at times largely employed, particularly by the outer garments (Exod. xiii, 47; Deut. xii, 11; Ezek. xxxiv, 3; Job xxxii, 20; Prov. xxvii, 26; xxxi, 13). See WOOL. The occurrence of the term butimeth in the book of Genesis (III, 21; xxxvii, 3, 23) seems to indicate an acquaintance, even at that early day, with the finer materials; for that term, though significant of a particular robe, originally appears to have been referred to the material employed (the root being preserved in our cotton; comp. Bohlen's Intro. ii, 51; Saalschutz, Arch. i, 8, and was applied by the later Jews to flax or linen, as stated by Josephus (Ant. iii, 7, 2, θείων μίν καλλίται. Λινόν οὖτο σμαίνει, χύτων γάρ τί λοιπόν ἡμῖν καλλίτοις). No conclusion, however, can be drawn from the use of the word: it is evidently applied generally, and without any view to the material, as in Gen. iii, 21. It is probable that the acquaintance of the Hebrews with wool, and perhaps cotton, dates from the period of the captivity in Egypt, when they were instructed in the manufacture of it (I Chron. iv, 22). After their return to Palestine we have frequent notices of linen, the finest kind being named šekem (שכém) and at a later period buta (בּוֹת), the latter a word of Syrian, and the former of Egyptian origin, and each indicating the quarter whence the material was procured: the term chîr (כִּר) was also applied to it from its brilliant appearance (Isa. xix, 9; Esth. i, 6; viii, 15). It is the ḥisasu (Γίνορος) of the Sept. and the N. T. (Luke xvi, 19; Rev. xviii, 12, 16), and the "fine linen" of the A. V. It was used in the vestments of the high-priest (Exod. xxv, 5 sqq.), as well as by the wealthy (Gen. xlii, 42; Prov. xxxii, 25; Luke xiv, 18). See LINEN. Among the materials used in clothing, linen is most commonly spoken of, and is employed in dressing the hair (Lev. xvi, 4, 23, 28), and for the ephod of Samuel (1 Sam. ii, 18) and David (2 Sam. vi, 14): it is worthy of notice, in reference to its quality and appearance, that it is the material in which angels are represented (Exek. ix, 3, 11; x, 6, 7; Dan. x, 6; xii, 6; Rev. xiv, 4). A very fine kind of linen coat was employed in the Israelite exiles (Ezra, xiii, 4), and was used by the very poor. The Hebrew term sâdîn (said意 = סדָּנֶה, and sâdin) expresses a fine kind of linen, especially adapted for summer wear, as distinct from the sariballa, which was thick (Talmud, Menoc. p. 41, 1). What may have been the distinction between šekem and sâdin (Prov. xxxii, 22, 24) we know not: the probable ability is that the latter name passed from the material to a particular kind of robe. Silk was not introduced until a very late period (Rev. xviii, 12; the term meset, מֶסֶת, Sept. πορφυρον, Ezek. xvi, 10) is of doubtful meaning. See Silk. The dress material, skakote (םַקּוֹטֶה), Sept. κυκλοβόλος, i. e. κυκλοβολος; Aquila, ἀντικακλομενος; Ven. Gr. ἄντικακλομενος), such as wool and flax, was forbidden (Lev. xix, 19; Deut. xxi, 11), on the ground, according to Josephus (Ant. iv, 8, 11), that such was reserved for the priests, or as being a practice usual among idolaters (Spencer, Leg. Heb. Riti. ii, 32), but more probably with the view of enforcing the general idea of purity and simplicity. See DRESS.

2. Color and Decoration.—The prevailing color of the Hebrew dress was the natural white of the materials employed, which might be brought to a high state of brilliancy by the art of the fuller (Mark ix, 3). Some of the terms applied to these materials (e. g. וֶּרֶד, יָרְד, יַרְד) are connected with words significant of whiteness, while many of the allusions to garments have special reference to this quality (Job xxxviii, 14; Ps. cxi, 1, 2; Isa. xlix, 8): white was highly regarded, and appropriately used on solemn occasions (Exod. i, 8; comp. Horace, Sat. ii, 2, 60), as well as symbolical of purity (Rev. iii, 4, 5; iv, 4; vii, 9, 13). It is uncertain when the art of dyeing became known to the Hebrews; the בּרֶדֶר בּרֶדֶר, bath 'with passages' worn by Joseph (Gen. xxxvii, 3, 23) is variously taken to be either a "coat of divers colors" (Sept. ποικιλος; Vulgate polychromia; comp. the Greek ποικίλος, II, iii, 125; xxii, 441), or a tunic furnished with sleeves and reaching down to the ankles, as in the versions of Aquila, άντεργολογος, Symmachus, χειρογονος, and in the Vulg. (2 Sam. xiii, 18) talarias, and as described by Josephus (Ant. vii, 8, 1). The latter is probably the correct sense, in which case we have no evidence of the use of variegated robes previously to the sojourn of the Hebrews in Egypt, though the notice of scarlet thread (Gen. xxxviii, 20) implies some acquaintance with dyeing, and the light summer robe בּרֶדֶר בּרֶדֶר, Sept. Πιπαροβος; A. v. "veil") worn by Rebekah and Tamar (Gen. xxvi, 65; xxxvii, 14, 19) was probably of an ornamental character. The Egyptians had carried the art of weaving and embroidery to a high state of perfection, and from them the Hebrews learned various methods of producing decorative stuffs. The elements of ornamentation, as (1) weaving, and (2) variously dyed (Exod. xxxv, 25; compare Wilkinson's Egyptianians, iii, 125); (2) the introduction of gold thread or wire (Exod. xxxiv, 6 sq.); (3) the addition of figures, probably of animals and hunting or battle scenes (comp. Layard, ii, 257), in the case of garments, in the same manner as the cherubim were represented in the curtains of the tabernacle (Exod. xxxvi, 1, 31; xxxvii, 8, 35). These devices may have been either woven into the stuff, or cut out of other stuff and afterwards attached by needlework: in the former case the pattern would appear only on one side, in the latter the pattern might be varied. Such is the distinction, according to Talmudical writers, between כְּנֶנֶךְ-work and needlework, or as marked by the use of the singular and dual number, יָרְדֵּנֶךְ, needlework, and יָרְדֵּנֶכְ, needlework on both sides (Judg. v, 80), though the latter term may after all be accepted in a simpler way as a dual = two embroidered robes (Bertheau, Comm. in l. c.). The account of the corset of Amaziah (Herod. iii, 47) illustrates the processes of decoration, tributes in Exod. Rab. Roberts' robe of gold (סַפָּדִי, Psal. cxix, 18), and at a later period with silver thread (Josephus, Ant. xiv, 8, 2; comp. Acts xii, 21), were worn by royal personages: other kinds of robes were worn by the wealthy both of Tyre (Ezek. xvi, 13) and Palestine (Judg. v, 30; Psa. xlv, 14). The art does not appear
to have been maintained among the Hebrews: the Babylonians and other Eastern nations (Josh. vii, 21; Ezek. xxvi, 21, as well as the Egyptians (Ezek. xxvi, 7), excelled in it. Nor does the art of dyeing appear to have been followed up in Palestine: dyed robes were imported from foreign countries (Zep. i, 8), particularly from Phoenicia, and were not much used except by the rich or the wealthy Tyrians (Ezek. xxvii, 7), the Midianitish kings (Judg. viii, 20), the Assyrian nobles (Ezek. xxii, 6), and Persian officers (Est. viii, 15), and still represented in the Persian glyptic. The general effect of the Persian dress was more brilliant than that of the Jews: hence Ezekiel (xii, 12) describes the Assyrians as יִבְנַת קֵינֵי, lit. clothed in perfection; according to the Sept. שָׂרִיָּה עַל, wearing robes with handsome borders. With regard to the head-dress in particular, described as יִנְבָּא יֵשָׁבָא (Sept. εἰμι κατά τί) A. V. "died attired;" comp. Ovid, Met. xiv, 654, μίαρα πικτα, some doubt exists whether the word rendered dyed does not rather mean flowing (Gesen. Theor. p. 542; Layard, ii, 300).

6. The chief forms of Ancient Oriental dress. — It is a difficult task to give a satisfactory account of the various articles of dress mentioned in the Bible: the notices are for the most part incidental, and refer to a lengthened period of time, during which the fashions must have frequently changed; while the collateral sources of information, such as sculpture, painting, or contemporary records, are but scanty. The general characteristics of Oriental dress have indeed preserved a remarkable uniformity in all ages: the modern Arab dress much as the ancient Hebrews did; there are the same flowing robes, the same distinction between the outer and inner garments — the former heavy and warm, the latter light, adapted to the rapid and excessive changes of temperature in those countries; and there is the same distinction between the costume of the rich and the poor, consisting in the multiplication of robes of a finer texture and more ample dimensions. Hence the numerous illustrations of ancient costume, which may be drawn from the usages of modern Oriental nations, supplying the greatest measure of the want of contemporaneous representations. With regard to the figures which some have identified as Jews in Egyptian paintings and Assyrian sculptures, we cannot but consider the evidence insufficient. The figures in the painting by Beni Hassan, delineated by Wilkinson (Ancient Egyptians, ii, 24), and supposed by them to represent the arrival of Joseph's brethren, are dressed in a manner at variance with our ideas of Hebrew costume: the more important personages wear a double tunic, the upper one constructed so as to pass over the left shoulder and under the right arm, leaving the right shoulder exposed: the servants wear nothing more than a skirt or kilt, reaching from the loins to the knee. Wilkinson suggests some collateral reasons for doubting whether they were really Jews; to which we may add a further observation that the presents which these persons bring with them are not what we should expect from Gen. xliii, 11. Certain figures inscribed on the face of a rock at Ishbiliyin (q. v.), near Kermanshah, were supposed by Sir R. K. Porter to represent Samaritans captured by Shalmaneser: they are given in Vaux's Nineveh, p. 372. These sculptures are now recognised as of a later date, and the figures evidently represent people of different nations, for the tunics are a shade different, and the heads long and agile. Against this the same figures discovered at Nineveh have been pronounced to be Jews: in one instance the presence of hats and boots is the ground of identification (Bonomi, Nineveh, p. 197; compare Dan. iii, 21); but if, as we shall hereafter show, the original words in Daniel have been misunderstood by our translators, no conclusion can be drawn from the presence of these articles. In another instance the figures are simply dressed in a short tunic, with sleeves reaching nearly to the elbow, and confined at the waist by a girdle, a style of dress which was so widely spread throughout the East that it is impossible to pronounce what particular nation they may have belonged to: the style of head-dress seems an object which might have been suggested to the touch of Jewish artists. These figures are given in Bonomi's Inscriptions, p. 381.

The costume of the men and women was very similar; there was sufficient difference, however, to mark the sex, and it was strictly forbidden to a woman to wear the appendages (יוֹשָׁבָא; Sept. αὐτάκις), such as the staff, signet-rings, and other ornaments, or, according to Josephus (Ant. iv, 8, 48), the weapons of a man; as well as to a man to wear the outer robe (יוֹשָׁבָא) of a woman (Deut. xxii, 6); the reason of the prohibition, according to Maimonides (Mor. Nedek, iii, 57), being that such was the practice of idolaters (comp. Carpzov, Appar. p. 514); but more probably it was based upon the general principle of propriety. (See Mill, Dissert. select. p. 196 sqq.; Carpzov, De mundo muliebri viri indericto, Rost. 1712.)

a. Robe and the relations to the sexes. (1.) The κηθονήθ (Ἡθονήθ), whence the Greek χιλόνη was the most essential article of dress. It was a closely-fitting garment, resembling in form and use our skirt, though unfortunately translated "coat" in the A.V. The material of which it was made was either wool, cotton, or linen. From Josephus's observation (Ant. iii, 7, 4) with regard to the miell (that it was σε οὐκ εἶναι πομήνημα), we may probably infer that the ordinary λιθονήθ or tunic was made in two pieces, which were sewn together at the sides. In this case the seamless shirt (χιλόνη διάφησα) worn by our Lord (John xiv, 23) was either a singular one, or, as is more probable, was the upper tunic or miell. The primitive κηθονήθ was without sleeves, and served, as a whole, the part of a Doric χιλόνη; it may also have been, like the latter, partially opened at one side, so that a person in rapid motion was exposed (2 Sam. vi, 20). Another kind, which we may compare with the Ionian χιλόνη, reached to the wrists and ankles: such was probably the κηθονήθ passim worn by Joseph (Gen. xxxviii, 23, 29) and Tamar (2 Sam. xiii, 18), and the which the priests wore (Josephus, Ant. iii, 7, 2). It was in either case kept close to the body by a girdle (q. v.), and the fold formed by the overlapping of the robe served as an inner pocket, in which a letter or any other small article might be carried (Joseph. Ant. xvii, 6, 7). A person wearing the κηθονήθ alone was described as διώκτης, and : we may compare the use of the term πρὸστατ of, as applied to the Spartan virgins (Plut. Lyc. 14), of the Latin nautus (Virgili, Geor. i, 299), and of our expression stripped. Thus it is said of Saul, after having taken off his upper garments (רָצָא, 1 Sam. xix, 24); of Isaiah (Isa. xx, 2) when he had put off his sackcloth, which was usually worn over the tunic (comp. Jon. iii, 6), and only on special occasions next the skin (2 Kings vi, 30); of a warrior who has cast off his military dress (Ps. li, 16; comp. Delitzsch, Comm. on Ps., 29); and of Peter without his fisher's coat (John xxii, 7). The same expression is elsewhere applied to the poorly clad (Job xxii, 6; Is. lviii, 7; James ii, 13).

The annexed wood-cut (fig. 1) represents the simplest style of Oriental dress, a long loose shirt or κηθονήθ without a girdle, reaching nearly to the ankle. The same robe, with the addition of the girdle, is shown in fig. 4. In fig. 4 we have the ordinary dress of the modern Bedouin; the tunic overlaps the girdle at the waist, leaving an ample fold, which serves as a pocket. Over the tunic he wears the abba, or striped plait, which completes his costume.

(2.) The σαλίνα (Σαλίνα) appears to have been a wrap
per of fine linen (Sept. αὐνῶν), which might be used in various ways, but especially as a night-shirt (Mark xiv, 51; comp. Herod. ii, 95; Schleusner’s Lex. in N. T. s. v.). (The Hebrew term is given in the Syriac N.T. as αὐνῶν, Luke xix, 30; and μάνρον, John xiii, 4.) The material or robe is mentioned in Judg. xiv, 12, 13 (“shirt,” “shirt”), Prov. xxxi, 24, and Isa. iii, 23 (“fine linen”); but in none of these passages is there anything to decide its specific meaning. The Talmudical writers occasionally describe the tallith under that name, as being made of fine linen; hence Lightfoot (Exercitations on Mark xiv, 51) identifies the σινδών worn by the young man as a tallith, which he had put on in his haste without his other garments.

(3.) The meil (מלעך) was an upper or second tunic, the difference being that it was longer than the first. It is hence termed in the Sept. ἴντοδόντας ποδόνες, and probably in this sense the term is applied to the ἱκεθοῦντα πανταξιόν (2 Sam. xiii, 18), implying that it reached down to the feet. The acellular meil is elsewhere described. See PRIEST. As an article of ordinary dress it was worn by kings (1 Sam. xxiv, 4), prophets (1 Sam. xxviii, 14), nobles (Job i, 20), and youths (1 Sam. ii, 19). It may, however, be doubted whether the term is used in its specific sense in these passages, and it may well be supposed that it was used in its general sense (from μελέοντας, to cover), for any robe that chanced to be worn over the kethoneth. In the Sept. the renderings vary between ἴντοδοντας (1 Sam. xviii, 4; 2 Sam. xiii, 18; 1 Sam. ii, 19, Theodot.), a term properly applied to an upper garment, and specially used in John xxi, 7, for the linen coat worn by the Phoenician and Syrian fishermen (Theophr. in l. c.), ἵππαι (1 Sam. ii, 19; xx, 22, xxv, 4, 11, 12, 14; Job xxiv, 16), ἰματία (Job i, 20), σέλας (1 Chron. xvii, 27; Job ii, 12), and ἴντοδοντας (Exod. xxxix, 21; Lev. vii, 7), showing that, generally speaking, it was regarded as an upper garment. This further appears from the passages in which notice of it occurs: in 1 Sam. xviii, 4, it is the “robe” which Jonathan first takes off; in 1 Sam. xviii, 14, it is the “mantle” in which Samuel is enveloped; in 1 Sam. xv, 27, it is the “mantle,” the skirt of which is rent (comp. 1 Kings xi, 30, where ἰματία, simlah, is similarly treated); in 1 Sam. xxiv, 4, it is the “robe” under which Saul slept (generally the ἵππα, beged, was so used); and in Job i, 20; ii, 12, it is the “mantle” which he rends (comp. Ezra ix, 8, 9); in these passages it evidently describes an outer robe, whether the simlah, or the meil itself used as a simlah. Where two tunics are mentioned (Luke iii, 11) as being worn at the same time, the second would be a meil; travellers generally wore two (Joseph. Ant.

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The dress of the middle and upper classes in modern Egypt (Fig. 5) illustrates the customs of the Hebrews. In addition to the shirt, they wear a long vest of striped silk and cotton, called keftan, descending to the ankles, and with ample sleeves, so that the hands may be concealed at pleasure. The girdle surrounds this vest. The outer robe consists of a long cloth coat, called gadāb, with sleeves reaching nearly to the wrist. In cold weather the abba is thrown over the shoulders.

(4.) The ordinary outer garment consisted of a quadrangular piece of woolen cloth, probably resembling a Scotch plaid. The size and texture would vary with the means of the wearer. The Hebrew terms referring to it are γαδαβ (γαδαβ), occasionally γαδάβα (γαδάβα), which appears to have had the broadest use, and sometimes is put for clothes generally (Gen. xxxix, 4; xxvii, 34; Exod. iii, 22; xxii, 9; Deut. x, 18; Isa. iii, 7; iv, 1), though once used specifically of the warrior’s cloak (Isa. ix, 5); beged (בָּגְדֶד), which is more usual in speaking of robes of a handsome and substantial character (Gen. xvii, 15; xlii, 42; Exod. xxvii, 2; 1 Kings xx, 10; 2 Chron. xix, 9; Isa. xxiii, 1); lebuck (לַבּוּך), appropriate to passages where covering or protection is the prominent idea (Exod. xxvi, 26; Job xxvi, 6; xxxiii, 19); and, lastly, lebuck (לַבּוּך), usual in poetry, but specially applied to a warrior’s cloak (2 Sam. xx, 8; priests’ vestments (2 Kings xx, 22), and royal apparel (Esth. vi, 11; viii, 15). A cognate term, melabuk (מֶלֶבּוּךְ), describes specifically a state dress, whether as used in a royal household (1 Kings x, 5; 2 Chron. ix, 4) or for religious festivals (2 Kings x, 22): elsewhere it is used generally for robes of a handsome character (Job xxvii, 16; Isa. ix, 8; Ezek. xvi, 13; Zeph. i, 6). Another term, mād (מַדִּים), with its derivatives mādēn, Psa. cxxxiii, 2, and ṣēḏē, 2 Sam. x, 4; 1 Chron. xiv, 4), expresses the length of the Hebrew garment (Exod. iv, 12; xvii, 4, and is specifically applied to a long cloak (Judg. iii, 16; 2 Sam. xx, 8), and to the priest’s coat (Lev. vi, 10). The Greek terms ἵππαι and εὐδοκεῖν express the corresponding idea, the latter being specially appropriate to robes of more than ordinary grandeur (1 Macc. x, 21; xiv, 9; Mark xii, 8; xvi, 5; Luke xv, 22; xx, 46; Rev. vi, 11; vii, 9, 12); the μακρυκός and μισσακά (A.V. “coat,” “cloak,” Volk. τυχέω, πελλίτων) are brought into juxtaposition in Matt. v, 40, and Acts ix, 39. The beged might be worn in various ways, either wrapped round the body, or worn over the shoulders, like a shawl, with the ends or “skirt” (בֶּגֶדֶשׁ, Sept. πυρίγα; Volk. ἀγνοίδι) hanging down in front; or it might be thrown over the head so as to conceal the face (2 Sam. x, 20; Esth. vi, 13). The ends were skirted with a fringe, and bound with a dark purple ribbon (Num. xxvi, 38): it was confined at the waist by a girdle, and the fold (בֶּגֶדֶשׁ; Sept. κολαρός; Volk. νιφός) formed by the overlapping of the robe served as a pocket in which a considerable quantity of articles might be carried (2 Kings iv, 39; Psa. lxxix, 12; Hag. ii, 12; Neh. vii, 36; Description, p. 56), or as a purse (Prov. xvii, 22; xxvi, 14; Isa. lxv, 5, 7; Jer. xxxii, 18; Luke vi, 38).

The ordinary mode of wearing the outer robe, called
The dress of the women differed from that of the men in regard to the outer garment, the kethoneth being worn equally by both sexes (Cant. v, 8). The names of their distinctive robes were as follows: (3) mitpachath ( gdki; Sept. περάγαμα; Vulg. pallium, filicenum; A. V. "veil," "simple"), a kind of shawl (Ruth iii, 15; Isa. iii, 22); (2) maatophakah ( gdki; Vulg. pallium; A. V. "mantle"), another kind of shawl (Isa. iii, 22), but how differing from the one just mentioned we know not; the etymological meaning of the first name is expansion, of the second enveloping; (3) tas'ah ( gdki; επιτραπεζάνη; "veil"), a robe worn by Rebekah on approaching Isaac (Gen. xxiv, 65), and by Tamar when she assumed the guise of a harlot (Gen. xxxviii, 14, 18)—it was probably, as the Sept. represents it, a light summer dress of handsomely appearing appearance (ἐπιβάλλειν το θείαντα και ικαλωτισάρο, Gen. xxxviii, 14), and of ample dimensions, so that it might be thrown over the head at pleasure; (4) radhid ( gdki; "veil"), a similar robe (Isa. iii, 23; Cant. v, 7), and substituted for the tas'ah in the Chaldee version—we may conceive of these robes or shawls as resembling the peplos of the Greeks, which might be worn over the head (as represented in Smith's Dict. of Ant. p. 763), or again as resembling the habarukh and midlahah of the modern Egyptians (Lane, i. 78, 75); (5) petakat ( gdki; χιτων ματοπόρφορον; "stomacher"), a term of doubtful origin, but probably significant of a gay holiday dress (Isa. iii, 26)—to the various explanations enumerated by Gesenius (Thesaurus, p. 1127), we may add one proposed by Suschutz (Archaeol. i. 31), πετακατ, vicio or foolish, and δια πλούτω, in which case it = unbridled pleasure, and has no reference to dress at all; (6) g'iyimin ( gdki), Isa. iii, 23), also a doubtful word, explained in the Sept. as a transparent dress, i.e. of gaze (ιατορια λασκωνα)—Schoeder (De Vest. mult. Heb. p. 311) supports this view, but perhaps the word means, as in the A. V., "glasses." The garments of females were terminated by an ample border or fringe (גזרת, גזרת; ὀρίσεα; skirts), which concealed the feet (Isa. xlviii, 2; Jer. xiii, 22).

Figs. 4 and 7 illustrate some of the peculiarities of female dress: the former is an Egyptian woman (in her walking dress); the latter represents a dress, probably of great antiquity, still worn by the peasants in the south of Europe: the outer robe, or khalouchyah, is a large piece of woollen stuff wound round the body, the upper parts being attached at the shoulders; another piece of the same stuff is used for the head-veil, or torkah.

c. Having now completed our description of Hebrew dress, we add a few remarks relative to the selection of equivalent terms in our own language. It must at once strike every Biblical student as a great defect in our Author. Ver. that the same English word should represent various Hebrew words; e.g. that "veil" should be promiscuously used for radhid (Isa. iii, 25), tas'ah (Gen. xxiv, 65), mitpachath (Ruth iii, 15), nashokah (Exod. xxxiv, 8): "robe" for meil (1 Sam. xviii, 4), kethoneth (Isa. xxii, 21), addereth (Jon. iii, 6), salmah (Mic. ii, 8): "mantle" for meil (1 Sam. xv, 27), addereth (1 Kings xix, 18), maatophakah (Isa. iii, 22); and "coat" for meil (1 Sam. ii, 19), kethoneth (Gen. iii, 21); and conversely that different English words should be promiscuously used for the same Hebrew one, as meil is translated "coat," "robe," "mantle;" addereth "robe," "mantle." Uniformity would be desirable, in as far as it can be attained, so that the English reader might understand that the same Hebrew term occurred in the original text where the same English term was found in the translation. Beyond uniformity, correctness of translation would also be desirable: the difficulty of attaining this in the subject of dress, with regard to which the customs and associations are so widely at variance in our own country and in the East, is very great. Take, for instance, the kethoneth: at once an under garment, and yet not unfrequently worn without anything over it—a skirt, as being worn next the skin, and a coat, as being the upper garment worn in a house: deprive the Hebrew of his kethoneth, and he was positively naked: deprive the Englishman of his coat, and he has under garments still. So again with the byged: in shape probably like a Scotch plaid, but the use of such a term would be unintelligible to most English readers; in use unlike any garment with which we are familiar, for we only wear a greatcoat or a cloak in bad weather, whereas the Hebrew and his byged were inseparable. With such difficulties attending the subject, any attempt to render the Hebrew terms must be, more or less, a compromise between correctness and modern usage, and the English terms which we are about to propose must be regarded merely in the light of suggestions. Kethoneth answers in many respects to "frock," the sailor's "frock" is constantly worn next the skin, and
either with or without a coat over it; the "smockfrock" is familiar to us as an upper garment, and still as a kind of undress. In shape and material these correspond with kōlēth, and, like it, the term "frock" is applied to both sexes. In the seculular dress a more technical term might be used: "vestment," in its specific sense as the chasuble, or cornua, would represent it very aptly. Meil may perhaps be best rendered "gown," for this too applies to both sexes; and, when to men, always in an official sense, as the acolyte's gown, the albsrider's gown, just as meil appears to have represented an official, or, at all events, a special dress. In the seculular dress "alb" exactly meets it, and retains still, in the Greek Church, the very name, poderix, by which the meil is described in the Sept. The seculular ephod approaches, perhaps, most nearly to the term "pall," the πασχαλίς of the Greek Church, which we may compare with the εἰσμίκατον of the Sept. Adde- retch answers in several respects to "pelisse," although this term is now applied almost exclusively to female dress. Suda ἡ = "linen wrapper." Simulā would render "garment," and in the plural "clothes," the broadest term of the kind; βηγενος "vestment," as being of superior quality; λοβακ "robe," as still superior; μάδ "cloak," as being long; and μαλαχα "dress," in the specific sense in which the term is not unfrequently used as = fine dress. In female costume μαλαχα might be rendered "shawl," μαλαχα "mantle," or the handkerchief or "clack." d. In addition to these terms, which we have thus far extracted from the Bible, we have in the Talmudical writers an entirely new nomenclature. The tal- likh (תְּלֵאֶה) is frequently noticed: it was made of fine linen, and had a fringe attached to it, like the βηγενος; it was of ample dimensions, so that the head might be enveloped in it, as was usual among the Jews in the act of prayer. The κολόνα (κολόνα) was probably another name for the tallikh, derived from the Greek κολονος; Ephesians (i, 15) represents the στολαι of the Phariaces as identical with the Dalmaticum or the colobium; the latter, as known to us, was a close tunic without sleeves. The κολομ (κολομ) was a woolen shirt, worn as an under tunic. The μακτορ (μακτόρ) was a mantle or outer garment (comp. Lightfoot, Exciscation on Matt. v. 40; Mark xiv. 51; Luke xix. 8, etc.). Gloves (τυμπανα) or παπαρία are also noticed (Chezal, xvi. 6; xxv. 16; xxvi. 8), not, however, as worn for luxury, but for the protection of the hands in manual labor. With regard to other articles of dress, see GIRDLE; HANDKERCHIEF; HEAD-DRESS; HEM OF GARMENT; SANDALS; SHOES; VEIL; also the several words above used in the A.V. e. The dresses of foreign nations are occasionally referred to in the Bible; that of the Persians is described in Dan. iii. 21 in terms which have been variously understood, but which may be identified with the statements of Herodotus (i, 159; vii. 61) in the following manner: (1) The sarbakās (סַרְבָּקָא; A.V. "coats") = דִּשְׁפִּיסִים, or drawers, which were the distinctive feature in the Persian as compared with the Hebrew dress; (2) the pāzāk (פָּזַק; A.V. "hoes") = אֲדוֹן paterae, or inner tunic; (3) the korbēs (כְּרַבֶּס; A.V. "hat") = דָּלֹם cippis, or plures; (4) a pie of tunic, corresponding to the meil of the Hebrews; (4) the lothāk (לֹהָק; A.V. "garment") = χιαλοκόλατος λινοῦ, or cloak, which was worn, like the βηγενος, over all. In addition to these terms, we have notice of a robe of state of fine linen, trābāk (תְּרַבָּק; κατεύμα; sericium pallium), so called from its ample dimensions (Esth. viii. 15). The same expression is used in the Chaldean for purple garments in Ezek. xxvii, 15. The references to Greek or Roman dress are few; the χιαλοκόλατος (2 Macc. ii. 55; Matt. xxvii. 28) was either the paludamentum, the military sash of the Roman soldier, or the chlamys itself, which was introduced under the empire (Sueton. Aug. s. v. Chlamys); it was especially worn by officers. The travelling cloak (φιάλομος) referred to by Paul (2 Tim. iv. 13) is generally identified with the Roman ponsula, of which it may be a corruption; the Talmudical writers have a similar name (יֵהלָם or נָחָד). It is, however, otherwise explained as a travelling case for carrying clothes or books (Conybears, St. Paul, ii. 499). 4. The customs and associations connected with dress are numerous, and important, many arising from the peculiar form and mode of wearing the outer garments. The βηγενος, for instance, could be applied to many purposes besides its proper use as a vestment; it was sometimes used to carry a burden (Exod. xii. 34; Judg. viii. 25; Prov. xxx. 4), as Ruth used her shawl (Ruth iii. 15); or to wrap up an article (1 Sam. xxi. 6); or again as an Improptu saddle (Matt. xxii, 7). Its most important use, however, was a coverlet at night (Exod. xxii, 27; Ruth iii. 15; Ezek. xvi, 8), whence the word is sometimes taken for bed-clothes (1 Sam. xix. 13; 1 Kings i, 1); the Bedouin applies his abba to a similar purpose (Niebuhr, Description, p. 55). On this account the word might not improperly be set (Ezek. xxii. 26; Matt. xxiv, 12, 18; compare Job xxii. 6; xxxiv. 7; Amos ii, 8). The custom of placing garments in pawn appears to have been very common, so much so that υπὲρθηκή, pledge = a garment (Deut. xxi, 12, 13); the accumulation of such pledges is referred to in Hab. ii, 6 (that loatheth himself with υπὲρθηκήν, i.e., pledges; where the A.V. following the Sept. and Vulg. renders υπὲρθηκήν, "thick clot"); this custom prevailed in the time of our Lord, who bids his disciples give up the ἰματιανος = βηγενος, in which they slept, as well as the κρίνων (Matt. x, 40). At the present day it is not unusual to seize the abba as a compensation for an injury: an instance is given in Waterlow's Syriac, i. 295. The loose, flowing character of the Hebrew robes admitted of a variety of symbolical actions: rendering them expressive of various emotions, as grief (Gen. xxxvii. 29, 34; Job i, 20; 2 Sam. i, 2) [see Mourning], fear (1 Kings xxii, 27; 2 Kings xxii, 11, 15), indignation (2 Kings v, 7; xi, 14; Matt. xxvi, 55), or despair (Matt. xxvii, 55; Esth. vi, 8); but the outer garment alone was thus used (Gen. xxxvii, 34; Job i, 20; ii, 12), occasionally the inner (2 Sam. xv, 32), and occasionally both (Ezra ix, 3; Matt. xxvi, 65, compared with Mark xiv, 63). Shaking the garments, or shaking the dust off them, was a sign of re- nunciation (Acts xvii, 8); spreading them before a person, of loyalty and joyous reception (2 Kings ix, 18; Matt. xxvii, 8); wrapping them round the head, of awe (1 Kings xix, 13) or of grief (2 Sam. xv, 30; Esth. vi, 12; Jer. xiv, 3, 4); casting them off, of excitement (Acts xxii, 29); laying hold of them, of supplication (1 Sam. xv, 27; Josh. iii, 6, iv, 1; Zech. viii, 29). The length of the dress rendered it serviceable for active exercise; hence the outer garments were either left in the house by a person working close by (Matt. xxiv, 18), or were thrown off when the occasion arose (Mark x, 50; John xiii, 4; Acts vii, 55), or, if this was not possible, as in the case of a person travelling, they were girded up (Prov. xxiii. 27; 1 K. vii, 15); or (4) on entering a house the upper garment was probably laid aside, and resumed on going out (Acts xii, 8). In a sitting posture, the garments concealed the feet; this was held to be an act of reverence (Isa. vi. 2; see Lowth's note). The proverbial expression in Matt. xxii, 21; 1 K. vii, 21; 2 Kings ix, 8, probably owes its origin to the length of the garments, which made another habit more natural (comp. Herod. ii, 35; Xenoph. Cyrop. 1. 1. 20).
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2, 16; Ammian. Marcell. xxiii, 6); the expression is variously understood to mean the lowest or the youngest of the people (Gezer. Theasur. p. 1397; John, Arch. i, 8, 620). To cut the garments short was the grossest insult that a Jew could receive (2 Sam. x, 4; the word there used יפנ is particularly expressive of the length of the garments). To raise the border or skirt of a woman's dress was a similar insult, implying her unchastity (Isa. lxi. 2; Jer. xxii, 22, 26; Nah. iii, 5).

The putting on and off of garments, and the ease with which it was accomplished, are frequently referred to; the Hebrew expressions for the first of these operations, as regards the outer robe, are, לָעָבָּשׁ, labaš, *to put on, לָעָבָּשׁ, labaš, atah, לָעָבָּשׁ, labaš, kasah, and לָעָבָּשׁ, lanaš, *to cover, the latter three having special reference to the amplitude of the robes; and for the second בַּשָּׂךְ, baskal, lit. to expand, which was the natural result of taking off a wide, loose garment. The ease of these operations forms the point of comparison, while Ps. civ. 20; Jer. xxii, 22, 26, etc., instance the case of closely-fitting robes; the expression is כֵּן chagar, lit. to gird, which is applied to the ephod (1 Sam. ii, 11; 2 Sam. vi, 14), to sackcloth (2 Sam. iii, 81; Isa. xxxix, 11; Jer. iv, 8); the use of the term may illustrate Gen. iii, 7, where the garments used by our first parents are called בַּשָּׂךְ, chagaroth (A. V. "aprons"), probably meaning such as could be wound round the body. The converse term is בְּשָׂךְ patshak, *to loosen or unbind (Ps. xxx, 11; Isa. xx, 2).

The number of suits possessed by the Hebrews was considerable; a single suit consisted of an under and upper garment, and was termed בּוּדָמָה בְּשָׂךְ (Sept. στολή ἱματια, i.e. apparetus vestium; Judg. xvii, 10). Where more than one is spoken of, the suits are termed בגּוּדָמָה בְּשָׂךְ (αδελλασσόμενα στολαί; A. V. "changes of raiment"); compare Homer, Od. viii, 249, ἵματα ἐπιχρωματισμένα. These formed in ancient times one of the most usual presents among Orientals (Harmer, Observations, ii, 379 sq.); five (Gen. xiv, 22) and even ten changes (2 Kings v, 5) were thus presented, while as many as twenty suits were given as a present (Judg. xiv, 12, 19). The highest token of affection was to present the robe actually worn by the giver (1 Sam. xvi, 4; comp. Homer, Il. vi, 230; Harmer, ii, 388). The presentation of a robe in many instances amounted to investment or investiture (Gen. xii, 12; Esth. viii, 15; Is. lxiii, 14; Morer, Sec. Journey, p. 280); on the other hand, taking it away amounted to dismissal from office (2 Mac. iv, 48). The production of the best robe was a mark of special honor in a household (Luke xv, 22). The number of robes thus received or kept in store for presents was very large, and formed one of the main elements of wealth in the East (Job xxvi, 16; Matt. vi, 19; James v, 2), so that to have clothing = to be wealthy and powerful (Isa. iii, 6, 7).

On grand occasions the entertainer offered becoming robes to his guests (Trench on Parables, p. 231). Hence in large households a wardrobe (ירפּוּנָם) was required for their preservation (2 Kings x, 22; compare Harmer, ii, 382), superintended by a special officer, named בּוּדָמָה בְּשָׂךְ, keeper of the wardrobe (2 Chron. xxxiv, 22). Robes reserved for special occasions are termed יפנּוּנָם (A. V. "changeable suits"); Isa. iii, 22; Zech. iii, 4), because laid aside when the occasion was past. The color of the garment was, as we have already observed, generally white; hence a spot or stain readily showed itself (Isa. lixiii, 8; Jude 23; Rev. iii, 4); reference is made in Lev. xiii, 47 sq. to a greenish or reddish spot of a leprous character. John (Arch. i, 8, § 135) conceives this to be not the result of leprosy, but the depredations of a small insect: but Schilling (De Lepra, p. 199) states that leprosy taints clothes, and adds "the spots are altogether indecipherable, and seem rather to spread by means of washing" (Knoblo, Comm. in 1 c.). Frequent washings and the application of the fuller's art were necessary to preserve the purity of the Hebrew dress. See SOAP; FULLER.

The business of making clothes devolved upon women in many cases (Prov. xxi, 2; Acts ix, 29); little art was required in what we may term the tailoring department; the garments came forth for the most part ready made from the loom, so that the weaver superintended the tailor. The references to sewing are therefore few: the term כּוּנָם taqem (Gen. iii, 7; Job xvi, 15; Eccles. iii, 7; Ezek. xiii, 18) was applied by the later Jews to mending rather than making clothes.

The garments were liable to the effects of wear and usage in dress; Isaiah in particular (iii, 16 sq.) dilates on the numerous robes and ornaments worn by the women of his day. The same subject is referred to in Jer. iv, 30; Ezek. xvi, 10; Zeph. i, 8, and Ecclus. xi, 4, and in a later age 1 Tim. ii, 9; 1 Pet. iii, 3. Cost APPAREL; ATTELL; CLOTHING; GARMENT; RAIMENT, etc.

DRESS OF CLERGY. See VESTMENTS.

DREW, SAMUEL, A.M., an English Methodist local preacher and metaphysical writer, was born March 3, 1765, in the suburb of St. Austell, in a poor family, and learned the shoemakers' trade. In 1785, under the preaching of Adam Clarke, he became a Methodist, and in 1788 he became a local preacher. Drew had received no early instruction, but the passion for reading was natural to him, and he early became himself an author. But his gains from literature did not suffice for his maintenance till 1809, when he finally quit the shoe-trade. In 1819 he was invited to Liverpool to take the management of the Imperial Magazine, published by the Cartoons. He accepted it, and in his hands the enterprise was very successful. Mr. Drew continued to edit the magazine, after his removal to London, up to the year of his death. In 1824 he received the degree of A.M. from Marischal College, Aberdeen. His literary labors were very abundant apart from the journal; he took no rest till the "wheels of life stood still," at Helston, March 29, 1833. His principal work is entitled Treatise on the Existence and Attributes of God (Lond. 1820, 2 vols. 8vo.). Among his other works are Remarks upon the first part of the "Age of Reason," by Thomas Paine (1799, 3d ed.; 1820, 12mo; and N. Y. 1831, 12mo)—Observations upon the Avercides of Methodism in Pol. & le (1800)—Essay upon the Immutability and Immortality of the Soul (1802; 2d ed. 1803);—Essay on the Translation of the Body (1809, 8vo; 2d ed. 1822)—Life of Dr. Coke (1816, 8vo), and History of Count Coronella (1820-24, 2 vols. 4to). See Life of Drew by his eldest son (N. Y. 1835, 12mo); Stevens, History of Methodists, ii, 290; iii, 491; S. Dunn, in The Methodist, N. Y., Nov. 24, 1866.

Drexelium, Jeremiah, a Jesuit, was born at Augsburg in 1651, entered the order of the Society at 17, was for 23 years preacher at the court of the elector Maximilian I, and died at Munich in 1688. The people worshipped him as a saint. He wrote a number of works on practical religion, which have been used even by Protestants. Collections of his works have been several times published, and some of his productions (especially are they) have been translated into different languages. His works, in complete editions, appeared at Cologne, 1715; Mainz, 1614; Munich, 1628; Antwerp, 1657-60. There is a new edition of his Reflections on Eternity (Lond. 1844, 12mo).

Drey Johann Sebastian von, a Roman Catholic theologian of Germany, was born Oct. 16, 1777, at Kiblinger. He was ordained priest May 30, 1801; was appointed in 1806 professor at the Roman Catholic school of Rottweil, and in 1812 professor of dogmatic theology.
at the newly-established university of Ellwangen. In 1817 he was transferred, with the whole theological faculty, to the University of Tübingen, at which he lectured on dogmatic theology, history of doctrines, apologetics, and theological encyclopedia (from 1828 only). He was also the last-named branch of this institution. Drey was assigned in 1846, and died at Tübingen on February 19, 1853. Drey was one of the ablest scholars of Roman Catholic Germany. He is especially known for his great work on Apologetics (Christliche Apologetik, Mainz, 1838–47, 8 vols.). He also wrote an Introduction to the Study of Theology (Einführung in die Theologie, Tübingen, 1819). Researches on the Apostolic Constitutions and Canons (Untersuchungen über die Constitutionen und Canones der Apostel, Tübingen, 1832), and several other works. He established, with Gratz (q.v.) and Hirschler (q.v.), in 1819, the Theologische Quartalschrift, which is still (1868) one of the ablest journals of scientific theology published in the Roman Catholic Church. He also contributed a large number of articles to the Kirchen-Lexikon of Wetzer and Welte. See Hefele, in Wetzer u. Welte, Kirch.-Lex. xii. 807.

Driedo, or Dridus, Jan, a Roman Catholic divine, was born at Turnhout, in Brabant. He studied at the University of Louvain, where he was a pupil of Adrian Florent, afterwards Adrian VI, and became professor of theology there. The controversy between the Lutherans and Roman Catholics he took an active part; and, according to the testimony of Erasmus, in one of his letters, disputed both coolly and learnedly. He died at Louvain in 1585. He wrote Lib. IV de Scripturis et Dogmatibus Ecclesiasticis:—De Concordia Enarratorum et Libro Arbitrorum:—De Concordia Libri Arbitriorum et Predecessionum:—De Captivitate et Redemptione Generis Humani: and De Libertate Christiana. More thi, cited by Hook, Excl. Biol. iv. 501.

Driessen, Antonius, was born in the year 1684 at Sittard, was successively settled as pastor at Maastricht and Utrecht, and was in 1717 inaugurated as professor of theology in the University of Groningen. This position he held until his death, Nov. 11, 1748. He was a man of sincere piety and eminent learning, and was ardently attached to the doctrines of the Reformed Church. He was, withal, a man of melancholic temperament, and of an intolerant spirit. His zeal for truth, or what he regarded as such, involved him in many unpleasant controversies, and the trial by the consistory of the most eminent members of his day—with Wittichius, his colleague, and, as a consequence of that, with Taco van den Honert, professor at Leyden, both of whom he accused of Spinozism—with Lampe, and professor Ode, of Utrecht, whom he accused of Rocialism, or heretodox views respecting the eternal generation of the Son, and the procession of the Holy Spirit from the Father and the Son, the charge being founded upon Lampe’s interpretation of John v. 26, and xvi. 26; with the celebrated Venema, whom he charged with Arminianism; and with the learned Schultens, because he endeavored to elucidate the Hebrew text in the aid of the words of the Vulgate, especially by that of the Arabic. These controversies were all carried on in Latin, and were on both sides characterized by the acrimony common to theological disputes in those days. His writings are very voluminous, chiefly of a polemic character, and mostly in Latin. His treatise on Eclectic Morality, or the Christian Virtues, is written in Dutch.

Drink (the verb is expressed in Heb. by the cognate terms ἐναποστάζεται, skalab, and ἐναποστάζεται, skaloheth; Greek εἰσπίπτει). The drinks of the Hebrews were: 1. Water (q.v.); 2. Wine (q.v.); 3. Artificial liquor (ἴππος, i-σεσπ) “strong drink” [see SHEKAR]; 4. Vinegar (q.v.). As drinking utensils, they made use of various forms of vessels: 1. the cup (q.v.), the most general term (ἡμνόντα); 2. the goblet (ἡμνλαρτ, covered tankard) or

“basin” (q.v.), from which the fluid was poured into the chalice (ἡμνιψίμ, bumper, comp. Jer. xxxv, 6) and bowl (ἡμνπορεο, mixing-cup, cratera); 3. the mug (ἡμνκύμ), “cruse”) or pitcher; and, 4. the saucer (ἡμνσπορ, ἵππορ, patera) or shallow libation dish (q.v.) Horns were probably used in the earliest times. See BEVERAGE.

The term “drink” is freely used figuratively in the Scriptures (see Thomson, Land and Book, i. 496). The wise man exhorts his disciple (Prov. v. 15) to “drink water out of his own cistern,” to content himself with the resources at his hand, and not to wander after satisfactions out in his affections. To eat and drink is used in Eccles. v. 18, to signify people’s enjoying themselves; and in the Gospel for living in a common and ordinary manner (Matt. xi. 18). The apostles say they ate and drank with Christ after his resurrection; that is, they conversed, and lived in their usual manner, freely, with him (Acts x. 14). Jeremiah (ii, 18) reproaches the Jews with having had recourse to Egypt for muddy water to drink, and to Assyria, to drink the water of their river; that is, the water of the Nile and of the Euphrates; meaning, soliciting the assistance of those people, who have drunk with blood signifies to be stained with blood, and with slaughter (Ezek. xxxix, 18). Our Lord commands us to drink his blood and to eat his flesh (John vi): we eat and drink both figuratively in the Eucharist. To drink water by measure (Ezek. iv. 11), and to buy water to drink (Lam. v. 4), denote extreme scarcity and desolation. On fast-days the Jews abstained from drinking during the whole day, believing it to be equally of the essence of a fast to suffer thirst as to suffer hunger. See FAST.

DRINK, Strawg, stands in the A.V. as the rendering of the Heb. word ἔσπις, σκακα, (Gracized asipa, Luke i. 15), which, in its etymological sense, applies to any beverage that had intoxicating qualities: it is generally found connected with wine, either as an exhausive expression for all other liquors (e. g. Judg. xiii, 4; Luke i. 15), or as a parallel to it, particularly in poetical passages (e. g. Isa. v., 11; Mic. ii, 11); in Num. xxvii., 7, and Ps. lxxxix., 12, however, it stands by itself, and must be regarded as including wine. The Bible itself throws little light upon the nature of the mixtures described under this term. We may infer from Cant. viii, 2 that the Hebrews were in the habit of expressing the juice of other fruits besides the grape for the purpose of making wine: the pomegranate, which is the same fruit as the wine, was pressed, and many fruits so used. In Isa. xxiv, 9 there may be a reference to the sweetness of some kind of strong drink. In Num. xxviii, 7, strong drink is clearly used as equivalent to wine, which was ordered in Exod. xxix, 40. With regard to the application of the term in later times we have the explicit statement of Jerome (Ep. ad Npct.), as well as other sources of information, from which we may state that the following beverages were known to the Jews: 1. Beer, which was largely consumed in Egypt under the name of sythys (Herod. ii, 77; Diod. Sic. i, 34), and was thence introduced into Palestine (Mishna, Pesach, iii, 1). It was made of malted barley: certain herbs, such as lupin and skirret, were used as substitutes for hops (Colum. x. 114). The būzāk of modern Egypt is made of barley-bread, crumbled in water and left until it has fermented (Lane, i, 131): the Arabsians mix it with spices (Burckhardt’s Arabien, i. 219), as described in Isa. v, 22. The Mishna (i.e.) seems to mean something akin to the word sheker, and is equivalent to a Medran drink, probably a kind of beer made in the same manner as the modern būzāk; the Edomite chome, noticed in the same place, was probably another kind of beer, and may have held the same position among the Jews that bitter beer does among ourselves. Cider, which is mentioned in the Mishna, 27, 1, is said to be apple-cise. 3. Honey-cide, of which there were two sorts, one like the oivipsan of the Greeks, which is no-
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DROMEDARY

ticed in the Mishna (Shabb. xx, 2; Tosef. xi, 1) under a Hebraized form of that name, consisting of a mixture of wine, honey, and pepper; the other a decoction of the juice of the grape, termed debash (honey) by the Hebrews, and ḏōs by the modern Syrians, resembling the ἰδρύα of the Greeks and the debrunum of the Romans, and similarly used, being mixed either with wine, milk, or water. 4. Date-wine, which was also manufactured in Egypt (ἰδρύα τούτους Ἰορδάνου, Herod. ii, 86; iii, 20). It was made by mashing the fruit in water in certain proportions (Piln. xiv, 15, 3). A similar method is still used in Arabia, except that the fruit is not mashed (Burckhardt's Arabia, ii, 264); the palm wine of modern Egypt is the sap of the tree itself, obtained by making an incision into its heart (Wilkinson, ii, 174). 5. Various other fruits and vegetables are enumerated by Pilny (xiv, 19) as supplying materials for faskan or home-made wine, such as figs, millet, the carob fruit, etc. It is not improbable that the Hebrews applied raisins to this purpose in the simple manner followed by the Arabsians (Burckhardt, ii, 877), viz., by putting them in jars of water and burying them in the ground until fermentation takes place. See Wine.

DRINK-OFFERING (γεφύρ, אֲשֹׁר, אֲשֹׁר, אֲשֹׁר), the form of this consisted, according to the ritual law, of wine (Num. xv, 6; Hos. ix, 4; Sirach i, 15 [17]); compare Exod. xvi, 18; Deut. iv, 22; Josh. v, 11; Josh. xi, 15; 1 Kings iv, 25; 1 Chron. xiv, 12; Ps. cix, 7). In the best sort of wine for this purpose, see the Mishna, Menach. viii, 6 sq.), which, according to Josephus (Ant. iii, 9, 4), was poured around the altar (ῥυὴ βυθοῦ, i. e. the burnt altar, Exod. xxx, 9), and not, as the Jews understand it (Mishna, Sukkaj, iv, 9), in a channel or tube of it. Drink-offerings were commonly joined with meat-offerings (Num. vi, 15, 17; 2 Kings xvi, 13; Joel i, 9, 13; ii, 14), an addition to the burnt and thank offerings (not the sin and trespass offering), which consisted of quadrupeds (Num. vi, 17; xv, 5, 10; 1 Chron. xxix, 21; 2 Chron. xxxii, 36), and were, like these, presented sometimes by private persons and sometimes in the name of the people, daily (Exod. xxix, 40; Num. xxviii, 7), on the Sabbath (Num. xxviii, 9, and on feast-days (Num. xxvii, 14; xxix, 6, 16, 24), in such proportion that one lamb was reckoned to require one fourth of a hin of wine, one ram a third of a hin, and one bullock a half hin (Num. vi, 5 sq.; xxviii, 7, 14). In the second Temple liquors were kept ready for drink-offerings (Joseph. War, x, 13, 6), and were dispensed (Mishna, Shab. 1, 4 and 5) by the prefect of libations (בְּנֵבֶן). The Israelites frequently devoted drink-offerings also to foreign deities (Isa. vii, 6; lxv, 11; Jer. vii, 18; xxix, 13; xlv, 17; Ezek. xx, 28), as throughout antiquity libations of wine were made to heathen gods (see Smith's Dict. of Classical Antiquity, s. v. Sacrificium, p. 860). On the water- libation at the festival of booths, see Tabernacles, Feast of. Libations of water occur in individual cases even prior to the exile (2 Sam. xxiii, 16; 1 Sam. vii, 6). On the other hand, Elijah poured water on the altar (I Kings xviii, 34 sq.) merely to heighten the effect of his miracle in contrast with his idolatrous competitors (Josephus, Ant. viii, 13, 6). On the oil-libation of Gen. xxxiv, 14, see Stone. Psalms xvi, 6 (but probably not Zech. ix, 7) appears to contain an allusion to heathenish drink offerings consisting of wine mingled with blood (バルムス 아פרים), which, especially when persons bound themselves to a faithful undertaking, it was customary to drink (Sallust, Catil. xxii, 1; Sil. Itali. ii, 426 sq.). See Offering.

Dromedary stands in the A. V. for the following Heb. words: שִׂנֵּה, בֶּרֶך', Isa. lx, 6 (Sept. syriacus, Vulg. dromedarius), sem. שִׂנֵּה, באֶרֶך', Jer. ii, 23 (Sept. mistranslates דּוּף, as if reading דּוּף; Vulg. curvus levis), a young camel (see Bochart, Hieros. ii, 1 sq.; Gesenius, Theol. p. 290; יָרֹעֲשׁ, רוֹעֲשׁ, 1 Kings iv, 28 (Sept.rippa; Vulg. latum; A. V. "male" in Esth. vii, 10; 14; "swift beast" in Mic. i, 12), a fleet or fleet courser (see Bochart, Hieros. ii, 95; יָרֹעֲשׁ, רַעֲשׁ, Esth. viii, 10 (Sept. and Vulg. altogether paraphrase), a mare (fully לֹאֵשׁ הָאָלֶף), 10 (Esth. vii, 10), has two sons of mares, A. V. "young dromedaries"). See Horse. Mule. The dromedary is properly the African or Arabian species of camel (Camelus dromedarius), having only one hump (Wallsted, i, 304), in distinction from the Bactrian (Aristotle, Anim. ii, 2; Pliny, viii, 26; Apulej, Aesin. vii, p. 102, Bip., which has two (בֵּינֶה, בֵּן, Isa. xxx, 6). It is thus the kind usually spoken of in Scripture (Heb. לֹאֵשׁ, גֵּשֶׁם) and in the East (Arabic yamd), where it is a widely-found and exceedingly useful animal. It has a slender bodily frame, long neck, small head and ears, and is of a gray or brown (very seldom black) color of skin, and usually 6-8 ft. high. (The Talmud, Shabb. v, 1, speaks of a peculiar variety, לָטֶן, which the Gemara interprets to mean the white camel.) The double- humped (called also Turbat) camel is the largest and strongest (being capable of carrying from 800 to 1500 pounds), but is so much affected by the heat of the sun as to be unserviceable during the summer months. The one-humped camel, or proper dromedary, which is everywhere met with in Syria and Palestine (Sectem. xviii, 448), is the one referred to in Is. xvi, 20 (see Gesenius, Comment. in loc.) by the term לֹאֵשׁ, לֹאֵשׁ, לֹאֵשׁ; the versions all vague or wrong: Sept. emi- cia, Vulg. orcutus, A. V. "swift beast"), so called from their bounding motion (Bochart, Hieros. i, 90), which is very rapid (Burckhardt, Deserina, ii, 76), and is sometimes accelerated by musical instruments (Sche Guist, p. 180). Its greater speed is in consequence of a finer and more elegant structure (Rassell, Albus, ii, 44; Prooip, Alp. Rec. Xsp. iv, 7, p. 292 sq.; Sommese, Trac. i, 860), so that it can not only make more miles per hour (Shaw, Trac. p. 149), but maintain this pace for a great number of days together (Pococke, Est, i, 309; Volney, ii, 260; Hest. Narr. v, Maroko, p. 292). They carry only 500 to 700 pounds. A dromedary is properly a camel, distinguished from the common one only by its breed and training, as a saddle- horse is distinguished from a cart-horse. This breed is called swift with respect to other camels, not with respect to other animals; for the camel is not essentially a swift animal, and those most renowned for their fleetness are not in any way comparable to the horse. The best-trained camels cannot sustain a gallop above half an hour, in which, at forced speed, they may make about eight or nine miles. This is their

Camel of the Hebrans.

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biggest exertion. A forced trot is not so contrary to the camel's nature, and it will support it for several hours without evincing any symptoms of fatigue; but even here the utmost degree of celerity of the very best-bred dromedary does not exceed about twelve miles an hour; and it is therefore in this pace also less expeditious than a moderately good horse (Kitto, Fict. Bible, note on Jer. ii, 25). "It is not therefore," says Burckhardt, to whom we owe this statement, "by extreme celerity that the hejima and deluoi are distinguished, however surprising may be the stories related on this subject both in Europe and the East; but they are perhaps unequaled by any quadrupeds for the ease with which they carry their rider through an uninterrupted journey of several days and nights, when they are allowed to persevere in their own favorite pace, which is a kind of easy amble, at the rate of about five miles or five miles and a half in the hour" (Notes on the Bedouins, p. 262). In proportion to its weight, the camel takes but little nourishment (Philostr. Apol. i, 41): it eats in twenty-four hours a single meal of barley or beans (husks, Mishna, Shabb. vii, 4; comp. Minutoli, Nachtr. p. 229; see Wellsted, i, 206); also dough or cakes; and in the want of all these, grass and thistles, about a pound's weight: it drinks slowly (Cotovic, Hiner. iii, 21), after it has made the water muddy with its feet, and can go even 16 (some say 20) days without drinking (Aristotle, Anim. viii, 10, and Pliny, vii, 26, give only four days; but this probably means its ordinary intervals between drinking times; see Rusell, Aeppl. ii, 94); although the herbs wet with dew in the desert constantly supply moisture; besides, the camel's double cell-formed stomach apparently serves as a receptacle of water, from which it moistens its usually dry fodder, and by means of rumination can even assuage its thirst. Travellers suffering from want of water in the desert not frequently slaughter a camel, and allay their thirst with the water from its stomach, which is clear and pure. (On the diseases of the camel, see Browne, Trav. p. 563.) Camels were in use as early as the patriarchal ages (Gen. xii, 16; xxiv, 13 sq.; xxx, 48; xxvi, 17, xxvii, 7; compare Job i, 8; xlii, 12; see Aristotle, Anim. ix, 10), and in later times these animals were a very valuable possession to the Israelites (1 Chron. xxviii, 10; Tob. x, 11; Ezra ii, 67; comp. Harmer, iii, 355); although they appear to have been less precious than with the neighboring Arabic tribes (Judg. vi, 5; vii, 12; 1 Sam. xv, 8; xxvii, 9; Gen. xxxvii, 25; Jer. xlix, 32; comp. Mishna, Shabb. xxiv, 3; see of wares and baggage (Gen. xxxvii, 25; Judg. vi, 5; 1 Chron. xii, 40; 1 Kings x, 2; 2 Chron. xiv, 14; 2 Kings viii, 9; Isa. xxx, 7; ix, 6; comp. Josephus, Life, vii, 1; Curt. v, 6, 9), since they carry a large load (Volney, ii, 311; Lorant, Wund. p. 120; Rusell, ii, 54; see Diod. Sic. ii, 64), and are more sure-footed in hilly regions than the ass (Wellsted, i, 205; ii, 68). They were also used for riding (Gen. xxxiv, 64; 1 Sam. xxx, 17; comp. Trollo, Trav. p. 455; Niebuhr, Trav. i, 215), and women, seldom males, generally sat in a kind of basket or sedan-chair (22, see Gegenius, Thea. p. 715), which was fastened on the back of the camel (Gen. xxxi, 84), being spacious, and covered on all sides (see Kampfer, Amoen. p. 147; Procke, Fast. i, pl. 58). On account of its long but slow stride, and its light gait (Tischendorf, Reis. i, 258), the beast has a regular rocking motion, not disagreeable in itself to the rider, but so uniform as at length to become wearisome (Lorant, Wund. p. 119). Cyrus trained camels to fight (in order to make the horses of the enemy turn, Herod. i, 80; Aelian, Anim. iii, 7; comp. Pliny, viii, 26; Polyben. vii, 6, 6), and had even a camel troop (camels ridden by horsemen, Isa. xxi, 7; comp. Xenoph. Cyrop. vi, 2, 8; vii, 1, 27, 48 sq.; Herod. vii, 86; on the military use of camels among other people, see Diod. Sic. ii, 54; iii, 45; Livy, xxxvii, 40; Appian, Syr. 32; Pollux, Onom. x, 8; Herodian, iv, 15, 4; Veget. iii, 23; comp. Gessen. Comment. s. Jes. i, 661; and Judg. vii, 12). Bonaparte, when commanding the French army in Egypt, formed a military corps mounted on dromedaries. In loading or mounting the camel, it is made, on a given signal, to fall on the knees and breast (3; comp. Arnob. Adv. gentl. ii, 26), and receive the burden, which hangs over the back on both sides; and when it is too heavy the animal utters a mournful cry (Pliny, viii, 26; compare Schweigger, Reise, p. 284; Hést, Marokko, p. 286; Cotovic. Hiner. p. 494). On the Assyrian monuments a kneeling.

Ancient Assyrians pursuing an Arab on a Dromedary.

Loading a Camel. From the Sculptures at Kouyunjik.

Leo Afr. Descr. Afr. ix, p. 145; Descr. de l'Egypte, xvi, 186). They were generally used, however (especially in the caravans of the desert), for transportation of camels receiving its load is found, designed with considerable truth and spirit: the legs bent under, the tail raised, the foot of the man on the neck of the animal to keep it from rising, while a second adjusts the burden from behind, form a group seen every day in the Desert and in an Eastern town (Layard, Nin. and Rob. p. 485). They are often stubborn and vicious, although generally tractable, except in the time of

Saddling a Delouai, or Dromedary.
DROUGHT

beast (Leo Afric. ix, 30; Chardin, Voyages, iii, 578; comp. Jer. ii, 28); among the Arabs they are regarded as very revengeful (compare Olear. Trum. p. 280); hence also their name from ג갈ים, to treat evil; see Gen. 1, 29). They are taught to go by a touch (Kämpfer, Ameen, p. 724), and are guided by certain (guttural) sounds; and their necks are hung with ornaments (Judg. viii, 21, 26; see Wellsted, i, 209). Camel-drivers are called in the Talmud מצל, gamalain (Mishna, ii, 101; iii, 74). Camels' milk has always been highly esteemed in the East as a cooling drink (Pliny, xvi, 34; xxvii, 38; Aristotle, Anim. vi, 26; Diod. Sic. ii, 45; Niebuhr, iii, 314; Russel, Aleppo, ii, 46; Buckingham, Monop. p. 142; Höst, Marokko, p. 288; Tischendorf, Reise, i, 258), when it is fermented it has an intoxicating quality (Pallas, Russ. i, 240). The flesh, especially of the hump (Freytag, Dorst. d. Arab. Verkust, p. 55), is eaten by the Arabs with great relish (Aristotle, Anim. vi, 26; Diod. Sic. ii, 54; Herod. i, 123; Jerome, in Omne, ii, 6; Höst, Marokko, p. 288; Russel, ii, 32 sq.; Rosenmüller, Morg. i, 183 sq.;) to the Hebrews it was forbidden (Lev. xi, 4); see Rosenmüller in Bochart, i, 12; Michaelis, Mos. Recht, iv, 202). Of the hair (Talmud, wool, מצל, Mishna, Chil. vii, 1), which in the spring falls off of itself, are made coarse cloths and garments (Matt. iii, 4), and tent-coverings (Buckingham, Trum. ii, 86; Monop. p. 288; Niels, Aleppo, ii, 46; Herder, iii, 306; Othon, Lee, Robb., p. 114; yet see textures of camel's-hair are also mentioned, Elian, Anim. xvii, 34). Of the hide, sandals and water-skins are made, and the dung serves as fuel (Volney, i, 286). The proverb of Matt. xix, 24 also occurs in the Koran (Sur. vii, 36), and the Talmudists employ in the same sense מצל מצל, an elephant entering a needle's eye (Buxtorf, Leg. Tab. col. 1725). On Matt. xxi, 24, and other similar passages, see Alber, p. 47; compare the spoken of the camel, see Bochart, Hieros, i, 25. See generally Bochart, i, 8 sq.; Fabri Evagt, ii, 381 sq.; Burchhardt, Redowne, p. 367 sq.; Oken, Naturgesch. iii, ii, 704 sq.; Titiessa in the Hall. Encycl. xxi, 28 sq. Compare Camel.

Dronthem (Norw. Trondheim), a city in Norway, with a population in 1865 of 12,387 inhabitants. About 1608 the first episcopal see of Norway was established at Dronthem, which with Gothenburg, was at first the centre of the missionary efforts for the Christianization of the country. At first the bishopric belonged to the episcopal province of Hamburg-Bremen; on the elevation of Lund to be an archbishopric, see Dronthem, with all the Scandinavian dioceses, became subordinate to the archbishop of Lund. In 1122 Dronthem was made the metropolitan see for all Norway, and as such it embraced seven suffragan bishoprics, namely, Bergen, Stavanger, Hammer, and Anso (Opolo) in Norway, Sodren in the Orkney Islands, Holum in Iceland, and Garde in Greenland. The cathedral of Dronthem contained the relics of King Olaf the Saint, who was venerated by the whole kins-dom as its patron, and whose grave was consequently visited by numerous pilgrims. It was also the capital of Norway, and had before the Reformation ten churches and five convents. Since the Reformation it has remained the seat of a Lutheran bishop. See Norw. A list of the bishop of Dronthem is given in King Olav the Saint, Historia Norve- giae. — Wetter u. Welte, Kirchen-Lexikon, iii, 305.

Dropsy, a well-known disease (mentioned only in Luke xiv. 2, in the case of the dropical man, ἐν πομπο- κος, cured by our Saviour on the Sabbath), manifested by a morbid collection of watery secretion in any of the cavities of the body. See Disease.

Dross (יֵֽדֶע, יֵֽגֶע, once [Ezek. xxvii, 18, text] יֵֽגֶע, sug, what goes off in refining), the scoria or impurities of silver separated from the ore, or rusted or adulterated forms, by the process of melting (Prov. xvii, 4; xxvi, 28; Ps. cxxix, 119); also the base metal, or mixture itself of melting (Isa. i, 22, 23; Ezek. xxiv, 18, 19). See Metal.

Droste zu Vischering, Clemens August, Baron von, was born at Münster, Westphalia, January 22, 1778. He studied theology and philosophy at Münster, and was early introduced into the literary circle of the princess Amalia of Galitzin (q. v.). After travelling for some time in Italy, where he devoted himself to the study of art, he was consecrated a priest at Münster on May 14, 1798, by his brother Kaspar Maximilian, who had been, since 1793, assistant bishop (weihbischof) of Münster. In 1807 he was elected by the chapter vicar general, and, as such, administered the diocese until 1818, when Napoleon appointed the baron von Spiegel bishop of Münster. In order to avoid a schism, Droste conferred the administration of the diocese upon the new bishop. During the Congress of Vienna he went to Rome, to make a report on the situation of the Church in Germany. On his return, March, 1815, he published a papal brief, which dissolved the chapter established by Napoleon, and relieved the baron von Spiegel from the administration of the diocese. The papal decree was recognised by the king of Prussia, who had become the sovereign of Münster; but soon conflicts arose between the Prussian government and Droste, who had again taken charge of the administration of the diocese. He forbade Roman Catholic theological students to study at the new Prussian University of Bonn. After the conclusion of the concordat between Prussia and the pope, Droste again retired into private life, and devoted himself wholly to the extension of a new association of Sisters of Charity which he had founded. In 1827 he was consecrated assistant bishop of Münster. In 1833 he was made archbishop of Cologne, having previously promised to adhere to the concordat. He was the first archbishop of Cologne concerning marriages between Roman Catholics and Protestants. But soon after his intransigent, the new archbishop was involved in serious conflicts with the government. He maintained that he had been deprived by the Prussian government as to the true meaning of the agreement between the government and archbishop Spiegel (to which all the other bishops of Prussia had also given their assent), and declared that he would strictly carry out the views of the pope. He also proceeded with great resolution to eject the Hermenostes (q. v.). These persons had been repeatedly condemned in Rome, but were patronised by the Prussian government. Repeated efforts of the government to prevail upon Droste to abdicate having failed, he was, on Nov. 20, 1837, arrested and sent to the fortress of Minden. Soon after the accession of Friedrich Wilhelm IV to the throne of Prussia, the difficulties between the State and Church of Rome were settled by a compromise, and Droste restored to liberty. He had, however, to accept a con- ditor (bishop Gesell, of Spires), to whom he wholly left the administration of the diocese. He also refused a cardinal's hat which was offered to him by the pope. He died at Minden on Oct. 19, 1841. He had published several pamphlets on the relation between Church and State, one ascetical book, and a volume of sermons, none of which are of permanent value. — Wetter u. Welte, Kirchen-Lexikon, iii, 306; Herzog, Real-Encyklop. iii, 506. See Dunin; Cologne; Prussia.

Drought (דָּשַׁה, דָּשׁ, דָּשָׁר, restraint of rain, Jer. xvii, 8; "drought", xiv, 1; דָּשָׁר, דָּשָׁר, dysenes, Gen. xxxi, 40; Jer. i, 88; Hag. i, 11; elsewhere "heat," etc.; or דָּשֶׁר, דָּשֶׁנֶּשׁ, the cloud, the rain), see Dry places, Isa. viii, 11; יֵֽגֶעָפָּה, יֵֽגֶעָפָּה, Job xxiv, 19; Jer. ii, 6, a dry land, as elsewhere usually rendered; יֵֽגֶעִּים, יֵֽגֶעִּים, a parched
Drum. See Musical Instruments.

Drum (this and its related words, "drunken," "drunkard," etc., are represented in Hebrew by some form of the verbs ֶדֶר, šakar, to become intoxicated; ֶדֶרֶה, šakah, to drink simply; ֶדֶרֶה, ṭasch, to drink to satisfaction; ֶדֶרֶה, ṭaṣaḥ, to drink to excess; Gr. μεσθενή). The first instance of intoxication on record is that of Noah (Gen. ix. 21), who was probably ignorant of the effects of the expressed juice of the grape. The sin of drunkenness is most expressly condemned in the Scriptures (Rom. xii. 15; 1 Cor. vi. 11; Tit. i. 5, 13; 1 Thess. v. 7, 8). See Temperance. The use of strong drink, even to excess, was not uncommon among the Jews. This is inferred from the striking figures with which the use and effects of it have furnished the sacred writers, and also from the various express prohibitions and penalties (Psa. cvii. 27; Is. vi. 11; xxv. 29; xl. 26; li. 17-22; Prov. xx. 1, 2; Hab. ii. 15, 16). See Drink. Strong. Men are sometimes represented as drunk with sorrow, with afflictions, and with the wine of God's wrath (Isa. ix. 3; Jer. ii. 57; Ezek. xxvii. 33). (See Wennyas, Symbol. Dict. s. v.) Persons under the influence of superstition, idolatry, and delusion are often represented as drunk, in the sacred writers, with no use of their natural reason (Isa. xxxv. 7; Rev. xvii. 2). Drunkenness sometimes denotes abundance, satiety (Deut. xxxi. 42; Is. xlxi. 26). To "add drunkenness to thirst" (Deut. xxix. 19) is to add one sin to another; i.e. not only to pine in secret after idol-worship, but openly practise it (see Stuart's Heb. Chrest., on this passage).

Druids (Lat. Druidae or Druidae; Gr. Ὁδράποι, Ὁδράποδα). Various etymologies have been given of this word, all indicative of some characteristic of Druidism, viz. (1) the Greek word ὕδρ, an oak; (2) the Celtic words dera or derma, an oak, and add, lord or master, or heap together; (3) the Celtic compound derus or derys, from de, God, and rumpyd or rumpyd, speaker, i.e. God's speaker or theologian; (4) the old British word druidhon, very wise men; and (5) the Hebrew drusim, contemplators. Compare also the Anglo-Saxon dryn, the Irish drui, the Romance drudo, and the German drude.

The Druids were an order of ecclesiastical nobility among the ancient Celts in Gaul and Britain, enjoying high prerogatives, and living in a sort of monastic way in communities, under the presidency of an archdruid appointed for life, who exercised the chief authority among them, and whose successor was designated by virtue of some special dignity, or chosen by suffrage when there were several of equal rank. Sometimes, however, this choice was decided by an appeal to arms. Like other ancient hierarchies, they were divided into several classes; but there is some difference of opinion as to the exact number of such, as well as the character and offices of each. Strabo and Ammianus Marcellinus mention three, viz. Baris, Vates, and Druids; Diodorus Siculus only two—Baris and Druids, which latter class embraced apparently the Vates. To the Druids proper was assigned the highest rank, and they exercised in some sense government. They went to Paris, where he devoted himself to literary studies. He became first important work by his work Essai sur l'art d'être heureux (Par. 1806). In 1823 he wrote the work De la Philosophie morale, ou des différentes Systemes sur la science de la vie (5th ed. Par. 1843), which obtained the Montyon prize, and opened the way for the French Academy, of which he became a member in 1824. His most important work is a Histoire du règne de Louis XVI (Par. 1838-42, 3 vols.), on which he worked thirty years. Being in his earlier years a sensualist and Epicurean, Droz in the latter part of his life became an outspoken Roman Catholic. He wrote Essai sur le christianisme (Paris, 1842; 6th ed. 1844). He died Nov. 8, 1850.—Brockhaus, Convers.-Lex. s. v. II.—L. L.
Druids kept any written or other records of their order, none survived the overthrow of their power and influence by the Romans, while the few extant notices of them by Greek and Roman authors are very brief and unsatisfactory, especially in this respect. The word Druids has been used in the history, doctrine, and customs of the Druids; and, according to these triads, they came into Gaul from the East, during the first invasion or migration of the Kymry under Hu-Cadarn, or Hu the Mighty. The opinion that they were of Eastern origin, and made their appearance in Britain and Gaul at a very early period, is supported by the similarity of their doctrines, rites, and architectural monuments to those of certain early Oriental nations. The Druidical order has been by various authors connected with the Persian, the Hindu, the Egyptian, and the Phoenician priestly caste, and the Pythagorean fraternity; while their choice of groves, especially of oak, cypress, and cedrus, and their imageless altars and altars of rough stone, are deemed, by some, striking coincidences with the usages of patriarchal times as described in the Pentateuch. Caesar speaks of Britain as the parent seat of Druidism, affirming that those in Gaul who sought a fuller knowledge of it went thither to learn. This statement accords well with the theory of their Phoenician origin, since opportunity and motive for their early appearance in Britain may be found in that early and extensive commercial intercourse between the British Isles and Phoenician merchants in search of tin, to which we probably owe the name of Britain, i.e. the land of tin—according to some, from the Celtic brueti, tin, and tin, land; according to others, from a Phoenician word, whose modern representative is found in the Arabic beruti-anic, or borut-anic. It is stated that the Druids held to the belief in one supreme God, the Creator and Ruler of all things, in the fall of man, and a future state of rewards and punishments. To these esoteric doctrines was added the public worship of the sun and moon, and of fire, as well as of divinities corresponding in functions with those of Greece and Rome, e.g. Mercury as Teutates, Mars as Hussas, Jupiter as Tarpanis, Apollo as Belin, probably the Beal of the East, Minerva as Magna, and Hercules as Heracles. It is also told that "another remarkable principle of primitive Druidism appears to have been the worship of the serpent, a superstition so widely extended as to enervate its derivation from the most ancient traditions of the human race;" and Pliny has left us a curious account of the ammonium, or serpent's egg, worn by the Druids as a distinguishing badge, its marvellous origin fully agreeing with the wondrous virtues ascribed to it. The same author testifies to their veneration for the mistletoe and its parent oak, and thus describes the ceremony of gathering (on the sixth day of the moon) of the sacred parasite, which was called by them the allatia, or the "serpent from which sacrifices and feasts under the tree have been duly made," they bring up to it two white bulls, whose horns are then for the first time bound. The priest, clothed in white, ascends the tree, and with a golden sickle cuts off the mistletoe, which, as it falls, is caught in a robe, also white. He then makes a prayer, with the prayer that God would make his gift propitious to its recipients." In another place Pliny also makes mention that a sacrament of bread and wine formed part of the ceremonies observed in gathering the plant sago. We have also the rite of baptism reckoned among the ceremonies.

From other classical authors we learn that they held the doctrine of the immortality of the soul, which, as they taught, does not perish, but passes after death into other bodies, either directly or after a certain time. They used this belief as an incentive to valor among their countrymen, since death was only the entrance-way to a higher and better life; "the man and warrior in this life they pay off the settlement of accounts and the exactation of debts to the future meeting in another life, and also buried with the dead articles useful to the living, of which practice we find proof in the contests of their barrows or tombs, exhumed in recent times. Caesar's account further implies a recognition of the system of sacrifices. Strabo says that they taught that this material world would never be annihilated, but undergo a succession of revolutions through the agency of fire and water: this latter element, it would appear from other accounts, they also held sacred, and in some sort worshipped. Dionnes Laerius sums up their ethical system with that of the Hindoo gymnosophists, in their favorite triad form, "to honor the gods, to do no evil, and to practice manliness." According to Higginus, the characteristics of Druidism in all ages and nations were "the worship of one supreme Being, the doctrine of metempsychosis and future rewards and punishments, the worship of fire and water, the worship of the sun and moon as the symbols of the worship of fire as the emblem of the sun, the celebration of the most ancient Tauric festival, and the possession of a seventeen-letter alphabet, although their instructions were always orally given."

In their character of priests they had control of all matters pertaining to divine worship, officiated at the public and private sacrifices and other ceremonial rites. In the gloomy recesses of their deeply-shaded oak-grove temples, human victims were burned under the barbaric cruelty of their forms of sacrifice. Sometimes the victim was stabbed above the diaphragm, so that it remained during a longer period might be done from the contortions of the sufferer, and the current and flow of his blood. Some were crucified; some shot to death with arrows. Sometimes huge images of wicker-work were filled with living men, or men and animals, and then set on fire, so that all perished together. Dio Cassius states that temples were kept under guard for five years, and then sacrificed to the gods by being impaled and burned in great fires, together with vast quantities of other offerings; and that prisoners taken in war were immolated, and with them the captured cattle destroyed. Caesar says that they held criminals to be the more acceptable offering to the gods on account of the cries and sufferings of the innocent. We may suppose that in some of these cases civil and not religious ends were sought—punishment and not sacrifice.

In the capacity of judges they took cognizance of all questions, civil and criminal, public and private, enforcing their decrees by the terrible power of an interdict applied to communities as well as individuals, which excluded the recusants from the sacrifices, and consequently from the association or sympathy of others, who shunned the excommunicated as being without the pale of human or divine protection, and infecting with the same penalty and pollution the intercourse with them. According to Caesar, each year at a stated period, the Gallic Druids were wont to meet in a consecrated place within the territories of the Carnutes, whither all litigants repaired to have their controversies decided. This would seem to have been a high court of appeals, and perhaps a like one for British men, especially the women, or in the island of Anglesea, the ancient Mona.

They were also the teachers of youth, and possessed some knowledge of Astronomy, Geography, Geometry, Botany, Medicine, Physics, Mathematics, Rhetoric, and other polite arts. This, in addition to their religious doctrines, was imparted to the pupils who thronged their schools. Attracted by the honors and privileges belonging to their order, many even of noble rank
eagerly sought admission into it, though a rigid novitiate, sometimes lasting twenty years, was required. A vast number of verses, in which doubtless the history, doctrines, and precepts of the order were contained, had to be committed to memory, for the Druids forbade the writing out of these instructions, although, according to Caesar, they were acquainted with written characters, and used them for other purposes. While their sanction was requisite in all undertakings, they paid no taxes, and were exempt from the dangers of war, and we are told that their highest order enjoyed vast revenues, and lived in more than regal splendor, reigning the homage of the people seated on golden thrones.

The Druidesses are divided by Borlase into three classes: 1. Those who vowed perpetual virginity, and were constant attendants on the sacred rites. 2. Those who were married, but only saw their husbands once a year, that they might have children. 3. Those who were married, and performed all conjugal offices" (Foebroke). The priestesses of Dionysus, located by Strabo on an island near the mouth of the river Loire, and by Pomponius Mela on the isle of Sens, in the British Sea, were doubtless Druidesses of the first and second grades. It is said that several of the emperors Augustus, Tiberius, and Claudius against the Druids, the order seems not to have been entirely suppressed until a much later period. The vast structures, of which remains still exist at Stonehenge and Avebury, in Wiltshire, England, and Carnac in Brittany, together with numerous smaller ones in Great Britain and France, are supposed to be of Druidical origin. (See illustrations, under ALTAR, in this Cyclopedia, i, 178, and A.N., p. 401.) Similar ones are also found in various parts of Europe and Asia.

Literature.—C. de Bel. Gall. vi, 13-18; Pliny, Hist. Nat. xvi, 95; xxiv, 62; xxx, 4; Lucan, Pharsal., i, 444 sq.; iii, 389 sq.; Tacitus, Annals, xiv, 30; Ammianus Marcellinus, xvi, 9, 8; Pomponius Mela, De situ orbis, iii, 2 and 6; Suetonius, De vita Caesarum, v, 25; Diodorus Siculus, Biblioth. hist. ii, 47, v, 33; Strabo, Geographica, iv, § 197-8; Diogenes Laertius, De vita Philosophorum, Fragments, i, 1 and 3; Frickius, Commen. de Druidis (Ulm, 1744, 4to); Iconomographia Encyclopaedica, iv, 74-79 (N. Y. 1851); Godwin, History of France, i, 44-58 (N. Y. 1801); Bibliotheca Sacra, July, 1854, 458-470; Edinburgh Review, July, 1853, 36-20 (Amer. edit.); Pictorial History of England, vol. i, chap. ii, v; Knight, History of England, 3, 4, 9-10; Ib, Old England, vol. i, chap. 1; Mountain, Modern History, 4; Some Account of the History of Roman Empire, Encyclopædia Metropolitana, crown 8vo ed., p. 5-10; Brand, Popular Antiquities (see Index); Chambers, Book of Days (see Index); Foebroke, Encyclopaedia of Antiquities (see Index); Maurice, Indian Antiquities, vol. vi, pt. 1; Higgins, Celtic Druids (Lond. 1829, 4to); Davies, Celtic Researches, and Ethnology and Mythology of British Druids; Borlase, Antiquities of Cornwall; Rowland, Monn Antiqua; Smith, Religion of Ancient Britain (London, 1846, 2d ed.); Toland, Critical History of the Celtic Religion (n. d.); Barth, Uber d. Druiden der Kelten (Erlang. 1828); Burton, History of Scotland and Wales (Edinburgh, 1861, 5th vol.); Richards, Walshe Memorial and Essay on Druidism (London, 1820, 8vo); Alger, Future Life, p. 88. See Celtic Religion.

Drummond, Robert Hay, D.D., archbishop of York, son of the earl of Kinnoull, was born in London in 1711. He studied at Westminster School and Christ Church, Oxford, and became Dean of St. Bar's, davenport Abbey, and thomberland, in 1785. He was made bishop of St. Asaph in 1748, and was translated to Salisbury in 1761. In the same year he was appointed archbishop of York. He died in 1776. His sermons, published separately during his lifetime, obtained great celebrity, and have been collected and published under the title Sermons on Public Occasions, with a Letter on Theological Study; and Memoirs of his Life, by George Hay Drummond, A. M. etc. (Edinburgh, 1808, 8vo).—Darling, Cyclopædia Bibliographica, s. v.

Druses, the name of certain tribes of Syria (Asiatic Turkey), inhabiting a tract of land on the south side of Mount Lebanon and the Anti-Lebanon, between Beirut and Sur, and extending from the shores of the Mediterranean to Damascus. They exclusively inhabit 87 villages in the Lebanon and 69 in the Anti-Lebanon. The Maronites are mingled with them in about 210 villages. They are said to be about 100,000 in number, and is derived from that of Mohammed Ben Israel Darazi (see below), although the Druses do not acknowledge him as the founder of their religion, and many of their writers even call him by opprobrious names, e. g. Satan, the Impostor, etc.

1. History.—Their origin dates back to the tenth century, where they are found under the government of their founder, Hakim (996-1021). "After the second captivity of Israel, Esarhaddon (7th century B.C.) re-peopled the wasted strongholds of Samaria with certain fierce tribes, some of whom, called in the Scriptures Cuthites, and known in subsequent times to the Greeks as Carthaginians, and familiar to us as Kurds, settled in Lebanon. From them the present Druses are supposed to have originally sprung. More than a thousand years later a fresh colonization took place. The Mardi, a warlike tribe who dwelt to the north of the Caspian, originally of Persian extraction, were transplanted thither by the Moslems of the 13th century (A.D. 926), to the number of 15,000, to act as a bulwark against the Mohammedan invasion. The Arabs also, in sweeping through the mountain fastnesses, left a permanent impression there. Thus Cuthites, Mardi, Arabs, or rather Mohammedans of various races, have combined to form that strange tribe; the modern Druse. It has also been associated by some that the name Druse probably means not a little of the blood of the Crusaders, but this is doubtful. No immigrations, however, of any importance into the country of the Druses took place after the close of the 10th century; and this period seems naturally to conclude the first great section of Druse history. The nationality of these mountaineers having now been consolidated, their peculiar and mysterious religion began gradually to be developed" (Chamber's Cyclopaedia, s. v.). Hakim Bismarrilah succeeded as caliph of Egypt in 996, and distinguished his reign by cruel persecutions of the Christians; it is said that 50,000 churches and monasteries were plundered and destroyed by his order. Hakim died in January (about A.D. 1026), "Mohammed Ben Israel Darazi, a teacher belonging to the Batinites who had come from Persia, entered his service, and became an especial favorite at the palace. In return for the favors received from the caliph, he publicly ascribed to his master divine honor and majesty; but when he attempted to teach this doctrine in the mosque, from a book he had written, he was violently assaulted, and escaped with difficulty from the hands of the enraged worshippers. By the advice of Hakim he fled to Syria, and began to propagate his doctrines among the races dwelling on Lebanon, near the borders of the Jordan; in less than ten years, nearly all the Arab tribes that had become located here professed the religion of the Druse. Living at a distance from the place of Mohammed's power, and their fathers never having joined in the wars of the Persians, or reaped the pillage of his battles, they were less attached to his faith than any other sect, and it is said that Darazi perished in a battle with the orthodox Moslem from the plain, as they resolutely opposed him, and he had to defend himself constantly from their attacks. There was a turban-maker, called Hama, and surnamed Hadl, the leader, from whom Darazi received the instructions that induced him to defy the caliph. It is not improbable, however, that..."
Hakim himself was the real author of this impious assumption, and that the others became his agents of proselytism by the promise of a royal reward. The sect grew in influence; and the caliph, within the mosque, was summoned to embrace the new faith; but the attempt was fatal to the neophyte who made it, as he and his attendants were slain. The presumption of the caliph was equal to the credulity of his disciples. When the divine name was ascribed to him, he willingly received it, and openly proclaimed himself and his son and successors as the new ruler and ruler of the Nile, from which the land received all its luxuriance, and the people all their prosperity" (London Review, Jan. 1860, p. 159). He was slain at last; but Hamza, the apostle, survived, and wrote books which are still regarded as the oracles of the Druses.

From the tenth century onward the Druses maintained their separate religion and a quasi nationality. They lived under the orders of separate chieftains, or sheiks, without any supreme authority, and committed depredations on the neighboring Turkish countries. Frequent complaints were presented against them to the Porte, particularly the emir Fakir Eddin, in 1540, in the 17th century, because the Porte determined on taking the most active measures against him. Fakir Eddin fled to Italy, leaving his son Ali as regent in his place. The latter drove the Turks away, and restored peace; but Fakir Eddin having returned, after imbibing the love of splendor which distinguished the court of the Medjid, paid such heavy taxes on the people that a revolution broke out. The Porte sent another expedition against him in 1682. His son Ali fell in battle, a second son was made prisoner, and Fakir Eddin himself was obliged to flee to the mountains. He was betrayed by his own followers in October, 1683, and was strangled at Constantinople in 1685. His descendants held their position as emirs in subjection to the Porte. After the extinction of this family, that of the Schechah, originally from Mecca, became emirs. The powerful Melhem (1740-1759) restored to the Druses some of the power they had lost under the downfall of Fakir Eddin.

Bescir, born in 1763, is one of the last noted of the recent emirs. In 1819 he took part in the insurrection of Abbashah, and was deposed in consequence, but was pardoned by the Porte in 1823, through the influence of Mehemet Ali. An insurrection of the Druses against the viceroy took place in 1864, but was subdued by Ibrahim Pacha in 1853, and the Druses of Lebanon were disarmed. Emir Bescir then sided with the Egyptians until 1840, when he was deposed. After Ibrahim Pacha had retired from Syria, the land of the Druses passed again under the direct dominion of the Turks. At the same time bloody conflicts broke out between the Druses and the Maronites. To put an end to these troubles, the emirs of both parties were called to Constantinople in 1842, deposed, and Omar Pasha was appointed Turkish administrator in their place. He was sent to Lebanon to consult with the principal chiefs of the Druses and the Maronites, who were to form a permanent council of seven. But the two soon united against Omar Pasha, and open conflict speedily followed. The battle of Ehden, Oct. 13, 1842, proved a success for the malcontents. An edict of Dec. 7, 1842, granted to the Druses and Maronites the right of self-government, and the Mohammedan Kaimakam to restore justice to Christians. But the population are not thus geographically divided, but, on the contrary, rather mixed up, the edict did not satisfy either party. New troubles breaking out, the Porte sent Halli Pacha and 10,000 soldiers into the land. An assembly of the mountain chieftains having been called by Halli Pacha, an arrangement was made; but hardly had the opposition left the scene when troubles broke out among the Maronites themselves, arising from religious differences. A mob of peasants drove the patriarch from his residence. At the same time, the old hatred of the Druses against the Maronites was revived. The Porte at last sent 12,000 men, where some forty chiefs of the Druses and Maronites and several hundred vassals of the principal Maronites, Zahle, was suddenly disarmed Oct. 16, 1845, and the others followed without any successful resistance being made. In the spring of 1846 the Porte granted the country a new constitution, whereby a permanent council was added to each of the two Kaimakams. These councils are to be composed of members of the different sects inhabiting Lebanon (2 Maronites, 2 Druses, 2 United Greeks, 2 Non-united Greeks, 2 Turks, and 1 Muutul). The strife between the Druses and the Maronites continued, however, and another appeal was made to the Pope, with no effect. A commission was appointed to take account of the contending claims of the Roman Catholic clergy as possessors of many conventual domains, of the other religious parties, of the rich landowners, and of the Turkish officials. A terrible outbreak again occurred in May, 1860. Throughout the Lebanon the Druses attacked the Maronites, plundered and burned their villages, and in the strong that they left in the persons without distinction of age or sex. The Turkish authorities made no efforts to stop these outrages, and in some instances Turkish troops even took part in the massacres and pillages. The war continued throughout the month of June; the Maronites suffered terribly, and in Damascus some 6000 Christians were reported to have perished. Upon the news of this massacre France sent a corps of 12,000 men to Syria, while England increased its fleet on the coast, in order to assist, if necessary, the French in re-establishing order. The commander of the French troops prevailed upon Faud Pasha, who had been sent by the Turkish government to Syria as extraordinary commissioner, to order the execution of 100 of the chief accomplices of the massacre. Soon after even Achmet Pasha, the governor of Damascus, and a number of prominent Turkish officers, were executed. Several chiefs of the Druses were also sentenced to death, but this sentence was commuted into fine and long imprisonment. On the 5th of October an international commission of plenipotentiaries of European powers met at Beirut to investigate the causes of the late disturbances, and to secure the punishment of the guilty and indemnification of the sufferers. In the way of punishment and indemnification little was obtained; but the representatives of the great powers prevailed upon the Turkish government to agree, on June 9, 1861, to a special treaty concerning the administration of the Lebanon. According to this agreement, the administration of the whole mountain was placed under the supreme authority of a Christian Maronite, who was to reside at Deir el-Kamar, and to be directly dependent upon the Turkish government. The government appointed for this post Daud El-Fendi, a Roman Catholic Armenian, who, after the expiration of his first term of office, was reappointed for five years. No disturbance took place under his administration, as far as the Druses were concerned.

II. Usages, Religion, etc.—The Druses are of Caucidian extraction. They are violent, cunning, treacherous, covetous, warlike, love independence, and have successfully defended their liberty. If they have the faculties of Eastern nations, they also possess their highest virtues; they have their intelle:gt, clear, and industrious, but with hardly any intellectual culture. Reading and writing are almost unknown among them; they look upon re-
venges for bloodshed as a sacred duty. They raise grain, wine, tobacco, and silk. Their language is a dialect of the Arabic; their religion, a mixture of idolatry, Judaism, Mohammedanism, and Christianity. They make no secret of their doctrines, and yet they are but little known. They look upon the caliph Hakim of Egypt as the second advent of the prophet (incarnation of God); they permit polygamy, but it is only practised by the richer classes. There is no regular order of priesthood, the office being filled by consecrated or learned persons called akkals, comprising especially the emirs and sheiks, who form a secret organization divided into several grades, all of which are divided into smaller secret religious assemblies. The great mass of the people are almost ignorant of any principles of religion. They recognize neither ceremonies, festivals, nor fasts.

The following summary of their doctrines is given in the *London Times*, Oct. 1869, p. 161: "We are told that there is one God, unknown and unknowable; the Creator, Preserver, and Judge of the universe. We cannot speak of him by comparison or by negation. He is, is all we can say of him; and if we go further than this, we bring in the human element, and therefore of necessity make him to be a representation of God beside the form of man, who reflects the image of God, as the mirror reflects the object before which it is placed; and man is chosen to be the veil of God, as being the noblest work of his creatures. There have been nine avatars of the one God, who has appeared in the form of men, without man's impurity or corruption. They were not properly incarnations. God did not become flesh, but assumed the veil of flesh, as the man who puts on a robe is still distinct from the robe. The Druses admit this doctrine of free will in opposition to Islam, and think that predestination is irreconcilable with eternal justice. There are five invisible intelligences of a superior order, all of whom have been impersonated in as many Druze teachers, of whom Hamza was the chief. These intelligences are regarded as mediators in behalf of those who in earnest seek wisdom. The souls of men migrate into other human bodies, and rise to the level of intelligent beings. This is in a certain sense the world of nature; in another it is that of God.

In the religions that appeared in the ages preceding Hakim there was a mixture of truth; but these were only as starlight revelations, all of which were to be overpowered by the radiance of the full-orbed sun, which rests in its perfect majesty when the system of the Druses is introduced. The world of nature is but a stage in the walk of man to the kingdom of God.

The Druses extremely sensitive when inquiries are made of them respecting their religious practices, and usually parry the question by some evasive reply. A Druse, met with by Dr. Wilson at Haseliey, told him that there is little difference between their creed and observances and those of the orthodox Musulmans, while others said that they were so entirely distinct from Mohammed. No one has been more favorably situated than colonel Churchill for learning their real sentiments and customs, but even he was not permitted to penetrate into the mysteries of their faith. 'Two objects,' he says, 'engrossed my attention—the religion of the Druses, and the past history of the races which now occupy the mountain range of the Lebanon. In vain I tried to make the terms of extreme friendship and intimacy which existed between myself and the Druses available for the purpose of informing myself on the first of these points. Sheiks, akkals, and peasants alike baffled my inquiries, either by false evasions or by blunders.

At a meeting of the Royal Asiatic Society, London, March 20, 1865, the Rev. A. Tien read a paper entitled "Druse Religion Unveiled," which throws light upon the present doctrines and usages of the Druses. "Outwardly the Druses conform to the observances of Mohammedanism; but there is an element in their faith which marks them as a people of the utmost aversion to that religion. They believe they are the descendants of Jacob, and in many respects they adhere to Jewish rites. Their Sabbath commences after sunset on Friday, when they assemble in places of worship that are guarded from intrusion. They chant an invocation to the deity, a translation of which was
read by Mr. Tien, resembling a lamentation of the Israelites in captivity, imploring for the restoration of power in Jerusalem, to which they add a prayer for the destruction of Maccas. These sacred books are contained in a silver casket carefully preserved, which is considered like the ark. They are inveterate to the Mohammedans and to Christians, though professing the religion of the former and attending the mosques.

The doctrine of metempsychosis is strongly believed in, with some curious modifications. The deity whom they worship, under the title of Melchizedek, is supposed to have appeared on the earth at two different periods, with different names and attributes, and his principal agent, also, is believed to have assumed different forms. At the creation of the world, it is assumed that a certain number of souls was created which has not since been added to nor diminished; every soul, whether in human or in animal form, having been on death transferred to some other body, either more elevated or more debased, according to the conduct of the individual or animal during life. In one of the seven books there is a catechism, from which Mr. Tien read several questions and answers, containing the whole disposition of the souls of the faithful of the Druzes. The books are written in Arabic of very ancient character. The Druzes are divided into three classes or castes, according to religious distinctions. To enable one Druze to recognise another, a system of passports is adopted as by Freemasons, without an interchange of which no communication is made that may give an idea of their religious tenets."


Druzila (Ἀποκαλέσσα), youngest daughter of Herod Agrippa I by his wife Cypros, and sister of Herod Agrippa II, was only six years old when her father died in A.D. 44 (Josephus, *Ant. xix. 9, 1; xx. 7, 1 and 2*). Being celebrated for her beauty, she had already been promised in marriage to Epaphroditus, son of Antiochus, king of Camagene, but the match was broken off in consequence of Epaphroditus refusing to perform his promise of conforming to the Jewish religion. Hereupon Azius, king of Edessa, obtained Druzila as his wife, and performed the condition of becoming a Jew (John xv. 17; *Ant. x. 7, 7*). Afterwards Felix, the procurator of Judea, fell in love with her, and induced her to leave Azius, a course to which she was permitted not only by the fair promises of Felix, but by a desire to escape the annoyance to which she was subjected by the envy of her sister Berenice, who, though but seventeen years old, was beauty (φυλλασσων ἠτροφεότητος) when she was in her prime. She thought, perhaps, that Felix, whom she accepted as a second husband, would be better able to protect her than Azius, whom she divorced. In the Acts (xxiv. 24) she is mentioned in such a manner that she may naturally be supposed to have been present when Paul preached before Felix in A.D. 65. Felix and Druzila had a son, Agrippa, who perished in an eruption of Vesuvius (Josephus, *Ant. xix. 4, 1*; xx. 7, 1). According to Eusebius (Hist. v. 9) says that Felix married Druzila, a granddaughter of Cleopatra and Anthony. The Druzila he refers to, if any such person ever existed, must have been a daughter of Juba and Cleopatra Selene, for the names and fate of all the other descendents of Cleopatra and Antony are derived from other sources. But the account given by Josephus of the parentage of Druzila is more consistent than that of Tacitus with the notice in the Acts, by which it appears that she was a Jewess. Some have supposed that Felix married in succession two Druzillas; and countenance is lent to this idea by the professor of divinity and the oppression of Suetonius (Cloud. xxviii), who calls Felix "the husband of three queens." (See Noldi Hist. Iuda. p. 464 sq.; Walch, *De Felix*, Jan. 1747, p. 68 sq.) See Felix.

Druzias, Johannes (Jan van den Driecher), an eminent critic and Orientalist, was born at Oudenarde, in Flanders, June 28, 1550, and was educated at Ghent and Louvain. "His father, having been outlawed in 1567, and deprived of his estate, retired for his safety to Druzias, who was soon followed him. His mother, who continued a Roman Catholic, did all she could to prevent his studies. They were taken care of, and masters provided for him; and he had soon an opportunity of learning Hebrew under Anthony Cevelleri, who was come to England, and taught that language publicly in the University of Cambridge. Druzias lodged at his house, and had a great share in his friendship. He did not return to London till 1571, and, while he was preparing to go to France, the news of the massacre on St. Bartholomew made him change his resolution. Soon after this he was invited to Cambridge by Cartwright, the professor of divinity and the oriental languages there, at the age of twenty-two. He taught at Oxford four years with great success; after which, being desirous of returning to his own country, he went to Louvain, where he studied the civil law. The troubles on the account of religion obliged him to come back to his native Sacra, but upon the specification of Ghent, 1576, they both returned to Louvain" (*New Gen. Dictionary*, iv, 506). He was made professor of oriental languages at Leyden in 1577, and of Hebrew at Franeker 1588, where he died Feb. 12, 1616. His works, which are held in great esteem, have been translated into the Latin part incorporated in the *Scrib. Sacra*. Among the most important are *Veterum interpretationem Graecorum in totum et eius Testamentum fragmenta* (Arnhem, 1629, 240); *Annotationum in totum Iunvi Christi Testamentum Libri decem* (Franck. 1612, 4to); *Ecclesiastica, Graece et Latina* (Franck. 1600, 4to); *Provenierorum Sacrorum classes due* (Franck. 1609, 4to); *Porcella Sacra, seu comparatio locorum Vet. Test. cum iis, qua in Nove cunctatur* (Franck. 1588, 4to); *Libri decem Annotationum in totum Iunvi Christi Testamentum* (Amst. 1682, 4to). For a list of his writings, see Nicene, *Memoire*, xxv, 65; see also Richard Simon, *Historie Crit. du N. T.* (Paris, 1680); Curtius, *Vita Druzii* (Franck. 1616), *Bylde, Dictionary*, s. v.; *Hersog, Real-Encyclopädie*, iii, 592.

Drutmar, Christian, a monk in the abbey of Corbev in the ninth century, was born in Aquitaine, and afterwards taught in the monasteries of Stavelo and Malmedy, in the diocese of Liége. He left a commentary on St. Matthew (Strasbourg, 1514; Hagnenburg, 1580, fol.). "It contains some opinions respecting transubstantiation decidedly opposed to those of modern Roman Catholics, a matter (quae supra) which he held in his doctrine. He states that it does not live to finish. For St. Mark he refers his pupils
to a commentary of Bede." His commentary on St. Luke and St. John was printed at Haguenau in 1530, in the *Bibliotheca Patrum* (t. xx, p. 66). The edition of the *Lutheranae Opera* of a Lutheran, and Wetzer und Welte (*Kirchen-Lezion*, iii, 221) say that he perverted and garbled the text so as to make it oppose transubstantiation. His text runs: "Hoc est corpus meum, i. e. in sacramento... transferens spiritualiter corpus in paneam, in vinum sanguinem." On the other hand, Sixtus of Siena asserts that he found a MSS. in the Franciscan monastery at Lyons, in which the words run: Hoc est corpus meum, hoc est, vera in sacramento subsistit... transferens panem in corpus et vinum in sanguinem. See Wetzer u. Welte, *Kirchen-Lezion*, l. c.; Dupin, *Ecclesiastical Writers*, cent. ix; Mosheim, Ch. *History*, cent. ix, chap. ii, 89; Duval, *Antiquities of the Church*, Paris, 1862, xii, 419 sq.; Herzog, *Real-Encyclop.*, iii, 521.

Dryander. See EXINAS, FRANCISCO DE.

Drysdale, John, D.D., an eminent divine of the Church of Scotland, was born in 1718; entered the University of Edinburgh in 1732; became minister of Ruskilton in 1748; appointed minister of the Tron church, and also king's chaplain, in 1755; and died in 1788. He was one of the leaders of the moderate party in the Church of Scotland, and was supposed to be inclined to deism. See his *Sermoms, with Life by Dalziel* (Edinb. 1792, 2 vols. 8vo).

Dualism, in philosophy, is that system which explains the phenomena of the universe by assuming two *primal principles* instead of one (Monism). In theology, Dualism explains evil by assuming two original principles or beings, one good, the other evil. The doctrine of two primal causes, one good and the other evil, constantly working with each other, lay at the foundation of the system of Zoroaster (q. v.). It was also developed later in Manicheism (q. v.), and among the Slavonians, who, during the interval between their undisturbed faith in their national mythology and their conversion to Christianity, added to the worship of the god being that of a supremely evil one, viz. Zemserog (the Black God) (*London Review*, April, 1855, p. 11). It was in this Slavonic soil that the Oriental dualism found a congenial home, and from it seems to have originated the dualism of the Cathari and other sects during the Middle Ages. See CATHARI.

It is always found in imperfect speculation on the relation of God to the world, and on the origin of evil. It is apt to spring up, also, in the practical sphere, from the sense of personal sin, which seeks relief in a transfer of guilt from the real self—the man—to something outside of him, e. g. to the physical side of his own nature, or to the general laws of nature.

1. Oriental Dualism.—The Chinese, at a very early period, adopted a dualistic philosophy and theology. The ordinary speech of their philosophers was dualistic, implying two primal essences, "one a power or cause, the other a more passive something on which that power or cause could operate. The former may be called the "nirvana" or "light" of the universe (*Le*); the second, consisting of etherial matter, is the ultimate *material principle* (*Ke*). The latter, again, is dual (yang and yin), viz. the paternal and maternal principles in nature. Man is the product of the marriage of the male and female principles in nature, Eros and Hera, or the Siva and Parvati, in which the ultimate principle (*Ke*) takes effect, enter into the composition of rational as well as irrational beings.

In moral speculation, however, this dualism passed into a sort of pantheism" (Hardwick, *Christ and other Masters*, pt. iii, chap. 1). The Persians, the Parsees, the Persian system, whether originated by Zoroaster, or, what is more likely, modified by him from older doctrines, taught that there is "a supreme Being, all powerful and eternal, from whom have eternally proceeded, by his creative word (*Homoer*), two principles, Ormuzd and Ahriman; Ormuzd (*Oromzda*) being pure and infinite Light, Wisdom, and Perfection, the author of everlasting Good; Ahriman the prince of darkness and evil, opposed to Ormuzd, either originally or in consequence of his fall. To this belief are attached fables respecting the conflicting efforts and creations of these two powers; on the universal dominion universally reserved for the good principle, and the return of Ahriman during four periods, each of which is to last three thousand years; on the good and the evil spirits (Amanaspanda, Iseda, Persera, and Dicera), and their differences of sex and rank; on the souls of men (Persera), which, created by Ormuzd before their union with the body, have their habitation in the heavens; and which, according as in this world they have served Ormuzd or Ahriman, pass after death into the dwellings of the blessed, or are precipitated into obscurity; finally, respecting the future resurrection of the bodies of the wretched after the victory of Ormuzd and the restoration of all things" (Tennemann, *Manual Hist. of Philosophy*, § 71; see also Hardwick, *other Masters*, pt. iii, chap. iii). The Oriental Dualism first sets the Hyle (Gan, matter) as an original principle over against the divinity. The Eastern philosophers soon it found it necessary to run into Pantheism; for, the necessity of unity pressing on them, they found no other way of escape except to make God the soul of the world. But, the gods, this matter and divinity mingling, they had to fall upon two principles, the material and spiritual; and, not willing to identify the original spiritual principle with matter, darkness, and evil, they fall upon the idea of two antagonistic beings or gods, a good and an evil one, the god of light and the god of darkness, the god of matter and the god of spirit—Ahriman the evil principle, and Ormuzd the good.

2. Dualism in the Christian Age.—This Oriental Dualism, carried out into the various departments of nature and mind, and embellished by innumerable beautiful fancies, had a great charm for the imagination of even the primitive Christian mind; and it seemed also to form a certain kind of natural and easy alliance with the doctrines of good and evil, God and Satan, spirit and matter, in the human constitution, as these are unfolded in the Christian revelation, so that this dualistic mode of thinking failed not to insinuate itself largely into the thinking of many in the primitive Church. It was thus revealed itself, or at least presented in various sects and systems in every period of Christian history, and its false theories have often troubled the mind of the Church in the development and statement of its dogmas. Thus in Gnosticism, and especially in the Dosithean phase of it, Dualism enters as a ruling element. The Gnostics found it difficult to explain the existence of the sensible world, and especially the existence of evil, on the direct assumption of one absolutely good Being. Hence they mixed into their theory some elements of the Oriental philosophy. "They thought themselves compelled to combine with the doctrine of emanation that of Dualism, in order, by the combination of the two principles, to explain the origin of a world not answering to the divine idea, with all the defects cleaving to it, all the evils it contains" (Neander, *Hist. of the Chr. Church*, Bohn's ed. ii, 14). For the Manichean Dualism, see MANICHAEISM.

That the ascetic tendencies of the early Christian age were strongly stimulated, if not unconsciously caused by a leaven of Dualism, can hardly be doubted. "A dark instinct of a state of abnormal and dangerous antipathy to God leads the devotees to take vengeance in time upon that part of himself which concerns the world, which may be partly assimilated, and even tortured, at far less the cost than the renewal of the spirit of his mind, and the bringing of his whole inner man back to grav-
DU BARTAS 904 DUBLIN MANUSCRIPT

Itate towards God instead of turning upon itself. Manes endeavored to unite Christianity and the nobility by longing hence his bright and elaborate construct a speculative system. The Church repulsed the heresies because of his personal pretensions, his rival hierarchy, and his too open importations from the religion of Persia; but it was not the less profoundly modified by the tendencies which it nominally rejected. Monasticism in Syria and Egypt was the direct result of the contact of the generating Christianity with pagan habits of thought. The idea that abstinence from food was meritorious in itself, the notion of impurity attached to the sexual relation, the growing tendency to look upon marriage as a state less holy than celibacy—these were so many traits of the preceding pagan conception. The errors and extravagances of the ascetic life were especially prevalent in the Eastern Church. Schmid quotes authorities to show that remembrances of Manicheism were long kept up in Oriental convents, and also that sundry Greek monks, in their solitude, imagined they had constantly to struggle with the devil, whose power they magnified until they put him almost on a rank with God" (London Review, April, 1855, p. 10; see also Lea, Sacerdotal Celibury, Phila. 1887, p. 42 sq.).

The progress of philosophy and theology in all Christian ages has been a continuous struggle to overcome the ideas of God and man, the infinitesimal and the finite, heaven and earth, spirit and matter, together, and to do this without violence to the essential nature of either, by, on the one hand, confusing them, or, on the other, annihilating one or the other by identification of them. Pantheism, as it has sprung up on the arena of modern theological investigations, has been an earnest, though mistaken effort to overcomeDualism. Much as Pantheism is to be abhorred and dreaded, yet ought its service to be acknowledged in helping philosophy and theology to master Dualism. It has both suggested and stimulated the movement that aims at the creation of a christological theology, and we may also say philosophy, which professes, not without hope of success, to overcome that mischievous Dualism which knows only to negate, and which, in a cowardly manner, has only given up the great fundamental problems. It holds that the great gulf can be, and can only be, bridged by the God-man in whose mysterious person all dualism is overcome—the centre and perennial source of all life and thought, the principle of all unities and the unity of all principles, the whole of all that is divided, the harmony of all manifoldness and diversity, the centre of all science, and the imperial, incarnate Word of all authority and truth, the final rest of all minds, as he is also of all hearts.—Hardwick, Christ and other Masters (Lond. 1863, 2 vols. 12mo); Dörner, Doctrine of the Person of Christ (see Index); Hagenbach, Hist. of Doctrines, Smith's ed., § 1, 137; Theol. Stud. u. Kirchen (1857), p. 357; Lange, Life of Christ (1864), Nov., p. 185 sq.; H. Schmid, in Herzog, Real-Encycl. xix, 482.

Du Bartas, Guillaume de Saluces, a French Protestant of the sixteenth century, born about 1544, near Auch, in France; died 1590. His poem on the Creation obtained so great celebrity that in the course of six years more than thirty editions of the first "Semaine" were published. It was translated into Latin, Italian, Spanish, German, and English. The English version is entitled Du Bartas, hs Divine Works and Works, translated by J. Sylvestor (Lond. 1641, fol.).

Dublin, the capital of Ireland, on the river Liffey. 1. Synode of Dublin. Several important synods have been held at Dublin. 1. In A.D. 1186, chiefly to re-

lin, at which ten canons were publised for reforma-

tion of manners and discipline, one of them "forbid-
ling the clergy to pay, in any case contrary to the
to of twenty-four pence for each offence—half to be paid
to the bishop, and the other half to the church of the place where they play" (Wilkins, Concilia, iii, 660). 3. In 1615, by the archbishops, bishops, and clergy of Ireland in convocation, Thomas Jones, archbishop of Dublin, being speaker of the House of Bishops. In this synod certain canons, ordered by Eth-

er, in one hundred and four sections, under nineteen heads, conveying the Calvinistic doctrine, were drawn up and approved. These articles included the cele-

brated "Lambeth Articles" (q. v.). By the decree of the synod, any minister, of whatsoever degree or quality, who rejected any doctrine contrary to the Articles, was ordered, after due admonition, to be silenced (Wilkins, Concilia, iii, 447). 4. In 1634, composed of the archbishops, bishops, and clergy of Ire-

land, to adopt the 39 Articles of the Church of Eng-

land. 5. No formal alteration, however, of the Cal-

vinistic articles of 1615 was made, which led to very inconvenient results; some, among whom was Bram-

hall, justly considering that the adoption of the Eng-
lisb articles ipso facto annulled those of 1615, while Usher and many others, who favored the doctrines contained in the Irish Articles, maintained that both sets of articles were to be observed, and, in conse-
quence, a schism was produced, with a subscription to both the English and Irish, discordant as they were. This unhappy state of things appears to have continued until 1641, when the Irish rebellion broke out. On the restoration of the Church, no at-

tempt was made to revive the Irish articles, which fell into entire disuse." At this synod Several proposals were adopted, which received the royal assent (Mant, Irish Church, p. 483 sq.; Wilkins, Concilia, iii, 496).—Lan-

don, Manual of Councils, p. 211 sq.

2. University.—The University of Dublin (Trinity College) was founded in 1592. It is, in fact, a college, with the powers of a university. "Trinity College, indeed, was intended merely as the nucleus of a uni-

versity, but, as no colleges have since been added, it remains in undisputed possession of all university privileges. Queen Elizabeth provided the charter, the corporation of Dublin bestowed the ground and ruins of the suppressed monastery of All-Hallows, and the college was very speedily endowed with the funds necessary for the erection of the buildings. The income of the college was very limited and very pre-

carious till James I endowed it with certain estates in the province of Ulster, and a yearly pension of £388 15s. English money, from the public purse" (Cham-

bers, Encyclopedia, s. v.). The college has in its gift twenty-one Church livings.

3. Hierarchy.—An episcopal see was established at Dublin in 1038 by king Sitrik, and in 1152 it was made the see of an archbishop. In the Established Church Dublin is now (1868) the head of a province, including six bishoprics, viz. Dublin, Cashel, etc., Cashel, Limerick, etc., Killaloe, etc., and Cork, etc. The pres-

ent archbishop is Richard (Chenerix) Trench, D.D., primate of Ireland and metropolitan, consecrated 1868. The Roman Catholic Church has also an archbishop at Dublin, at present (1868) Paul Cullen, consecrated 1866, and a cardinal since 1866. The suffragans of the Roman Catholic archbishop are the bishops of Derry, Connor, Kildare-Leighlin, and Ferns. See Neher, Kirch. Statistik, i, 27.

Dublin Manuscript (Codex Dublinensis Scriptus), so called from Trinity College, Dublin, in the library of which it was discovered by Dr. John Barrett in 1856, written under some curious circumstances and contracts made in the tenth century from Chrysosotom, Epiphanius, etc. It is itself much older, probably of the sixth century, and of Alexandrian origin, and is one of the most important uncial palimpsests of the
Gospels of the leaves contain a large part of the Gospel of Matthew in twenty-two fragments (i. 17–ii. 6; ii. 13–20; iv. 4–18; v. 45–vi. 15; vii. 16–viii. 6; x. 40–xii. 18; xii. 43–xiii. 11; xiii. 57–xiv. 18; xv. 13–23; xvii. 9–17; xvii. 26–xviii. 6; xix. 4–12; 21–28; xx. 7–xxx. 8; xxx. 23–40; xl. 16–25; xli. 37–xlii. 8; xliii. 13–23; xlv. 15–25; xxv. 1–11; xxvi. 21–29; 62–71). These were published in fac-simile, with a text (not very accurate) decipherment in ordinary type by Dr. Barretts (Dublin, 1801), and they have since been carefully restored by a chemical process by Dr. Tregelles. Each page contains but one column, generally of 22 lines, in quarto. The Ammonian sections are given, but not the Eusebian canons; the verses are written at the top of the pages, the numbers being set in the margin. The writing is continuous, the single point either rarely found or quite washed out; the abbreviations are very few, and there are no breathings or accents. A space proportionate to the occasion is usually left where there is a break in the sense, and the capitals extend into the margin when a new section begins. The letters are in a plain, steady, beautiful hand, some 18 or 20 in a line.—Tregelles, in Horne's *Intro. iv*. 180 sq.; Sceivener, *Intro. p. 119 sq.* See *Manuscripts, Bibliical*.

Specimen of the Codex Dublinensis (Matt. xx. 53, 84): ἀναγενεσθαι ὑπὸ ὀρθοδόξων ἡμῶν | Καθηγητεῖς δὲ τῶν ὑπομάντων [ἀποτελεῖν καὶ εὐθυμεῖν].

**Dubno, Salomo Ben-Yosef.** Born Oct. 12, 1788, at Dubno, Russia, is best known by his Masoretic labors on the Pentateuch, and by his efforts to advance poetic culture among his countrymen. The great reformation in Judaism and Hebrew literature, which had commenced under the leadership of Mendelssohn, attracted Dubno to Berlin, where he at one time lived and labored with the great Jewish reformer. At the age of 26 he edited Salomo ben-Moses (also called Lemberger) work on the accents of Job, Proverbs, and the Psalms, which he published in 1785, under the title of **Portæ Jacobitæ** (2d ed. 1777). In 1768 he commenced, in Hebrew, a commentary on the Pentateuch, which Mendelssohn translated into German. Some misunderstanding having sprung up between himself and Mendelssohn, he discontinued this work, after having completed only the first three books of Genesis. **Commentary on Genesis** (Berl. 1781–83; Vienna, 1791, 1806, etc.). The remaining books were finished by Mendelssohn, with the aid of other learned men. See Mendelssohn. He wrote also יִצְרוּפָּר, a Masoretic Commentary on Genesis and Exodus, printed with Mendelssohn's translation in 1831–33. He died in Amsterdam June 26, 1831.—Etheridge, *Introduction to Hebrew Literature*, p. 393, 421; Kittro, *Cyclopedia*, i. 707.

**Dubois, Guillaume,** a French prelate and statesman, was born at Brives-la-Gaillarde Sept. 6, 1656. He studied at the college of St. Michael, at Paris, and afterwards became tutor in the family of the marquis de Pluvier, and later of the duke of Orleans. He spared no pains to obtain the full confidence of his pupil, and for that end connoised at all his excesses. Finally he succeeded, in 1692, in inducing the duke to marry Mademoiselle de Illinois, a legitimated daughter of Louis XIV, who rewarded him for this service by giving him the abbey of St. Just. We now find him mixed in all the political events of the time. Two years after the death of Louis XIV he was made counsellor of state by the regent, and soon found himself at the head of the government. Intent only on furthering his own interests, Dubois's policy was the precise opposite of Louis XIV's, and he became the obedient agent of England, with which power and Holland he concluded the treaty called the Threefold Alliance, at Hague, Jan. 14, 1717. Appointed minister of foreign affairs, Dubois wished to be also archbishop, and especially cardinal, as Richelieu and Mazarin had been. He had caused, for that end, the bull *Unigenitus* to be registered in France, but had obtained nothing but promises from Clement XI. The archbishopric of Cambray becoming vacant, Dubois applied for it, although he had only received the tonsure, without losing in holy orders. The regent acceded to his demand, and after receiving all the necessary ordinances in one day, Dubois was consecrated June 9, 1720, all the most eminent members of the French clergy, with the exception of the cardinal de Noailles, taking part in the ceremony. He was made a cardinal in 1721 by Innocent XI (q. v.), whom it is said, he helped with large sums of money at the time of his election. Dubois finally became prime minister in 1722, and president of the assembly of the French clergy. In this position he proved a capable and intelligent administrator, but ambitious and thoroughly unprincipled. He died at Versailles August 10, 1728. The duchess of Orleans, mother of the regent, wrote of him: "If abbot Dubois had as much honesty and religion as he has wit, he should be an excellent man; but he believes in nothing, and regards neither manners nor truth. He is very learned; he has taught my son, but yet I could wish that he had never seen him." Dubois, besides the archbishopric of Cambray, had seven abbeyes, and his revenues amounted to two millions, not counting a million he was said to have received from England for his secret services. See Duclos, *Mémoires sur les royaumes de Louis duc de Savoie; Saint Simon, Mémoires, xxvii–xxviii; Brunet, *Histoire de la France depuis les Temps les plus reculez*; Sismondi, *Histoire des Français*, xxvi to xxviii; Sévilanges, *Mém. corr. inédit du Cardinal G. Dubois*, etc. Paris, 1814; Hoefer, *Nouvelles Biographies* (xiii, 839 sq.)

**Dubosc, Pierre Thomas,** a French Reformed minister, was born in 1623 at Bayeux, in Normandy, and became minister of the Protestant church at Caen, and afterwards at Rotterdam, where he died in 1692. Having, in 1688, addressed Louis XIV on the subject of an edict directed against the Protestants, the king said that "Dubosc was the finest orator of the whole kingdom." He had a grand and elevated genius, a happy imagination, a discriminating and solid judg-
ment. His constant aim in his sermons was to enforce the inseparable connection between faith, holiness, and final salvation. He published *Sermon sur l'épître aux Ephésiens* (Rott. 1695, 3 vols. fol.);—
*Sermon sur divers textes* (Rott. 1692-1701, 4 vols. 8vo). See also *Duc. 1794, 29*; *Darling, Cyclop. Bibliographica*; Haag, *La France Protestant*, t. iii; 

**Ducange, Charles de Fresne**, an eminent French scholar, was born at Amiens December 18, 1610. His name was really Du Fresne; but as he was sieur Du Cange, he is generally named by the latter title. He studied at the Jesuits’ College in Amiens, and afterwards pursued his studies at Orleans. He was received as *advocat au parlement* at Paris in 1631. In a few years he abandoned the bar, returned to Amiens, and devoted himself to the study of history and philosophy. In 1668 he was driven back to Paris by the plague, and died there October 22, 1668. His works, which in number and extent are almost incommensurably great, abundantly prove his right to be considered a consummate historian, an exact geographer, and a good lawyer, genealogist, and antiquary. He knew nearly every language, and derived, from his researches into an infinite number of ancient monuments, a singularly extensive acquaintance with the manners and usages of the Middle Ages. Among his publications are *Histoire de l’Empire de Constantinople sous les Empereurs Francais* (Paris, 1637, fol.); — *Traité historique du chev de Jésus Baptiste* (Paris, 1656, 4to); — *Glossarium ad scriptores mediae et infimae Latinitatis* (Paris, 1678, 3 vols. fol.); — *Frankfort, 1681, and again in 1706; Bene-
dictine edition, 6 vol., fol., 1758-36, to which Peter Carpentier published a Supplement, Par. 1766, 4 vol. 
*new edition*, by Henschel, Paris, 1840-48, 7 vols. 4to; — also supplementary vol. by Diefenbach, Frankf. 1857; abridgment by Adelung, Halle, 1772, 6 vols. 8vo): —
*Glossarium ad scriptores mediae et infimae Graecitatis* (Par. 1698, 2 vol., fol., 1715), a work that was most useful for the understanding of the numerous writers of the Dark or Middle Ages, when, for many centuries, a corrupt and barbarous Latin was the only literary language of Europe. All the words used by these writers, which are not found in classical Latin, are ranged in alphabetical order, with their various meanings, and with regard to the authorities. This work is also useful for understanding old charters, and other legal documents of an early date. The labor and research required for the compilation of such a work can be best appreciated by those who have frequent occasion to consult it* (Engl. Cyclop., s. v. *Du Cange*). His works of Du Cange are preserved in the royal library at Paris. See Fangere.
Essex on the vie et les ouvrages de Ducange (Par. 1852); Hoefer, Nouv. Biog. Générale, xiv, 911.

Duchal, James, D.D., an independent divine, was born in Ireland in 1587, and was educated at the University of Glasgow. He served an independent congregation at Cambridge for ten years, afterwards another at Dublin, where he died in 1761. He published Ten Sermons; Preparatory Arguments for the Truth of the Christian Religion (Lond. 1758, 8vo); also (posthumous) Sermons (London, 1765, 3 vols. 8vo).

Darling, Cyclopaedia Bibliographica, i, 988.

Duchatel, Pierre (Castellanus), a French prelate, was born at Arc, in Burgundy (date unknown), and was educated at Dijon, where he distinguished himself by his successful study of Greek. He assisted Erasmus in his translations from the Greek, and became corrector of the press in Frobenius's office at Basle. He next studied the law at Bourges, after which he went to Rome, where he found little enjoyment except in contemplating the remains of antiquity. The corruption of morals in the Church of Rome filled him with indignation, and he appears to have conceived as bad an opinion of it as any of the Reformers, and expressed himself respecting it with as much severity as they did. From thence he travelled to Venice, and next visited Cyprus, where he resided a few years with great success. He afterwards went to Egypt, Jerusalem, and Constantinople, and on his return home was appointed reader to Francis I, who made him bishop of Tulle, and afterwards of Macon. Henry II translated him to Orleans, where he died in 1552. He was a strenuous defender of the liberties of the Gallican Church, and exceedingly liberal to the Protestants. He wrote an oration on Francis, and a Latin letter for that king to Charles V. In his funeral oration on Francis, he hinted that the soul of the king had gone to heaven, which excited the ire of the doctors of the Sorbonne, who thought that by so doing he opposed the doctrine of purgatory (Hook, Eccl. Biography, s. v.); see also Jortin, Life of Erasmus; Bayle, Dictionary, s. v. Castellanus.

Duché, Jacob, D.D., a minister of the English Church in America, was born in Philadelphia in 1737, and graduated at the University of Pennsylvania. He went soon after to England, and spent some time at Cambridge. In 1759 he became an assistant minister in Philadelphia, having been licensed by the archdeacon, then bishop of London. He was appointed shortly after professor of oratory in the College, and in 1762, after his return from a second visit to England, he was received as "one of the ministers of the United Churches." He was appointed chaplain to Congress, and continued in this office a short time. His political views, however, underwent a change, to which he innocently gave expression, so that in 1777 he found himself under the necessity of retiring to England, where he was appointed to preach in the Lambeth Asylum, London. In 1790 he returned to Philadelphia, where he died Jan. 8, 1798. His publications comprise Sermons (1780, 2 vols. 8vo); Observations on Moral, etc., by Casparina (1779); and four detached sermons.—Sprague, Annals, v, 180.

Duchobortzi, the name of a Russian sect, not certainly known to have existed before the 18th century. The word is the plural of Ducholozetz, meaning Spirit Wrestler. It is the name of one of the many sects which are subject to change. It was adopted by themselves upon their separation from the sect called Molokans, or Duchowny Christiany, "Spiritual Christians."

No records being kept by these people, it is impossible to ascertain the true time when the separation took place. It is, however, known that in 1706 Peter Pobirochin originated it by teaching—1. That God was not an essential being, but existed only in the generation of the righteous. 2. That the soul of the righteous at death passes over into another human being, and that of the wicked into an animal. 3. That there are no higher beings of any kind. 4. That to read the Bible is needless trouble, for the spirit of God will teach every one his duty. He translated his work named at the end of this article, gives the following summary of a creed delivered by the Duchobortzi to a provincial governor at the time of Catherine's persecution: "God is one, but one in the Trinity. This holy Trinity is an inscrutable being. The Father is light, the Son is life, the Holy Ghost is power. They are manifested in man—the Father by memory, the Son by reason, the Holy Ghost by will. The human soul is the image of God; but this image is nothing but memory, reason, and will. The soul existed and had fallen before the creation of the visible world; it is this fall that is recounted in the story of Adam and Eve, which, like most other portions of the Bible, should be taken allegorically. . . . In the beginning the soul's fall was occasioned by the circumstance that it contemplated itself, and commenced to love itself alone, thereby abandoning the contemplation and the love of God through sinful pride. . . . The soul is placed in the paradise of life in a place of corruption, in order that, clothed in the flesh and abandoned to its will and reason, it may choose between good and evil, and thus obtain pardon of its primary sin, or incur eternal torment. When a body is prepared for us in this world, our soul descends from above, comes to take possession of the man then in physical distance. Our body is the house in which the soul is received, and in which we lose all memory and feeling of what we had been before incarnation," etc. (p. 271, note).

Pobirochin considered and called himself one of the righted, and a son of God. Of his followers he selected twenty-four of the most trustworthy and able-bodied; twelve of them he called archangels, and the other twelve mortal angels. The duty of the latter was to dispose of such as would backslide. They refused to serve in the army, on which account they were much persecuted under the czarina Catharine II, and exiled in the days of the emperor Paul. Alexander granted them a settlement on the banks of the Molokha, near the Sea of Azof, where they numbered about two thousand. In 1839, the real or alleged discovery that a secret tribunal had existed among them caused their banishment to the other side of the Caucasus. At present there exists a settlement in the districts along the Caucasus, but in smaller numbers, and less attached to the peculiarity of the sect. They are to be found wherever there is a community of the Duchowny Christiany, or Molokans. An effort was made in 1861 by a certain Ivan Gregorieff to found the sect among the Molokans residing at Tula, in Bulgaria, but failed, whereupon he returned to Russia. For the usages of the sect, see Molokans. See Lenz, de Duchobortzis (Dorpat, 1829, 8vo); Seebohm, Life of Stephen Gridel, i, 456; Krasinski, Histoire Religieuse des Peuples Slaves (Paris, 1863, 8vo).

Duchowny (Spiritual), the name of a Russian sect which arose from the Duchowny Christiany, or Molokans, on the Caucasus, in the following manner. In the year 1833 a certain aged man came from Jerusalem to the Caucasus, and taught that he possessed the power of bringing down the Holy Spirit, and of bestowing new tongues. He proved his commission by teaching his nearest friends a song which he said was in the language of Jerusalem, and the sense of which could be comprehended only by those who had received the Holy Spirit. The principal founder of this sect was, however, Maksim Rudometkin Komar, who also organized congregations in the surrounding places among the Molokans, and enjoyed the highest estimation from them. He afterwards adopted the creed of the Molokans, with the following addition: 1. The Holy Spirit descends upon the elect either directly or indi-
rectly by being breathed upon. 2. Jumping, shak-
ing, contortions, etc., are infallible signs of the presence of the Spirit. 3. The swooning from exertion, and consequent unintelligible speaking, is considered as evidence of the Spirit. There is nothing more gratuitous except the select, whose duty it is to explain the muttering of the enthusiasts. 4. The expectation of the near end of all things, and consequent inutility of labor beyond extreme necessity, is matter of faith. 5. The literalism of the holy Scriptures is assumed, even so far as the language for once, for the sake of punishing his followers for their slothfulness, went to the nearest mountain, pretending to ascend and to leave them alone; the mass of the people fell on their knees, and prayed him not to leave them, and promised to be obedient. 6. Repentance consists in the payment of such amounts of money as the Lord estimates their sins to be worth, for which he grants indulgence in the shape of pieces of muslin on which are embroidered signs of mysterious signification. The Duchowny are found principally in the Caucasus, but almost every community of Molokans has a few of them among its members. See Molokans.

Duchowny Christiany. See Molokans.

Dudaim. See Mandrake.

Dudgeon, David, a Scotch seer, was born in 1706. Little is known of his early history. In 1729 he made his first creation entitled The Olive, which teaches that "there is no evil in the moral world but what naturally arises from the nature of imperfect creatures, who always pursue their good, but cannot but be liable to error or mistake, and that evil or sin is inseparable in some degree from all created beings, and most constant with the designs of a perfect Creator." He was called to answer for it before the Presbytery, Synod, and General Assembly, but no decision appears to have been reached. His most important work is Philosophical Letters concerning the Being and Attributes of God (1737). "These letters were written in the midst of pressing agricultural cares, to the Rev. Mr. Jackson, author of a work written in the spirit of Clarke, The Existence and Unity of God. In these letters Dudgeon reaches a species of refined Spinozism, mingled with Berkeleyanism. He denies the distinction of substances between spiritual and material, maintains that there is no substance distinct from God, and that all knowledge but of God is about ideas they exist only in the mind, and their essence and mode consist only in their being perceived." In 1789 he published A Catechism founded upon Experience and Reason, collected by a Father for the Use of his Children; and in an "Introductory Letter" he wishes that natural religion alone was embraced by all men, and states that though he believes there was an extraordinary man sent into our world seventeen hundred years ago to instruct mankind, yet he doubts whether he ever commanded any of those things to be written concerning him which we have." The same year he published A View of the Neocritics of Beza, D'Aubigny, and Cranmer, the Objections of Mr. M. Croust, in his Examination of Pope's Essay on Man. Dudgeon died at Upsettllinton, on the borders, Jan. 1748. His works were published in a combined form in 1756, in a volume without a printer's name attached, showing that there was not as yet thorough freedom of thought in Scotland. His writings had for a time a name in the district (the Catechism reached a third edition), but afterwards passed away completely from public notice."—McCosh, in Brit. and For. Rev. Review, July, 1865, p. 552.

Dudith, Andreas Sbardellati, was born at Bu-
da, in Hungary, in 1538, and became bishop of Tina, in Dalmatia, in 1558. He was afterwards appointed tutor of a few children of the Duke of Ferrara, secretary of the Hungarian chapter, and in 1592 was sent to the Council of Trent as the representative of the Hungarian clergy. Here he advocated the giving of the cup to the laity very strenuously, and also opposed the celibacy of the clergy. A secret marriage he had contracted led him to resign his office in 1567. In 1576 he undertook an important mission, where he openly professed the Protestant religion; afterwards he lived on his estates in Moravia, and died at Breslau in 1589. In one part of his career he inclined to Socinianism, but in the latter years of his life he professed the evangelical doctrines. Some of his writings were published at Offenbach in 1616. In respect to toleration, Dudith was in advance of his age. He writes to Beza, "You try to justify the banishment of Ochino, and the execution of others, and you seem to wish Poland would follow your example. God forbid! When you talk of your Augsburg Confession, and your Helvetic Creed, and your unaniuity, and your fundamental truths, I keep thinking of the sixth commandment, Thou shalt not kill" (Benedict, History of the Baptists). The speeches made by him at Trent were published by Schwarz under the name of Loran-
dus Samueli (Halle, 1743). See Moesheim, Church Hist. (N. Y. 1864), iii. 251, note; Stief, Geschichte des Lebens Dudith's (Breslau, 1756).

Duel. See Combat.

Duffield, George, D.D., an eminent Presbyterian minister, was born in Lancaster Co., Pa., Oct. 7, 1753, and graduated at Mount Horeb in 1779, where, after completing his theological studies, he became tutor for two years. He was licensed in 1756, and having accepted a call from the united churches of Carlisle, Big Spring, and Monahan, Pennsylvania, was ordained in 1761. He was a very popular preacher, and a zealous promoter of revivals. In 1759 he undertook an important mission along the frontiers of Pennsylvania to the Potomac, with a view to the organization of churches. Some time after he was called to the Second Presbyterian Church, Philadelphia, and became chaplain to the Colonial Congress for part of a session. He was a member of the American army through New Jersey in the darkest hours of the Revolution, and manifested himself on all occasions the uncompromising advocate of civil and religious freedom. He died Feb. 2, 1790. He published An Account of his Tour along the Frontiers of Pennsylvania:—A Thanksgiving Sermon, 1783.—Sprague, Am. Annals, iii. 186.

Du Fresne. See Ducange.

Dugdale, Sir William, an English antiquary, was born in Warwickshire, September 12, 1605, and devoted his life chiefly to the study of English antiques. He died February 10, 1666. Among his important works, the most notable is the Monasticon Anglicanum (1655–73, 8 vols. fol. London; new ed. of vol. i, 1682; 3d edit. 1817–29, 8 vols. fol.), containing an account of the religious houses of England, with abundant illustrative plates; an English version (probably by James Wright), abridged, appeared in 1692, and another in 1718 (fol.), probably by John Stevens, who also published The History of the Ancient Alleys, Monasteries, etc., being two additional volumes to Dugdale's Monasticon (2 vols. fol. 1722–28). Dugdale also wrote a History of St. Paul's Cathedral (1716, fol.; 2d edit. by Ellis, London, 1818).—Kiplis, Biography of Bri-
tsammon, v. 479.

Duguet, Jacques Joseph, an eminent Jesuit divine, was born at Montlaurin, Dec. 9, 1649. He was ordained priest in 1677. He belonged to the Congregation of the Oratory till 1686, when the Congregation declared against Cartesianism and Jansenism. He then went to Brussels to enjoy the society of his friend Antoine Arnauld, with whose doctrinal views he thoroughly sympathized. Duguet returned to France very shortly afterward, and spent the remainder of his life in retirement. He died at Paris Oct. 25, 1728. His life was emblazoned by the theological disputes of the
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age; and his opposition to the bull Unigenitus, his at-
tachment to Quesnel, whose piety and talents were
akin to his own, with his general adherence to the
principles of Jansenism, caused him great annoyance from
the ruling Church party. Among his works are Ex-
pliation du livre de la Gerace selon la methode des
Saints Peres (Paris, 1782, 6 vols. 12mo.); — Explanation
des livre de Job (Paris, 1792, 4 vols. 12mo.); — Traite
de la croix de nostre Seigneur Jesus-Christ (Paris, 1718, 9
vols.); — Traite dogmatique sur l'Exequerie (1727, 12mo.);
— Confrences Eclesiastiques (Paris, 2 vols. 12mo.); — Explanations des xve premiers chapitres d'Isai (Paris,
1794, 6 vols. 12mo.); — Herzog, Real-Encycol. III, 635.

Du Halde, Jean Baptiste, a learned Jesuit, was
born at Paris, 1674, and entered the Jesuit order in
1708. His superiors gave him the task of editing the
diaries of missionary Jesuits, especially of those in
China. The fruit of his labors appeared in his De-
scription geographique et historique de l'empire de la
Chine (Paris, 1785, 4 vols. fol.); translated, The gen-
eral History of China (London, 1736, 4 vols. 8vo.).

After the death of Logobien (q. v.), Du Halde continued the
publication of the celebrated Letters Edificantes et Curi-
ouses ecrites des missions d'asie, depuis le 9e secul
jusqu'a ce 26e. He died at Paris August 18, 1743.

Duke (from the Latin duca, a leader) stands in our
version for two Heb. terms: רם and הר (see a dissertation
on this word by Sprenger, in the Zeitschr. f. deutsch.
morgend. Geschichtf. XI, ii, 180), alleph, a leader,
which, when used technically of the phylarch, or head of a
tribe or nation, especially of the Elomith chieftain (Gen.
xxxvi, 15-48; Exod. xv, 15; 1 Chron. i, 51-54), rarely
of the Jews ("governor," Zech. ix, 7; xii, 5, 6), and
once of chiefs in general ("captain," Jer. xiii, 21); also רם, רם, one anointed (usually in poetry), spoken
of the sons of Sion, perhaps by a periphrase for that king himself (Josch. xiii, 21), elsewhere of other "princes"
(Psa. lxxiii, 11; Ezek. xxiii, 30; Dan. xii, 8; "principal men," Mic. v, 9).

Dukhath. See Lawphing.

Dulcimer. (Chald. דותים, דותים, Sept. εὐρυφωνία, Vulg. symphonia), a musical instrument, not
in use among the Jews of Palestine, but mentioned in
Dan. iii, 5, 10, and at ver. 10 under the shorter form
of דותים (symphonie), where the text correctly
prints דותים, along with several other instruments, which Nebuchadnezzar ordered to be sounded before a
golden image set up for national worship during the
period of the captivity of Judah. Luther translates it
lute. Grotius adopts the view of Servius, who consid-
ers symphonium to be the same with the crooked trumpet
(tuba obliqua, σχινανθοῦς); he also quotes Isidore
(ii, 22), who speaks of it as a long drum. Rabbi Saad
Sadia Gaon (Comm. on Dan.) describes the symphonium
as the big-pipe, an opinion adopted by the author of
Schlitz kog-grumin (in UgoUini Theaurum, xxxii, 39-42;
see Joel, Brill's Preface to Mendelssohn's version of
the Psalms). Yet Barthelelmy, Bartholdy, and most of the
majority of Biblical critics. The same instrument is still in
use among peasants in the N.W. of Asia and in
Southern Europe, where it is known by the similar name
samborga or samborgna. With respect to the
tymology of the word a great difference of opinion prevails. Some English authors (where Eng. symphonie), and Calmet, who inclines to this view, expresses astonishment that a pure Greek word should have made its way into the Chaldee tongue: it is prob-
able, he thinks, that the instrument dulcimer (A. V.)
was introduced into Babylonia by some Greek or West-
er, who, for the sake of poverty, and for the sake of
advantage under Nebuchadnezzar during one of his campaigns on the coast of the Mediterranean. Gesenius adopts this derivati-
tion (Theo. Heb. p. 941), and cites Polybius (ap. Athen.
x, 52, p. 439, ed. Casaub.) and Isidore (Orig. vii, 21) in
confirmation. Others regard it as a Semitic word,
and connect it with ספיון, a tube (Fr. l'estre). The
word ספיון occurs in the Talmud (Shakkah, 36a), where
it evidently has the meaning of an air-pipe, with a case
(Chelum, xxvi, 8); but the explanation (Chelum, ii, 6) by ספיון is not clear (Rosenmuller on Dan. i. c.). Landau (Aruch. Art. ספיון) considers it synonymous with
siphon. Ibn Yahia, in his commentary on Dan. iii, 5,
renders it by יבּּספין (sippin), organ, the well-
known powerful musical instrument composed of a
series of pipes, of which Spinoza (Lex. Talm. col. 1504), translates it by the German term Leier (lyre). The old-fashioned adjut, the precursor of the harschroid, is said to have resembled in tone the ancient dulcimer. The modern dulcimer is described by Dr. Bushy (Dist. of Music) as a triangular instrument, consisting of a little chest, strung with about fifteen wires fixed at each end; the shortest wire is 18 inches in length, the longest 36; it is played with two small hammers held in the hands of the performer. See MUSICAL INSTRUMENTS.

Dulcinists, followers of Dulcino, or Dulcina, a
priest and native of Novara, Italy, who followed Se-
garelli (q. v.) as leader of the Apostolics (q. v.), about
A.D. 1300. He and his followers, being put under
the ban, fortified themselves in a mountain residence,
and were taken prisoners. "He was charged with con-
tempt of the Catholic hierarchy; also with asserting a
succession of three theocracies—that those under the
Father and the Son were already passed; that the third,
under the Holy Spirit, was then in operation. His followers
and themselves received the name of Congrega-
tion and the Order of the Apostles." We alone
(taken) are in the perfection in which the apostles
were, and in the liberty which proceeds immediately
from Jesus Christ. Wherefore we acknowledge obedi-
ence neither to the pope nor to any other human be-
ing; nor has he any power to excommunicate us. . . .
The pope and his priests are men of this world, and
are to be held as gods, according to St. Peter, living in
poverty and humility . . . so that all the popes and prelates since
St. Sylvester, having deviated from that original hol-
ness, are prevaricators and seducers, with the single
exception of pope Celestine, Pietro di Morrone, etc. "
(See Fleury, livre vi, chap. xxviii.) Lastly, to consum-
mute his odium, his followers, who were not very nu-
merous, were assailed with the primitive and accus-
tomed calumny of promiscuous prostitution" (Wad-
dington, Church History, chap. xxii). Extracts from
two of the writings of Dolcino are given in the Histo-
ria Duculini, and in the Archidominum ad Historiam
Dulcini in Muratori, Script.Ret. Ita1. ix, 425 sq., cited in
Herzog, Real-Encyklop. iii, 468 sq., from which we
condense the following statements.

After strongly asserting his orthodoxy, Dolcino
predicted that in the year 1308 his opponents should be
destroyed; that he and his followers should then,
without molestation, preach publicly, and in these last
days all Christians should embrace his doctrines.
As this prophecy was not fulfilled in 1308, he postponed
its fulfilment to 1304, under the pretense that God
had especially called him, and made known to him the
import of the Bible prophecies. He distinguished four
courses of people in the Roman Church (where Eng.
symphonie), and Calmet, who inclines to this view,
expresses astonishment that a pure Greek word should
have made its way into the Chaldee tongue: it is prob-
able, he thinks, that the instrument dulcimer (A. V.)
was introduced into Babylonia by some Greek or West-
er, who, for the sake of poverty, and for the sake of
advantage under Nebuchadnezzar during one of his campaigns on the coast of the Mediterranean. Gesenius adopts this derivat-

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cate the newly-converted masses of heathen in Christian life and duty, were obliged to accept riches, and show the heathen how to apply the goods of this world to the honor of God. But zeal waxed cold, and the love of the world increased, until a reaction appeared in the Order of St. Benedict. As this effort to induce self-denial in the clergy and the monks failed, the vow of the Dominicans and Franciscans followed. But these also were of no effect.

The fourth epoch, according to Dolcino, was the renewal of apostolic life by Sogarelli and himself, to continue to the end of the world. This apostolical life demands self-denial and renunciation of earthly possessions, consists in the unity of the brethren in the love of the Holy Ghost, without external forms, usages, or regulations. From these doctrines it would appear that the teachings of the abbot Joachim (q. v.) had had a certain effect upon Dolcino, and that the views which Joachim cherished in regard to the era of the Holy Ghost were embraced by Dolcino, although this is generally denied. Aside from the apocalyptic prophecies, the doctrines of Dolcino seem to be penetrated by a mysticism which repudiated external things, considering them as the cause of evil. Love, in its perfection, was to be realized as the inner bond of souls, supreme over all law. All human relations, according to this view, were to be founded on love, to be footed upon a merely spiritual union; all law, as well as all right of property, were to be removed, so that nothing should prevent man from enjoying the highest state of perfection. Dolcino lived himself with a former nun, Margaretha, whom he called his delectissima soror, in voluntary poverty. The dangerous tendency of such doctrines is obvious. That Dolcino perceived the true nature and causes of certain abuses in the Church, and that he honestly desired to correct them, can hardly be questioned. His memory was long cherished by the common people; to them he seemed a hero and martyr, while to the armies which persecuted him he seemed a false prophet, punished by the powerful arm of God. Dante compares Dolcino to Mohammed (Inferno, xxvii, 55, etc.). Dolcino was tortured to death at Vercelli by order of Clement V. See Mosheim (Murdoch's ed.), Church History, bk. iii, c. xiii, pt. ii, ch. v, § 14; Krone, Fra Dolcino und die Pisaer (Leipzig, 1844); Marzi, Times (London, 1865); Gieseler, Church History, ii, § 87, and Apostolici; Segarelli.

In the Roman Church a distinction is made between latrtia (Aeropita), worship due to God; dulia (Dolokia), adoration or invocation of saints and angels; and hyperdulia (Hipopolxia), due to the Virgin Mary alone (Council of Trent, sess. xxv). Protestants, of course, reject all these distinctions. See Hagenbach, History of Doctrines, § 188; Haag, Histoire des Dogmes Chrétiens, ii, 77; Burnet, On the Articles, art. xxii; and the articles Imagery, Image Worship, Invocation of Saints.

Du'mah (Hab. Dumah, דָּמָא, דָּמָא, Adonai), the name of a person and district also of a town.

1. (Sept. דָּמָא, דָּמָא, דָּמָא; Vulg. Duma.) The fourth son of Ishmael (B.C. post 2064), and the tribe descended from him, as hence of the region inhabited by them in Arabia (Gen. xxx. 14; 1 Chron. i. 30).

In Isaiah (xxii, 11), the "burden of Dumah" is coupled with Seir, the forest of Arabia, and Kedar. It is doubtless the same called at this day Stony or Syrian Duma, situated on the confines of the Syrian desert and Arabia, with a fortified castle (Niebuhr, Arabia, p. 344), marked on D'Anville's map under lat. 29° 50' long. 58°; the Dumah lying 5 or 7 days journey from Damascus, and 13 from Medina, in the district of Jof or Sirhan (Abulfeda, Tab. Arab. ed. Gagner, p. 56); and probably probably to be footed upon a merely spiritual union; all law, as well as all right of property, were to be removed, so that nothing should prevent man from enjoying the highest state of perfection. Dolcino lived himself with a former nun, Margaretha, whom he called his delectissima soror, in voluntary poverty. The dangerous tendency of such doctrines is obvious. That Dolcino perceived the true nature and causes of certain abuses in the Church, and that he honestly desired to correct them, can hardly be questioned. His memory was long cherished by the common people; to them he seemed a hero and martyr, while to the armies which persecuted him he seemed a false prophet, punished by the powerful arm of God. Dante compares Dolcino to Mohammed (Inferno, xxvii, 55, etc.). Dolcino was tortured to death at Vercelli by order of Clement V. See Mosheim (Murdoch's ed.), Church History, bk. iii, c. xiii, pt. ii, ch. v, § 14; Krone, Fra Dolcino and the Pisaer (Leipzig, 1844); Marzi, Times (London, 1865); Gieseler, Church History, ii, § 87, and Apostolici; Segarelli.

The exorcographers and geographers of their nation expressly state it is correctly "Dumac et Jenelde" or "Duma et Jenelde," signifying "Duma of the stones or blocks of stone," of which it is said to have been built (MS. Shab, Maraisid, and Mushkarik, v. e.). Jenelde is said by some to mean "stones such as a man can lift" (see the Kamis), and seems to indicate that the place was built of unhewn or Cyclopean masonry, similar to that of very ancient structures. The town itself, which is one of the "Kureyšat" of Wady el-Kura (see the Maraisid, v. e. Dumah), appears to be called Duma, and the fortress which it contains to have the special appellation of "Marid." See Arabia.

2. (Sept. דָּמָא, דָּמָא, דָּמָא; Vulg. Duma.) A town in the mountain district of Judah (Josh. xv. 53), in the general region (i.e., "by south of Hebron") (Josh. xiv. 1, in loc.). Eusebius and Jerome (Onomast, v. e. Duma) say it was then a large village (ἔχωμεν ἡμεῖς), 16 miles from El Therube (Beit-Jibrin), in the district of Daroma (i.e. "the south," from the Hebrew דם). Dr. Robinson passed the ruins of a village called ed-Duma, 6 miles west-south of Hebron (Res. i. 314), and this is probably the same place. (See also Kiepert's Map, 166; and Van de Velde's Memoir, p. 308). See Rumah.

Dumb (דָּמַע, ὑπέλεγμα; but in Hab. ii, 9, הַדָּמַע, הַדָּמַע; Gr. ὑπέλεγμα, which also signifies defec, since the two defects generally accompany each other; also Diāλoς, speechless, Mark vi. 37; ix. 17, 25; ἀγνοεῖν, voiceless, Acts viii. 32; 1 Cor. xii. 2; 2 Pet. ii. 16; and ὑπερβολαίον, Luke i. 20), has the following significations: (1.) One unable to speak by reason of natural infirmity (Exod. ix. 11). (2.) One unable to speak by reason of knowing what to say, or how to say it; what passer of mode of address to use, or what reasons to allege in his own behalf (Prov. xxxi. 8). (3.) One unwilling to speak (Psa. xxxix. 9). We have a remarkable instance of this venerable dumbness, or silence, in the case of Aaron (Lev. x. 8), after Nadab and Abihu, his sons, were consumed by fire of God's "peace;" did not exclaim against the justice of God, but saw the propriety of the divine procedure, and humbly acquiesced in it: Christ restored a man who was dumb from demoniacal influence (Matt. ix. 32, 33; Luke xi. 14), and another who was both blind and
dumb from the same cause (Matt. xii, 29). The man who was deaf and had an impediment in his speech (Mark vii, 32–35), whom Christ restored, was not dumb, nor probably deaf by nature, but was one who had a natural impediment to enunciation, or who, having been an ulcer, or by which any one is, as we say, tongue-tied, or brought on when, from an early loss of hearing, the membrane of the tongue becomes rigid and unable to perform its office, as this work says of this man.

Dumont, Gabriel, was born at Crest, in Dauphiny, Aug. 10, 1660. His first settlement was over the Walloon church in Leipzig. In 1720 he was called to Rotterdam. Here he was held in very high estimation. He was also for a time chaplain to the Dutch embassy at Paris. His essays, included in Saurin's Discours sur la Bible, and also in Masson's Histoire de la religion de la republique des lettres, bear witness to his extensive knowledge, and especially to his acquaintance with the Oriental languages. A volume of valuable sermons from his pen was published after his death by his colleague, De Superville (Rotterdam, 1749, 8vo).

He died Jan. 1, 1748.

Du Moulin, Charles. See Moulin, Du.

Du Moulin, Pierre. See Moulin, Du.

Duquiere, a name of rophage given to the Dunkers, or German Baptists. See Baptists, German.

Danash ben-Labrat ha-Levi, an eminent Jewish scholar, was born in Bagdad about A.D. 920, spent most of his life at Fes, after dying at Cordova about A.D. 980. His writings contributed largely to the development of Hebrew lexicography and Biblical exegesis. These writings are chiefly in the form of controversies with Saadia (q. v.) and Menachem ben-Saruk (q. v.). His criticisms of the grammatical and exegetical works of his predecessors is entitled היסכית לוכנ (the Book of Animadversions), only fragments of which remain. They show that he was a better grammatical speaker, especially as to knowledge of the verb, than Saadia. These fragments are preserved in the היסכית לוכנ, a work of Aben Ezra (q. v.) written in defence of Saadia, published with a critical commentary by Lippman, and with a preface by Jost (Frankf. a. M. 1843). His criticism of Menachem's Hebrew Lexicon contains, according to Fürst, 200 articles, each concluding with his signature. It was published with notes by H. Filipowski, and with remarks by Leopold, Dukes, and Kirchheimer, by the London Antiquarian Society (Lond. and Edinb. 1850).

The principal points may be summed up in the following:
1. Danash classifies verbs and adverbs separately, and objects to the derivation of the former from the latter.
2. Distinctive are the separate letters of verbs from nouns similar in form by grammatical rules.
3. Shows the advantage of the application of the Chaldean and Arabic in the explanation of Hebrew words.
4. Departs in more than twenty-four different verses from the Masoretic text, which many are thought to yield a better sense. Fürst says of this work that it is "of great interest in relation to a knowledge of Hebrew philology, of the new Hebrew poetry, and of the state of Jewish culture in Spain in the tenth century."

The influence which Danash exercised over Jewish grammarians and expositors of the Bible is seen in the frequent quotation of this work by the principal lexicographers and commentators, such as Rashi, Joseph Caro, Aben-Ezra, and Kimchi — Dukes, Text. Mithth, über die alttest. hebr. Ergänzungen, Grammatik u. Lexikonographie (Stuttgart, 1844), p. 149; etc.; Steinschneider, Cat. Isr. Hebr.; Etheridge, Transactions of the Literary, p. 388 and 878; First, Hebrew and Chaldean Lexicon (Leips. and Lond. 1867), Preface, xxv sq.; Kittel, Cyclop. i, 709.

Danash (Danonym) ben-Tanhum, the Babyloniensis, born at Irak about A.D. 900, was educated at Keirwan by the celebrated Isaac Issarli (q. v.), and died about 960. At the age of twenty he had become so proficient in Hebrew learning that he was able to write an elaborate critical history of the books of the Bible. Besides writing also a special Hebrew grammar containing a comparison of the linguistic characteristics of the Hebrew and Arabic languages, and a commentary on the Book of Creation. His writings (mostly yet in manuscript) are often referred to by Aben-Ezra and other expositors of the Bible. The Hebrew language, and shows that the Hebrew language has diminutives, which are effected by the endings ג and י, e. g. יִנְרַה, 2 Sam. xiii, 20. Aben-Ezra opposes this opinion, and asserts that the Hebrew language has no diminutives; but Ewald, in his Grammar (c. 167), has espoused Danash's opinion. Kitto, Cyclop. i, 710; First, Hebrew and Chaldean Lexicon, Preface, p. xxv.

Dung (prop. פָּרָק, teapha'a, Ezek. iv, 15, spoken exclusively of animals, such as the cow or camel; also גָזָל, do'men, ordure, as spread on land, 2 Kings ix, 37; Psa. lxxxiii, 10; Jer. vii, 2, ix, 20; xiv, 4, xxv, 38; while יִנְרַה, pe' reah, signifies feces as contained in the entrails of victims, Exod. xxix, 14; Lev. iv, 11, 13, xi, 27; Num. ix, 5; Mal. ii, 7). On the other hand, he says: "Hebrew is spoken... שָׁנַיְהוּ, te'shaw, Deut. xxiii, 13; Ezek. iv, 12; a sense also applied to פָּרָק, ge'ol, Job xx, 7, Ezek. iv, 12, 15; Zep. i, 17; but not necessarily to פָּאָל, gal'ad, 1 Kings xiv, 10. The Greek word is εἶπος, whether of men or brutes; used in the Sept. for all the above, but found nowhere in the N. T. only in the form κοπρία, manure, Luke xiii, 8; while σκίναλος, Phil. iii, 8, properly signifies refuse. The use of such substances among the Jews was twofold."

1. As manure. This consisted either of straw steeped in liquid manure (תִּנְשַׁה, lit. in dung-water, Isa. xxv, 10), or the excreta (תִּנְשַׁה, Isa. v, 25) of the streets and roads, which were carefully removed from about the houses and collected in heaps (תִּנְשַׁה) outside the walls of the towns at fixed spots (hence the dung-gate at Jerusalem, Neh. xi, 13), and thence removed due course to the fields (Mishna, Shabb. 3, § 1–8). See below. The mode of applying manure to trees was removed by digging holes into their roots and inserting it (Laws xiii, 8), a practice prevalent in Southern Italy (Fren. Paris. p. 856). In the case of sacrifi ces the dung was burned outside the camp (Exod. xxii, 14; Lev. iv, 11; viii, 17; Num. xix, 5); hence the extreme opprobrium of the threat in Mal. ii, 3. Particular directions were laid down in the law to enforce cleanliness with regard to human ordure (Deut. xxiii, 12 sq.); it was the grossest insult to turn a man's house into a receptacle for it (תִּנְשַׁה, 2 Kings x, 27; תִּנְשַׁה, Ezra vii, 11; Dan. ii, 5; iii, 29, A. V., "dunghill"; public establishments of that nature are still found in the large towns of the East (Russell's Aleppo, i, 84). The expression to "cast out as dung" implied not only the offensiveness of the object, but also the idea of removal (1 Kings xiv, 10), and still more exposure (2 Kings ix, 37; Jer. viii, 2). The reverence of the later Hebrews would not permit the pronunciation of some of the terms used in Scripture, and accordingly more delicate words were substituted in the margin (תִּנְשַׁה, te'shaw, for יִנְרַה, charim, or יִנְרַה, charim). 2 Kings vi, 25; x, 27; xviii, 27; Isa. xxxvi, 12). The occurrence of such names as Gilgal, Dinnah, Madmenah, and Madmannah, shows that these ideas of delicacy did not extend to ordinary matters. The term אֹתָלָק (A. V., "dung") Phil. iii, 8 is applied by Josephus (War, v, 18, 7) to ordure (comp. Echus. xxvii, 4). See MANURE.
As fuel. In a district where wood is scarce, dung is so valuable for this purpose that little of it is spared for the former. The difficulty of procuring fire-wood in Syria, which the Bedouins have therefore turned to dung. Yet even in ancient times it was used for lighting lime-kilns (Theophr. Lop. 69), ovens, and for baking cakes (Ezek. iv, 12, 15), the even heat which it produced adapting it peculiarly for the latter operation. Cows' and camels' dung is still used for the same purpose, but the Bedouins (Burckhardt's Notes, i, 67) say that they even form a species of pan for frying eggs out of it (Russell, Allepo, i, 89) in Syria. The dung is mixed with straw and formed into flat, round cakes, which are dried in the sun (Lane, Med. Ed., i, 232; ii, 141). This use of dung for fuel by the ancient Israelites, however, is collected incidentally from the passage in which the prophet Ezekiel, being commanded, as a symbolical action, to bake his bread with human dung, excused himself from the use of an unclean thing, and is permitted to employ cows' dung instead (Ezek. iv, 12–15). This shows that the dung of animals, at least of clean animals, was usual, and that no idea of ceremonially unclean usage was attached to its employment for this purpose. The use of cow-dung for fuel is known to European villagers, who, at least in the west of England, prefer it in baking their bread "under the crook," on account of the long-continued and equable heat which it maintains. It is even said that in a summer evening in a small town in England there are not a few aged people travelling the green lanes with baskets to collect the cakes of cow-dung which have dried upon the road. This helps out the ordinary firewood of wood, and makes it burn longer. In many thinly-wooded parts of south-western Asia, the dung of cows, camels, horses, asses, whichever may happen to be the most common, is collected with great zeal and diligence from the streets and highways, chiefly by young girls. They also hover on the skirts of travellers, and there are often amusing scrambles among them for the droppings of the cattle. The dung is mixed up with chopped straw and made into cakes, which are stacked up by their own adhesive quality against the walls of the cottages, or are laid upon the declivity of a hill, until sufficiently dried. It is not unusual to see a whole village with its walls thus garnished, which has a singular and not very agreeable appearance to a European traveller. Towards the end of autumn, the result of the summer collection of fuel for winter is shown in large conical heaps or stacks of dried dung upon the top of every cottage. The usages of the Jews in this matter were probably similar in kind, although the extent to which they prevailed cannot now be estimated. (See Kitto, Pictorial Hist. of the Jews, ii, p. cccxlv.) See Fuel.

Dunq-Gate (דנגו, דנגו, shā'ar ha-asḥophōth), Neh. iii, 14, or פָּרָק דָּג כַּיֶּרֶס, ii, 13, xii, 31; contracted from Gate of the dunes, Sept. πύλη νότιας [v. r. in xii, 31, ἀνα- ξινήσιον τῆς Κώνιας]; Vulg. portus desertalis; or [II, 13] stercorea; A. V. "dung-port" (in ii, 13), a gate of ancient Jerusalem on the south-west quarter, 1000 cubits from the Valley Gate (Neh. iii, 13) toward the south (Neh. xii, 31); a position that fixes it at the S.W. angle of Mt. Zion (see Strong's Harm. and Expos. of the Gom. App. ii, p. 11). It was doubtless so called from the piles of garbage collected in the valley of Tophet (q. v.) below. See BET. (Compare the Esquiline Hill at Rome.) Josephus (War, v, 4, 2) calls it the Gate of the Essence (q. E οὐσίαν πύλα). See Jerusalem.

DUNGHILL (בְּשֵׁאָל, ashpūw, I Sam. ii, 8; Ps. cxiii, 7; Lam. iv, 5; מַעִדְעָן, mastrebak, a heap of compost, Isa. xxv, 10; Chald. ἠθύ, nereula, Exxra vii, 11, or מַעִדְעָן, nereul, Dan. ii, 5; ii, 29, a sink; Greek κοιπία, Ecclus. xxii, 2; Luke xiv, 35). From Isa. xxy, 10, we learn that the bulk of manure was increased by the addition of straw, which was, of course, as with us, left to rot in the dunghill. Some of the regulations connected with this use of dung we learn from the Talmud. The heaping up of a dunghill in a public place exposed the owner to the repair of any damage it might occasion, and any one was at liberty to take away (Baba Kama, i, 3, 3). Another regulation forbade the accumulation of the dunghill to be removed in the seventh or sabbatic year to the vicinity of any ground under culture (Shabb. iii, 1), which was equivalent to an interdiction of the use of manure in that year; and this must have occasioned some increase of labor in the year ensuing. See Agriculture. To sit on a dung-heap was a sign of the deepest dejection (1 Sam. ii, 8; Ps. cxiii, 7; Lam. iv, 5; comp. Job ii, 8, Sept. and Vulg.). We are informed by Plutarch (De Supretetimine) that the Syrians were affected with a particular disease characterized by violent pains of the loins, ulcerations over the whole body, swelling of the feet and abdomen, and wasting of the liver. This malady was in general referred to the anger of the gods, but was supposed to be more especially inflicted by the Syrian goddess on those who had eaten some kinds of fish deified sacred to her (Menander apud Porphyry). In order to appease the offended divinity, the persons affected by this disorder were taught by the priestesses to put on sackcloth, and, by the light of a new moon, or on an old Thursday, to roll themselves naked in the dirt as a sign of humiliation and contrition for their offence (Persius, Sat. v; Martial, Epigr. iv, 4). This will remind the reader of Job's conduct under his affliction, and that of other persons mentioned in Scripture as rolling themselves in the dust, etc. See Duet.

Dunghil, a writer of the 9th century, of whom origin and history little is known, but who is supposed to have been of Scotch or Irish birth. According to Irish accounts, he was abbot of Glendalough, and after the destruction of his monastery by the Danes he fled to France. He calls himself "a recluse," and the Hist. Lit. de la France (iv, 498) notes him as a monk of the abbey of St. Denis, in France. Muratori, however (Rev. Ital. iv, 421), describes him as a monk of Pavia. He wrote against heresies, and his works ran into several editions and translations. "Inscriptions" of Claudius of Turin (q. v.), in 827, Respontsa contra perverras Claudii Turicensis Episcopi sententias, in which he defends the invocation of saints, the adoration of relics, etc., but seeks to guard these usages from superstitious abuse. The book was first published by Sousset (1694). Printed at Paris (Paris, 1719), and in 1723; also, in Migne, Patrologia Latina, tom. 108. He was also celebrated as an astronomer.—Moore, History of Ireland; Wetzer u. Welte, Kirchens-Lexikon, iii, 333; Schröck, Kirchengeschichte, xxii, 414.

Dungeon (דַּגְו, por, Gen. xii, 15; xli, 14, etc., a pit, as often rendered; fully פֶּדֶת דַּגְו, house of the pit, Exod. xii, 29; Jer. xxxvii, 16), is properly distinguished from the ordinary prison (נִשְׁבַּת נָחַל, also פֶּדֶת נָחַל as being more severe, and usually consisting of a deep cell or cistern (Jer. xxxvii, 6; hence the propriety of the Heb. word which indicates a hole), like the Roman inner prison (q. ejuris pellis), Acts xvi, 23. Incarceration as common in Egypt (Gen. xxxix, 20 sq.; xl, 3 sq.; xli, 10; xlii, 19), was also in use among the later Israelites (comp. Ezra vii, 25). But it is nowhere mentioned in the law, perhaps because among a people, every man of whom was a landed proprietor, it was easily dispensed with, a fine being payable to make it inflect; perhaps, also, because it seemed improper to take cultivators of the earth from their land for any length of time. (Other reasons are suggested by Michaelis, Most. Rech., v, 45 sq.) Arrest is mentioned, indeed (Lev.
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xxiv, 12), but not as a punishment. The guilty was simply kept in ward to await sentence (comp. 2 Chron. xviii, 26; Wachsmuth, Hellen. Alterth. 11, i, 186). So it was a legal principle in Rome that a prison was to be used only to keep men, not to punish them. Under the later kings imprisonment was used as a penal- ty, just as it was to punish by judicial sentence, but at the will of the sovereign, especially in the case of too plain-spoken prophets (2 Chron. xvi, 10; Jer. xx, 2; xxxii, 2 sq.; xxxiii, 1 sq.; xxxvii, 15). After the exile it became very customary (Matt. xi, 2; Luke ii, 20; John iii, 24), and was sometimes used to punish religious offenses (Esth. xii, 3 sq.; xiii, 4; xiv, 22; xxv, 10), and in cases of delt. (Matt. xviii, 30; comp. Aivroux, 4, 411). The most ancient prisons were simply water-cisterns, out of which, since the sides came together above, one could not easily escape without aid (Gen. xxxix, 20, 22). Imprisonment in these was often made the more unpleasant by deep mud (Jer. xxxviii, 6). There were at the gates, or in the watch-houses at the palaces of kings, or the houses of the commanders of the body-guard, who were the executors of criminal sentences, especially state-prisons (Jer. xx, 2; xxxii, 2; Gen. xxxix, 20 sq. xi, 4; comp. Jer. xxxvii, 16, 29; Harnhar. Org. iii, 250 sq.). A prison was named in the lists of foreign-kings (Drunct, 2 Chron. xvi, 10). The prisoners were kept in chains (Judg. xvi, 21; 2 Sam. iii, 34; Jer. xi, 1). Under the Roman empire they were chained, or by one or both, to the soldiers who watched them (Acts xii, 4; xxi, 33; Pliny, Ep. x, 65; Seneca, Ep. v, and De Tranquilit. An. n.; Athen. v, 213; Joseph. Anti. xviii, 6, 7, 7), as is still the custom in Abyssinia (Rippell, Abyss. i, 218). Sometimes the Israelites chained them by the feet to a wooden block (Job xii, 27; xxxiii, 11; Acts xvi, 24; comp. Wetsstein in loc.; Jacob, ad Lucian. Toxarth. p. 104), or by the neck (comp. Aristophanes, Clouds, 992), or by the hands and feet at once. Such severe imprisonment is to be understood in Jer. xx, 2; xxi, 26, where our version has "in the stocks" (comp. Symmach, βασιλευτὴς, στρατηγικός; and the Greek κεφαλή, Schol. in Aristoph. Plat. p. 476). Poor and meagre fare seems to have added to the severity of the penalty (2 Chron. xviii, 25). An example of lax state imprisonment appears in 1 Kings iii, 2. The prisoners are lieu-tainers or comparative freedom in the East (Matt. xxxv, 36; Jer. xxxvii, 8; see Rosenmüller, Morgenland, v, 101). Roman prison discipline appears especially in the Acts of the Apostles. The keeper of the prison is called in Greek δεύτερος (Acts xvii, 23; xxvii, 66), but once πρύταρ (Luke xii, 59), and was armed (Acts xvii, 27). Comp. Palethron. See in general A. Bombardini, De carcere et antiquo ius usu (Padua, 1718). See Prison.

Dung-gate; Dunghill; Dung-port. See under Dung.

Dunham, Darius, one of the pioneers of Episcopal Methodism in Canada. He entered the itinerant ministry in 1788, and located in 1800. Mr. Dunham was a man of strong character, great practical ability, and abundant wit and satire. See Wakeley, Heroes of Methodism (1820); Coles, London's Literary Men and Commerce (N. Y. 1890): Stevens, Hist. of the Methodist Episcopal Church, vol. iii, ch. vi.

Dunin, Martin von, archbishop of Posen, was born Nov. 11, 1774, at Wat, near Rawa. He studied theology at Brunberg and at Rome, in the Collegium Germanicum, and was ordained priest in 1797. In 1829 he was made administrator of the archidioce of Posen; as such he warned, in a pastoral of Dec. 8, 1829, the Polish members of the diocese against taking part in the Polish Revolution. On July 10, 1831, he was consecrated archbishop of Gnesen and Posen. In 1834 he reorganized the episcopal seminaries of those two cities. At the beginning of the year 1837 archbishop Dunin found his mind troubled by the deviations from the strict rules of the Church of Rome which had gradually come to be established in his dioce with regard to "mixed" marriages (between Roman Catholics and Protestants). He therefore asked the Prussian government to allow him either to publish in his diocese the brief on the subject by pope Pius VIII, or to ask in Rome for new instructions, or to proceed according to the bull of pope Benedict XIV of the year 1748. All these requests were refused by the Prussian government, and Dunin therefore, on February 18, 1837, in Acts vi, 15, 16, 22; xiii, 4; xvi, 10, and in cases of delt. (Matt. xviii, 30; comp. Aivroux, 4, 411). The most ancient prisons were simply water-cisterns, out of which, since the sides came together above, one could not easily escape without aid (Gen. xxxix, 20, 22). Imprisonment in these was often made the more unpleasant by deep mud (Jer. xxxviii, 6). There were at the gates, or in the watch-houses at the palaces of kings, or the houses of the commanders of the body-guard, who were the executors of criminal sentences, especially state-prisons (Jer. xx, 2; xxxii, 2; Gen. xxxix, 20 sq. xi, 4; comp. Jer. xxxvii, 15, 29; Harnhar. Org. iii, 250 sq.). A prison was named in the lists of foreign-kings (Drunct, 2 Chron. xvi, 10). The prisoners were kept in chains (Judg. xvi, 21; 2 Sam. iii, 34; Jer. xi, 1). Under the Roman empire they were chained, or by one or both, to the soldiers who watched them (Acts xii, 4; xxi, 33; Pliny, Ep. x, 65; Seneca, Ep. v, and De Tranquilit. An. n.; Athen. v, 213; Joseph. Anti. xviii, 6, 7, 7), as is still the custom in Abyssinia (Rippell, Abyss. i, 218). Sometimes the Israelites chained them by the feet to a wooden block (Job xii, 27; xxxiii, 11; Acts xvi, 24; comp. Wetsstein in loc.; Jacob, ad Lucian. Toxarth. p. 104), or by the neck (comp. Aristophanes, Clouds, 992), or by the hands and feet at once. Such severe imprisonment is to be understood in Jer. xx, 2; xxi, 26, where our version has "in the stocks" (comp. Symmach, βασιλευτὴς, στρατηγικός; and the Greek κεφαλή, Schol. in Aristoph. Plat. p. 476). Poor and meagre fare seems to have added to the severity of the penalty (2 Chron. xviii, 25). An example of lax state imprisonment appears in 1 Kings iii, 2. The prisoners are lieu-tainers or comparative freedom in the East (Matt. xxxv, 36; Jer. xxxvii, 8; see Rosenmüller, Morgenland, v, 101). Roman prison discipline appears especially in the Acts of the Apostles. The keeper of the prison is called in Greek δεύτερος (Acts xvii, 23; xxvii, 66), but once πρύταρ (Luke xii, 59), and was armed (Acts xvii, 27). Comp. Palethron. See in general A. Bombardini, De carcere et antiquo ius usu (Padua, 1718). See Prison.

Dunfield. See Baptists (German).

Dunn, Thomas, a Methodist Episcopal minister, was born in Virginia in 1774; while young emigrated to Ohio; entered the Ohio Conference in 1835, and died at Cincinnati in April, 1850. "In 1837 Mr. Dunn addressed a note to the Western Christian Advocate, in which he called attention to the condition of the Germans in this country, suggested the importance of a German press, and forwarded a subscription for its purpose." This was the first public movement towards the important work of German Methodism. He was a "good man, a fervid and persuasive preacher, a devoted pastor, a courteous gentleman, and a great peace-maker. His understanding was solid, his impulses generous, and his influence strong and sweet." He died April, 1850. Minutes of Conference, iv, 498; Thomson, Biographical Sketches, p. 176.

Duns Scotus, Johannes (Doctor Subtilis), one of the most eminent of the Scholastic theologians, was born, according to one account, about 1265, at Dunstable, near Alnwick, Northumberland; according to another, at Dun, or Dunse, in Berwickshire, Scotland. In fact, both the place and the date of his birth are unknown. As an early age he joined the Minorite Friars, and was sent by them to Oxford, where he be-
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came follow of Merton College. In 1301 he was ap-
pointed to the theological chair in Oxford, which he
filled with so great reputation that it is said more than
30,000 scholars came to Oxford to hear him. In 1304
he removed to Paris, where he was made doctor of
theology, and soon rose to the head of the theological
schools. He here distinguished himself especially by
his attacks on the doctrine of the Virgin Mary against
Thomas Aquinas and the Dominicans. He influenced the
University of Paris to adopt this heresy. In 1308 Duns Scotus was order-
ed by Gonsalvo, the general of the Minorites, to Co-
logne, to oppose the Beguines. On the road he was
murdered at Mompurg, and conducted to the town by
the whole body of citizens. He died of an apoplexy
at Cologne Nov. 8, 1308. Paul Jovius relates that,
when he fell from apoplexy, he was immediately in-
terred as dead; but that afterwards coming to his
senses, he languished in a most miserable manner in
his coffin, beating his head and hands against its sides
till he died.

His philosophical views are thus stated by Tennes-
man: "His celebrated attack on the system of
Thomas Aquinas drew this skilful reasoner very fre-
quently into vain and idle distinctions, but in all his
dialectic disputes he maintained a steady zeal for
the present and a proper degree of knowledge. He endeavored to as-
certain some certain principle of knowledge, whether
rational or empirical, and applied himself to dem-
strate the truth and necessity of revelation. As
a Realist, he differed from Thomas Aquinas by asserting
that the universal is contained in the particular, not
merely in word, but in act; that it is not created by
the understanding, but communicated to it; and
that the nature of things is determined in particular or uni-
versal by a hierarch or absolute principle. In
Psychol
ogy he opposed the belief that the
souls are distinct. The object of Philosophy was, in
his opinion, to become cognizant of the nature of things,
or what is. Although human philosophy teaches the
sufficiency of reason, and that supernatural disclosures
are superfluous, the theologian regards a certain su-
pernatural revelation as necessary, because man can
never attain to certain truth by inspecting effects or
secondary causes, whether ideas or sensations. The
object of theology is God, an infinite Being, and does
not the first principle of all things. Yet he is not to be
regarded in the light of his infinity, but of his divinity,
the latter idea being more perfect than the former,
because God cannot be conceived apart from infinity,
though infinity can be conceived without God. He
attaches the innate freedom to God, and holds that
regarded the subjective will of God as the principle of
morality. Sometimes he expressed doubts as to
the possibility of a rational theology. Duns Scotus
was the founder of a school, the Scotists, who distinc-
ted themselves for subtlety of disputations, and
for incessant disputes with the Thomists. These dis-
putes were so frequently mixed up with human pas-
sions that science derived from them little benefit;
and it very frequently happened that the points in
question, instead of being elucidated, were obscured
through their controversies" (Tennemann, Manual His-
tory of Philosophy, § 269). See SCHOLASTICISM.

As to the will, Duns Scotus maintained its freed-
dom, without any determinism. In fact, "the leading
discrimination between the Thomist and the Scotist psy-
chology respects the relation of thinking and willing,
which, although they are found united, simul, in the
soul, are really (formaliter) distinct, as well from
such other acts of the soul (Op. Oxon., ii, d. 16). The de-
determinism of Thomas, according to which the will nec-
essarily chooses what the thought presents to it as
the best, Duns castats most emphatically. Not only
that the will has the power to determine itself entire-
lly alone (ibid. d. 25), and, under certain circumstances,
to act against the reason (Disput. subtil. 9 and 15), but,

in decided opposition to Thomas, it may be said that
in very many cases the reason is determined by the
will, e.g. when I will to think. It is most judicious to
distinguish two different modes of thinking—the
first, which precedes the will; the second, which fol-

lows it; but even the former does not determine the
will, for voluntas est superior intellectus (Op. Oxon., ii, d.
12, qu. 3). This is in opposition to Thomas (q. v.), who
with liberum arbitrium: what it does is contingens et
viteles, while the intellect obeys necessity (Op. Oxon.,
ii, d. 25). The function of the latter is to furnish
the will the material which it combines, the possi-

bility being given to it of willing entire opposites
(Op. Oxon., i, d. 30, qu. 2). See STARRCROCK, Amer.
Presb. Review, April 1855, p. 299).

On the Theology of Scotus, we take the following
from Erdmann's article just cited: "The peculiarities of
Duns's psychology, as well as his deviations there-
from in Thomas, reflect themselves in the manner in
which he views the essence of God and the destiny of
man, and, therefore, in his theology and ethics. As to
his theology: since the existence of God might be
known without supernatural illumination, there is,
therefore, ex parvis naturalibus, a knowledge of the di-
vine essence. But just as the former could not be
proved a priori, the latter also cannot be derived from
the highest principles. Duns endeavored to establish
these two determinations (Bestimmungen) give
the foundation of Duns's doctrine of the Trinity, since
the Son, as Verbum, has his ground in the membra
perfecta, the Holy Ghost, on the other hand, in the
spirito operated through the will (Rep. Paris. ii, d. 12;
Op. Oxon. i, d. 30, qu. 1). In fact, he assumes the
right to the natural man such capacity as that he may
know the Trinity (Quodl. qu. 14). These intra-divine
relations (not natural) through which the three persons
are, are the first deductions resulting from the essence
of God, and are therefore to be derived from the
attitude of the divine essence towards a natural man,
based on the subjective will of God as the principle of
morality. Duns himself decided the question of God's
existence with every relation of God ad extra.
For, since all out of God proceeds from the divine will,
and this cause acts contingenter (Op. Oxon. i, d. 39), it can by
no means be proved that anything out of God must
exist, and that it must exist as it is. Truly his own
being does God know and will of necessity; in
particular, however, only secundum voluntatem (Rep.
Paris. i, d. 17). That

God might have created all things: other than he has,
or that he might do all things otherwise than he does,
cannot be proved a logical impossibility, an incompas-
scillatitas contrariarum; we can therefore only say, "in
the course of the established order chosen by God, this
or that will or will not happen (Op. Oxon. i, d. 30, qu.
11). Such an established order, limits which God
has voluntarily fixed for himself, is postulated by
Duns, because he distinguishes creation and preserva-
tion, i.e. bringing out of nothing into being, and out
of being into being, as two essentially distinct rela-
tions of God (Op. Oxon. i, d. 30, qu. 2). The decision
of God (qu. 2) to God. (Op. Oxon. i, d. 30 qu. 2.) But it must
never be forgotten that the ground why this particu-
lar order was established is to be found purely in
the pleasure of God. Therefore, although it is true
that God has created all things according to ideas which
preceded the things in his intelligence, yet these archa-
typical forms have by no means determined his creating; least of all has he chosen any one form because it was the better. Rather it is only the better for the very reason that God has chosen it (Op. Oxon. ii. d. 19).

There is, therefore, a scientific knowledge of the Trinity in the Scotists and Thomists. If the idea of the Trinity is the result of the carnation precisely as it is with the creation. Had God willed, we might have become stone; there is no more impossibility in that than there was in his becoming man.

Precisely the same is true of redemption through the death of Christ. A proof of the necessity of his suffering the penalty. It is the pleasure of God that the death of the guiltless one should become the ransom for the guilty (Op. Oxon. iii. d. 7, qu. 1: d. 29; iv. d. 15). (Around this point revolve the controversies of the Scotists and Thomists respecting the merits of Christ.) Precisely as it must be said of these dogmas that they are certain, not through scientific proofs, but through the fides infirma (Stud. d. 24), even so must we say of the moral commandments which are given us. It is not because it is evil that God has forbidden us this or that, but it is evil because he has forbidden it. Had he commanded murder or other transgressions, they would have been no transgressions.

With Duns, who allows to the will precedence over the thinking power, the matter must naturally take another form. The authority of Aristotle alarms him not at all, in his view, only the philosopher, with his temporal life, life of thought, has to do. With Aristotle existence is conceived as the knowing and beholding of God, as electatio in God, and therefore, as a theoretic enjoyment. With Duns, who allows to the will precedence over the thinking power, the matter must naturally take another form. The authority of Aristotle alarms him not at all, in his view, only the philosopher, with his temporal life, life of thought, has to do.

How he disposes of the Biblical authority, according to which eternal life consists in knowing God, has been mentioned above. As, through his stronger emphasizing of the will, he separates himself from Aristotle’s dedication of theory, naturally with him the Augustinian willlessness must disappear. Duns is a decided synergist. To be sure, the will is not sufficient for salvation, but through the infusion of the theological virtue of charitas (Stud. qu. 10) but it must be remembered also that Christ only names himself the Door, but the door does not render entrance superfluous. Entrance requires the co-operation of man (Op. Oxon. iii. d. 19). He does not scruple, therefore, to name the appropriation of salvation through faith a merit which will be rewarded. It is no contradiction to say that when God shows himself compassionate only, he, when just, also decides the act of man (Rep. Paris. iv. d. 46).

The admirers of Scotus extol his acuteness and subtlety as unrivalled, and he has always been ac-
corded the chief glory of the Franciscans, as Thomas Aquinas has been of their rivals, the Dominicans. If in his short life he actually wrote all the works that are commonly ascribed to him, his industry at least must have been prodigious. His fame during his lifetime, and long after his death, was not exceeded by that of any of his successors from himself and Aquinas two opposing sects in theology took the names of Scotists and Thomists, and divided the echo old down almost to the last age. The leading tenet of the Scotists was the immaculate conception of the Virgin, and they also differed from the Thomists on the subject of free will.

The philosophy the Scotists are opposed to the Occamists or followers of William Occam, who was himself a pu-
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he was successful there can be no manner of doubt. Though personally out of favor at court in the latter years of his life, his efforts to spread his official influence to the courts in his native land and in foreign lands was not without success. He may have been a successful diplomat in his own right, as well as a successful minister of the Church. He was a man of great influence, and his name is one that will be remembered for centuries to come.

DUPIN

In 1604 he was made cardinal, two years after grand almoner of France, and finally archbishop of Sens. He was also a member of the Congregatio de casuis (q.v.), and suggested the decision of Clement VII on the subject. He died at Paris Sept. 5, 1618. His works were published a few years afterwards (Paris 1620-22, 8 vols. fol.). The first volume contains his Traité sur l'Eucharistie against Du Plessis; and the collection contains a number of poems. See Dupin, Ecclesiastical Writers, cent. xvii; Hoefler, Novae. Biog. Generalis, xx, 288; Wetzer u. Weitz, Kirch.-Lex. iii, 828.

Dupin, Louis, a leading doctor of the Sorbonne, eminent as an ecclesiastical historian, was born at Paris June 17, 1657. In 1684 he became doctor of the Sorbonne, and was afterwards lecturer on moral philosophy, and devoted his life chiefly to the study of ecclesiastical history and literature. He died at Paris June 6, 1719.

Dupin rendered himself conspicuous as an opponent of the bull Unigenitus, and by his moderation gained the friendship of several Protestant divines, such as archbishop Wake. It is especially as the historian of ecclesiastical literature that Dupin has rendered valuable service to theology. He had an uncommon talent for writing, and among the works of literature which he gives not only a history of the writers, but also the substance of what they wrote, in his Bibliothèque, of which the best edition is Nouvelle Bibliothèque des auteurs ecclésiastiques contenant l'histoire de la lit., le catalogue, la critique et la chronologie de leurs ouvrages, etc., Paris, 1749, 8vo; repr. in Paris, 19 vols., 4to; translated into English under the title A New History of Ecclesiastical Writers, etc., including the 17th century (Lond. 1689-1707, 17 vols. fol.), bound in 7). There is a Dublin edition without the 17th century (1729-24, 5 vols. fol.). No theological library is complete without Dupin, although many of his statements must be subjected to the judgments of modern research that has thrown up upon Church history. The freedom and general impartiality of Dupin's views brought upon him attacks from the Benedictine monks and from Bossuet, with whom he maintained a very successful controversy. Dupin was also brought into trouble by the celebrated Case of Conscience. This Case of Conscience was a paper signed by forty doctors of the Sorbonne in 1702, which allows latitude of opinion with respect to the sentiments of the Jansenists. It occasioned a bitter controversy, and most of those who signed it were censured and punished. Dupin, who had prudently preserved his professorship, but banished to Chastelleraut. At length, by the interest of friends, he was permitted to return: but his professorship was not restored. Clement XI sent formal thanks to Louis XIV for bestowing this chastisement upon Dupin; and in the brief which he addressed to the king on that occasion, characterized him as ‘a man who held very pernicious opinions, and who had been guilty of a criminal opposition to the proper authority of the apostolical see.’ Dupin afterwards met with trouble under the regency on account of the correspondence which he held with Dupin, archbishop of Canterbury, which had for its object the formation of a union between the Church of England and the Church of France. Dupin drew up a Commonitorium, and discussed it in the Thirty-nine Articles. He insisted on the necessity of tradition, on the infallibility of the Church in faith and morals, and contended that the sacrifice of the mass was the divinest and most glorious form in which the sacrifice of the cross. The word transubstantiation he seemed willing to give up if the Roman Catholic doctrine, intended to be expressed by it, were retained. He proposed that communion under both kinds, or under bread alone, should be left to the discretion of the Catholics, and contended that persons in holy orders should retain their state, with such provisions as would place the validity of
The marriage of priests in the countries in which such marriages were allowed, and the recitation of the divine service in the vulgar tongue, were to France in the following year but no difficulty would be found in the ultimate settlement of the doctrine respecting purgatory, indulgences, the veneration of saints, relics, or images. He seems to have thought that the pope can exercise no immediate jurisdiction within the dioceses of bishops, and that the primary invested him with no more than a general conservation of the deposit of the faith, a right to enforce the observance of the sacred canons, and the general maintenance of discipline. He allowed, in general terms, that there was little substantially wrong in the discipline of the Church of England; he deprecated all discussion on the original modes of reformation, and the part he took in the pope's intervention till the basis of the negotiation should be settled" (Hook, Ecclus. Biography, iv, 512 sqq.). 

The correspondence is given in Maclaine's 3d Appendix to his translation of Mosheim, Ecclesiastical History.

Besides his great work on Ecclesiastical Writers, Dupin published two works by Henry, It was Mornay who drew up the majority of the moves when he was not sent himself. When churches had to complain of the non-execution of edicts, it was Mornay who had to draw up the account of their grievances. In short, nothing was done without him." One of his most important acts was his bringing about, in 1592, the reconciliation of Henry III and the king of Navarre. He was rewarded for this service by being appointed governor of Saumur. A short time after, Henry III was assassinated. Mornay then joined the king at Tours, and fought valiantly at Ivry. Henry appointed him one of his councillors, but, as he foresaw that his obligation to become a Romanist, the zeal of Mornay for Protestantism was now troublesome to him. He still used him, however, as his chief agent with the Protestants and with the foreign powers. Mornay thought this a favorable time to renew his attempts at conciliating the different Protestant churches among themselves, and even with the Roman Catholics, by means of reciprocal concessions discussed and accepted in a sort of grand council. Henry IV seemed to approve of this plan, and even advised Mornay to consult with the most learned Protestant ministers. But, while the zealous Protestant was calling even the English theologians to his aid in the common cause, the Jesuit and friend of Henry IV, wrote to the bishop of Chartres "to come on, only without worrying about theology." Mornay saw now, but too late, that he had been duped, and that the ardent resolution would take place regardless of any discussion, yet he did not refuse being the mediator between the king and the envoys of the churches. But he insisted on the edict of Mantes (1598), which gave securities to the Protestants, and prepared the way for the edict of Nantes. Mornay had no part in framing the latter, but he carefully watched over its execution. Notwithstanding the coolness with which Henry IV treated him during the last years of his reign, he seems to have remained the same to the last. He foresaw that persecution would soon rise up against him. Under Louis XII he attempted to soften the strict measures proposed against the Protestants, and was on that account deprived of his governorship in 1622. He died in 1629, at Laforêt-sur-Seine, in Ponth. He wrote: Discours de la Vie et de la Mort (Lausanne, 1586, 8vo); Remonstrance aux Estats de Blois pour la paix (Lyon, 1576, 12mo); Traité de l'Église, ou l'on traite des principales questions qui ont été mises au courant en notre temps (Lond., 1576, 8vo); Tracté de la vié de la religion chrétienne, contre les athes, epicuristes, païens, etc. (Amiens, 1581, 4to; several times reprinted, last edition 1617); Advertissement sur la réception et publication du concile de Trente (Paris, 1583); Déclaration du roi de Navarre sur les calomnies publics contre lui (Orthez, 1583).
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DURAND

Du'ra (Chal. Dura', ندر, the circle, i.e. q. Hebrew דֹּר, so the Sept. renders, ῥό πάρμος, but v. r. Δήτος; Vulg. Dura), the plain where Nebuchadnezzar set up his golden colossus to be adored (Dan. iii, 1). Interpreters usually compare Dura to a city mentioned by Ammian Marcellinus (xvii, 6), situated near the Tigris (Mannert, v, 462) or another of the same name (Amphi) in Polybius (v, 48, 16) and Ammian Marcellinus (xvii, 3), on the Euphrates, near the mouth of the Chaboras, 7 miles from Carcemiesh; or, finally, one of a similar name (Amphi) in Susiana (Pol. vi, 5, 3). But these quarters were so far too distant from Babylon to have been historically possible, as it is clear from the context that the plain of Dura could be no other than that plain (or some part of it) in which Babylon itself was situated (Herod, i, 175), L. i. Shinar (Gen. xii, 1). Even against the first of these locations, the tract a little below Tekfah, on the left bank of the Tigris (Nim. and Saba, p. 469), where the name Dura is still found, are the following objections: (1) this tract probably never belonged to Babylon; (2) at any rate, it is too far from the capital to be the place where the image was set up, for the plain of Dura was in the province or district of Babylon (22, 23, 24, 25), and therefore in the vicinity of the city; (3) the name Dur, in its modern use, is applicable to Bukkur, 5 miles south of Kirkuk; and (4) the local Arabic name (Dur) means simply the town (cf. the Talmudic expression, Dur, the south-east of Babylon, in the vicinity of the mound of Douvr oder Dur; Dura). He has discovered on this site the pedestal of a colossal statue, and regards the modern name as a corruption of the ancient appellation. The Talmudic notice (Sanh. fol. 92, 2: ד"ר עברא ביבשת) is obscure (Buxtorf, Testament, col. 589). See Laksenach, Oberon, qudrid, v, 28 sq. See BABYLON.

Deresa. See Dura.

Duran, the name of a family originally of Provence, afterwards settlers in Spain, and ultimately in Algiers, which produced several men who are regarded as ornaments to the church of France. Duran, 1291, wrote a Commentary on Job, with an introduction on the principles upon which it should be expounded (Ven. 1590), and Salomon, who died 1467, distinguished himself as a zealous apologist for Judaism. His brother Zemach is the author of a body of epitaphs, Shealoth vateshovoth, on various persons of the Jafo. The Talmudic phrase indicates a metaphysical phrase (Livreau, 1789), and of several other Rabbinical works.—Eshel, Intro. to Hebrew Literature (London, 1856), p. 289.

Durand, David. A French Protestant divine, was born in 1681 at St. Pargoire, in Languedoc. He entered the ministry at Besle in 1708; afterwards went to Holland, and became chaplain of a regiment of refugees. Being taken prisoner, he narrowly escaped death, and was subsequently in equal danger from the Inquisition in Spain. He escaped, however, through the influence of the duke of Berwick, and in 1714 became preacher to the Savoy, in London. In this office he died in London, Jan. 16, 1748. He wrote many works, of which are Sermons, Essais tests (Lond., 1728, 8vo); La Religion des Mahometans, from Reland (La Haye, 1721, 12mo); La Vie de Lucien Vani (Istot, 1717, 12mo).—Haag, La France Prot. vol. iv.

Durand, Francois Jacques, a French Protestant minister, was born at Semalé, near Alençon, in 1727, of a Roman Catholic family. As soon as he had completed his preparatory studies at Paris, Durand applied himself to the study of theology, and returned in 1775 to Lausanne to embrace the Reformed religion. He was confirmed, and soon acquired an enviable reputation as preacher. In 1768 Durand was appointed director of the new seminary at Berne and pastor of the French church at that place. At the same time he continued to instruct in ecclesiastical history, statistics, civil history, and
in Christian morals at Lausanne, where he died, April 1816. Besides a number of miscellaneous works, Durand published _L'Esprit de Savoir, courtois et senti de
tous les esprits (Lausanne, 1767, 2 vols. 12mo)_; _Sermains sur les solemnités chrétiennes_ (Lausanne, 1767, 8 vols. 8vo; Avignon and Paris, 1776)_; _L'Année évangélique, ou sermon pour tous les dimanches ou fêtes de l'année (Lausanne, 1780, 7 vols. 8vo); and with Supplement, Lausanne, 1782, 2 vols. 8vo._ A sketch of his life, with his sermons, is given by Armand Delille, appeared at Valence (1805, 2 vols. 12mo)._—Hoefer, _Novo. Biog. Générale_, xxxi, 428.

**Durand or Duranti (Durandus or Durantus).**

Guillaume, surnamed _Speculator_, was born about A.D. 1230 at Poomisson, in France. Studying at Bo
gonna and Modena, he became a learned ritualist, and a great favorite of popes Clement IV and Gregory X. He was appointed by the latter pope legate to the Council of Lyons in 1274, and bishop of Mende in 1287. He died in Rome Nov. 1, 1296. His principal works are _Speculum iuris_ (Strasbourg, 1475, 4 parts, and many editions later)_; _Rationale dinominum officiorum_ (Mayence, 1450, fol.; Augsburger, 1470, fol.; Rome, 1473, 1477, fol.; Ulm, 1475, 1757, fol.). The first book of the _Rationale_ has been translated, under the title _The Sources of the Church and the Churches and Constitutions_, by J. M. Neale and B. Webb (London, 1845, 12mo).

**Durand, De Saint-Pourçain (Durandus Sancto Portiano),** one of the most eminent of the later scholastic divines, was born at Saint-Pourçain, Auvergne, about 1280. From early years a member of the Dominican order, he was made doctor in 1318. His great abilities were soon manifest. John XXII called him to Rome, and appointed him master of the palace. In 1318 Durand reconsidered the moun
tains, and accepted the bishopric of Puyen-Velay. He became bishop of Meaux in 1296, and died in 1382. He is known among the great scholastics by the distinctive title _Doctor Resolutissimus_. His principal writings are, _In Sententias Lombardi_ _commentarii libri_ (Lugdunum, 1469; Venice, 1586, fol.)_; _De Origine Jurisdictiorum, sive de jurisdictione ecclesiae atque de legibus_ (Paris, 1564, 4to)_; _Statuta synodi diecezis Aquinensis_, in a work of P. Gissey entitled _Discours historiques de la dévotion à N. D. du Puy_ (Lyon, 1620, 8vo).

In philosophy and theology Durand was naturally a Nominalist, and it is believed his influence and his fame are far away from the ground of Aquinas. He was a thorou
gh Nominalist in philosophy. See _Nominalism_. He held theology to be a scientific practice, the object of which is, not the knowledge of God, but the life of faith. He pronounced the scientific knowledge of God to be beyond the reach of the human mind. Our knowledge of God rests on faith, and faith on the au
thority of the Church. Nevertheless, in his _Comment. in Sentent. Lombardi_ (i. dist. 3, qu. 1, cited by Hagen
bach, _History of Doctrines_, § 164), he speaks of a three
dfold way which leads to the knowledge of God: 1. _Via eminence_, which ascends from the excellencies of crea
ture, and reaches the first of the three, i.e. to the highest or perfect God. 2. _Via conciliativa_, which ascends from the phenomena of creation to the first cause. 3. _Via remotionis_, which begins with changeable and depend
et existence, and ends with necessary and absolute existence (esse de se). This is apparently in contra
diction to his fundamental principle; but he clears it up by declaring that it is not the nature of God which is thus demonstrable, but his relation to the external world which can be thus demonstrated. It will be seen that the question of the relativity of knowledge is here involved; and that Sir W. Hamilton and Man
sell, in our days, almost reproduce the theory of Du
rand, though of art exhibited 1590, he became the owner of the piece, and they are "not necessary or sufficient in themselves for the salvation of men, since God has not so neces
sarily connected with these elements the power by which he upholds and redeems men in nature and in grace that he cannot work without them. They are instriments and means of grace, however, since, ac
cording to an appointment of God, every one who re
ceives the sacrament receives also grace (provided he offers no impediment), but not from the sacrament, but from God. He makes use of the illustration that occurs elsewhere of a king who promises to bestow an alms on condition of the receiver bringing a lead
en penny to the ceremony by which the "spiritualia, for it is absurd to suppose that material things can effect such a communication to the spir
ture" (Neander, _History of Dogmas_, Bohn's ed., ii, 618). On _transubstantiation_ he helped to prepare the way for the Lutheran view. Durand remarks: "It ap
pears to be a reflection on the divine power to main
tain that the body of Christ cannot be present at the Supper otherwise than by transubstantiation. The words of the institution also admit the view that the body of Christ was really contained in the sacrament (Corpus Christi realiter continetur esse in elemento). Yet the decision of the Church is contrary, in which we are not allowed to suppose an error." (Neander, i. c.; _see also_ Hagenbach, _Hist. of Doctrines_, § 196)._—Hoeber, _Novo. Biog. Générale_, xxi, 431; _Hersorg, Real-Encyk
klopadé, iii, 895; Tennenmann, _Geschichte der Philoso
toribus. Eccles. iii, 732 sq.; Haureau, _Philosophie Soc
iologique_ (Paris, 1850, 411 sq.); _Schroeder, Kirchen
gegeschichte, xxx, 888; xxxiv, 191 sq._

Durell, David, D.D., was born in the Isle of Jer
sey, and was educated at Oxford, where he was after
wards fellow of Hertford College, and then prin
cipal. In 1738 he took his degree of D.D., and in 1767 was made prebendary of Canterbury. He died in 1775. He published _The Hebrew Text of the parallel</p>
among the greatest works which Christian art has ever produced. Dürer was an enthusiastic adherent of the Reformation, though it is doubtful if he ever fully separated from the Church of Rome. He died April 6, 1528.

Both as an engraver and as a painter Dürer belongs among the greatest artists of all ages. His works reflect the nobility of his character, to which many of his eminent contemporaries, as Melanchton, Camerarius, and Firkheimer, bear testimony. Though a tendency to the fantastic, a peculiarity of old German art, somewhat obstructed the full development of his artistic power, especially in his youth, he surpassed all artists of his age in grandeur of conception. Among the best paintings of Dürer belong the Assumption of the Virgin Mary (1509), which in 1647 was destroyed at the burning of the palace at Munich; the exhibition of the Holy Trinity, together with many saints and angels, 1511, now at Vienna; Adam and Eve, in figures of full size of life (1507), now at Madrid. Engraving he found in its infancy, and carried it to a perfection never since surpassed. Among his best copper-plate engravings belong "St. Jerome in his Cell," "Melencolia," and "The Small Death, and the Devil." The most noted of his wood-cuts are the "Greater" and "Lesser Passion," and the "Life of the Virgin." Dürer also wrote several works in the German language, which had a great influence, and were translated into Latin and several modern languages. One of the first of his birth to receive a monument, Dürer was laid in his native city, Nuremberg, where his memory has always been held in great veneration. The work was completed by the addition of a bronze statue of the artist by Rauch. See Heller, Leben u. Werke A. Dürera (Leips. 2 vols.); Von Eye, Leben u. Werke Albrecht Dürera (Nördlingen, 1608); H. Grimm, Albrecht Dürer (Berlin, 1866); Dürer-Album (Nuremb. 1857); Dürers Kupferstiche, Radungen, Holzschnitte, mit 1 Zeichnungen (Hanover, 1861); Dürers Handschr. u. Zeichnungen, etc., in 16 photograph. u. photolithograph. Nachbildung (Vienna, 1864).

DURHAM. James, a Scotch divine, was born in West Lothian about 1622, and was educated at St. Andrews. He was ordained at thirty, and was a popular preacher, and from 1650 professor of divinity in Glasgow. He died June 25, 1658. He published An Exposition of the Book of Job (Glasgow, 1649, 12mo):—An Exposition of the Song of Solomon (London, 1669, 4to):—A Commentary on the Book of Revelation (Amsterdam, 1669, 4to):—A Commentary on the 53rd Chapter of Isaiah (2 vols. 8vo):—Exposition of the Commandments (London, 1675, 4to):—Christ Crucified (7th ed., Glasgow, 1769, 8vo):—Sermons on the Riches of Christ (Berwick, 1794, 12mo):—Howie, Scotia Worths, p. 383.

Durnians. See DuRN.

Dury (Dureus), John, an eminent Protestant divine, was born in 1565 or 1566 at Edinburg. His father had been a monk, but, becoming a Protestant, he held a high place in the city, and became minister to the English and Scotch at Leyden. He and his daughter Dury were educated for the ministry. He visited Oxford in 1624 for the sake of the libraries. In 1628 he became pastor to the English factory at Elbing, Prussia, where he became acquainted with Dr. Godemann, one of the councilors of Gustavus Adolphus. Godemann suggested to Dury, that he might consider looking about for a reconciliation between the great parties into which Christendom was divided would be the greatest of peace-makers. From that time forward the greater part of his life was devoted to this object. He was invited to England in 1640 through the influence of Sir Thomas Tresham, and was on the court of Gustavus Adolphus. He was well received, and his first plans were approved by archbishop Abbot, by Laud (then bishop of London), bishop Bedell, and bishop Hall. In 1651 he laid his plans before Gustavus Adolphus, who was greatly interested in them, and gave him letters patent recommending him to all Protestant princes. From the Lutherans he turned to the Calvinists, and visited Hannan, the Palatinate, and other places. When Gustavus fell in 1632, the Protestant (and especially the Lutheran) ascendency fell with him. But Dury's cause and plans gained friends throughout Europe. In 1633 he returned to England, and at the suggestion of Laud was ordained priest by bishop Inglefield. On a visitation of residence in 1634, armed with letters from Laud and other English prelates, he attended the meeting of Protestant States in Frankfurt (1638). His life was then cerebro an in- cessant round of journeyings, colloquies, letters, and publications; all futile, so far as his great aim was concerned. He died at Cassell Sept. 26, 1660.

A summary account of them is given in the Christian Remembrancer, January, 1855, art. i, from which we take the following account of the chief sources of information as to Dury:—"A brief Relation of that which hath lately been attempted to procure ecclesiastical Peace among Protestantism, published by Samuel Hartlib (Lond. 1651) in Dury's former and latter Negotiations for the procuring of true Gospel Peace, with Christian Moderation and charitable Unity among the Protestant Churches and Academies (London, printed for the author in 1657). These two are identical down to page 32 of the former, which is Dury's copy of the latter. The relation is three pages, containing a sort of appendix, which concludes that portion of Dury's labors. 3. The unchangea and single-hearted Peace-maker (Lond. 1650). 4. Consolationum Inrepressae epistolae (Amst. 1661).—Of biographies, the best are:—I. G. Ar- noldus, Historia Johni Dureus, a university thesis, delivered under the presidency of J. C. Kohler, and usually quoted as that of Cologer (Wittenberg, 1716). 2. C. J. Benzelius, Comm. Hist. Thol. de Jo. Durero, maxime de actis ejus Suecia, cum prof. L. M. Moskreni (Helmst. 1744). The proceedings of Durnaus at Mar- burg are said to be related by Schenk in his Vite Philosophorum Theologorum Marburgensium, p. 207, but this book the writer has not been able to see. Jablonski has recorded his attempts in Prussia and Poland in his Historia Consensum Sendomirensium. His journeys in the Palatinate, Switzerland, and Denmark are related in Seelens Deliciae Epistolarum; in the Museum Helveticum, vo. 1; and in a work by the scissors of Dr. Ewings. His Latin writings include Hu- ponomasticum de Studio Piscis Ecclesiae (Amst. 1638, 4to):—Consolatorio super Negocio Piscis Ecclesiae. Promovendo (Lond. 1636, 4to):—Caput de Peace Ec- kologico (Lond. 1637, 4to):—Inrepressae Tractationes Pro- dromas (Amst. 1692, 8vo).—Dury unites his scheme at length in the Dedication of his Inrepressae Tractationes. In every national church there was to be a Collegium Pacisatori- torum, constituted of some theologians and persons of high position; these colleges were to confer together upon the condition and means of union, and come into open conferences under proper directions. The conclusions were these:—1. Negotium per dissertationem scholasticam nunquam esse agitandum. 2. Ad prsimum pietas omnia concordia coniurata et mediata esse referenda. 3. Per concessa in libros symbolicos semper esse processum. 4. Omnia esse subordinans fundamentalibus et irrefragabilibus Christianiorum dogmatibus, et ipsi Pontificis negare non possint. 5. De Syncretis- mo; i.e. de nova quadam religionem mixtum, non esse deliberandum, sed de fundamentalis concordia. 6. Nun- quam agendum de factione aliqua politica contra Ponto- ficis formanda, sed de Pontificis innocentia manifestatione, ut patet, nec esse criminis. 6. Nullo ergo, a Pontificiis esse obligandum. 7. Postquam fundamentali- bus inter partes consensus esse appareret, in reliquis tolerantiae innoxiae locum esse dandum. 8. Prophe-
DUST

and libertatem secundum a. Scripturis regulatam et que personalia non tractet concedendam esse. 9. Injurias, Kretzer, 2 Chron. xxvi, 11; De Regimine Hereditatis, 1777, 8vo; De Excommunicatione, non impune admitteendam, ut ullo so novis injuriis lassacent. 10. Regimen Ecclesiarem utrique parti liberum esse relinquendum, ut illud, prout ex usu suo utilissimum judicat Ecclesia quielisit, constitutum. The means recommended were, the setting aside of the prejudices of the parties against one another, the publication of books and pamphlets, and the union of correspondence, not between the parties." Gieseler, Church History (ed. by Smith, iv § 5). See also (besides the works cited in the course of this article) Moseheim, Church History (New York, 1864, 8 vols. 8vo, ii, 860; Bayle, Dictionary, s. v.; Reid, Westminster Divine: Arnold, Kirchen- und Ketzeralter, xvi, 5, § 20; Dowling, Life of Cudworth (London, 1864, 1820).

Dust (usually "Dust," spelled; but "Dust," "Dust," "Dust," "Dust;

verence, in Exod. x, 9; Isa. v, 24; Jer. viii, 5; Ezek. xxvi, 10; Nah. i, 8: "powder," Deut. xxviii, 24; and "Dust," "Dust," "Dust," or impassable dust, Isa. xi, 15: "Dust," "Dust," to triturate, 2 Chron. xxvii, 4; Gr. sivopó; but "Dust," dirt, in Mark vi, 11; Rev. xviii, 19). In the immediate vicinity of Judea there are vast plains or deserts of fine sand, which, when agitated by a violent wind, makes most terrific and desolating storms. Eastern travellers describe them particularly, sometimes more than stones and rocks at sea. This affords us a striking illustration of the nature and horrors of the plague, mentioned in Exod. xvi, 16, 17, when the extremely fine and penetrating dust of the land of Egypt was converted into gnats. Among the various fearful punishments denounced in the event of their forsaking Jehovah, the Hebrews are threatened that the rain of their land shall become "powder and dust" (Deut. xxviii, 24).

See Storm. The Hebrews, to cast dust or ashes upon the head was a sign of mourning (Josh. vii, 6), and sitting in the dust was a sign of extreme affliction (Isa. xlvii, 1; Lam. iii, 29). See Grief. The term "dust" is often used figuratively, sometimes to denote the grave (Job vii, 21) or death itself (Gen. iii, 19; Psa. xxii, 15), sometimes to express a numerous people (Num. xxiii, 10), and sometimes a low or mean condition (1 Sam. ii, 8; Nah. iii, 18).

See Wemys, Symbol. Dict. s. v. To shake or wipe off the dust of a place from one's foot, marks the beginning of all intercourse with it for the future (Matt. x, 14; Acts xiii, 51). To "lick the dust" signifies the most absolute submission (Psa. lxix, 9). In almost every part of Asia those who demand justice against a criminal throw dust upon him. Thus Shimei cast dust at David (2 Sam. xvi, 10), signifying by that action that David ought to be put to death. This view is confirmed by the conduct of the Jews to Paul; when they seized him in the Temple they cried out, "Away with such a fellow from the earth, for it is not fit that he should live; and as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle." (Acts xxii, 22).

Dutch Reformed Church. See Reformed Church.

Dutens, Louis, was born at Tours, France, January 16, 1750. When he was about eighteen his sister was put into a convent by order of the archbishop of Tours. This violence so irritated the young man that he left his country and settled in England, where he entered the ministry of the Established Church, and became rector of Eldon, in Northumberland. He died in London, March 28, 1812. Dutens was a man of very stationary, and think them members of the "Royal Socit", and had the title of historiographer to the king. Besides writing numerous works in science and literature, he edited the works of Leibnitz, Opera Omnia nunc primum collecta, etc. (Genova, 1789, 6 vols. 4to); La Toc-

sia, 1759 (against the infidels of the 18th century; reprinted under the title, Appeal to Good Sense (Lond. 1785, 8vo); De l'origine des découvertes attribuées aux modernes (Paris, 1768, 8vo; 4th edition, 1812, 8vo); Recherches sur l'origine des découvertes attribuées aux modernes (London, 1768, 8vo).—Hofer, Nouv. Biog. Générale, iv, 496.

Dutoit, Jean Philippe, also called Dutoit-Membrius, was born at Moudon (Switzerland) in 1721. He devoted himself to the study of ancient and early age to teaching. He entered the academy in Lausanne, and in 1747 became a candidate for the ministry, but he never took a pastoral charge. In 1765 he had a severe illness, during which he underwent a thorough religious change. He was accustomed to preach extempore, and although his sermons were generally long, he always attracted large audiences. It was not unusual to see, at the close of his discourses, men who had lived in unity with each other be reconciled. In 1764, having accepted the appointment of missionary preacher and catechist, he resigned it after fourteen days. In 1769 impaired health obliged him to desist from preaching, and he continued to be active and to speak affectionately to clergymen. He now devoted himself with all his energy to the study of the Church fathers, especially the Mystics. He himself became a strong representative of Mysticism in the French Reformed Church. His opposition to Voltaire, as well as his seclusion, made him many enemies. He died on the 6th of January, 1792, while on a bed of sickness, he was suddenly visited by the police, and, by order of the authorities, his papers and manuscripts were seized and forwarded to Bern; but, as his books were found to be of a very innocent character, nothing came of the affair. Upon Dutoit these proceedings made a lasting impression, much greater than could have been supposed of so plious a man. He never recovered from the shock, and died surrounded by a circle of friends and admirers, January 21, 1793.

Dutoit is highly spoken of by the historians Monnali and Oliver, and of late attention has been called to his writings by a memoir of his life and works by Jules Chavannes, O.C.S., Revue encyclopédique, 1861, p. 289, 689, 694. The most important works of Dutoit are Philosophie divine, etc., par Kelepben Nathan, 8 vols. 1783; Philosophie chrétienne, 4 vols. 1800; and an edition of the Letters of Madame Guyon, with additional reflections. —Hertzog, Real-Encyclopädie, 1421 sq.

Dutton, Aaron, a Congregational minister, was born at Watertown, Conn., May 21, 1780. He graduated at Yale College in 1808, entered the ministry 1809, and was ordained pastor of the First Church, Guilford, Dec. 10, 1806. He resigned June 8, 1842, and a year after was sent as missionary to Iowa by the Amer. Home Miss. Society. He accepted a call in 1839 from the church in Burlington, and returned to prepare for his removal, but was taken ill, and remained in New Haven until his death, June, 1849. He was not only a successful minister, but an efficient educator. Many of his pupils were distinguished in college, and afterwards became eminent in the learned professions. His publications consist of some occasional discourses. —Sprague, Amasa, ii, 489.

Dutton, Matthew Rice, a Congregational minister, was born at Watertown, Conn., June 30, 1783. He graduated at Yale in 1808. In 1810 he was made tutor at Yale; and in 1814 became pastor in Stratford, Conn., where he remained until 1821, when he was again called to Yale to be professor of Metaphysics and Natural Philosophy. He entered on his duties with great vigor; but his health soon failed, and he died in July, 1825. —Sprague, Amasa, ii, 592.

Dutton, Samuel W. B., a Congregational minister, son of the Rev. Aaron Dutton (q. v.), was born at Guilford, Conn., March 14, 1814, and graduated at
DUTY

Yale College in 1833 with distinguished honor. After three years of teaching, first at Baltimore, and then as rector of the Hopkins Grammar School at New Haven, he became one of the tutors at Yale College, prosecuting at the same time his studies in the theological department of the University. He was ordained pastor of the North Church in New Haven, in 1836. He had been widely known by his valuable contributions to the *New Englander*, and by other occasional publications. His *Concio ad clericum*, preached and published in 1855, on 'The relation of the atonement to holiness' (the subject being assigned to him by the General Association of Connecticut), was a very able and theologically sound, in highly commended by critics of various schools and denominations. The degree of D.D. was conferred upon him by Brown University in 1856. Dr. Dutton was a faithful and successful pastor, and a distinguished preacher. For the *New Englander* he wrote about two articles a year from its commencement to the year of his death. He died pastor of the North Church, Jan. 27, 1886.—The Independent, Jan. 1886; Congregational Quarterly, April, 1886.

Duty (Duty, dəˈtər, lit. a word or matter; Gr. δόσις, to owe). For "duty of marriage" (τύγχανον, omast, dwelling together, Exod. xxi. 10; used in the Talmud for consensual right; L. q. η δόσιμος ειναι, "due benevolence," 1 Cor. vii, 3), see COMMUNION.

For "the duty of a husband's brother" (οδος, γυναικα, Dent. 25, 6, 7, to marry a deceased brother's childless wife, Gen. xxviii, 9), see LEVITICUS LAW. See Enchir.

Duveall, Charles Maria, D.D., a converted Jew of the 17th century, of the facts of whose life little is known. He was born at Metz, Lorraine. Carefully educated, his studies led him to abandon Judaism; and, as the Roman Church was the first Christian society, with which he was brought into contact, he entered its communion and ministry, and received the title of D.D. While a Romanist he published a *Commentary on Matthew and Luke*. But his further studies led him to Protestant views, and he passed from France into England, where he was well received by Stillingfleet, Tillotson, and other eminent men of the Church of England, and was admitted to orders. He died about 1700. Among his writings are *Explication Literaria Casuicorum* (London, 1678, 8vo);—*Litteral Exposition of the Minor Prophets* (London, 1680). Soon after this publication he became a Baptist, and wrote in *A New Light on the Holy Apostles* which was translated and published in the title *A literal Exposition of the Acts of the Holy Apostles* (London, 1685, 8vo; new ed., edited by F. A. Cox for the Hansard Knolleys Society [London, 1851, 8vo]). In this commentary Duveall vindicates the principles and usages of the Baptists.—Duveall, *Commentary on Acts, Historical Exposition*.

Duverger or Duverger, Jean de Hauranne, abbot of St. Cyran, was born at Bayonne, France, in 1581. He studied theology at Louvain. Here he made the acquaintance of Jansenius, with whom he went to Bayonne to continue their studies together from 1611 to 1616. In 1616 he began his labors in his native country. In 1617 he wrote in defense of his friend the bishop of Poitiers, who had been blamed for having the troops sent against the Protestants. After going to Paris, where he carried on an extensive correspondence with Jansenius, who had returned to Louvain, and eventually his book was republished, the study of the fathers, especially of St. Augustine, he was called to England by Henrietta of France, wife of Charles I. He then conceived the idea of organizing the Roman Catholic Church of England on the plan of the Gallican Church. This brought him into conflict with the Jesuits, against whom he wrote (1617), under the assumed name of Petrus Aurelius, a book which the Assembly Generale of the French clergy approved and ordered to be printed (*Petrus Aurelius theolog. operi, iussu et imperio cleric gallicanae denuo in locam editi, Parisiis, 1641; new edit. 1646*). Duverger and Jansenius soon after decided to form a congregation of their own. They attempted to win over the fathers of the Oratory. In June, 1636, they agreed in that direction, when, in 1638, Duverger was appointed spiritual director of the abbey of Port Royal (q. v.). Here the effect of his principles was apparent in the pure morals of his charge, which contrasted strongly with the general laxity of the time. He soon, however, incurred the disfavor of Richelieu, and he had him arrested and transferred to Vincennes, May 14, 1638. He was released in February, 1643, after Richelieu's death. He continued to labor as a confessor and writer until his death, Oct. 11, 1648. Parts of his body were preserved in the abbey of Port Royal as sacred relics. Besides the above-meant works, he wrote also *Somme des Isidors* (1626, against the Jansen Garaisse, who had accused the Jansenists of atheism, and other occasional pamphlets. See Sainte Beuve, *Histoire de Port Royal; Herzog, Recueil Encyclop., iii, 577; Hoefer, Nouv. Biog. Generale, xv, 642*).

Dwarf (dər, duk, beston small, as in Lev. xvi, 29), an incorrect rendering (Lev. xxi, 20; Sept. θηρός, Vulg. *opus* for a beast or ensnared person, i.e. by disease (as in Gen. iii, 24);—Lev. xvi, 20). See BIKESMISH.

Dweller (expressed by various Heb. and Gr. words often differently rendered, e.g. *בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי; קָנָם, עֵיֶב, הָיוֹ, עֶפֶרְו*). It has been thought, both from Scripture and from profane authors, that the first abodes of men were caves and clefts in the rocks; these abode to a remarkable degree in those countries which we know to have been the earliest pastoral, and still serve the purposes of their inhabitants. See CAVES. In uncultivated ages they abide generally in tents, as the Arabs of the desert do to this day. The invention of this is ascribed to Jabal, the son of Lamesch, who is termed "the father of such as dwell in tents" (Gen. iv, 20); though, from comparing this verse with the 17th, we may be led to suppose that men lived in houses of some kind before they lived in tents. See Tent. The art of multiplying stories in a building is very ancient, as we may gather from the construction of Noah's ark and the tower of Babel. The houses in Babylon, according to Herodotus, were three or four stories high, and those in the Lebanon, which were built of unhewn stones. They appear to have been low in Palestine in the time of Joshua; an upper story, although it may have existed, is not mentioned till a more recent age. Buckingham states that the houses at Mousul are mostly constructed of small unhewn stones, cemented by mortar, and plastered over with mud, though some are built of burnt and unburnt bricks." Our Lord alludes to houses built of mud at the close of his sermon on the mount (Matt. vii, 26, 27); which were ill calculated to resist the effects of the impetuous torrents that descended from the mountains of Palestine. In India, nothing is more common than for thieves to dig or break through these mud walls with a large spade, unsuspecting inhabitants are asleep, so as to plunder them. To similar depredations our Saviour appears to allude when he exhorts his disciples not to lay up their treasure where thieves break through and steal (Matt. vi. 19, 20). Job also seems to refer to the same practice (Job xiv, 15). The most of these walls are sometimes concealed themselves, which is alluded to by the prophet Amos (v. 19). It appears from Exod. v, 7, that in Egypt straw anciently entered into the composition of bricks; they were a mixture of clay, mud, and straw, slightly blended and kneaded together, and afterwards baked in the sun. Philo, in his *Life of Moses*, says that they used straw to bind their
bricks. In the remains of Egyptian edifices, the straw still preserves its original color, and is a clear proof that they were never burnt in stacks or kilns. Dr. F. Richardson found near the ruins of Tentyra huts built of sun-dried brick made of straw and clay. See DWELLING.

God, it is said, "dwell in light," in respect to his independent possession of his own glorious attributes (1 Tim. vi. 16; 1 John i. 7). He dwells in heaven in respect to his more immediate presence there (1sa. xxxii, 1). He dwells in his Church in the continued bestowal of his ordinances, and of his gracious supporting and comforting influences (Psa. ix. 11; 1 John iv. 12). Christ dwelt among men in his state of humiliation on earth (John i. 14). He dwells in our hearts by faith, he is united to us as our head; his righteousness is imputed to us, and applied to us as our conscience; his spirit and grace are fixed in our hearts; he loves and delights in us (Ephes. iii. 17-19). The Holy Spirit dwells in us, and sheds abroad his gracious influence (Rom. viii. 8; and I Cor. iii. 16; 2 Tim. i. 14). The Word of God dwells in us richly, when it is carefully studied, firmly believed, and diligently practised (Psa. cxxix, 11; Col. iii. 16). Wickedness, vengeance, or judgment is said to dwell in or upon a person or land when it long continues there (Job xi. 14; xviii. 15; Isa. xxxii, 16).

Dwelling deep (גָּשֶׁשׁ, ἀγκαθλίβικ, ἀγκαθλίβικ, ἀγκαθλίβικ, etc. ἀκακάκκακα, etc.), εὐφυοφιστήρ, etc.). The dwelling-houses of Palestine (see generally Harmer, i. 152 sq.; Faber, Arch. i. 186 sq.; on Egyptian architecture, Kellineni, Monum. cim. ii. 378 sq.) were usually (Harmer, i. 165) built of burnt or merely dried bricks, ὅσιοντακασάτσαν (Niebuhr, Trav. ii. 287; Focke, Est. ii. 178; Tavernier, Trav. i. 167, 267; Robertson, Res. ii. 651-657; iii. 514, 568), and therefore very perishable (Matt. vii. 20; comp. Ezek. xiii. 5, 7; xiii. 11 sq.; Tavernier, i. 287; Welsted, i. 280); but frequently of stone (Lev. xiv. 40, 42; comp. Robertson's Res. iii. 816, 420, 496, 720), and palaces of squared stone (1 Kings vii. 9; Isa. ix. 9; Josephus, Ant. viii. 5, 2; compare Robinson, i. 854), or even of marble (ἀκακάκκακα, ἀκακάκκακα, comp. Chron. xxix. 2; Josephus, Ant. xv. 11, 3; θρακικόν, v. 4, 4), of different building-stone, see the Misiria, Buba beths, i, 1; the laying the stones of part of a temple was an occasion of ceremony and festival, Zecc. iv. 7; compare Ezra iii. 10; Job xxxviii. 8; these were held together by a cement (μαλακή, θερμοκρασί, v. 10; compare Rosenmueller in loc.) of lime (ἡ, Isa. xxviii. 9) or plaster of Paris (γυαπαζίς, ἀκακάκκακα, see Rosenmueller in loc.) 12; compare Deut. xxvii. 4; Theop. Lapid. 68 sq.), perhaps also bitumen (ἀκακάκκακα, compare Gen. ix. 3; Faber, i. 888 sq.).

The exterior (and probably also the interior over the plaster) was usually whitewashed (ἐγκεκαταιοφιστήρ, ἀγκαθλίβικ, see Lev. xiv. 41 sq.; Ezek. xiii. 10 sq.; Dan. v. 5; Matt. xxvii. 27; Sirach, xxii. 17), bright wall-colors being used for royal residences (Jer. xxi. 14). The beams (2 Chron. xxviii. 11; on ἀγκαθλίβικ, see Gen. 3. 7. 11; compare Theon. p. 706, and Delitzsch in loc.) were of wyrmwood (1 Kings ix. 9, sometimes of olive-wood, 1 Kings viii. 2 sq.; 1 Kings ix. 9; Jer. xxii. 14). Elegant mansions were adorned externally with columns (of marble, Cant. v. 10; 1 Kings vii. 15 sq.; 2 Kings xx. 13; Faber, Arch. i. 414 sq.), and often whole porticoes (ἐγκεκαταιοφιστήρ, ἀγκαθλίβικ, 1 Kings vii. 6; comp. Josephus, War, iv. 4). See Temple. The houses of the gentry (Niebuhr, Trav. ii. 153; Shaw, Trav. p. 185 sq.) were of several stories (1 Kings xx. 2 sq.; compare Acts xix. 9; see Korte, Suppl. p. 177), generally built in a quadrangle (comp. Kämpfer, Aem. p. 194; Buckland, Trav. iii. 120), and enclosing (Luke v. 19) a spacious court-yard ( Ipsum, 2 Sam. xvii. 18; Neh. vii. 18; comp. Esth. i. 5, τρίτον, τρίτον; 1 Kings vii. 56 sq.; see Harmer, i. 177), which, surrounded by colonnades and galleries (Shaw, p. 850), paved (Harmer, i. 175), and containing fountains (2 Sam. vii. 18; comp. Acts xii. 4, 11; Harmer, i. 175), baths (2 Sam. xii. 2), and trees (Harmer, i. 175), formed the guest-chamber or drawing-room for the reception of visitors (Shaw, Trav. p. 183; Faber, i. 401; Harmer, i. 174; comp. Esth. i. 5 sq.), being often screened from the sun's rays by an awning (Rosenmueller, Marg. iii. 297). The bath, covered on the top with tiles, earth, or stone, and surrounded by a low parapet, was used sometimes for household or religious purposes, at others as a place of meeting or recreation. See Roof. In connection with it (2 Kings xxii. 22) was an upper room (ἴθυμφωρ, ἡμέρα), which was used (comp. Niebuhr, Trav. i. 389, 400; Shaw, p. 188 sq.) as a private chamber (2 Sam. xvii. 30; Dan. vi. 11; Job iii. 27; also as a spare bedroom (2 Kings xxii. 12; Tost i. 12; Acts i. 13; xxviii. 8), a sleeping apartment especially for guests (2 Kings iv. 10), and as a sick-chamber (1 Kings xvii. 19; Joseph. Ant. xviii. 8, 2), or room for laying out a corpse (Acts ix. 37, 39), but in summer resorted for fresh air (Judg. iii. 20); and was often furnished with two modes of exit, one leading within the house, the other by a staircase directly to the street. Larger residences had an additional front court (ἵθυμφωρ, πρωσαλογία, πρωσαλογία, πρωσαλογία, etc.); (see Judg. xxxii. 2; Mark xiv. 88; Luke xvi. 20; John xviii. 16; Acts x. 17, etc.), which served as an anteroom (so the Rabbins understand ἀκακάκκακα, Judg. iii. 29);
A modern Persian Mansion.

see Faber, p. 440), and from which, by means of stairs (יהבנ, 2 Chron. ix, 11; a winding staircase, בְּבֵל, 1 Kings vi, 8), often finished with costly wood (2 Chron. ix, 11), persons passed to the roof or upper story. A door led from the fore-cour to the inner court, and from the latter was the entrance to the rooms on the ground floor of the house proper. These last were variously decorated with wainscotting (1 Kings vii, 7; Jer. xxii, 14; Hag. i, 4), ivory (1 Kings xxii, 39; Am. iii, 15; compare Psal. xlv, 9; Homer, Odys. iv, 72 sq.; Horace, Od. ii, 18, 1 sq.; Pliny, xxxvi, 5; Harmer, i, 168 sq.; ii, 171 sq.; Faber, p. 399 sq; also with precious metals inlaid or plated, Tibull. iii, 8, 16; Horace, Od. ii, 18, 1 sq.; Cicero, Parod. vi, 3; comp. 1 Cor. iii, 12), and carving (Josephus, Antiq. viii, 5, 2; and compare the splendor of Oriental houses was washed rather upon the interior than the exterior (Pococke, East, i, 49); the floor was laid sometimes with a coating of gyphrum, at others with tessellated blocks of variegated marble (Tibull. iii, 3, 16; Cicero, Parod. vi, 3) or other kinds of stone (Harmer, i, 172 sq.; compare Esther i, 6). The doors (Deut. vi, 9), seldom high in private houses (Prov. xviii, 19), sometimes of stone (Burckhardt, i, 122), swung (comp. Shaw, Trav. p. 185) on morticed pivots (תַּוָּד, Prov. xxvi, 14; in sockets, יַּמַּש, 1 Kings xii, 50; comp. curdo funaria. Vitruv. ix, 6), and were commonly fastened with wooden bolts (שַׁלֹּשׁ, יַּמַּש), which were opened (Judg. iii, 29; Isa. xxiii, 22; comp. Harmer, i, 188) by means of a key (ותְּשָׁנ), but only from the inside (Cant. v, 5; Luke xii, 7; comp. Faber, p. 427). In the latter class of houses there was a door-keeper (Joseph. Antiq. xvii, 5, 2) or female porter (John xviii, 16 sq.; Acts xii, 13; comp. Plutarch, C. R. i, 1, 76; Sept. 2 Sam. iv, 6), who, in case any one knocked outside (Luke xii, 36; xiii, 22; Acts xii, 13; compare Matt. vii, 1; Rev. iii, 20; Thilo, Apocryph. p. 218; see Becker, Charidias, i, 280), and gave their name (Acts xii, 14; Rev. iii, 20; comp. Plutarch, Gen. Soc. p. 81; Lucian, De Acta, p. 29; Apul. Apis, i, p. 19 Blp., opened the door to them (Acts, xii, 13; comp. Athen. xiv, 614). (See Sturk, Asia, comm. p. 249; Sagittar. De jenais vett. Jen. 1094, ch. 16; also Elsner, Observ. i, 411 sq., in Graevii Theaur. vi.) Princes, however, had guards at the palace gates (1 Kings xiv, 27). The windows (תַּוָּד), on account of the street dust, generally face the court-yard (Schubert, iii, 291), although anciently this rule does not appear to have so extensively prevailed (Judg. v, 28; Prov. vii, 6); they were closed by a lattice (Judg. v, 28). The most interior, or lack rooms of all, were devoted to the special occupancy of the female members of the household, as is still universally the case in the East, under the name "harem," and no male dares intrude within their precincts (Chardin, vi, 6 sq.; Hartmann, Hebr. ii, 809 sq.; Hoffmann in the Hist. Encyclop. ii, 1, p. 386 sq.). The more distinguished Hebrews early had separate summer and winter residences (יִתְנָה יִתְנָה וּיִתְנָה, Amos iii, 15; Jer. xxxvi, 22; comp. Judg. iii, 20; see Harmer, i, 290; Prosp. Alp. Med. Egypt. i, 6; Niebuhr, Trav. ii, 304). The latter were warmed (of which they had the more need, as glass windows are unknown in the East) by means of a fire-pot (תָּבֹז, Jer. xxxvi, 82), which is merely a vessel of burnt clay (Niebuhr, Beitr. p. 56) placed in a round hole in the middle of the room, over which, when the fire is burnt down, the inmates place a four-cornered frame, and next a carpet over this, and then gather around to enjoy the warmth (Tavernier, i, 276; Niebuhr, Trav. i, 154; ii, 394). The furniture of the rooms (2 Kings iv, 10) consisted of a sofa or couch (תָּבֹז, compare Ezek. xxviii, 41; עַלְבִּים, Amos vi, 4; compare Josephus, Antiq. xv, 9, 8), which luxury was often adorned gorgeously (Amos vi, 4; Cant. vii, 61), and furnished with pillows (Ezek. xiii, 10); and besides this, only chairs (ץַּפֹּל) a table (תָּבֹז), and lanterns or lamp-stands (2 Kings iv, 10). See all the above parts and articles in their alphabetical order. Compare Horæx.

The house-imagery described in Lev. xiv, 33-35 was
Dwight, a minister of the Methodist Episcopal Church, was born in Thompson, Conn., Aug. 28, 1810, was converted in 1828, studied in Dudley Academy, Mass., in the Wesleyan Academy at Willbram, and graduated in the Wesleyan University at Middletown, in 1833. He was then taught in the academies of the South and in Louisiana College, and was some time agent for Macon Female College, Ga., until 1841, when he removed to Norfolk, O., and was principal of the seminary there, and of the Baldwin Institute at Berea till his death in 1847. Mr. Dwight was a man of strong mind and generous feeling, a thorough classical and general scholar, and an eminently successful teacher. As a preacher he was dignified, forcible, and convincing.—Minutes of Conferences, iv. 150.

Dwight, Louis, a Congregational minister, was born at Stockbridge, Mass., March 25, 1738, and graduated at Yale College in 1813. He studied theology at Andover, but, fearing that his feeble health would unfit him for the pastorate, he accepted in 1819 an agent's office in the American Society for the Propagation of the Gospel and became agent of the American Education Society. In 1824, his health failing seriously, he undertook a long journey on horseback, and combined with this pursuit of health a mission of mercy in supplying Bibles to prisoners in the various jails. He visited for this purpose the prisons of New York, Philadelphia, Baltimore, Washington, and as far south as South Carolina. On his return to Boston in 1825, his reports of his mission gave rise to the American Prison Discipline Society, of which he was the first secretary, in which service he remained for thirty years. For years he preached the Gospel to the insane poor at South Boston. He died July 12, 1854; and the epitaph on his tomb sums up his labors in the phrases "a benefactor of man; a friend to the prisoner; a reformer of prisoners; a preacher of the Gospel."—Sprague, Am. ii. 669.

Dwight, Sereno Edwards, D.D., an eminent Congregational minister, was born at Greenfield, Conn., May 18, 1736. He graduated at Yale College in 1808, and in 1806 was chosen tutor, in which post he continued until 1829, when, having completed his law studies, he entered upon practice at the bar. He entered the ministry in October, 1816, and was elected chaplain of the United States Senate. On Sept. 3, 1817, he was installed pastor of Park-street Church, Boston, where he remained until his resignation, April 10, 1825. In 1830 he was elected to the presidency of Hamilton College, and entered upon the office in August, and resigned in 1835. In 1838 he moved to New York. He died in Philadelphia, Nov. 30, 1850. Dr. Dwight published Memoirs of David Brainerd (1822):—An Address on the Greek Revolution (1824):—The Death of Christ; the Substance of several Sermons Delivered at Park-street Church (1824):—The Life of President Edwards, accompanying a new edition of Edwards's works (1830):—The Hebrew Wife (1836); and a few occasional sermons. His discourses were published in a volume with memoir in 1851 by W. T. Dwight.—Sprague, Annuals, ii. 669.

Dwight, Timothy, D.D., LL.D., grandson of Jonathan Edwards the elder, was born at Northampton, Mass., May 14, 1757, and was graduated at Yale College at the very early age of 17. The two years after his graduation he was elected a tutor in his college, and held the office during six years. Near the end of his tutelage he was licensed to preach, and soon joined the army of the Revolution as a chaplain to General Parson's brigade. After a year spent in this service, he was called home by the news of his father's death in 1778, to take care of his mother and the family, being the eldest child of thirteen. Relinquishing his part of the family property, he taught school and preached for his own family's support. So highly was he thought of by his fellow-citizens that they called him into public life, solicited him to give himself permanently to politics, and promised to secure for him a place in the United States Congress. But he preferred to preach the Gospel, and, after several flattering calls which he declined, accepted one from the parish of Greenfield, in Connecticut, to become their pastor. Here he spent twelve years, from November, 1783, onward. As his salary was inadequate to the expenses which his family would have required of him if he had continued in the ministry, he returned to Boston, where, in 1786, he established an academy, the oversight of which he took upon himself, which was distinguished for the advanced and thorough training of its scholars, and in which upwards of a thousand young persons of both sexes came under his instruction. His reputation as an instructor and as a preacher led the corporation of Yale College in 1795 to elect him to the presidency of that institution, which had lately become vacant by the death of President Stiles.

It was during his residence at Greenfield that his two poems, one on the "Conquest of Canada" by Joshua, an epic in rhyme, the other entitled "Greenfield Hill," and descriptive of the scenery of the neighboring country, were given to the world. These poetical works, which are not without glow and fire, are now forgotten; but some of the versions of the Psalms which he inserted in a revision of Dr. Watts's Psalms, with hymns annexed, published by direction of the General Association of the state in 1800, have stood their ground, and probably will never go out of use; we refer especially to those whose first lines are, "I love thy kingdom, Lord" (Psa. cxxxvii), and "Shall man, O God of life and light" (Psa. lxviii).

The state of Yale College at his accession to the presidency was far from being satisfactory, but his vigor, ability, and wisdom were long infused into it a new life. With great wisdom, he selected young men for the several professional chairs. He himself preached, and with very great acceptance, in the college chapel; he instructed in morals, mental philosophy, natural theology, and the evidences of revelation; and the religious dispensation of the students of college and director and guide. Soon after he came to Yale College he found that many students were tainted with infidelity. He was among the first, and one of the very ablest defenders of the Christian faith in this country, and by his preaching, as by his sermons on "The nature and power of infidelity," published at the time, he may be fairly said to have driven infidelity from the college. On the whole, his administration of the college was a very successful one. To him more than to any other man Yale College is indebted for its highly respectable position among the seats of learning in this country.

President Dwight died Jan. 11, 1817, when not quite sixty-five, of a cancer in the neck of the bladder. He had a commanding person, a noble voice, great pathos, an ardent temper, an excellent judgment, and sincere piety. His conversational powers were of the highest order. His style in his extempore addresses was the very model of a written discourse. He was brid and eloquent, but somewhat too rhetorical. He entered with great interest into the politics of the day, as an adherent of the principles of Washington and of the Federal party. His theology was Calvinism as modified by the two Edwardses, his grandfather and his uncle. In his youth he was a Unitarian; but, as he advanced in years he laid little stress on any doctrines except those in which all evangelical Christians were agreed. His life was full of acts of hospitality and benevolence, and his sympathies were of the tenderest sort. During a great part of his life his
eyes were too weak to be used, and his works were principally written by an amanuensis. His principal works published under his name, besides those which have already been mentioned, were "Theory explained and defended" (Middletown, Conn., 1818, 5 vols.; and in a multitude of editions afterwards in 4 vols., both in the United States and in England)—"Travel in New England and New York" (New Haven, 1821, 4 vols., which contained the record of journeys on horseback underground and over the snow during winter seasons); and "Sermons of an occasional character" (New Haven, 1829).

See Life prefixed to his Theology, and Dr. Sprague’s life of him in Spark’s "American Biography," vol. xiv, or new series, vol. iv.

Dwight, William T., D.D., a Congregationalist minister, was a son of President Dwight, and was born at Greenfield Hill, Conn., in 1795. He graduated at Yale College in 1814, and was distinguished for his scholarship in a class of many able scholars. From 1817 to 1819 he was a tutor in the college, and then removed to Philadelphia, where he practiced law until 1811. In that year he was awakened under a lecture of Dr. Skinner, and, abandoning the law, he was licensed by the Third Presbyterian Church of New York, and accepted by the Third Church of Portland, Maine. His ministry of about thirty years was eminently successful. He was an overseer of Bowdoin College and president of the Maine Missionary Society. In 1839 he was president of the Albany Convention of Congregational Churches.

"As a preacher he is entitled to a place among American divines for soundness of thought and varied learning, clear and polished diction, graceful and effective delivery, and eminent success." He died at Andover Oct. 22, 1865. He published a "Life of Sereno E. Dwight, with a Selection from his Discourses" (1851).

Dye (דְּנָע, adams, in the phrase "rams skins dyed red," Exod. xxiv, xxxvi, xxxv, etc., to be "ruddy") Lami. iv, 7; or "red" Nah. ii, 3; Isa. i, 9; Prov. xxiv, 31; "red" Gen., Gen., in which it was distinguished as wine-stained garments, Isa. xiii, 1. The art of dying is undoubtedly of great antiquity, and is, perhaps, nearly coeval with that of weaving. The Egyptians particularly excelled in the brilliancy of their dyed stuffs; and from them the Hebrews, while dwelling among them, learned the art of dyeing. This is evident from the curtains of the tabernacle and the sacred vessels, which were manufactured in the desert (Exod. xxvi, 1; xxxviii, 58). The skill of the Egyptian linen-manufacturers in employing the metallic oxides and acids, or mordants, is placed beyond dispute by ocular proof. The various processes of dyeing and printing, or imparting the pattern, by blocks (the origin of calico printing), are exhibited in Rosellini’s plates in all their minute details; and even the printing-blocks engraved with phonetic letters, and with the dye upon them, may be seen in the British Museum. Pliny’s testimony is interesting as illustrating, though not wanted to corroborate the fact. "They dye cloth," he says, "in an everlasting manner, and whatever is quite white before it is dipped; they then imbue it with drugs (mordants), which do not alter its appearance, but which absorb and retain a new and permanent color, varied according to the application of the drug." This is the modern process. Experimental investigation and chemical analysis have shown demonstratively that in the dyes which the linen and cotton manufacturers employed to produce certain results of which the relics are extant, they must have employed acetates of alum and of iron, and vegetable and mineral dyes, both substantive and adhesive, as they are termed by the modern dyers. It is as easy as invidious to ascribe these applications to accident rather than to chemistry. Evidences drawn from all the other arts and trades prove that the Egyptians were good chemists. The long stripes of linen which the Hebrews worked in the desert for the tabernacle were separately blue, scarlet, and white (Exod. xxxix, 1). The last was probably the effect of bleeding; but the two others were probably the result of slight, or as it was called in Egypt, "sod," or "zinc," as they are called in English, and as well as the yellow, to evince chemical knowledge. It appears that the linen-printers and dyers used the carthamus tinctorius, which grows in Egypt, for red, wood for blue, and the redea luteola, also a native of Egypt, for yellow. Now none of these operations could have been effected without a practical chemical knowledge. The system, though now practised in this country, but recently introduced, has been used from time immemorial in the East, and doubtless, therefore, in ancient Egypt, viz. by immersion in oxygenated murrate of lime, after subjection to the action of steam or boiling water. The three other colors, blue, red, and yellow, are adhesive, native without the use of mordants. They could not be fixed, as we find them fixed, without their proper mordants, namely, oxides of tin, arsenic, and iron. Occasionally the muslin, beautifully dyed and patterned, was interwoven with silver and gold thread, some specimens of which can be traced up to the early period of Thothmes I, and even of Osirens. Indeed, the richly-painted walls and palaces, as well as the unmatched gilding, as fresh as when first laid on, show a perfect familiarity among the ancient Egyptians, not with mineral and vegetable colors only, but the perfect results of metallic oxides in their composition.

The colors of the Egyptians were principally blue, red, green, black, yellow, and white. The red was an earthy bore; the yellow an iron ochre; the green was a mixture of a little ochre with a pulverulent glass, made by vitrifying the oxides of copper and iron with sand and soda; the blue was a glass of like composition with the ochreous addition; the black was lime or ivory black, and the white was a very pure chalk. They were mixed with water, and apparently a little gum, to render them tenacious and adhesive. With the Egyptians, the favorite combination of color was red, blue, and green; when black was introduced, yellow was added to harmonize with it; and in like manner they sought for every hue its congenial companion. They also guarded against the false effect of two colors in juxtaposition, as of red and blue, by placing between them a narrow line of white or yellow. They had few mixed colors, though purple, pink, orange, and brown were frequently used on papyri. The blue, which is very brilliant, is formed of metallic particles of blue glass, and may be considered equivalent to our smalt; it seems to be the same that Vitruvius describes, which he supposes to have been first made at Alexandria; and it also agrees with the artificial kyanus of Theophrastus, invented in Egypt, which he says was laid on thicker than the native (or lapis lazuli). The thickness of the blue on the ceilings in Belzoni’s tomb confirms his remark. The green is also a glass in powder, mixed with particles of colorless glass, to which it owes its brightness (Wilkinson, Anc. Egy., abridgm., ii, 292).

The next color is yellow. It appears more in detail. There are many kinds of hues, both natural and artificial, mentioned in the Bible as fashionable or known among the Hebrews; besides white (ךְּנֶה or נְכָר), there were: 1. principally red (ךְּנֶה, brownish-red), crimson (ךְּנֶה,ךְּנֶה), purple or violet-red (ךְּנֶה,ךְּנֶה), orange or vermillion (ךְּנֶה), 2. next green (ךְּנֶה), 3. pale yellow (ךְּנֶה), 4. azure or hyacinthine (purplish) blue (ךְּנֶה), 5. brown or fox-colored (ךְּנֶה). Many of these are doubt properly, or at least arbitrarily, the designation of the coloring materials. See Crimson; Vermilion, Purple. It is evident that each of these principal colors had a special significance among the Israelites, according to which it would be selected whenever there was an op-
tion; and it could not but be that some colors would be preferred to others, e. g., white garments as the clothing of the clergy, but dignitaries were arrayed in purple (Judg. viii., 26; Esth. viii., 15; Dan. v., 7, 16, 29; comp. Cant. vii., 6), which hue was probably so appropriated on account of its costliness (comp. the purple sails of the Syrian ships, Ezek. xxvii., 7). See APPAREL. Bright, dazzling colors (γαλάζιον) further indicated, as might naturally be supposed, hilarity and joy (2 Sam. i., 24; comp. Jer. iv., 30), while dark (black) and dull hues were expressive of grief and dejection (Mal. iii., 14; Zech. vi., 2, 6; comp. Plutarch, Peric. 118; Mishna, Midr. v., 8; Apulei Metam. ii. p. 40 Bp.; see generally Götzte, De vestimentis nigrorum, Helmst. 1726). Youth and age also constituted a distinction in this respect. White, moreover, was assumed as the color of whatever form came from heaven (as being that of the purest light); hence angels were clad in glittering white robes (Mark xvi., 5; John xx., 12, etc.). The symbolical use of colors is clearly exhibited in the prophetic visions. In Rev. vi., 2 sq., the rider upon the white horse is emblematical of one bringing prosperity like victorious champions, the red horse signifies bloodshed, the black denotes the distress of death, and scarcity, the pale one (χαλκος) death. So when (Rev. xii., 3) the great dragon (Satan) is depicted red, it appears altogether congruous with the character of the originator of death and of every ruin (Isa. i., 18; comp. ver. 18; see Bähr, Symbolol. i., 885 sq.; also Rev. xvii., 3). More difficult of interpretation are the colored steeds of Zech. i., 8; vi., 2 sq., which passages certainly served as a model to the revelator. In matters of worship (Krause, De coloris sacris, Vieterb. 1707), colorsymbol:s take a wider range (Creuzer, Symbolol. i., 125 sq.). The priests in general wore white vestments, to indicate the purity of the divine Being whom they served. When idols were painted with vermillion (Wis. xiii., 14; Ezek. xxiii., 14; see Plutarch, Quest., Rom. 98), this color was not only selected for its brilliancy, but also that with which even the Romans, in early times, decorated their triumphant warriors (Plin. xxxiii., 36). Hence purple robes were used for robing the statues of the gods (Jer. x., 7; Creuzer, Symbolol. i., 120; ii., 368). In the Israelitish cultus the four principal colors occur: dark (or purplish) blue, purple-red, crimson, and white (the three essential colors, white, blue, and red, also occur in Rev. xviii., 16); they appear connectedly in the decorations (tapestry and veils) of the tabernacle (Exod. xxv., 4; xxvi., 1, 31, 36; xxxix., 6 sq.; xxxvi., 8 sq.), and in the sacerdotal garments (Exod. xxvii., 8 sq.; 15; xxix., 1). Moreover, scarlet and deep blue cloths are prescribed for the transportation of the sacred furniture (Num. iv.), and scarlet wool for certain purificatory purposes (Lev. xiv., 4, 6, 51 sq.; Num. xix., 6); and the tassels to the four corners of the covering, which had a religious significance, were to be made of dark blue materials (Num. xvi., 38). Perhaps these four colors were selected not merely on account of their beauty and costliness (God demands the best that man has), but with reference to their special mystical import, which in the last instance (the ritual of purification) is more evident. Philo (Opp. i., 536; ii., 148) and Josephus (Ant. iii., 7, 7) too have already an explanation of the four sacred colors (comp. Stud. u. Krit. 1844, ii., 315 sq.). See Friederich, Symbolol. d. mos. Stiftshütte (Leipz. 1841). Comp. COLOR.

DYED ATTIRE stands in our version of Ezek. xxiii., 16, as a translation of בְּקָלְלֵי (tehlilim), usually regarded as from בְּקָלָל, to dip, and so to dye with colors; but Gesenius prefers the derivation from an Ethiopic verb signifying to wind or wrap around, and so giving the sense of, head-bands or σάταν. The Sept. and Vulg. combine both significations (τιάφαυ πάντων, τῶν ἐν ἑνεκα). See PAINT.

DYSENTERY. See FLEXX.
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